

THE  
MESSIANIC  
SCRIPTURES

# MATTITHYAHU

MATTHEW

**1** The book of the genealogy of יהושע Messiah, Son of Dawid, Son of Abraham:

<sup>2</sup> Abraham brought forth Yitshaq, and Yitshaq brought forth Ya'aqob, and Ya'aqob brought forth Yehudah and his brothers.

<sup>3</sup> And Yehudah brought forth Perets and Zerah by Tamar, and Perets brought forth Hetsron, and Hetsron brought forth Ram.

<sup>4</sup> And Ram brought forth Amminadab, and Amminadab brought forth Nahshon, and Nahshon brought forth Salmon.

<sup>5</sup> And Salmon brought forth Bo'az by Rahab, and Bo'az brought forth Obed by Ruth, and Obed brought forth Yishai.

<sup>6</sup> And Yishai brought forth Dawid the sovereign, and Dawid the sovereign brought forth Shelomoh by Uriyah's wife.

<sup>7</sup> And Shelomoh brought forth Rehab'am, <sup>1</sup> and Rehab'am brought forth Abiyah, and Abiyah brought forth Asa.

<sup>8</sup> And Asa brought forth Yehoshaphat, and Yehoshaphat brought forth Yoram, and Yoram brought forth Uzziyah.

<sup>9</sup> And Uzziyah brought forth Yotham, and Yotham brought forth Ahaz, and Ahaz brought forth Hizqiyahu.

<sup>10</sup> And Hizqiyahu brought forth Menasheh, and Menasheh brought forth Amon, and Amon brought forth Yoshiyahu.

<sup>11</sup> And Yoshiyahu brought forth Yeḳonyah and his brothers at the time of the exile to Babel.

<sup>12</sup> And after the exile to Babel, Yeḳonyah brought forth She'alti'el, and She'alti'el brought forth Zerubbabel.

<sup>13</sup> And Zerubbabel brought forth Abihud, and Abihud brought forth Elyaqim, and Elyaqim brought forth Azor.

<sup>14</sup> And Azor brought forth Tsadoq, and

Tsadoq brought forth Aqim, and Aqim brought forth Elihud.

<sup>15</sup> And Elihud brought forth El'azar, and El'azar brought forth Mattan, and Mattan brought forth Ya'aqob.

<sup>16</sup> And Ya'aqob brought forth Yosëph the husband of Miryam, of whom was born יהושע who is called Messiah.

<sup>17</sup> So all the generations from Abraham to Dawid were fourteen generations, and from Dawid until the exile to Babel were fourteen generations, and from the exile to Babel until the Messiah were fourteen generations.

<sup>18</sup> But the birth of יהושע Messiah was as follows: After His mother Miryam was engaged to Yosëph, before they came together, she was found to be pregnant from the Set-apart Spirit.

<sup>19</sup> And Yosëph her husband, being righteous, and not wishing to make a show of her, had in mind to put her away secretly.

<sup>20</sup> But while he thought about this, see, a messenger of יהוה appeared to him in a dream, saying, "Yosëph, son of Dawid, do not be afraid to take Miryam as your wife, for that which is in her was brought forth from the Set-apart Spirit.

<sup>21</sup> "And she shall give birth to a Son, and you shall call His Name יהושע for He shall save <sup>a</sup> His people from their sins."

<sup>22</sup> And all this came to be in order to fill what was spoken by יהוה through the prophet, saying,

<sup>23</sup> "See, a maiden shall conceive, and she shall give birth to a Son, and they shall call His Name Immanu'el," which translated, means, "El with us."

<sup>24</sup> And Yosëph, awaking from his sleep, did as the messenger of יהוה commanded him and took his wife,

<sup>25</sup> but knew her not until she gave birth to her Son, the first-born. And he called His

<sup>a</sup> This is the precise meaning of the Hebrew of His Name. <sup>1</sup> His mother was an Ammorite - 1 Mel. 14:21,31.

Name יהושע.

**2** And יהושע having been born in Bëyth Lehem of Yehudàh in the days of Herodes the sovereign, see, Magi from the East came to Yerushalayim,

<sup>2</sup>saying, “Where is He who has been born Sovereign of the Yehudim? For we saw His star in the East and have come to do reverence to Him.”

<sup>3</sup>And Herodes the sovereign, having heard, was troubled, and all Yerushalayim with him.

<sup>4</sup>And having gathered all the chief priests and scribes of the people together, he asked them where the Messiah was to be born.

<sup>5</sup>And they said to him, “In Bëyth Lehem of Yehudàh, for thus it has been written by the prophet,

<sup>6</sup>“But you, Bëyth Lehem, in the land of Yehudàh, you are by no means least among the rulers of Yehudàh, for out of you shall come a Ruler who shall shepherd My people Yisra’ël.” <sup>b</sup>

<sup>7</sup>Then Herodes, having called the Magi secretly, learned exactly from them what time the star appeared.

<sup>8</sup>And having sent them to Bëyth Lehem, he said, “Go and search diligently for the Child, and when you have found Him, bring back word to me, so that I too might go and do reverence to Him.”

<sup>9</sup>And having heard the sovereign, they went. And see, the star which they had seen in the East went before them, until it came and stood over where the Child was.

<sup>10</sup>And seeing the star, they rejoiced with exceedingly great joy.

<sup>11</sup>And coming into the house, they saw the Child with Miryam His mother, and fell down and did reverence to Him, and opening their treasures, they presented to Him gifts of gold, and frankincense, and myrrh.

<sup>12</sup>And having been warned in a dream that they should not return to Herodes, they departed for their own country by another way.

<sup>13</sup>And when they had left, see, a messenger of יהוה appeared to Yosëph in a dream, saying, “Arise, take the Child and His mother, and flee to Mitsrayim, and remain there until I bring you word, for Herodes is about to seek the Child to destroy Him.”

<sup>14</sup>And rising up, he took the Child and His mother by night and departed for Mitsrayim,

<sup>15</sup>and remained there until the death of Herodes, to fill what was spoken by יהוה through the prophet, saying, “Out of Mitsrayim I have called My Son.” <sup>c</sup>

<sup>16</sup>Then Herodes, having seen that he was fooled by the Magi, was greatly enraged, and he sent forth and slew all the male children in Bëyth Lehem and in all its borders, from two years old and under, according to the time which he had exactly learnt from the Magi.

<sup>17</sup>Then was filled what was spoken by Yirmeyahu the prophet, saying,

<sup>18</sup>“A voice was heard in Ramah, wailing and weeping, and great mourning – Raḥël weeping for her children, refusing to be comforted, because they were no more.”

<sup>19</sup>And Herodes having died, see, a messenger of יהוה appeared in a dream to Yosëph in Mitsrayim,

<sup>20</sup>saying, “Arise, and take the Child and His mother, and go into the land of Yisra’ël, for those seeking the life of the Child are dead.”

<sup>21</sup>And rising up, he took the Child and His mother, and came into the land of Yisra’ël.

<sup>22</sup>But hearing that Archelaos was reigning over Yehudàh instead of his father Herodes, he was afraid to go there. And having been warned in a dream, he departed to the parts of Galil,

<sup>23</sup>and came and dwelt in a city called Natsareth – thus to fill what was spoken by the prophets, “He shall be called a Natsarene.”

**3** And in those days Yoḥanan the Immerser came proclaiming in the wilderness of Yehudàh,

<sup>2</sup>and saying, “Repent, for the reign of

the heavens has come near!”

<sup>3</sup>For this is he who was spoken of by the prophet Yeshayahu, saying, “A voice of one crying in the wilderness, ‘Prepare the way of הוֹרֵה’, make His paths straight.’” <sup>d</sup>

<sup>4</sup>And Yoḥanan had a garment of camel’s hair, and a leather girdle around his waist. And his food was locusts and wild honey.

<sup>5</sup>Then Yerushalayim, and all Yehudāh, and all the country around the Yardēn went out to him,

<sup>6</sup>and they were immersed by him in the Yardēn, confessing their sins.

<sup>7</sup>And seeing many of the Pharisees and Sadducees coming to his immersion, he said to them, “Brood of adders! Who has warned you to flee from the coming wrath?”

<sup>8</sup>“Bear, therefore, fruits worthy of repentance,

<sup>9</sup>and do not think to say to yourselves, ‘We have Abraham as father.’ <sup>e</sup> For I say to you that Elohim is able to raise up children to Abraham from these stones.

<sup>10</sup>“And the axe is already laid to the root of the trees. Every tree, then, which does not bear good fruit is cut down and thrown into the fire.

<sup>11</sup>“I indeed immerse you in water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to bear. He shall immerse you in the Set-apart Spirit and fire.

<sup>12</sup>“His winnowing fork is in His hand, and He shall thoroughly cleanse His threshing-floor, and gather His wheat into the storehouse, but the chaff He shall burn with unquenchable fire.”

<sup>13</sup>Then הוֹשַׁע came from Galil to Yoḥanan at the Yardēn to be immersed by him.

<sup>14</sup>But Yoḥanan was hindering Him, saying, “I need to be immersed by You, and You come to me?”

<sup>15</sup>But הוֹשַׁע answering, said to him, “Permit it now, for thus it is fitting for us to fill all righteousness.” Then he permitted Him.

<sup>16</sup>And having been immersed, הוֹשַׁע went up immediately from the water, and see, the heavens were opened, and He saw the Spirit of Elohim descending like a dove and coming upon Him,

<sup>17</sup>and see, a voice out of the heavens, saying, “This is My Son, the Beloved, in whom I did delight.”

**4** Then הוֹשַׁע was led up by the Spirit into the wilderness to be tried by the devil.

<sup>2</sup>And after having fasted forty days and forty nights, He was hungry.

<sup>3</sup>And the trier came and said to Him, “If You are the Son of Elohim, command that these stones become bread.”

<sup>4</sup>But He answering, said, “It has been written, ‘Man shall not live by bread alone, but by every word that comes from the mouth of הוֹרֵה.’” <sup>f</sup>

<sup>5</sup>Then the devil took Him up into the set-apart city, set Him on the edge of the Set-apart Place,

<sup>6</sup>and said to Him, “If You are the Son of Elohim, throw Yourself down. For it has been written, ‘He shall command His messengers concerning you,’ and, ‘In their hands they shall bear you up, so that you do not dash your foot against a stone.’”

<sup>7</sup>הוֹשַׁע said to him, “It has also been written, ‘You shall not try הוֹרֵה your Elohim.’” <sup>g</sup>

<sup>8</sup>Again, the devil took Him up on a very high mountain, and showed Him all the reigns of the world, and their esteem,

<sup>9</sup>and said to Him, “All these I shall give You if You fall down and worship me.”

<sup>10</sup>Then הוֹשַׁע said to him, “Go, Satan! For it has been written, ‘You shall worship הוֹרֵה your Elohim, and Him alone you shall serve.’” <sup>h</sup>

<sup>11</sup>Then the devil left Him, and see, messengers came and attended Him.

<sup>12</sup>And הוֹשַׁע, having heard that Yoḥanan

<sup>d</sup> Yesh. 40:3. <sup>e</sup> See Yn. 8:33-44, Rom. 9:8. It is futile to rely on your descendance, your birth after the flesh. All that counts is the new birth, to be born of the Spirit and water (Yn. 3:3-8). Sha’ul similarly reproves the Yehudim who rely on their physical birth and their circumcision, yet transgress the law, in Rom. 2:26-29. <sup>f</sup> Deb. 8:3.

<sup>g</sup> Deb. 6:16. <sup>h</sup> Deb. 6:13. Take note: הוֹשַׁע silenced the devil by the Word, the Words as written down in Deḅarim, quoting three texts!

had been put in prison, withdrew into Galil.

<sup>13</sup>And leaving Natsareth, He came and dwelt in Kephrah Nahum, which is by the sea, in the borders of Zebulun and Naphtali,

<sup>14</sup>to fill what was spoken by Yeshayahu the prophet, saying,

<sup>15</sup>“Land of Zebulun and land of Naphtali, the way of the sea, beyond the Yardēn, Galil of the gentiles –

<sup>16</sup>the people who sat in darkness saw a great light, and upon those who sat in the land and shadow of death, light arose to them.” <sup>i</sup>

<sup>17</sup>From that time הוֹשַׁע began to proclaim and to say, “Repent, for the reign of the heavens has drawn near.”

<sup>18</sup>And הוֹשַׁע, walking by the Sea of Galil, saw two brothers, Shim'on called Kēpha, and Andri his brother, casting a net into the sea, for they were fishermen.

<sup>19</sup>And He said to them, “Follow Me, and I shall make you fishers of men.”

<sup>20</sup>And immediately they left their nets and followed Him.

<sup>21</sup>And going on from there, He saw two other brothers, Ya'aqob *the son of* Zaḥdai, and Yoḥanan his brother, in the boat with Zaḥdai their father, mending their nets. And He called them,

<sup>22</sup>and immediately they left the boat and their father, and followed Him.

<sup>23</sup>And הוֹשַׁע went about all Galil, teaching in their congregations, and proclaiming the Good News of the reign, and healing every disease and every bodily weakness among the people.

<sup>24</sup>And news about Him went out into all Syria. And they brought to Him all who were sick, afflicted with various diseases and pains, and those who were demon-possessed, and epileptics, and paralytics. And He healed them.

<sup>25</sup>And large crowds – from Galil, and Dekapolis, and Yerushalayim, and Yehuda, and beyond the Yardēn – followed Him.

**5** But when He saw the crowds, He went up on a mountain. And when He was seated His taught ones came to Him.

<sup>2</sup>And having opened His mouth, He was teaching them, saying,

<sup>3</sup>“Blessed are the poor in spirit, because theirs is the reign of the heavens.

<sup>4</sup>“Blessed are those who mourn, because they shall be comforted.

<sup>5</sup>“Blessed are the meek, because they shall inherit the earth. <sup>j</sup>

<sup>6</sup>“Blessed are those who hunger and thirst for righteousness, <sup>k</sup> because they shall be filled.

<sup>7</sup>“Blessed are the compassionate, because they shall obtain compassion.

<sup>8</sup>“Blessed are the clean in heart, <sup>l</sup> because they shall see Elohim.

<sup>9</sup>“Blessed are the peacemakers, because they shall be called sons of Elohim.

<sup>10</sup>“Blessed are those persecuted for righteousness' sake, <sup>m</sup> because theirs is the reign of the heavens.

<sup>11</sup>“Blessed are you when they reproach and persecute you, and falsely say every wicked word against you, for My sake.

<sup>12</sup>“Rejoice and be glad, because your reward in the heavens is great. For in this way they persecuted the prophets who were before you.

<sup>13</sup>“You are the salt of the earth, but if the salt becomes tasteless, how shall it be seasoned? For it is no longer of any use but to be thrown out and to be trodden down by men.

<sup>14</sup>“You are the light of the world. It is impossible for a city to be hidden on a mountain.

<sup>15</sup>“Nor do they light a lamp and put it under a basket, but on a lampstand, and it shines to all those in the house.

<sup>16</sup>“Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens.

<sup>17</sup>“Do not think that I came to destroy the Torah or the Prophets. <sup>n</sup> I did not come to destroy but to complete. <sup>o</sup>

<sup>i</sup> Yesh. 9:1-2. <sup>j</sup> Teh. 37:9, 11, 22, 29, 34. <sup>k</sup> Yesh. 55:1-2, Mt. 4:4, Yn. 6:48-51. <sup>l</sup> Teh. 24:3-4. <sup>m</sup> 1 Kēpha 3:14.

<sup>n</sup> The Law and the Prophets is a term used for the pre-Messianic Scriptures. <sup>o</sup> Indeed, the Law and the Prophets (pre-Messianic Scriptures) without Messiah is incomplete!

<sup>18</sup>“For truly, I say to you, till the heaven and the earth pass away, one jot or one tittle shall by no means pass from the Torah till all be done. <sup>p</sup>

<sup>19</sup>“Whoever, then, breaks one of the least of these commands, and teaches men so, shall be called least in the reign of the heavens; but whoever does and teaches them, he shall be called great in the reign of the heavens. <sup>q</sup>

<sup>20</sup>“For I say to you, that unless your righteousness exceeds that of the scribes and Pharisees, <sup>r</sup> you shall by no means enter into the reign of the heavens.

<sup>21</sup>“You heard that it was said to those of old, ‘You shall not murder,’ and whoever murders shall be liable to judgment.

<sup>22</sup>“But I say to you that whoever is wroth with his brother without a cause shall be liable to judgment. And whoever says to his brother, ‘Raka!’ shall be liable to the Sanhedrin. But whoever says, ‘You fool!’ shall be liable to fire of Gehenna.

<sup>23</sup>“If, then, you bring your gift to the altar, and there remember that your brother holds whatever against you,

<sup>24</sup>leave your gift there before the altar, and go, first make peace with your brother, and then come and offer your gift.

<sup>25</sup>“Be well-minded with your opponent, promptly, while you are on the way with him, lest your opponent deliver you to the judge, and the judge to the officer, and you be thrown into prison.

<sup>26</sup>“Truly, I say to you, you shall by no means get out of there till you have paid the last penny.

<sup>27</sup>“You heard that it was said to those of old, ‘You shall not commit adultery.’

<sup>28</sup>“But I say to you that everyone looking at a woman to lust for her has already committed adultery with her in his heart.

<sup>29</sup>“And if your right eye causes you to stumble, pluck it out and throw it away from you. For it is better for you that one

of your members perish, than for your entire body to be thrown into Gehenna.

<sup>30</sup>“And if your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your members perish, than for your entire body to be thrown into Gehenna.

<sup>31</sup>“And it has been said, ‘Whoever puts away his wife, let him give her a certificate of divorce.’

<sup>32</sup>“But I say to you that whoever puts away his wife, except for the matter of whoring, <sup>s</sup> makes her commit adultery. And whoever marries a woman who has been put away commits adultery.

<sup>33</sup>“Again, you heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to יהוה.’

<sup>34</sup>“But I say to you, do not swear at all, neither by the heaven, because it is Elohim’s throne;

<sup>35</sup>nor by the earth, for it is His footstool; nor by Yerushalayim, for it is the city of the great Sovereign;

<sup>36</sup>nor swear by your head, because you are not able to make one hair white or black.

<sup>37</sup>“But let your word ‘Yea’ be ‘Yea,’ and your ‘No’ be ‘No.’ And what goes beyond these is from the wicked one.

<sup>38</sup>“You heard that it was said, ‘An eye for an eye and a tooth for a tooth,’ <sup>t</sup>

<sup>39</sup>but I say to you, do not resist the wicked. But whoever slaps you on your right cheek, turn the other to him also.

<sup>40</sup>“And he who wishes to sue you and take away your inner garment, let him have your outer garment as well.

<sup>41</sup>“And whoever compels you to go one mile, go with him two.

<sup>42</sup>“Give to him who asks of you, and from him who wishes to borrow from you, do not turn away.

<sup>43</sup>“You heard that it was said, ‘You shall love your neighbour and hate your

<sup>p</sup> Lk. 16:17. <sup>q</sup> Our Messiah Himself sets the supreme example for us, for He ‘does and teaches them’ in a mighty way! <sup>r</sup> Contrary to what is commonly preached, the scribes and the Pharisees were called “lawless” by Messiah (Mt. 23:28). See also Mt. 15:3-9, Mk. 7:7-13, Yn. 7:19, Acts 7:53, Rom. 2:23-27, Gal. 6:13. <sup>s</sup> See also Mt. 19:9 and Deb. 24:1, where this is explained. <sup>t</sup> This was the principle for the judges to follow, while יהוה speaks in the next verse of our personal conduct.

enemy.’<sup>u</sup>

<sup>44</sup>“But I say to you, love your enemies, bless those cursing you, do good to those hating you, and pray for those insulting you and persecuting you,

<sup>45</sup>so that you become sons of your Father in the heavens. Because He makes His sun rise on the wicked and on the good, and sends rain on the righteous and on the unrighteous.<sup>v</sup>

<sup>46</sup>“For if you love those loving you, what reward have you? Are the tax collectors not doing the same too?

<sup>47</sup>“And if you greet your brothers only, what do you do more *than others*? Are the tax collectors not doing so too?

<sup>48</sup>“Therefore, be perfect,<sup>w</sup> as your Father in the heavens is perfect.

**6** “Beware of doing your kind deeds before men, in order to be seen by them. Otherwise you have no reward from your Father in the heavens.

<sup>2</sup>“Thus, when you do a kind deed, do not sound a trumpet before you as the hypocrites do, in the congregations and in the streets, to be praised by men. Truly, I say to you, they have their reward.

<sup>3</sup>“But when you do a kind deed, do not let your left hand know what your right hand is doing,

<sup>4</sup>so that your kind deed shall be in secret. And your Father who sees in secret shall Himself reward you openly.

<sup>5</sup>“And when you pray, you shall not be like the hypocrites. For they love to pray standing in the congregations and on the corners of the streets, to be seen by men. Truly, I say to you, they have their reward.

<sup>6</sup>“But you, when you pray, go into your room, and having shut your door, pray to your Father who is in the secret place. And your Father who sees in secret shall reward you openly.

<sup>7</sup>“And when praying, do not keep on babbling like the gentiles. For they think that they shall be heard for their many words.

<sup>8</sup>“Therefore do not be like them, for your Father knows what you need before you ask Him.

<sup>9</sup>“This, then, is the way you should pray: ‘Our Father who is in the heavens, let Your Name be set-apart,

<sup>10</sup>let Your reign come, let Your desire be done on earth as it is in heaven.

<sup>11</sup>‘Give us today our daily bread.

<sup>12</sup>‘And forgive us our debts, as we forgive our debtors.

<sup>13</sup>‘And do not lead us into trial,<sup>x</sup> but deliver us from the wicked one – because Yours is the reign and the power and the esteem, forever. Amén.’

<sup>14</sup>“For if you forgive men their trespasses, your heavenly Father shall also forgive you.

<sup>15</sup>“But if you do not forgive men their trespasses, neither shall your Father forgive your trespasses.

<sup>16</sup>“And when you fast, do not be sad-faced like the hypocrites. For they disfigure their faces so that they appear to be fasting to men. Truly, I say to you, they have their reward.

<sup>17</sup>“But you, when you fast, anoint your head and wash your face,

<sup>18</sup>so that you do not appear to men to be fasting, but to your Father who is in the secret place. And your Father who sees in secret shall reward you openly.

<sup>19</sup>“Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal,

<sup>20</sup>but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

<sup>21</sup>“For where your treasure is, there your heart shall be also.

<sup>22</sup>“The lamp of the body is the eye. If therefore your eye is good, all your body shall be enlightened.

<sup>23</sup>“But if your eye is evil,<sup>y</sup> all your body shall be darkened. If, then, the light that is within you is darkness, how great is that darkness!

<sup>u</sup> *Hate your enemy* was “said,” not “written.” On a few occasions Elohim did use His people to punish some gentile nation for sinning in the extreme, or when they maltreated Yisra’el, but sadly, many of the Yisra’elites made a standing rule of hating the enemy. <sup>v</sup> Lk. 6:35, Acts 14:16-17. <sup>w</sup> Ber. 17:1, Teh. 119:1, 1 Yn. 2:5, Heb. 6:1.

<sup>x</sup> See 26:41. <sup>y</sup> This is a Hebrew idiom – a *good eye* means to be generous, while an *evil eye* means to be stingy.

<sup>24</sup>“No one is able to serve two masters, for either he shall hate the one and love the other, or else he shall cleave to the one and despise the other. You are not able to serve Elohim and mammon. <sup>z</sup>

<sup>25</sup>“Because of this I say to you, do not worry about your life, what you shall eat or drink, or about your body, what you shall put on. Is not life more than the food and the body more than the clothing?

<sup>26</sup>“Look at the birds of the heaven, for they neither sow nor reap nor gather into storehouses, yet your heavenly Father does feed them. Are you not worth more than they?

<sup>27</sup>“And which of you by worrying is able to add one cubit to his life’s span?

<sup>28</sup>“So why do you worry about clothing? Note well the lilies of the field, how they grow. They neither toil nor spin,

<sup>29</sup>and I say to you that even Shelomoh in all his esteem was not dressed like one of these.

<sup>30</sup>“But if Elohim so clothes the grass of the field, which exists today, and tomorrow is thrown into the furnace, how much more you, O you of little belief?

<sup>31</sup>“Do not worry then, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’

<sup>32</sup>“For all these the gentiles seek for. And your heavenly Father knows that you need all these.

<sup>33</sup>“But seek first the reign of Elohim, and His righteousness, <sup>a</sup> and all these *matters* shall be added to you.

<sup>34</sup>“Do not, then, worry about tomorrow, for tomorrow shall have its own worries. Each day has enough evil of itself.

**7** “Do not judge, lest you be judged.

<sup>2</sup>“For with what judgment you judge, you shall be judged. And with the same measure you use, it shall be measured to you.

<sup>3</sup>“And why do you look at the splinter in your brother’s eye, but do not notice the

plank in your own eye?

<sup>4</sup>“Or how is it that you say to your brother, ‘Let me remove the splinter out of your eye,’ and see, a plank is in your own eye?

<sup>5</sup>“Hypocrite! First remove the plank from your own eye, and then you shall see clearly to remove the splinter out of your brother’s eye.

<sup>6</sup>“Do not give what is set-apart to the dogs, nor throw your pearls before the pigs, lest they trample them under their feet, and turn and tear you in pieces.

<sup>7</sup>“Ask and it shall be given to you, seek and you shall find, knock and it shall be opened to you.

<sup>8</sup>“For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.

<sup>9</sup>“Or is there a man among you who, if his son asks for bread, shall give him a stone?

<sup>10</sup>“Or if he asks for a fish, shall he give him a snake?

<sup>11</sup>“If you then, being wicked, know how to give good gifts to your children, how much more shall your Father who is in the heavens give what is good to those who ask Him!

<sup>12</sup>“Therefore, whatever you wish men to do to you, do also to them, for this is the Torah and the Prophets.

<sup>13</sup>“Enter in through the narrow gate! Because the gate is wide – and the way is broad – that leads to destruction, and there are many who enter in through it.

<sup>14</sup>“Because the gate is narrow and the way is hard pressed <sup>b</sup> which leads to life, and there are few who find it.

<sup>15</sup>“But beware of the false prophets, <sup>c</sup> who come to you in sheep’s clothing, but inwardly they are savage wolves.

<sup>16</sup>“By their fruits you shall know them. Are grapes gathered from thornbushes or figs from thistles?

<sup>17</sup>“So every good tree yields good fruit, but a rotten tree yields wicked fruit.

<sup>18</sup>“A good tree is unable to yield wicked

<sup>z</sup> Personification of wealth. <sup>a</sup> After finding the reign of Elohim by entering through the Door (דִּבְרֵי), one should seek His righteousness as well. <sup>b</sup> Or *the way is afflicted*.

<sup>c</sup> דְּרֹשֵׁי reveals unto us in v. 23 that they are those who work lawlessness!



fruit, and a rotten tree to yield good fruit.

<sup>19</sup>“Every tree that does not bear good fruit is cut down and thrown into the fire.

<sup>20</sup>“So then, by their fruits you shall know them –

<sup>21</sup>“Not everyone who says to Me, ‘Master, Master,’ shall enter into the reign of the heavens, but he who is doing the desire of My Father in the heavens.

<sup>22</sup>“Many shall say to Me in that day, ‘Master, Master, have we not prophesied in Your Name, and cast out demons in Your Name, and done many mighty works in Your Name?’

<sup>23</sup>“And then I shall declare to them, ‘I never knew you, depart from Me, you who work lawlessness!’<sup>d</sup>

<sup>24</sup>“Therefore everyone who hears these words of Mine, and does them, shall be like a wise man who built his house on the rock,

<sup>25</sup>and the rain came down, and the floods came, and the winds blew and beat on that house, and it did not fall, for it was founded on the rock.

<sup>26</sup>“And everyone who hears these words of Mine, and does not do them,<sup>e</sup> shall be like a foolish man who built his house on the sand,

<sup>27</sup>and the rain came down, and the floods came, and the winds blew, and they beat on that house, and it fell, and great was its fall.”

<sup>28</sup>And it came to be, when הוֹשַׁע<sup>h</sup> had ended these words, that the people were astonished at His teaching,

<sup>29</sup>for He was teaching them as one possessing authority, and not as the scribes.

**8** And when He came down from the mountain, large crowds followed Him.

<sup>2</sup>And see, a leper came, and bowed before Him, saying, “Master, if You desire, You are able to make me clean.”

<sup>3</sup>And stretching out His hand הוֹשַׁע<sup>h</sup> touched him, saying, “I desire it. Be

cleansed!” And immediately his leprosy was cleansed.

<sup>4</sup>And הוֹשַׁע<sup>h</sup> said to him, “See, mention it to no one. But go your way, show yourself to the priest, and offer the gift that Mosheh commanded, as a witness to them.”

<sup>5</sup>And when הוֹשַׁע<sup>h</sup> had entered Kephrah Nahum, a captain came to Him, appealing to Him,

<sup>6</sup>saying, “Master, my servant is lying in the house paralysed, grievously tortured.”

<sup>7</sup>And הוֹשַׁע<sup>h</sup> said to him, “I shall come and heal him.”

<sup>8</sup>And the captain answering, said, “Master, I am not worthy that You should come under my roof. But only say a word, and my servant shall be healed.

<sup>9</sup>“For I too am a man 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 servant, ‘Do this,’ and he does it.”

<sup>10</sup>And when הוֹשַׁע<sup>h</sup> heard, He marvelled, and said to those who followed, “Truly, I say to you, not even in Yisra’el have I found such great belief!

<sup>11</sup>“And I say to you that many shall come from east and west, and sit down with Abraham, and Yitshaq, and Ya’aqob in the reign of the heavens,

<sup>12</sup>but the sons of the reign shall be cast out into outer darkness – there shall be weeping and gnashing of teeth.”

<sup>13</sup>And הוֹשַׁע<sup>h</sup> said to the captain, “Go, and as you have believed, so let it be done for you.” And his servant was healed that hour.

<sup>14</sup>And when הוֹשַׁע<sup>h</sup> had come into the house of Kēpha, He saw his wife’s mother lying sick with inflammation.

<sup>15</sup>And He touched her hand, and the inflammation left her. And she arose and served them.

<sup>16</sup>And when evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with

<sup>d</sup> Even though they are doing mighty works in His Name! See v. 15, and also Mt. 13:41-42 which says that those *doing lawlessness* shall be cast into the furnace of fire!

<sup>e</sup> If we hear but don’t do, if we do not obey, it is all in vain. See Yn. 3:36.

a word, and healed all who were sick,

<sup>17</sup>that it might be filled what was spoken by Yeshayahu the prophet, saying, “He Himself took our weaknesses and bore our sicknesses.”

<sup>18</sup>And when יהושע saw large crowds about Him, He gave a command to go off to the other side.

<sup>19</sup>And a certain scribe, having come near, said to Him, “Teacher, I shall follow You wherever You go.”

<sup>20</sup>And יהושע said to him, “The foxes have holes and the birds of the heaven nests, but the Son of Adam has nowhere to lay His head.”

<sup>21</sup>And another of His taught ones said to Him, “Master, first let me go and bury my father.”

<sup>22</sup>But יהושע said to him, “Follow Me, and leave the dead to bury their own dead.”

<sup>23</sup>And when He entered into a boat, His taught ones followed Him.

<sup>24</sup>And see, a great gale arose on the sea, so that the boat was covered by the waves. But He was sleeping.

<sup>25</sup>And His taught ones came to Him and woke Him up, saying, “Master, save us! We are perishing!”

<sup>26</sup>And He said to them, “Why are you afraid, O you of little belief?” Then, having risen, He rebuked the winds and the sea. And there was a great calm.

<sup>27</sup>And the men marvelled, saying, “What is this, that even the winds and the sea obey Him?”

<sup>28</sup>And when He came to the other side, to the country of the Gergashites, two demon-possessed ones met Him, coming out of the tombs, very fierce, so that no one was able to pass that way.

<sup>29</sup>And see, they cried out, saying, “What have we to do with You, יהושע, Son of Elohim? Have You come here to torture us, before the appointed time?”

<sup>30</sup>And at a distance from them there was a herd of many pigs feeding,

<sup>31</sup>and the demons begged Him, saying, “If You cast us out, send us into the herd of pigs.”

<sup>32</sup>And He said to them, “Go.” And they, coming out, went into the herd of pigs.

And see, the entire herd of pigs rushed down the steep place into the sea, and died in the water.

<sup>33</sup>And the herdsmen fled, and went away into the city and reported all this, and about those possessed by demons.

<sup>34</sup>And see, all the city came out to meet יהושע. And when they saw Him, they begged Him to leave their borders.

**9** And entering into a boat, He passed over, and came to His own city.

<sup>2</sup>And see, they were bringing to Him a paralytic lying on a bed. And יהושע, seeing their belief, said to the paralytic, “Take courage, son, your sins have been forgiven.”

<sup>3</sup>And see, some of the scribes said to themselves, “This One blasphemeth!”

<sup>4</sup>And יהושע, knowing their thoughts, said, “Why do you think wicked thoughts in your hearts?”

<sup>5</sup>“For which is easier, to say, ‘Your sins have been forgiven,’ or to say, ‘Arise and walk’?”

<sup>6</sup>“But in order for you to know that the Son of Adam possesses authority on earth to forgive sins...” He then said to the paralytic, “Rise, take up your bed, and go to your house.”

<sup>7</sup>And he rose and went to his house.

<sup>8</sup>And when the crowds saw it, they marvelled and praised Elohim who had given such authority to men.

<sup>9</sup>And as יהושע passed on from there, He saw a man called Mattithyahu sitting at the tax office. And He said to him, “Follow Me.” And he rose and followed Him.

<sup>10</sup>And it came to be, as יהושע sat at the table in the house, that see, many tax collectors and sinners came and sat down with Him and His taught ones.

<sup>11</sup>And when the Pharisees saw it, they said to His taught ones, “Why does your Teacher eat with tax collectors and sinners?”

<sup>12</sup>And יהושע hearing this, said to them, “Those who are strong have no need of a physician, but those who are sick.

<sup>13</sup>“But go and learn what this means, ‘I desire compassion and not offering.’ For I

did not come to call the righteous to repentance, but sinners.”

<sup>14</sup>Then the taught ones of Yoḥanan came to Him, saying, “Why do we and the Pharisees fast often, but Your taught ones do not fast?”

<sup>15</sup>And הוֹשַׁע said to them, “Are the friends of the bridegroom able to mourn as long as the bridegroom is with them? But the days shall come when the bridegroom is taken away from them, and then they shall fast.

<sup>16</sup>“And no one puts a piece of unshrunk cloth on an old garment, for the patch pulls away from the garment, and the tear is made worse.

<sup>17</sup>“Neither do they put new wine into old wineskins, or else the wineskins burst, and the wine is spilled, and the wineskins are ruined. But they put new wine into fresh wineskins, and both are preserved.”

<sup>18</sup>While He was saying all this to them, see, a ruler came and bowed down to Him, saying, “My daughter is dead by now, but come and lay Your hand on her and she shall live.”

<sup>19</sup>And הוֹשַׁע rose and followed him, His taught ones too.

<sup>20</sup>And see, a woman who had a flow of blood for twelve years came from behind and touched the tzitzit<sup>1</sup> of His garment.

<sup>21</sup>For she said to herself, “If I only touch His garment, I shall be healed.”

<sup>22</sup>But הוֹשַׁע turned, and when He saw her He said, “Take courage, daughter, your belief has healed you.” And the woman was healed from that hour.

<sup>23</sup>And when הוֹשַׁע came into the ruler’s house, and saw the flute players and the crowd making a noise,

<sup>24</sup>He said to them, “Go back, for the girl is not dead, but sleeping.” And they laughed at Him.

<sup>25</sup>But when the crowd was put outside, He went in and took her by the hand, and the girl arose.

<sup>26</sup>And this report went out into all that land.

<sup>27</sup>And as הוֹשַׁע passed on from there, two blind men followed Him, crying out and saying, “Son of Dawiḏ, have compassion on us!”

<sup>28</sup>And when He came into the house, the blind men came to Him. And הוֹשַׁע said to them, “Do you believe that I am able to do this?” They said to Him, “Yea, Master.”

<sup>29</sup>Then He touched their eyes, saying, “According to your belief let it be to you.”

<sup>30</sup>And their eyes were opened. And הוֹשַׁע strictly ordered them, saying, “See, let no one know.”

<sup>31</sup>But when they went out, they made Him known in all that land.

<sup>32</sup>And as they were going out, see, they brought to Him a man, dumb and demon-possessed.

<sup>33</sup>And when the demon was cast out, the dumb one spoke. And the crowds marvelled, saying, “It was never seen like this in Yisra’el!”

<sup>34</sup>But the Pharisees said, “He casts out demons by the ruler of the demons.”

<sup>35</sup>And הוֹשַׁע went about all the cities and villages, teaching in their congregations, and proclaiming the Good News of the reign, and healing every disease and every bodily weakness among the people.

<sup>36</sup>And having seen the crowds, He was moved with compassion for them, because they were weary and scattered, as sheep having no shepherd.

<sup>37</sup>Then He said to His taught ones, “The harvest truly is great, but the workers are few.

<sup>38</sup>“Pray then that the Master of the harvest would send out workers to His harvest.”

**10** And having called His twelve taught ones near, He gave them authority over unclean spirits, to cast them out, and to heal every disease and every bodily weakness.

<sup>2</sup>And these are the names of the twelve emissaries: first, Shim’on, who is called Kēpha, and Andri his brother; Ya’aqoḇ the

<sup>1</sup> See “Tzitzit” - Explanatory notes and Bem. 15:37-41, Deb. 22:12

son of Zabdai, and Yoḥanan his brother;

<sup>3</sup>Philip and Bartholomi; T'oma and Mattithyahu the tax collector; Ya'aqob the son of Alphai, and Laḥai whose last name was Taddai;

<sup>4</sup>Shim'on the Kena'anite, and Yehuḏah from Qerioth, who did also deliver Him up.

<sup>5</sup>הוֹשֵׁעַ sent these twelve out, having commanded them, saying, "Do not go into the way of the gentiles, and do not enter a city of the Shomeronites,

<sup>6</sup>but rather go to the lost sheep of the house of Yisra'el. <sup>f</sup>

<sup>7</sup>"And as you go, proclaim, saying, 'The reign of the heavens has drawn near.'

<sup>8</sup>"Heal the sick, cleanse the lepers, raise the dead, cast out demons. You have received without paying, give without being paid.

<sup>9</sup>"Do not acquire gold or silver or copper for your moneybelts,

<sup>10</sup>or a bag for the journey, or two undergarments, or sandals, or staffs, for the worker is worthy of his food.

<sup>11</sup>"And into whatever city or village you enter, ask who is worthy in it, and stay there until you leave.

<sup>12</sup>"And as you enter into a house, greet it.

<sup>13</sup>"And if the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you.

<sup>14</sup>"And whoever does not receive you nor hear your words, when you leave that house or city, shake off the dust from your feet.

<sup>15</sup>"Truly, I say to you, it shall be more bearable for the land of Seḏom and Amorah in the day of judgment than for that city!

<sup>16</sup>"See, I send you out as sheep in the midst of wolves. Therefore be wise as serpents and innocent as doves.

<sup>17</sup>"But beware of men, for they shall deliver you up to sanhedrins and flog you in their congregations.

<sup>18</sup>"And you shall be brought before governors and sovereigns for My sake, as a witness to them and to the gentiles.

<sup>19</sup>"But when they deliver you up, do not

worry about how or what you should speak. For it shall be given to you in that hour what you shall speak,

<sup>20</sup>for it is not you who speak, but the Spirit of your Father speaking in you.

<sup>21</sup>"And brother shall deliver up brother to death, and a father his child. And children shall rise up against parents and shall put them to death.

<sup>22</sup>"And you shall be hated by all for My Name's sake. But he who shall have endured to the end shall be saved. <sup>g</sup>

<sup>23</sup>"And when they persecute you in this city, flee to another. For truly, I say to you, you shall by no means have gone through the cities of Yisra'el before the Son of Aḏam comes.

<sup>24</sup>"A taught one is not above his teacher, nor a servant above his master.

<sup>25</sup>"It is enough for the taught one to become like his teacher, and a servant like his master. If they have called the master of the house Be'elzebul, how much more those of his household!

<sup>26</sup>"Therefore do not fear them. For whatever is covered shall be revealed, and whatever is hidden shall be made known.

<sup>27</sup>"What I say to you in the dark, speak in the light. And what you hear in the ear, proclaim on the house-tops.

<sup>28</sup>"And do not fear those who kill the body but are unable to kill the being. But rather fear Him who is able to destroy both being and body in Gehenna.

<sup>29</sup>"Are not two sparrows sold for a copper coin? And not one of them falls to the ground without your Father.

<sup>30</sup>"And even the hairs of your head are all numbered.

<sup>31</sup>"So do not fear, you are worth more than many sparrows.

<sup>32</sup>"Everyone, therefore, who shall confess Me before men, him I shall also confess before My Father who is in the heavens.

<sup>33</sup>"But whoever shall deny Me before men, him I shall also deny before My Father who is in the heavens.

<sup>34</sup>"Do not think that I have come to bring

<sup>f</sup>They have not "lost their identity," no, they are wandering about. <sup>g</sup> See 24:13.

peace on earth. I did not come to bring peace but a sword,<sup>h</sup>

<sup>35</sup>for I have come to bring division, a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law –

<sup>36</sup>and a man's enemies are those of his own household.<sup>i</sup>

<sup>37</sup>“He who loves father or mother more than Me is not worthy of Me, and he who loves son or daughter more than Me is not worthy of Me.<sup>j</sup>

<sup>38</sup>“And he who does not take up his stake and follow after Me is not worthy of Me.

<sup>39</sup>“He who has found his life shall lose it, and he that has lost his life for My sake shall find it.

<sup>40</sup>“He who receives you receives Me, and he who receives Me receives Him who sent Me.

<sup>41</sup>“He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous one in the name of a righteous one shall receive a righteous one's reward.

<sup>42</sup>“And whoever gives one of these little ones a cup of cold *water* only in the name of a taught one, truly, I say to you, he shall by no means lose his reward.”

**11** And it came to be, when הוֹשַׁע ended instructing His twelve taught ones, that He set out from there to teach and to proclaim in their cities.

<sup>2</sup>And when Yoḥanan had heard in the prison of the works of Messiah, he sent two of his taught ones

<sup>3</sup>and said to Him, “Are You the Coming One, or do we look for another?”

<sup>4</sup>And הוֹשַׁע answering, said to them, “Go, report to Yoḥanan what you hear and see:

<sup>5</sup>“Blind receive sight and lame walk, lepers are cleansed and deaf hear, dead are raised up and poor are brought the Good News.

<sup>6</sup>“And blessed is he who does not stumble in Me.”

<sup>7</sup>And as these were going, הוֹשַׁע began to say to the crowds concerning Yoḥanan, “What did you go out into the wilderness to see? A reed shaken by the wind?”

<sup>8</sup>“But what did you go out to see? A man dressed in soft garments? Look, those wearing soft *garments* are in the houses of sovereigns.

<sup>9</sup>“But what did you go out to see? A prophet? Yea, I say to you, and more than a prophet.

<sup>10</sup>“For this is he of whom it was written, ‘See, I send My messenger before Your face, who shall prepare Your way before You.’

<sup>11</sup>“Truly, I say to you, among those born of women there has not risen one greater than Yoḥanan the Immerser, yet the least one in the reign of the heavens is greater than he.

<sup>12</sup>“And from the days of Yoḥanan the Immerser till now the reign of the heavens is violated, and the violent seize it.<sup>k</sup>

<sup>13</sup>“For all the prophets and the Torah prophesied till Yoḥanan.

<sup>14</sup>“And if you wish to accept it, he is Ēliyahu who was about to come.

<sup>15</sup>“He who has ears to hear, let him hear!

<sup>16</sup>“And to what shall I compare this generation? It is like children sitting in the market-places and calling to their companions,

<sup>17</sup>and saying, ‘We played the flute for you, and you did not dance; we lamented to you, and you did not beat the breast.’

<sup>18</sup>“For Yoḥanan came neither eating nor drinking, and they say, ‘He has a demon.’

<sup>19</sup>“The Son of Aḏam came eating and drinking, and they say, ‘See, a man, a glutton and a winedrinker, a friend of tax collectors and sinners!’ And wisdom was declared right by her works.”

<sup>20</sup>Then He began to reproach the cities in which most of His miracles had been done, because they did not repent:

<sup>21</sup>“Woe to you, Korazin! Woe to you, Bēyth Tsaida! Because if the miracles which were done in you had been done in

<sup>h</sup> In Lk. 12:51 the word “division” is used, while “sword” has the same meaning here. <sup>i</sup> Lk. 12:53, Miḡ. 7:6. <sup>j</sup> See 19:29, Lk. 14:26. <sup>k</sup> See Lk. 16:16-17 which explains it more clearly.

Tsor and Tsidon, they would have repented long ago in sackcloth and ashes.

<sup>22</sup>“But I say to you, it shall be more bearable for Tsor and Tsidon in the day of judgment than for you.

<sup>23</sup>“And you, Kephah Nahum, who were exalted to the heaven, shall be brought down to the grave! Because if the miracles which were done in you had been done in Seḏom, it would have remained until this day.

<sup>24</sup>“But I say to you that it shall be more bearable for the land of Seḏom in the day of judgment than for you.”

<sup>25</sup>At that time הוֹשֵׁעַ responding, said, “I thank You, Father, Master of the heavens and earth, because You have hidden these *matters* from clever and learned ones and have revealed them to babes. <sup>l</sup>

<sup>26</sup>“Yea, Father, because so it was well-pleasing in Your sight.

<sup>27</sup>“All have been handed over to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and he to whom the Son wishes to reveal Him.

<sup>28</sup>“Come to Me, all you who labour and are burdened, and I shall give you rest.

<sup>29</sup>“Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you shall find rest for your beings. <sup>m</sup>

<sup>30</sup>“For My yoke is gentle and My burden is light.”

**12** At that time הוֹשֵׁעַ went through the grain fields on the Sabbath. And His taught ones were hungry, and began to pluck heads of grain, to eat.

<sup>2</sup>And when the Pharisees saw it, they said to Him, “Look, Your taught ones are doing what is not right to do on the Sabbath!”

<sup>3</sup>But He said to them, “Have you not read what Dawid did when he was hungry, he and those who were with him:

<sup>4</sup>how he went into the House of Elohim and ate the showbread which was not right

for him to eat, nor for those who were with him, but only for the priests?

<sup>5</sup>“Or did you not read in the Torah that on the Sabbath the priests in the Set-apart Place profane the Sabbath, and are blameless?

<sup>6</sup>“But I say to you that in this place there is One greater than the Set-apart Place.

<sup>7</sup>“And if you had known what this means, ‘I desire compassion and not offering,’ you would not have condemned the blameless.

<sup>8</sup>“For the Son of Aḏam is Master of the Sabbath.” <sup>n</sup>

<sup>9</sup>And having left there, He went into their congregation.

<sup>10</sup>And see, there was a man having a withered hand. And they asked Him, saying, “Is it right to heal on the Sabbath?” – so as to accuse Him.

<sup>11</sup>And He said to them, “What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, shall not take hold of it and lift it out?

<sup>12</sup>“How much more worth is a man than a sheep! So it is right to do good on the Sabbath.”

<sup>13</sup>Then He said to the man, “Stretch out your hand.” And he stretched it out, and it was restored, as healthy as the other.

<sup>14</sup>But the Pharisees went out and took counsel against Him, so as to destroy Him.

<sup>15</sup>But הוֹשֵׁעַ, knowing it, withdrew from there. And large crowds followed Him, and He healed them all,

<sup>16</sup>and warned them not to make Him known,

<sup>17</sup>in order that what was spoken by Yeshayahu the prophet, might be filled, saying,

<sup>18</sup>“See, My Servant whom I have chosen, My Beloved in whom My being did delight. I shall put My Spirit upon Him, and He shall declare right-ruling to the nations.

<sup>19</sup>“He shall not strive nor cry out, nor shall anyone hear His voice in the streets.

<sup>20</sup>“A crushed reed He shall not break, and

<sup>l</sup> Lk. 10:21. <sup>m</sup> Yirm. 6:16. <sup>n</sup> See Ber. 2:2-3 where the pre-incarnate Son was involved too.

smoking flax He shall not quench, till He brings forth right-ruling forever. <sup>o</sup>

<sup>21</sup>“And the nations shall trust in His Name.”

<sup>22</sup>Then they brought to Him one who was demon-possessed, blind and dumb. And He healed him, so that the blind and dumb man both spoke and saw.

<sup>23</sup>And all the crowds were amazed and said, “Is this the Son of Dawid?”

<sup>24</sup>But when the Pharisees heard it they said, “This one does not cast out demons except by Be’elzebul, the ruler of the demons.”

<sup>25</sup>And הוֹשֵׁעַ knew their thoughts, and said to them, “Every reign divided against itself is laid waste, and every city or house divided against itself shall not stand.

<sup>26</sup>“And if Satan casts out Satan, he is divided against himself. How then does his reign stand?

<sup>27</sup>“And if I, by Be’elzebul, do cast out demons, by whom do your sons cast them out? Because of this they shall be your judges.

<sup>28</sup>“But if I cast out demons by the Spirit of Elohim, then the reign of Elohim has come upon you.

<sup>29</sup>“Or how is one able to enter a strong man’s house and plunder his goods, unless he first binds the strong man? And then he shall plunder his house.

<sup>30</sup>“He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

<sup>31</sup>“Because of this I say to you, all sin and blasphemy shall be forgiven men, but the blasphemy against the Spirit shall not be forgiven men.

<sup>32</sup>“And whoever speaks a word against the Son of Ađam, it shall be forgiven him, but whoever speaks against the Set-apart Spirit, it shall not be forgiven him, either in this age or in the age to come.

<sup>33</sup>“Either make the tree good and its fruit good, or else make the tree rotten and its fruit rotten, for a tree is known by its fruit.

<sup>34</sup>“Brood of adders! How are you able to

speak what is good – being wicked? For the mouth speaks from the overflow of the heart.

<sup>35</sup>“The good man brings forth what is good from the good treasures of his heart, and the wicked man brings forth what is wicked from the wicked treasure.

<sup>36</sup>“And I say to you that for every idle word men speak, they shall give an account of it in the day of judgment.

<sup>37</sup>“For by your words you shall be declared righteous, and by your words you shall be declared unrighteous.”

<sup>38</sup>Then some of the scribes and Pharisees answered, saying, “Teacher, we wish to see a sign from You.”

<sup>39</sup>But He answering, said to them, “A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Yonah.

<sup>40</sup>“For as Yonah was three days and three nights in the stomach of the great fish, so shall the Son of Ađam be three days and three nights in the heart of the earth.

<sup>41</sup>“Men of Ninewēh shall stand up in the judgment with this generation and condemn it, because they repented at the preaching of Yonah, and look, a greater than Yonah is here.

<sup>42</sup>“The sovereignty of the South shall rise up in the judgment with this generation and shall condemn it, for she came from the ends of the earth to hear the wisdom of Shelomoh, and look, a greater than Shelomoh is here.

<sup>43</sup>“Now when the unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none.

<sup>44</sup>“Then it says, ‘I shall return to my house from which I came.’ And when it comes, it finds it empty, swept, and decorated.

<sup>45</sup>“Then it goes and takes with it seven other spirits more wicked than itself, and they enter and dwell there. And the last of that man is worse than the first. So shall it also be with this wicked generation.”

<sup>46</sup>And while He was still talking to the

<sup>o</sup> This is according to the Shem-Tob Hebrew text. However, this passage is a quote from Yesh. 42:1-3 where it reads *right-ruling unto truth*.

crowds, see, His mother and brothers stood outside, seeking to speak with Him.

<sup>47</sup>And one said to Him, “See, Your mother and Your brothers are standing outside, seeking to speak with You.”

<sup>48</sup>But He answering, said to the one who spoke to Him, “Who is My mother and who are My brothers?”

<sup>49</sup>And having stretched out His hand toward His taught ones, He said, “See My mother and My brothers!

<sup>50</sup>“For whoever does the desire of My Father who is in the heavens is My brother and sister and mother.” <sup>p</sup>

**13** And on that day יהושע went out of the house and sat by the sea.

<sup>2</sup>And large crowds were gathered together to Him, so that He went into a boat and sat down. And all the crowd stood on the beach.

<sup>3</sup>And He spoke to them much in parables, <sup>q</sup> saying, “See, the sower went out to sow.

<sup>4</sup>“And as he sowed, some indeed fell by the wayside, and the birds came and devoured them.

<sup>5</sup>“And others fell on rocky places, where they did not have much soil, and immediately they sprang up, because they had no depth of soil.

<sup>6</sup>“But when the sun was up they were scorched, and because they had no root they withered.

<sup>7</sup>“And others fell among thorns, and the thorns came up and choked them.

<sup>8</sup>“And others fell on good soil and yielded a crop, some a hundredfold, some sixty, some thirty.

<sup>9</sup>“He who has ears to hear, let him hear!”

<sup>10</sup>And the taught ones came and said to

Him, “Why do You speak to them in parables?”

<sup>11</sup>And He answering, said to them, “Because it has been given to you to know the secrets of the reign of the heavens, <sup>r</sup> but to them it has not been given. <sup>s</sup>

<sup>12</sup>“For whoever possesses, to him more shall be given, and he shall have overflowing; but whoever does not possess, even what he possesses shall be taken away from him. <sup>t</sup>

<sup>13</sup>“Because of this I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

<sup>14</sup>“And in them the prophecy of Yesayahu is completely filled, which says, ‘Hearing you shall hear and by no means understand, and seeing you shall see and by no means perceive,

<sup>15</sup>for the heart of this people has become thickened, and their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their heart, and turn back, and I heal them.’ <sup>u</sup>

<sup>16</sup>“And blessed are your eyes because they see, and your ears because they hear,

<sup>17</sup>for truly I say to you, that many prophets and righteous ones longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

<sup>18</sup>“You, then, hear the parable of the sower:

<sup>19</sup>“When anyone hears the word of the reign, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is that sown by the wayside.

<sup>20</sup>“And that sown on rocky places, this is

<sup>p</sup> See Lk. 8:21 where the wording slightly differs. <sup>q</sup> In this all-important prophecy Messiah gives 7 parables (and an 8th conclusive one which gives the solution to the problem, in v. 52) of what would become of the Word which He sowed, and also shockingly, how it would become utterly mixed with the *birds* (representing the wicked one), the *darnel* which the devil sowed (*darnel* being the counterfeit wheat = *lawlessness, the lawless*), the *leaven* (representing evil and wickedness, as well as the hypocrisy and lawlessness of the Pharisees and other religionists), and the *rotten ones*! <sup>r</sup> Mattithyahu uses the word “heaven(s)” as an euphemism for the Name or designation of the Father, while Mk. 4:11 and Lk. 8:10 use the Father’s Name/designation. <sup>s</sup> How would we know these secrets? Ask יהושע – see Mk. 4:33-34. <sup>t</sup> See explanation of this important teaching in the two footnotes at Lk. 8:17 & 18. <sup>u</sup> A quote from Yesh. 6:9-10. It is quoted again 5x in the Messianic Scriptures, therefore a total of 7x. The ultimate purpose of hearing the Word is to *turn* and then be *healed* of the greatest sickness: sin! Mk. 4:12 clearly speaks of *sin*, the great sickness.



he who hears the word and immediately receives it with joy,

<sup>21</sup>yet he has no root in himself, but is short-lived, and when pressure or persecution arises because of the word, immediately he stumbles.

<sup>22</sup>“And that sown among the thorns is he who hears the word, and the worry of this age and the deceit of riches choke the word, and it becomes fruitless.”

<sup>23</sup>“And that sown on the good soil is he who hears the word and understands it, who indeed bears fruit and yields – some a hundredfold, some sixty, some thirty.”

<sup>24</sup>Another parable He put before them, saying, “The reign of the heavens has become like a man who sowed good seed in his field,

<sup>25</sup>but while men slept, his enemy came and sowed darnel among the wheat and went away.

<sup>26</sup>“And when the blade sprouted and bore fruit, then the darnel also appeared.

<sup>27</sup>“And the servants of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? From where then does it have the darnel?’

<sup>28</sup>“And he said to them, ‘A man, an enemy did this.’ And the servants said to him, ‘Do you wish then, that we go and gather them up?’

<sup>29</sup>“But he said, ‘No, lest while you gather up the darnel you also uproot the wheat with them.

<sup>30</sup>‘Let both grow together until the harvest, and at the time of harvest I shall say to the reapers, “First gather the darnel and bind them in bundles to burn them, but gather the wheat into my granary.”’”

<sup>31</sup>Another parable He put before them, saying, “The reign of the heavens is like a mustard seed, which a man took and sowed in his field,

<sup>32</sup>which indeed is less than all the seeds, but when it is grown it is greater than the plants and becomes a tree, so that the

birds <sup>w</sup> of the heaven come and dwell in its branches.”

<sup>33</sup>Another parable He spoke to them, “The reign of the heavens is like leaven, which a woman took and hid in three measures of meal until all was leavened.”

<sup>34</sup>הַרְשֵׁעַ said all this to the crowds in parables, and He did not speak to them without a parable,

<sup>35</sup>so that what was spoken by the prophet might be filled, saying, “I shall open My mouth in parables, I shall pour forth what has been hidden from the foundation of the world.”

<sup>36</sup>Then, having sent the crowds away, הַרְשֵׁעַ went into the house. And His taught ones came to Him, saying, “Explain to us the parable of the darnel of the field.”

<sup>37</sup>And He answering, said to them, “He who is sowing the good seed is the Son of Aḏam,

<sup>38</sup>and the field is the world. And the good seed, these are the sons of the reign, but the darnel are the sons of the wicked one,

<sup>39</sup>and the enemy who sowed them is the devil. And the harvest is the end of the age, and the reapers are the messengers.

<sup>40</sup>“As the darnel, then, is gathered and burned in the fire, so it shall be at the end of this age.

<sup>41</sup>“The Son of Aḏam shall send out His messengers, and they shall gather out of His reign <sup>x</sup> all the stumbling-blocks, <sup>y</sup> and those doing lawlessness, <sup>z</sup>

<sup>42</sup>and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth.

<sup>43</sup>“Then the righteous <sup>a</sup> shall shine forth as the sun in the reign of their Father. He who has ears to hear, let him hear!

<sup>44</sup>“Again, the reign of the heavens is like treasure hidden in a field, which a man <sup>b</sup> having found it, hid, and for joy over it he goes and sells all that he has and buys that field.

<sup>v</sup> Lk. 21:34, 2 Tim. 3:4. <sup>w</sup> Representing the wicked one – they who snatch away the Word sown by Messiah. See also Rev. 18:2. <sup>x</sup> Note: “out of His reign,” not out of the world! <sup>y</sup> Or *all the causes of sinning*.

<sup>z</sup> Lawlessness is the darnel which the devil sowed, and sprouts and takes shape in the form of lawless “believers.”

<sup>a</sup> Teh. 37:29, Teh. 72:7, Teh. 75:10, Teh. 118:19-20, Teh. 146:8, Mal. 3:18, Rev. 22:11.

<sup>b</sup> Many commentators believe that this “man” refers to הַרְשֵׁעַ.

<sup>45</sup>“Again, the reign of the heavens is like a man, a merchant, seeking fine pearls,

<sup>46</sup>who, when he had found one pearl of great price, went and sold all that he had and bought it.

<sup>47</sup>“Again, the reign of the heavens is like a dragnet that was thrown into the sea and gathered some of every kind,

<sup>48</sup>which, when it was filled, they drew to shore. And they sat down and gathered the good into containers, but threw the rotten away.

<sup>49</sup>“Thus shall it be at the end of the age: the messengers shall come forth, and separate the wicked out of the midst of the righteous,

<sup>50</sup>and shall throw them into the furnace of fire – there shall be wailing and gnashing of teeth.”

<sup>51</sup>יהושע said to them, “Have you understood all this?” They said to Him, “Yes, Master.”

<sup>52</sup>And He said to them, “Therefore every scholar of *Scripture* taught in the reign of the heavens is like a householder who brings out of his treasure *matters*, renewed, and old.” <sup>c</sup>

<sup>53</sup>And it came to be, when יהושע had ended these parables, that He left there.

<sup>54</sup>And when He had come to His own country, He taught them in their congregation, so that they were astonished and said, “Where did this One get this wisdom and miracles?”

<sup>55</sup>“Is this not the son of the carpenter? Is not His mother called Miryam? And His brothers Ya’aqob and Yosēph and Shim’on and Yehudah?”

<sup>56</sup>“And His sisters, are they not all with us? Where then did this One get all this?”

<sup>57</sup>And they stumbled at Him. But יהושע said to them, “A prophet is not unappreciated except in his own country and in his own house.”

<sup>58</sup>And He did not do many miracles there because of their unbelief.

<sup>2</sup>and said to his servants, “This is Yoḥanan the Immerser. He has risen from the dead, and that is why these mighty powers are at work in him.”

<sup>3</sup>For Herodes had arrested Yoḥanan, bound him and put him in prison because of Herodias, his brother Philip’s wife,

<sup>4</sup>for Yoḥanan had said to him, “It is not right for you to have her.”

<sup>5</sup>And wishing to kill him, he feared the crowd, because they held him as a prophet.

<sup>6</sup>But as Herodes’ birthday was being held, the daughter of Herodias danced before them and pleased Herodes,

<sup>7</sup>so he promised with an oath to give her whatever she asked.

<sup>8</sup>And she, being urged on by her mother, said, “Give me here the head of Yoḥanan the Immerser on a dish.”

<sup>9</sup>And the sovereign was sad, but because of the oaths and the guests he commanded it to be given,

<sup>10</sup>and sent and beheaded Yoḥanan in prison.

<sup>11</sup>And his head was brought on a dish and given to the girl, and she brought it to her mother.

<sup>12</sup>And his taught ones came and took away the body and buried it, and went and reported to יהושע.

<sup>13</sup>Now when יהושע heard it, He withdrew from there by boat to a deserted place, by Himself. And when the crowds heard it, they followed Him on foot from the cities.

<sup>14</sup>And when יהושע came out, He saw a large crowd and was moved with compassion for them, and healed their sick.

<sup>15</sup>And when evening came, His taught ones came to Him, saying, “This is a deserted place, and the hour is already late. Dismiss the crowds, so that they might go into the villages and buy food for themselves.”

<sup>16</sup>But יהושע said to them, “They do not need to go away, give them to eat yourselves.”

<sup>17</sup>And they said to Him, “We have here only five loaves and two fish.”

<sup>18</sup>And He said, “Bring them here to Me.”

**14** At that time Herodes the district ruler heard the report about יהושע,

<sup>c</sup> Old truths contained in the Scriptures, since the beginning.

<sup>19</sup>And commanding the crowds to sit down on the grass, and taking the five loaves and the two fish, and looking up to the heaven, He blessed and broke and gave the loaves to the taught ones. And the taught ones gave to the crowds,

<sup>20</sup>and all ate and were satisfied. And they picked up the pieces left over – twelve baskets, filled.

<sup>21</sup>And those who ate were about five thousand men, besides women and children.

<sup>22</sup>And immediately הוֹשַׁע made His taught ones enter into the boat and go before Him to the other side, while He dismissed the crowds.

<sup>23</sup>And having dismissed the crowds, He went up to the mountain by Himself to pray. And when evening had come, He was alone there.

<sup>24</sup>But the boat was now in the middle of the sea, agitated by the waves, for the wind was against it.

<sup>25</sup>And in the fourth watch of the night הוֹשַׁע went to them, walking on the sea.

<sup>26</sup>And when the taught ones saw Him walking on the sea, they were troubled, saying, “It is a phantom!” And from fear they cried.

<sup>27</sup>But immediately הוֹשַׁע spoke to them, saying, “Take courage, it is I, do not be afraid.”

<sup>28</sup>And Kēpha answered Him and said, “Master, if it is You, command me to come to You on the water.”

<sup>29</sup>And He said, “Come.” And when Kēpha had come down out of the boat, he walked on the water to go to הוֹשַׁע.

<sup>30</sup>But when he saw that the wind was strong, he was afraid. And beginning to sink, he cried out, saying, “Master, save me!”

<sup>31</sup>And immediately הוֹשַׁע stretched out His hand and took hold of him, and said to him, “O you of little belief, why did you doubt?”

<sup>32</sup>And when they came into the boat, the wind ceased.

<sup>33</sup>And those in the boat came and did

bow to Him, saying, “Truly You are the Son of Elohim.”

<sup>34</sup>And having passed over, they came to the land of Gennēsar.

<sup>35</sup>And when the men of that place recognised Him, they sent out into all that surrounding country, and brought to Him all who were sick,

<sup>36</sup>and begged Him to let them only touch the tzitzit <sup>1</sup> of His garment. And as many as touched it were completely healed.

**15** Then there came to הוֹשַׁע scribes and Pharisees from Yerushalayim, saying,

<sup>2</sup>“Why do Your taught ones transgress the tradition of the elders? For they do not wash their hands when they eat bread.”

<sup>3</sup>But He answering, said to them, “Why do you also transgress the command of Elohim <sup>d</sup> because of your tradition?”

<sup>4</sup>“For Elohim has commanded, saying, ‘Respect your father and your mother,’ and, ‘He who curses father or mother, let him be put to death.’”

<sup>5</sup>“But you say, ‘Whoever says to his father or mother, “Whatever profit you might have received from me has been dedicated,”’

<sup>6</sup>is certainly released from respecting his father or mother.’ So you have nullified the command of Elohim by your tradition.

<sup>7</sup>“Hypocrites! Yeshayahu rightly prophesied about you, saying,

<sup>8</sup>“This people draw near to Me with their mouth, and respect Me with their lips, but their heart is far from Me.

<sup>9</sup>“But in vain do they worship Me, teaching as teachings the commands of men.” <sup>e</sup>

<sup>10</sup>And calling the crowd near, He said to them, “Hear and understand:

<sup>11</sup>“Not that which goes into the mouth defiles the man, but that which comes out of the mouth, this defiles the man.”

<sup>12</sup>Then His taught ones came and said to Him, “Do You know that the Pharisees stumbled when they heard this word?”

<sup>13</sup>But He answering, said, “Every plant

<sup>1</sup> See Explanatory notes - Tzitzit. <sup>d</sup> See footnote 5:20. <sup>e</sup> Yesh. 29:13, Mk. 7:7, 2 Mel. 17:19.

which My heavenly Father has not planted shall be uprooted.

<sup>14</sup>“Leave them alone. They are blind leaders of the blind. And if the blind leads the blind, both shall fall into a ditch.”

<sup>15</sup>And Kēpha answering, said to Him, “Explain this parable to us.”

<sup>16</sup>And הוֹשֶׁעַ said, “Are you also still without understanding?”

<sup>17</sup>“Do you not understand that whatever enters into the mouth goes into the stomach, and is cast out in the sewer?”

<sup>18</sup>“But what comes out of the mouth comes from the heart, and these defile the man.

<sup>19</sup>“For out of the heart come forth wicked reasonings, murders, adulteries, whorings, thefts, false witnessings, slanders.

<sup>20</sup>“These defile the man, but to eat with unwashed hands <sup>f</sup> does not defile the man.”

<sup>21</sup>And הוֹשֶׁעַ went out from there and withdrew to the parts of Tsor and Tsidon.

<sup>22</sup>And see, a woman of Kena’an came from those borders and cried out to Him, saying, “Have compassion on me, O Master, Son of Dawid! My daughter is badly demon-possessed.”

<sup>23</sup>But He did not answer her a word. And His taught ones came and asked Him, saying, “Send her away, because she cries after us.”

<sup>24</sup>And He answering, said, “I was not sent except to the lost sheep of the house of Yisra’el.” <sup>g</sup>

<sup>25</sup>But she came and was bowing to Him, saying, “Master, help me!”

<sup>26</sup>And He answering, said, “It is not good to take the children’s bread and throw it to the little dogs.”

<sup>27</sup>But she said, “Yea Master, for even the little dogs <sup>h</sup> eat the crumbs which fall from their masters’ table.”

<sup>28</sup>And הוֹשֶׁעַ answering, said to her, “O woman, your belief is great! Let it be to you as you desire.” And her daughter was healed from that hour.

<sup>29</sup>And moving from there, הוֹשֶׁעַ came

toward the Sea of Galil, and going up on the mountain, He was sitting there.

<sup>30</sup>And large crowds came to Him, having with them those who were lame, blind, dumb, crippled, and many others. And they laid them down at the feet of הוֹשֶׁעַ, and He healed them,

<sup>31</sup>so that the crowd marvelled when they saw the dumb speaking, the crippled well, the lame walking, and the blind seeing. And they praised the Elohim of Yisra’el.

<sup>32</sup>And הוֹשֶׁעַ, having called His taught ones near, said, “I have compassion on the crowd, because they have now continued with Me three days and do not have what-ever to eat. And I do not wish to send them away hungry, lest they faint on the way.”

<sup>33</sup>And His taught ones said to Him, “Where are we to get enough bread in the desert to satisfy such a large crowd?”

<sup>34</sup>And הוֹשֶׁעַ said to them, “How many loaves do you have?” And they said, “Seven, and a few little fish.”

<sup>35</sup>And He commanded the crowd to sit down on the ground,

<sup>36</sup>and taking the seven loaves and the fish, giving thanks, He broke them and gave to His taught ones, and the taught ones to the crowd.

<sup>37</sup>And all ate and were satisfied, and they picked up what was left over of the broken pieces – seven large baskets, filled.

<sup>38</sup>And those who ate were four thousand men, besides women and children.

<sup>39</sup>And dismissing the crowd, He went into the boat, and came to the borders of Maḡdala.

**16** And the Pharisees and Sadducees came, and trying Him asked that He would show them a sign from heaven.

<sup>2</sup>And He answering, said to them, “When it is evening you say, ‘Fair weather, for the heaven is red,’

<sup>3</sup>and in the morning, ‘Stormy weather today, for the heaven is red and overcast.’ You know how to discern the face of the

<sup>f</sup> The “unwashed hands” was the issue, not the eating of pork or other unclean meat. <sup>g</sup> See footnote 10:6.

<sup>h</sup> Gentiles were called “dogs,” not in an offensive way, but simply because the unconverted gentiles were outside the covenant. See Rev. 22:15 where we again read about the “dogs” that are outside!

heaven, but you are unable to *discern* the signs of the times!

<sup>4</sup>“A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet Yonah.” And He left them and went away.

<sup>5</sup>And His taught ones came to the other side, and had forgotten to take bread.

<sup>6</sup>And הוֹשַׁע said to them, “Mind! And beware of the leaven of the Pharisees and the Sadducees.”

<sup>7</sup>And they reasoned among themselves, saying, “Because we brought no bread!”

<sup>8</sup>But הוֹשַׁע, aware of this, said to them, “O you of little belief, why do you reason among yourselves because you brought no bread?”

<sup>9</sup>“Do you still not understand, neither remember the five loaves of the five thousand and how many baskets you picked up?”

<sup>10</sup>“Or the seven loaves of the four thousand and how many large baskets you picked up?”

<sup>11</sup>“How is it that you do not understand that I did not speak to you concerning bread, *but* to beware of the leaven of the Pharisees and Sadducees?”

<sup>12</sup>Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and the Sadducees.

<sup>13</sup>Now when הוֹשַׁע came into the parts of Caesarea Philippi, He asked His taught ones, saying, “Who do men say the Son of Aḏam is?”

<sup>14</sup>And they said, “Some *say* Yoḥanan the Immerser, and others Ēliyahu, and others Yirmeyahu or one of the prophets.”

<sup>15</sup>He said to them, “And you, who do you say I am?”

<sup>16</sup>And Shim'on Kēpha answering, said, “You are the Messiah, the Son of the living Elohim.” <sup>i</sup>

<sup>17</sup>And הוֹשַׁע answering, said to him, “Blessed are you, Shim'on Bar-Yonah, for flesh and blood has not revealed this to you, but My Father in the heavens.

<sup>18</sup>“And I also say to you that you are Kēpha, and on this rock I shall build My assembly, and the gates of the grave shall not overcome it.

<sup>19</sup>“And I shall give you the keys of the reign of the heavens, and whatever you bind on earth shall be having been bound in the heavens, and whatever you loosen on earth shall be having been loosened in the heavens.” <sup>j</sup>

<sup>20</sup>Then He warned His taught ones that they should say to no one that He is הוֹשַׁע the Messiah.

<sup>21</sup>From that time הוֹשַׁע began to show to His taught ones that it was necessary for Him to go to Yerushalayim, and to suffer much from the elders and chief priests and scribes, and be killed, and to be raised again the third day.

<sup>22</sup>And Kēpha took Him aside and began to rebuke Him, saying, “Be kind to Yourself, Master, this shall not be to You!”

<sup>23</sup>But He turned and said to Kēpha, “Get behind Me, Satan! You are a stumbling-block to Me, for your thoughts are not those of Elohim, but those of men.”

<sup>24</sup>Then הוֹשַׁע said to His taught ones, “If anyone wishes to come after Me, let him deny himself, and take up his stake, and follow Me.

<sup>25</sup>“For whoever wishes to save his life shall lose it, and whoever loses his life for My sake shall find it. <sup>k</sup>

<sup>26</sup>“For what is a man profited if he gains all the world, and loses his own life? Or what shall a man give in exchange for his life?”

<sup>27</sup>“For the Son of Aḏam is going to come in the esteem of His Father with His messengers, and then He shall reward each according to his works. <sup>l</sup>

<sup>28</sup>“Truly, I say to you, there are some standing here who shall not taste death at all until they see the Son of Aḏam coming in His reign.” <sup>m</sup>

<sup>i</sup> This confession of Belief is repeated in eight more places, identifying the True Messiah for us. <sup>j</sup> *Binding and loosening* is Hebrew idiom for *exercising authority* (to prohibit and permit). <sup>k</sup> See 21:44. <sup>l</sup> Teh. 62:12, Mish. 24:12, Yn. 5:29, Rom. 2:6, 2 Cor. 5:10, Eph. 2:10, Titus 2:7 & 14, Ya'aqob 2:14-24, Rev. 22:12. <sup>m</sup> See 17:2-5.

17 And after six days ה'ושע took Kēpha, and Ya'aqob, and Yoḥanan his brother, and brought them up on a high mountain by themselves,

<sup>2</sup>and He was transformed before them, and His face shone like the sun, and His garments became as white as the light.

<sup>3</sup>And see, Mosheh and Ēliyahu appeared to them, talking with Him.

<sup>4</sup>And Kēpha answering, said to ה'ושע, "Master, it is good for us to be here. If You wish, let us make here three booths: one for You, one for Mosheh, and one for Ēliyahu." <sup>n</sup>

<sup>5</sup>While he was still speaking, see, a bright cloud overshadowed them. And see, a voice came out of the cloud, saying, "This is My Son, the Beloved, in whom I did delight. Hear Him!"

<sup>6</sup>And when the taught ones heard, they fell on their faces and were much afraid.

<sup>7</sup>But ה'ושע came near and touched them and said, "Rise, and do not be afraid."

<sup>8</sup>And having lifted up their eyes, they saw no one but ה'ושע only.

<sup>9</sup>And as they were coming down from the mountain, ה'ושע commanded them, saying, "Do not mention the vision to anyone until the Son of Aḏam is raised from the dead."

<sup>10</sup>And His taught ones asked Him, saying, "Why then do the scribes say that Ēliyahu has to come first?"

<sup>11</sup>And ה'ושע answering, said to them, "Ēliyahu is indeed coming first, and shall restore all matters. <sup>o</sup>

<sup>12</sup>"But I say to you that Ēliyahu has already come, and they did not recognise him but did to him whatever they wished. In this way the Son of Aḏam is also about to suffer by them."

<sup>13</sup>Then the taught ones understood that He had spoken to them about Yoḥanan the Immerser.

<sup>14</sup>And when they came to the crowd, a man came up to Him, kneeling down to Him and saying,

<sup>15</sup>"Master, have compassion on my son,

for he is an epileptic and suffers badly, for he often falls into the fire and often into the water.

<sup>16</sup>"And I brought him to Your taught ones, but they were unable to heal him."

<sup>17</sup>And ה'ושע answering, said, "O generation, unbelieving and perverted, how long shall I be with you? How long shall I put up with you? Bring him here to Me."

<sup>18</sup>And ה'ושע rebuked the demon, and he came out of him. And the child was healed from that hour.

<sup>19</sup>Then the taught ones came to ה'ושע by Himself and said, "Why were we unable to cast him out?"

<sup>20</sup>And ה'ושע said to them, "Because of your unbelief, for truly, I say to you, if you have belief as a mustard seed, you shall say to this mountain, 'Move from here to there,' and it shall move. And no matter shall be impossible for you.

<sup>21</sup>"But this kind does not go out except through prayer and fasting."

<sup>22</sup>And while they were staying in Galil, ה'ושע said to them, "The Son of Aḏam is about to be delivered up into the hands of men,

<sup>23</sup>and they shall kill Him, and the third day He shall be raised up." And they were deeply grieved.

<sup>24</sup>And when they came into Kephrah Naḥum, those who received the tax came to Kēpha and said, "Does your Teacher not pay the tax?"

<sup>25</sup>He said, "Yea." And when he came into the house, ה'ושע spoke to him first, saying, "What do you think, Shim'on? From whom do the sovereigns of the earth take toll or tax, from their own sons or from the strangers?"

<sup>26</sup>Kēpha then said to Him, "From the strangers." ה'ושע said to him, "Then the sons are exempt.

<sup>27</sup>"But, lest we cause them to stumble, go to the sea, cast a hook, and take the fish that comes up first. And when you have opened its mouth, you shall find a piece of money. Take that and give it to them for Me and you."

<sup>n</sup> See footnote Mark 9:4. <sup>o</sup> See Mk. 9:12, and Acts 3:21 in particular.

18 At that time the taught ones came to הוֹשֶׁעַ, saying, “Who, then, is greatest in the reign of the heavens?”

<sup>2</sup>And הוֹשֶׁעַ called a little child to Him, set him in their midst,

<sup>3</sup>and said, “Truly, I say to you, unless you turn and become as little children, you shall by no means enter into the reign of the heavens.

<sup>4</sup>“Whoever then humbles himself as this little child is the greatest in the reign of the heavens.

<sup>5</sup>“And whoever receives one little child like this in My Name receives Me.

<sup>6</sup>“But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a millstone be hung around his neck, and that he be drowned in the depth of the sea.

<sup>7</sup>“Woe to the world because of stumbling-blocks! For it is necessary that stumbling-blocks come, but woe to that man by whom the stumbling-block comes!

<sup>8</sup>“And if your hand or foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life lame or crippled, rather than having two hands or two feet, to be thrown into the everlasting fire.

<sup>9</sup>“And if your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye, rather than having two eyes, to be thrown into the fire of Gehenna.

<sup>10</sup>“See that you do not despise one of these little ones, for I say to you that in the heavens their messengers always see the face of My Father who is in the heavens.

<sup>11</sup>“For the Son of Aḏam has come to save what was lost.

<sup>12</sup>“What do you think? If a man has a hundred sheep, and one of them goes astray, would he not leave the ninety-nine on the mountains, going to seek the one that is straying?

<sup>13</sup>“And if he should find it, truly, I say to you, he rejoices more over that sheep than over the ninety-nine that did not go astray.

<sup>14</sup>“Thus it is not the desire of your Father

who is in the heavens that one of these little ones should be lost.

<sup>15</sup>“And if your brother sins against you, go and reprove him, between you and him alone. If he hears you, you have gained your brother.

<sup>16</sup>“But if he does not hear, take with you one or two more, that ‘by the mouth of two or three witnesses every word might be established.’

<sup>17</sup>“And if he refuses to hear them, say it to the assembly. And if he refuses even to hear the assembly, let him be to you like a gentile and a tax collector.

<sup>18</sup>“Truly, I say to you, whatever you bind on earth shall be having been bound in heaven, and whatever you loosen on earth shall be having been loosened in heaven. <sup>p</sup>

<sup>19</sup>“Again I say to you that if two of you agree on earth concerning any matter that they ask, it shall be done for them by My Father in the heavens.

<sup>20</sup>“For where two or three are gathered together in My Name, there I am in their midst.”

<sup>21</sup>Then Kēpha came to Him and said, “Master, how often shall my brother sin against me, and I forgive him? Up to seven times?”

<sup>22</sup>הוֹשֶׁעַ said to him, “I do not say to you, up to seven times, but up to seventy times seven.

<sup>23</sup>“Because of this the reign of the heavens is like a certain man, a sovereign who wished to settle accounts with his servants.

<sup>24</sup>“And when he had begun to settle, one was brought to him who owed him ten thousand talents,

<sup>25</sup>but as he was unable to pay, his master commanded that he be sold, with his wife and children and all that he had, and payment to be made.

<sup>26</sup>“Then the servant fell down before him, saying, ‘Master, have patience with me, and I shall pay you all.’

<sup>27</sup>“And the master of that servant was moved with compassion, released him, and forgave him the debt.

<sup>28</sup>“And that servant went out and found

<sup>p</sup> See footnote 16:19.

one of his fellow servants who owed him a hundred pieces of money. And he laid hands on him and took him by the throat, saying, 'Pay me what you owe!'

<sup>29</sup>"Then his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I shall pay you all.'

<sup>30</sup>"But he would not, and went and threw him into prison till he should pay the debt.

<sup>31</sup>"And when his fellow servants saw what had been done, they were deeply grieved, and came and reported to their master all that had taken place.

<sup>32</sup>"Then his master called him and said to him, 'Wicked servant! I forgave you all that debt seeing you begged me.'

<sup>33</sup>"Should you not also have had compassion on your fellow servant, as I also had compassion on you?"

<sup>34</sup>"And his master was wroth, and delivered him to the torturers until he should pay all that was due to him.

<sup>35</sup>"So also My heavenly Father shall do to you if each of you, from his heart, does not forgive his brother his trespasses."

**19** And it came to be, when הוֹשֵׁעַ had ended these words, that He left Galil and came to the borders of Yehudāh beyond the Yardēn.

<sup>2</sup>And large crowds followed Him, and He healed them there.

<sup>3</sup>And the Pharisees came to Him, trying Him, and saying to Him, "Is it right for a man to put away his wife for every reason?"

<sup>4</sup>And He answering, said to them, "Did you not read that He who made them at the beginning made them male and female,

<sup>5</sup>and said, 'For this cause a man shall leave his father and mother and cleave to his wife, and the two shall become one flesh?'

<sup>6</sup>"So that they are no longer two, but one flesh. Therefore, what Elohim has joined together, let man not separate."

<sup>7</sup>They said to Him, "Why then did

Mosheh command to give a certificate of divorce, and to put her away?"

<sup>8</sup>He said to them, "Because of the hardness of your hearts, Mosheh allowed you to put away your wives, but from the beginning it was not so.

<sup>9</sup>"And I say to you, whoever puts away his wife, except on the ground of whoring, and marries another, commits adultery. And whoever marries her who has been put away commits adultery."<sup>q</sup>

<sup>10</sup>His taught ones said to Him, "If such is the case of the man with his wife, it is good not to marry."

<sup>11</sup>And He said to them, "Not all receive this word, but only those to whom it has been given,

<sup>12</sup>for there are eunuchs who were so born from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the reign of the heavens. He who is able to receive it, let him receive it."

<sup>13</sup>Then young children were brought to Him to lay His hands on them and pray, and the taught ones rebuked them.

<sup>14</sup>But הוֹשֵׁעַ said, "Allow the young children and do not stop them from coming to Me, for of such is the reign of the heavens."

<sup>15</sup>And having laid hands on them He went from there.

<sup>16</sup>And see, one came and said to Him, "Good Teacher, what good shall I do to have everlasting life?"

<sup>17</sup>And He said to him, "Why do you call Me good? No one is good except One – Elohim. But if you wish to enter into life, guard the commands."<sup>r</sup>

<sup>18</sup>He said to Him, "Which?" And הוֹשֵׁעַ said, "'You shall not murder,' 'You shall not commit adultery,' 'You shall not steal,' 'You shall not bear false witness,'

<sup>19</sup>'Respect your father and your mother,' and 'You shall love your neighbour as yourself.'"

<sup>q</sup> See footnote 5:32. <sup>r</sup> The ultimate proof of our love towards Elohim is this: Whether we obey הוֹשֵׁעַ as He commands us to keep the Father's commands! See also Lk. 10:28, Yn. 12:50, Rev. 22:14. This is the same as the command He twice gave: Go and sin no more!



<sup>20</sup>The young man said to Him, “All these I have watched over from my youth, what do I still lack?”

<sup>21</sup>הוֹשֶׁעַ said to him, “If you wish to be perfect, go, sell what you have and give to the poor, and you shall have treasure in heaven. And come, follow Me.”

<sup>22</sup>And when the young man heard the word, he went away sad, because he had many possessions.

<sup>23</sup>And הוֹשֶׁעַ said to His taught ones, “Truly, I say to you that it is hard for a rich man to enter into the reign of the heavens.

<sup>24</sup>And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the reign of Elohim.”

<sup>25</sup>And when His taught ones heard it, they were very astonished, saying, “Who then is able to be saved?”

<sup>26</sup>And looking intently הוֹשֶׁעַ said to them, “With men this is impossible, but with Elohim all is possible.”

<sup>27</sup>Then Kēpha answering, said to Him, “See, we have left all and followed You. What then shall we have?”

<sup>28</sup>And הוֹשֶׁעַ said to them, “Truly I say to you, when the Son of Aḏam sits on the throne of His esteem, you who have followed Me in the rebirth, shall also sit on twelve thrones, judging the twelve tribes of Yisra’ēl.

<sup>29</sup>“And everyone who has left houses or brothers or sisters or father or mother or wife or children or lands, for My Name’s sake, shall receive a hundredfold, and shall inherit everlasting life.

<sup>30</sup>“But many who are first shall be last, and the last first.

**20** “For the reign of the heavens is like a man, a householder who went out early in the morning to hire workers for his vineyard.

<sup>2</sup>“And when he had agreed with the workers for a silver piece a day, he sent them into his vineyard.

<sup>3</sup>“And he went out about the third hour and saw others standing idle in the market-

place,

<sup>4</sup>and said to them, ‘You too go into the vineyard, and whatever is right I shall give you.’ And they went.

<sup>5</sup>“Having gone out again about the sixth and the ninth hour, he did likewise.

<sup>6</sup>“And about the eleventh hour, having gone out, he found others standing idle, and said to them, ‘Why do you stand here idle all day?’

<sup>7</sup>“They said to him, ‘Because no one hired us.’ He said to them, ‘You too go into the vineyard, and whatever is right you shall receive.’

<sup>8</sup>“And when evening came, the master of the vineyard said to his manager, ‘Call the workers and pay them their wages, beginning with the last to the first.’

<sup>9</sup>“And when those came who were hired about the eleventh hour, they each received a silver piece.

<sup>10</sup>“And when the first came, they thought they would receive more. But they too received each a silver piece.

<sup>11</sup>“And when they received it, they grumbled against the householder,

<sup>12</sup>saying, ‘These last have worked *only* one hour, and you made them equal to us who have borne the burden and the heat of the day.’

<sup>13</sup>“But he answering, said to one of them, ‘Friend, I do you no wrong. Did you not agree with me for a silver piece?’

<sup>14</sup>“Take yours and go. But I wish to give to this last man as also to you.

<sup>15</sup>“Is it not right for me to do what I wish with my own? Or is your eye evil because I am good?”

<sup>16</sup>“Thus the last shall be first, and the first last. For many are called, but few chosen.”<sup>s</sup>

<sup>17</sup>And הוֹשֶׁעַ, going up to Yerushalayim, took the twelve taught ones aside on the way and said to them,

<sup>18</sup>“See, we are going up to Yerushalayim, and the Son of Aḏam shall be delivered up to the chief priests and to the scribes. And they shall condemn Him to death,

<sup>19</sup>and deliver Him to the gentiles to mock

<sup>s</sup> See 22:14.

and to flog and to impale. And the third day He shall be raised.”

<sup>20</sup>Then the mother of the sons of Zabḏai came to Him with her sons, bowing down and making a request of Him.

<sup>21</sup>And He said to her, “What do you wish?” She said to Him, “Command that these two sons of mine might sit, one on Your right hand and the other on the left, in Your reign.”

<sup>22</sup>But הוֹשֵׁעַ answering, said, “You do not know what you ask. Are you able to drink the cup that I am about to drink, and to be immersed with the immersion that I am immersed with?” They said to Him, “We are able.”

<sup>23</sup>And He said to them, “You shall indeed drink My cup, and you shall be immersed with the immersion that I am immersed with. † But to sit on My right hand and on My left is not Mine to give, but it is for those for whom it has been prepared by My Father.”

<sup>24</sup>And when the ten heard it, they were displeased at the two brothers.

<sup>25</sup>But הוֹשֵׁעַ called them near and said, “You know that the rulers of the gentiles are masters over them, and those who are great exercise authority over them.

<sup>26</sup>“But it shall not be so among you, but whoever wishes to become great among you, let him be your servant.

<sup>27</sup>“And whoever wishes to be first among you, let him be your servant,

<sup>28</sup>even as the Son of Aḏam did not come to be served, but to serve, † and to give His life as a ransom for many.”

<sup>29</sup>And as they were leaving Yeriḥo, a large crowd followed Him.

<sup>30</sup>And see, two blind men sitting by the way, having heard that הוֹשֵׁעַ was passing by, cried out, saying, “Have compassion on us, O Master, Son of Dawid!”

<sup>31</sup>And the crowd rebuked them that they should be silent, but they cried out all the more, saying, “Have compassion on us, O Master, Son of Dawid!”

<sup>32</sup>And הוֹשֵׁעַ stopped and called them, and said, “What do you wish Me to do for

you?”

<sup>33</sup>They said to Him, “Master, that our eyes be opened.”

<sup>34</sup>And having been moved with compassion, הוֹשֵׁעַ touched their eyes. And immediately their eyes received sight, and they followed Him.

**21** And when they came near to Yerushalayim, and came to Bēyth Phagi, at the Mount of Olives, then הוֹשֵׁעַ sent two taught ones,

<sup>2</sup>saying to them, “Go into the village opposite you, and straightaway you shall find a donkey tied, and a colt with her, loosen *them*, and bring them to Me.

<sup>3</sup>“And if anyone says whatever to you, you shall say, ‘The Master needs them,’ and immediately he shall send them.”

<sup>4</sup>And all this took place that it might be filled what was spoken by the prophet, saying,

<sup>5</sup>“Say to the daughter of Tsiyon, ‘See, your Sovereign is coming to you, meek, and sitting on a donkey, even a colt, the foal of a donkey.’”

<sup>6</sup>And the taught ones went, and having done as הוֹשֵׁעַ ordered them,

<sup>7</sup>they brought the donkey and the colt, and laid their garments on them, and He sat on them.

<sup>8</sup>And most of the crowd spread their garments on the way, while others cut down branches from the trees and spread them on the way.

<sup>9</sup>And the crowds who went before and those who followed cried out, saying, “Hoshia-na to the Son of Dawid! Blessed is He who is coming in the Name of יהוה! Hoshia-na in the highest!”

<sup>10</sup>And as He entered into Yerushalayim, all the city was stirred, saying, “Who is this?”

<sup>11</sup>And the crowds said, “This is הוֹשֵׁעַ, the prophet from Natsareth of Galil.”

<sup>12</sup>And הוֹשֵׁעַ went into the Set-apart Place of Elohim and drove out all those buying and selling in the Set-apart Place, and overturned the tables of the money-

† This is generally called “the immersion of suffering.” See also Mk. 10:39, Lk. 12:50. † Mk. 10:45, Yesh. 49:1-7.

changers and the seats of those who sold doves.

<sup>13</sup>And He said to them, "It has been written, 'My House shall be called a house of prayer,' but you have made it a 'den of robbers.'"

<sup>14</sup>And blind and lame ones came to Him in the Set-apart Place, and He healed them.

<sup>15</sup>But when the chief priests and scribes saw the wonders which He did, and the children crying out in the Set-apart Place and saying, "Hoshia-na to the Son of Dawid!" they were greatly displeased,

<sup>16</sup>and said to Him, "Do You hear what these say?" And הוֹשִׁעַ said to them, "Yea, have you never read, 'Out of the mouth of babes and nurslings You have perfected praise?'"

<sup>17</sup>And having left them He went out of the city to Bēyth Anyah, and spent the night there.

<sup>18</sup>And returning to the city early in the morning, He became hungry.

<sup>19</sup>And seeing a single fig tree by the way, He came to it and found naught on it but leaves, and said to it, "Let no fruit grow on you ever again." And immediately the fig tree withered.

<sup>20</sup>And the taught ones, seeing it, marvelled, saying, "How did the fig tree wither so soon?"

<sup>21</sup>And הוֹשִׁעַ answering, said to them, "Truly, I say to you, if you have belief and do not doubt, you shall not only do what was done to the fig tree, but even if you say to this mountain, 'Be removed and be thrown into the sea,' it shall be done.

<sup>22</sup>"And whatever you ask in prayer, believing, you shall receive."

<sup>23</sup>And when He had come into the Set-apart Place, the chief priests and the elders of the people came to Him as He was teaching, and said, "By what authority are You doing these? And who gave You this authority?"

<sup>24</sup>And הוֹשִׁעַ answering, said to them, "I shall ask you one question too, which if you answer Me, I also shall say to you by what authority I do these:

<sup>25</sup>"The immersion of Yoḥanan, where did it come from? From heaven or from men?"

So they reasoned among themselves, saying, "If we say, 'From heaven,' He shall say to us, 'Then why did you not believe him?'"

<sup>26</sup>"But if we say, 'From men,' we fear the crowd, for all hold Yoḥanan as a prophet."

<sup>27</sup>And they answered הוֹשִׁעַ and said, "We do not know." And He said to them, "Neither do I say to you by what authority I do these.

<sup>28</sup>"But what do you think? A man had two sons, and he came to the first and said, 'Son, go, work today in my vineyard.'

<sup>29</sup>"And he answering, said, 'I do not wish to,' but afterwards he repented and went.

<sup>30</sup>"And having come to the second, he said similarly. And he answering, said, 'I go, master,' but he did not go.

<sup>31</sup>"Which of the two did the desire of the father?" They said to Him, "The first." הוֹשִׁעַ said to them, "Truly, I say to you that tax collectors and whores are entering into the reign of Elohim before you,

<sup>32</sup>for Yoḥanan came to you in the way of righteousness, and you did not believe him, but tax collectors and whores believed him. And when you saw it, you did not repent afterwards, to believe him.

<sup>33</sup>"Hear another parable: There was a certain man, a householder who planted a vineyard and placed a hedge around it, and dug a winepress in it and built a watchtower. And he leased it to farmers and went abroad.

<sup>34</sup>"And when the season of the fruits drew near, he sent his servants to the farmers, to receive its fruit.

<sup>35</sup>"And the farmers took his servants and beat one, and they killed one, and they stoned another.

<sup>36</sup>"Again he sent other servants, more than the first, and they did likewise to them.

<sup>37</sup>"And at last he sent his son to them, saying, 'They shall respect my son.'

<sup>38</sup>"But when the farmers saw the son, they said among themselves, 'This is the heir. Come, let us kill him, and let us possess his inheritance.'

<sup>39</sup>"And they took him, and threw him out of the vineyard, and killed him.

<sup>40</sup>“Therefore, when the master of the vineyard comes, what shall he do to those farmers?”

<sup>41</sup>They said to Him, “Evil ones! He shall bring them to evil destruction, and lease the vineyard to other farmers who shall give to him the fruits in their seasons.”

<sup>42</sup>ה'רושע said to them, “Did you never read in the Scriptures, ‘The stone which the builders rejected has become the chief corner-stone. This was from ה'רה’, and it is marvellous in our eyes?’

<sup>43</sup>“Because of this I say to you: the reign of Elohim shall be taken from you and given to a nation bringing forth the fruits of it.

<sup>44</sup>“And he who falls on this stone shall be broken, <sup>v</sup> but on whomever it falls, he shall be pulverised.”

<sup>45</sup>And the chief priests and Pharisees, having heard His parables, knew that He was speaking of them.

<sup>46</sup>And seeking to lay hands on Him, they feared the crowds, seeing they held Him to be a prophet.

**22** And ה'רושע responded and spoke to them again by parables and said,

<sup>2</sup>“The reign of the heavens is like a man, a sovereign, who made a wedding feast for his son,

<sup>3</sup>and sent out his servants to call those who were invited to the wedding feast. But they would not come.

<sup>4</sup>“Again he sent out other servants, saying, ‘Say to those who are invited, “See, I have prepared my dinner. My oxen and fattened cattle are slaughtered, and all is ready. Come to the wedding feast.”’

<sup>5</sup>“But they disregarded it and went their way – this one to his field, that one to his trade.

<sup>6</sup>“And the rest, having seized his servants, insulted and killed them.

<sup>7</sup>“But when the sovereign heard, he was wroth, and sent out his soldiers, destroyed those murderers, and set their city on fire.

<sup>8</sup>“Then he said to his servants, ‘The wedding feast, indeed, is ready, but those

who were invited were not worthy.

<sup>9</sup>“Therefore go into the street corners, and as many as you find, invite to the wedding feast.”

<sup>10</sup>“And those servants went out into the street corners and gathered all whom they found, both wicked and good. And the wedding hall was filled with guests.

<sup>11</sup>“And when the sovereign came in to view the guests, he saw there a man who had not put on a wedding garment,

<sup>12</sup>and he said to him, ‘Friend, how did you come in here not having a wedding garment?’ And he was speechless.

<sup>13</sup>“Then the sovereign said to the servants, ‘Bind him hand and foot, take him away, and throw him out into the outer darkness – there shall be weeping and gnashing of teeth.’

<sup>14</sup>“For many are called, but few are chosen.” <sup>w</sup>

<sup>15</sup>Then the Pharisees went and plotted how to trap Him in His words.

<sup>16</sup>And they sent to Him their taught ones with the Herodians, saying, “Teacher, we know that You are true, and teach the way of Elohim in truth, and it does not concern You about anyone, for You are not partial to any man.

<sup>17</sup>“Then say to us, what do You think? Is it right to pay taxes to Caesar, or not?”

<sup>18</sup>But knowing their wickedness, ה'רושע said, “Why do you try Me, you hypocrites?

<sup>19</sup>“Show Me the coin of the tax.” And they brought Him a silver piece.

<sup>20</sup>And He said to them, “Whose likeness and inscription is this?”

<sup>21</sup>They said to Him, “Caesar’s.” And He said to them, “Then give to Caesar what is Caesar’s, and to Elohim what is Elohim’s.”

<sup>22</sup>And having heard, they marvelled, and left Him and went away.

<sup>23</sup>On that day Sadducees, who say there is no resurrection, came to Him and asked Him,

<sup>24</sup>saying, “Teacher, Mosheh said that if anyone should die, having no children, his brother shall marry his wife and raise offspring for his brother.

<sup>25</sup>“And there were with us seven brothers, and the first died after he had married, and having no children, left his wife to his brother.

<sup>26</sup>“In the same way the second also, and the third, unto the seventh.

<sup>27</sup>“And last of all the woman died too.

<sup>28</sup>“At the resurrection, then, whose wife of the seven shall she be – for all had her?”

<sup>29</sup>And הוֹשַׁע' answering, said to them, “You go astray, not knowing the Scriptures <sup>x</sup> nor the power of Elohim.

<sup>30</sup>“For in the resurrection they do not marry, nor are they given in marriage, but are as messengers of Elohim in heaven.

<sup>31</sup>“And concerning the resurrection of the dead, have you not read what was spoken to you by Elohim, saying,

<sup>32</sup>‘I am the Elohim of Abraham, and the Elohim of Yitshaq, and the Elohim of Ya‘aqob’? Elohim is not the Elohim of the dead, but of the living.”

<sup>33</sup>And when the crowds heard, they were astonished at His teaching.

<sup>34</sup>But the Pharisees, having heard that He had silenced the Sadducees, were gathered together,

<sup>35</sup>and one of them, one learned in the Torah, did question, trying Him, and saying,

<sup>36</sup>“Teacher, which is the great command in the Torah?”

<sup>37</sup>And הוֹשַׁע' said to him, “‘You shall love הוֹה' your Elohim with all your heart, and with all your being, and with all your mind.’”

<sup>38</sup>“This is the first and great command.

<sup>39</sup>“And the second is like it, ‘You shall love your neighbour as yourself.’”

<sup>40</sup>“On these two commands hang all the Torah and the Prophets.”

<sup>41</sup>And when the Pharisees were gathered together, הוֹשַׁע' asked them,

<sup>42</sup>saying, “What do you think concerning the Messiah? Whose Son is He?” They said to Him, “*The Son of Dawid.*”

<sup>43</sup>He said to them, “Then how does Dawid in the Spirit call Him ‘Master,’ say-

ing,

<sup>44</sup>הוֹה' said to my Master, “‘Sit at My right hand, until I make Your enemies a footstool of Your feet’”?

<sup>45</sup>“If then Dawid calls Him ‘Master,’ how is He his Son?”

<sup>46</sup>And no one was able to answer Him a word, and from that day on no one was bold *enough* to ask Him any more questions.

**23** Then הוֹשַׁע' spoke to the crowds and to His taught ones,

<sup>2</sup>saying, “The scribes and the Pharisees sit on the seat of Mosheh.

<sup>3</sup>“Therefore, whatever they say to you to guard, guard and do. But do not do according to their works, for they say, and do not do.

<sup>4</sup>“For they bind heavy burdens, hard to bear, and lay them on men’s shoulders, but with their finger they do not wish to move them.

<sup>5</sup>“And they do all their works to be seen by men, and they make their t’fillen wide and lengthen the tzitziyot <sup>l</sup> of their garments,

<sup>6</sup>and they love the best place at feasts, and the best seats in the congregations,

<sup>7</sup>and the greetings in the market-places, and to be called by men, ‘Rabbi, Rabbi.’”

<sup>8</sup>“But you, do not be called ‘Rabbi,’ for One is your Teacher, the Messiah, and you are all brothers.

<sup>9</sup>“And do not call *anyone* on earth your father, for One is your Father, He who is in the heavens.

<sup>10</sup>“Neither be called leaders, for One is your Leader, the Messiah.

<sup>11</sup>“But the greatest among you shall be your servant.

<sup>12</sup>“And whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.

<sup>13</sup>“But woe to you, scribes and Pharisees, hypocrites! Because you shut up the reign of the heavens before men, for you do not go in, nor do you allow those who are entering to go in.

<sup>x</sup> Mk. 12:24. <sup>l</sup> Plural of Tzitzit - See Explanatory notes - “Tzitzit” and Bem. 15:37-41, Deb. 22:12.

<sup>14</sup>“Woe to you, scribes and Pharisees, hypocrites! Because you eat up widows’ houses, and for a show make long prayers. Because of this you shall receive greater judgment.

<sup>15</sup>“Woe to you, scribes and Pharisees, hypocrites! Because you go about the land and the sea to win one convert, and when he is won, you make him a son of Gehenna twofold more than yourselves.

<sup>16</sup>“Woe to you, blind guides, who say, ‘Whoever swears by the Dwelling Place, it does not matter, but whoever swears by the gold of the Dwelling Place, is bound by oath.’

<sup>17</sup>“Fools and blind! For which is greater, the gold or the Dwelling Place that sets the gold apart?

<sup>18</sup>“And, ‘Whoever swears by the altar, it does not matter, but whoever swears by the gift that is on it, is bound by oath.’

<sup>19</sup>“Fools and blind! For which is greater, the gift or the altar that sets the gift apart?

<sup>20</sup>“He, then, who swears by the altar, swears by it and by all that is upon it.

<sup>21</sup>“And he who swears by the Dwelling Place, swears by it and by Him who is dwelling in it.

<sup>22</sup>“And he who swears by the heaven, swears by the throne of Elohim and by Him who is sitting upon it.

<sup>23</sup>“Woe to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the anise and the cumin, and have neglected the weightier *matters* of the Torah: the right-ruling and the compassion and the belief.<sup>y</sup> These need to have been done, without neglecting the others.

<sup>24</sup>“Blind guides – straining out a gnat and swallowing a camel!

<sup>25</sup>“Woe to you, scribes and Pharisees, hypocrites! Because you clean the outside of the cup and dish, but inside they are filled with plunder and unrighteousness.

<sup>26</sup>“Blind Pharisee, first clean the inside of the cup and dish, so that the outside of them becomes clean too.

<sup>27</sup>“Woe to you, scribes and Pharisees,

hypocrites! Because you are like white-washed tombs which outwardly indeed look well, but inside are filled with dead men’s bones and all uncleanness.

<sup>28</sup>“So you too outwardly indeed appear righteous to men, but inside you are filled with hypocrisy and lawlessness.<sup>z</sup>

<sup>29</sup>“Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and decorate the monuments of the righteous,

<sup>30</sup>and say, ‘If we had lived in the days of our fathers, we would not have taken part with them in the blood of the prophets.’

<sup>31</sup>“Thus you bear witness against yourselves that you are sons of those who did murder the prophets –

<sup>32</sup>and you fill up the measure of your fathers!

<sup>33</sup>“Serpents, brood of adders! How would you escape the judgment of Gehenna?

<sup>34</sup>“Because of this, see, I send you prophets, and wise men, and scholars of *Scripture*.<sup>a</sup> Some of them you shall kill and impale, and some of them you shall flog in your congregations and persecute from city to city,

<sup>35</sup>so that on you should come all the righteous blood shed on the earth, from the blood of righteous Hebel to the blood of Zekaryah, son of Berekyah, whom you murdered between the Dwelling Place and the altar.

<sup>36</sup>“Truly, I say to you, all this shall come upon this generation.

<sup>37</sup>“Yerushalayim, Yerushalayim, killing the prophets and stoning those who are sent to her! How often I wished to gather your children together, the way a hen gathers her chickens under her wings, but you would not!

<sup>38</sup>“See! Your house is left to you laid waste,

<sup>39</sup>for I say to you, from now on you shall by no means see Me, until you say, ‘Blessed is He who is coming in the Name of יהוה!’ ”<sup>b</sup>

<sup>y</sup> The wording in Lk. 11:42 is somewhat different. <sup>z</sup> See footnote 5:20. <sup>a</sup> See 13:52.

<sup>b</sup> See footnote Teh. 118:26. עֲשׂוּהוּ shall not return until His followers believe what He said here, and do it!

**24** And going out, הוֹשֶׁעַ went away from the Set-apart Place, and His taught ones came near to point out to Him the buildings of the Set-apart Place.

<sup>2</sup>And הוֹשֶׁעַ said to them, “Do you not see all these? Truly, I say to you, not one stone shall be left here upon another, at all, which shall not be thrown down.”

<sup>3</sup>And as He sat on the Mount of Olives, the taught ones came to Him separately, saying, “Say to us, when shall this be, and what is the sign of Your coming, and of the end of the age?”<sup>c</sup>

<sup>4</sup>And הוֹשֶׁעַ answering, said to them, “Take heed that no one leads you astray.

<sup>5</sup>“For many shall come in My Name, saying, ‘I am the Messiah,’ and they shall lead many astray.

<sup>6</sup>“And you shall begin to hear of fightings and reports of fightings. See that you are not troubled, for these have to take place, but the end is not yet.

<sup>7</sup>“For nation shall rise against nation, and reign against reign. And there shall be scarcities of food, and deadly diseases, and earthquakes in places.

<sup>8</sup>“And all these are the beginning of birth pains.

<sup>9</sup>“Then they shall deliver you up to affliction and kill you, and you shall be hated by all nations for My Name’s sake.

<sup>10</sup>“And then many shall stumble, and they shall deliver up one another, and shall hate one another.

<sup>11</sup>“And many false prophets shall rise up and lead many astray.

<sup>12</sup>“And because of the increase in lawlessness, the love of many shall become cold.

<sup>13</sup>“But he who shall have endured to the end shall be saved.<sup>d</sup>

<sup>14</sup>“And this Good News of the reign shall be proclaimed in all the world as a witness to all the nations, and then the end shall come.

<sup>15</sup>“So when you see the ‘abomination that lays waste,’<sup>e</sup> spoken of by Dani’el the

prophet, set up in the set-apart place” – he who reads, let him understand –

<sup>16</sup>“then let those who are in Yehudāh flee to the mountains.

<sup>17</sup>“Let him who is on the house-top not come down to take whatever out of his house.

<sup>18</sup>“And let him who is in the field not turn back to get his garments.

<sup>19</sup>“And woe to those who are pregnant and to those who are nursing children in those days!

<sup>20</sup>“And pray that your flight does not take place in winter or on the Sabbath.

<sup>21</sup>“For then there shall be great distress,<sup>f</sup> such as has not been since the beginning of the world until this time, no, nor ever shall be.

<sup>22</sup>“And if those days were not shortened, no flesh would be saved, but for the sake of the chosen ones those days shall be shortened.

<sup>23</sup>“If anyone then says to you, ‘Look, here is the Messiah!’ or ‘There!’ do not believe.

<sup>24</sup>“For false messiahs and false prophets shall arise, and they shall show great signs and wonders, so as to lead astray, if possible, even the chosen ones.

<sup>25</sup>“See, I have forewarned you.

<sup>26</sup>“So if they say to you, ‘Look, He is in the desert!’ do not go out; or ‘Look, He is in the inner rooms!’ do not believe.

<sup>27</sup>“For as the lightning comes from the east and shines to the west, so also shall the coming of the Son of Aḏam be.

<sup>28</sup>“For wherever the dead body is, there the eagles shall be gathered together.<sup>g</sup>

<sup>29</sup>“And immediately after the distress<sup>h</sup> of those days the sun shall be darkened, and the moon shall not give its light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken.

<sup>30</sup>“And then the sign of the Son of Aḏam shall appear in the heaven, and then all the tribes of the earth shall mourn, and they shall see the Son of Aḏam coming on the

<sup>c</sup> They asked Him three questions, and He answers them, some of His answers having a double reference. However, the latter part of His reply pertains to the end-time. <sup>d</sup> See 10:22. <sup>e</sup> See *Abomination that lays waste* in Explanatory Notes at the back. <sup>f</sup> Or *great pressure*, or *great affliction*. <sup>g</sup> Lk. 17:37. <sup>h</sup> Or *pressure*.

clouds of the heaven with power and much esteem.

<sup>31</sup>“And He shall send His messengers with a great sound of a trumpet, and they shall gather together His chosen ones from the four winds, from one end of the heavens to the other.

<sup>32</sup>“And learn this parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that the summer is near.

<sup>33</sup>“So you also, when you see all these, know that He is near, at the doors.

<sup>34</sup>“Truly, I say to you, this generation shall by no means pass away until all this takes place.

<sup>35</sup>“The heaven and the earth shall pass away, but My words shall by no means pass away.

<sup>36</sup>“But concerning that day and the hour no one knows, not even the messengers of the heavens, but My Father only. <sup>i</sup>

<sup>37</sup>“And as the days of Noah, so also shall the coming of the Son of Ađam be.

<sup>38</sup>“For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

<sup>39</sup>and they did not know until the flood came and took them all away, so also shall the coming of the Son of Ađam be.

<sup>40</sup>“Then two shall be in the field, the one is taken and the one is left.

<sup>41</sup>“Two shall be grinding at the mill, one is taken and one is left.

<sup>42</sup>“Watch therefore, for you do not know what hour your Master is coming.

<sup>43</sup>“And know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into.

<sup>44</sup>“Because of this, be ready too, for the Son of Ađam is coming at an hour when you do not expect Him.

<sup>45</sup>“Who then is a trustworthy and wise servant, whom his master set over his household, to give them food in season?

<sup>46</sup>“Blessed is that servant whom his master, having come, shall find so doing.

<sup>47</sup>“Truly, I say to you that he shall set him over all his possessions.

<sup>48</sup>“But if that evil servant says in his heart, ‘My master is delaying his coming,’

<sup>49</sup>and begins to beat his fellow servants, and to eat and drink with the drunkards,

<sup>50</sup>the master of that servant shall come on a day when he does not expect it, and at an hour he does not know,

<sup>51</sup>and shall cut him in two and appoint him his portion with the hypocrites – there shall be weeping and gnashing of teeth.

**25** “Then the reign of the heavens shall be compared to ten maidens who took their lamps and went out to meet the bridegroom.

<sup>2</sup>“And five of them were wise, and five foolish.

<sup>3</sup>“Those who were foolish, having taken their lamps, took no oil with them,

<sup>4</sup>but the wise took oil in their containers with their lamps.

<sup>5</sup>“Now while the bridegroom took time, they all slumbered and slept.

<sup>6</sup>“And at midnight a cry was heard, ‘See, the bridegroom is coming, go out to meet him!’

<sup>7</sup>“Then all those maidens rose up and trimmed their lamps.

<sup>8</sup>“And the foolish said to the wise, ‘Give us of your oil, because our lamps are going out.’

<sup>9</sup>“But the wise answered, saying, ‘No, indeed, there would not be enough for us and you. Instead, go to those who sell, and buy for yourselves.’

<sup>10</sup>“And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding feast, and the door was shut.

<sup>11</sup>“And later the other maidens also came, saying, ‘Master, Master, open up for us!’

<sup>12</sup>“But he answering, said, ‘Truly, I say to you, I do not know you.’

<sup>13</sup>“Watch therefore, because you do not know the day nor the hour in which the Son of Ađam is coming,



<sup>14</sup>for it is like a man going from home, who called his own servants and delivered his possessions to them.

<sup>15</sup>“And to one he gave five talents, and to another two, and to another one, to each according to his own ability, and went from home.

<sup>16</sup>“And he who had received the five talents went and worked with them, and made another five talents.

<sup>17</sup>“In the same way, he with the two also, he gained two more.

<sup>18</sup>“But he who had received the one went away and dug in the ground, and hid the silver of his master.

<sup>19</sup>“And after a long time the master of those servants came and settled accounts with them.

<sup>20</sup>“And he who had received five talents came and brought five other talents, saying, ‘Master, you delivered to me five talents. See, I have gained five more talents besides them.’

<sup>21</sup>“And his master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’

<sup>22</sup>“Then he who had received two talents came and said, ‘Master, you delivered to me two talents. See, I have gained two more talents besides them.’

<sup>23</sup>“His master said to him, ‘Well done, good and trustworthy servant. You were trustworthy over a little, I shall set you over much. Enter into the joy of your master.’

<sup>24</sup>“And the one who had received the one talent also came and said, ‘Master, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed,

<sup>25</sup>and being afraid, I went and hid your talent in the ground. See, you have what is yours.’

<sup>26</sup>“And his master answering, said to him, ‘You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed.

<sup>27</sup>“Then you should have put my silver with the bankers, and at my coming I would have received back my own with interest.

<sup>28</sup>“Therefore take away the talent from him, and give it to him who possesses ten talents.

<sup>29</sup>“For to everyone who possesses, more shall be given, and he shall have overflowing; but from him who does not possess, even what he possesses shall be taken away. *j*

<sup>30</sup>“And throw the worthless servant out into the outer darkness – there shall be weeping and gnashing of teeth.’

<sup>31</sup>“And when the Son of Adam comes in His esteem, and all the set-apart messengers with Him, then He shall sit on the throne of His esteem.

<sup>32</sup>“And all the nations shall be gathered before Him, and He shall separate them one from another, as a shepherd separates his sheep from the goats.

<sup>33</sup>“And He shall set the sheep on His right hand, but the goats on the left.

<sup>34</sup>“Then the Sovereign shall say to those on His right hand, ‘Come, you blessed of My Father, inherit the reign prepared for you from the foundation of the world –

<sup>35</sup>for I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you took Me in,

<sup>36</sup>was naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.’

<sup>37</sup>“Then the righteous shall answer Him, saying, ‘Master, when did we see You hungry and we fed *You*, or thirsty and gave *You* to drink?’

<sup>38</sup>“And when did we see You a stranger and took *You* in, or naked and clothed *You*?’

<sup>39</sup>“And when did we see You sick, or in prison, and we came to You?’

<sup>40</sup>“And the Sovereign shall answer and say to them, ‘Truly, I say to you, in so far as you did it to one of the least of these My brothers, you did it to Me.’

<sup>41</sup>“He shall then also say to those on the left hand, ‘Go away from Me, accursed

*j* See footnote Lk. 8:18.

ones, into the everlasting fire prepared for the devil and his messengers –

<sup>42</sup>for I was hungry and you gave Me no food, I was thirsty and you gave Me no drink,

<sup>43</sup>I was a stranger and you did not take Me in, was naked and you did not clothe Me, sick and in prison and you did not visit Me.’

<sup>44</sup>“Then they also shall answer Him, saying, ‘Master, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not serve You?’

<sup>45</sup>“Then He shall answer them, saying, ‘Truly, I say to you, in so far as you did not do it to one of the least of these, you did not do it to Me.’

<sup>46</sup>“And these shall go away into everlasting punishment, but the righteous into everlasting life.”

**26** And it came to be, when יהושע ended all these words, He said to His taught ones,

<sup>2</sup>“You know that after two days the Passover takes place, and the Son of Ađam is to be delivered up to be impaled.”

<sup>3</sup>Then the chief priests, and the scribes, and the elders of the people came together at the court of the high priest, who was called Qayapha,

<sup>4</sup>and plotted to seize יהושע by trickery and kill Him.

<sup>5</sup>But they said, “Not at the festival lest there be an uproar among the people.”

<sup>6</sup>And when יהושע was in Bëyth Anyah at the house of Shim’on the leper,

<sup>7</sup>a woman came to Him, having an alabaster flask of costly perfume, and she poured it on His head as He sat at the table.

<sup>8</sup>And when His taught ones saw it, they were much displeased saying, “To what purpose is this waste?”

<sup>9</sup>“For this perfume could have been sold for much and given to the poor.”

<sup>10</sup>However, when יהושע noticed it, He said to them, “Why do you trouble the woman? For she has done a good work toward Me.

<sup>11</sup>“For you always have the poor with you, but Me you do not have always.

<sup>12</sup>“For in pouring this perfume on My body, she did it for My burial.

<sup>13</sup>“Truly, I say to you, wherever this Good News is proclaimed in all the world, what this woman has done shall be spoken of also, to her remembrance.”

<sup>14</sup>Then one of the twelve, called Yehuda from Qerioth, went to the chief priests,

<sup>15</sup>and said, “What would you give me to deliver Him to you?” And they counted out to him thirty pieces of silver.

<sup>16</sup>And from then on he was seeking an occasion to deliver Him up.

<sup>17</sup>And on the first day of Unleavened Bread the taught ones came to יהושע, saying to Him, “Where do You wish us to prepare for You to eat the Passover?”

<sup>18</sup>And He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is near. I am to observe the Passover at your house with My taught ones.” ’ ”

<sup>19</sup>And the taught ones did as יהושע had ordered them, and prepared the Passover.

<sup>20</sup>And when evening came, He sat down with the twelve.

<sup>21</sup>And while they were eating, He said, “Truly, I say to you, one of you shall deliver Me up.”

<sup>22</sup>And they were deeply grieved, and began to say to Him, each of them, “Master, is it I?”

<sup>23</sup>And He answering, said, “He who has dipped his hand with Me in the dish, he shall deliver Me up.

<sup>24</sup>“Indeed, the Son of Ađam goes as it has been written concerning Him, but woe to that man by whom the Son of Ađam is delivered up! It would have been good for that man if he had not been born.”

<sup>25</sup>And Yehuda – he who delivered Him up – answering, said, “Rabbi, is it I?” He said to him, “You have said it.”

<sup>26</sup>And as they were eating, יהושע took bread, and having blessed, broke and gave it to the taught ones and said, “Take, eat, this is My body.”

<sup>27</sup>And taking the cup, and giving thanks, He gave it to them, saying, “Drink from it, all of you.

<sup>28</sup>“For this is My blood, that of the

renewed covenant, which is shed for many for the forgiveness of sins.

<sup>29</sup>“But I say to you, I shall certainly not drink of this fruit of the vine from now on till that day when I drink it anew with you in the reign of My Father.”

<sup>30</sup>And having sung a song, they went out to the Mount of Olives.

<sup>31</sup>Then הוֹשֵׁעַ said to them, “All of you shall stumble in Me this night, for it has been written, ‘I shall strike the Shepherd, and the sheep of the flock shall be scattered.’<sup>k</sup>

<sup>32</sup>“But after I have been raised, I shall go before you into Galil.”

<sup>33</sup>And Kēpha answering, said to Him, “Even if all stumble in You, I shall never stumble.”

<sup>34</sup>הוֹשֵׁעַ said to him, “Truly, I say to you that this night, before the cock crows, you shall deny Me three times.”

<sup>35</sup>Kēpha said to Him, “Even if I have to die with You, I shall not deny You!” All the taught ones said the same too.

<sup>36</sup>Then הוֹשֵׁעַ came with them to a place called Gethsemane, and said to the taught ones, “Sit here while I go over there and pray.”

<sup>37</sup>And He took with Him Kēpha and the two sons of Zaḥdai, and He began to be grieved and deeply distressed.

<sup>38</sup>Then He said to them, “My being is exceedingly grieved, even to death. Stay here and watch with Me.”

<sup>39</sup>And going forward a little, He fell on His face, and prayed, saying, “O My Father, if it is possible, let this cup pass from Me. Yet not as I desire, but as You desire.”

<sup>40</sup>And He came to the taught ones and found them asleep, and said to Kēpha, “So, were you not able to watch with Me one hour?”

<sup>41</sup>“Watch and pray, lest you enter into trial. The spirit indeed is eager, but the flesh is weak.”

<sup>42</sup>Again He went away, a second time, and prayed, saying, “O My Father, if it is impossible for this to pass unless I drink it, let Your desire be done.”

<sup>43</sup>And He came and found them asleep again, for their eyes were heavy.

<sup>44</sup>And He left them, went away again, and prayed the third time, saying the same words.

<sup>45</sup>Then He came to His taught ones and said to them, “Still sleeping and taking rest? See, the hour has come near, and the Son of Adam is delivered up into the hands of sinners.

<sup>46</sup>“Rise, let us go. See, he who delivers Me up has come near.”

<sup>47</sup>And while He was still speaking, see, Yehudaḥ, one of the twelve, with a large crowd with swords and clubs, came from the chief priests and elders of the people.

<sup>48</sup>And he who was delivering Him up gave them a sign, saying, “Whomever I kiss, it is He, seize Him.”

<sup>49</sup>And going straight up to הוֹשֵׁעַ he said, “Greetings, Rabbi!” and kissed Him.

<sup>50</sup>And הוֹשֵׁעַ said to him, “Friend, why have you come?” Then they came and laid hands on הוֹשֵׁעַ and seized Him.

<sup>51</sup>And look, one of those with הוֹשֵׁעַ put out his hand and drew his sword, and striking the servant of the high priest he cut off his ear.

<sup>52</sup>Then הוֹשֵׁעַ said to him, “Return your sword to its place, for all who take the sword shall die by the sword.

<sup>53</sup>“Or do you think that I am not able to pray to My Father now, and He shall provide Me with more than twelve legions of messengers?”

<sup>54</sup>“How then would the Scriptures be filled that it has to be this way?”

<sup>55</sup>In that hour הוֹשֵׁעַ said to the crowds, “Have you come out, as against a robber, with swords and clubs to arrest Me? Daily I sat with you, teaching in the Set-apart Place, and you did not seize Me.

<sup>56</sup>“But all this came to be, so that the Scriptures of the prophets might be filled.” Then all the taught ones left Him and fled.

<sup>57</sup>And those who had seized הוֹשֵׁעַ led Him away to Qayapha the high priest, where the scribes and the elders were gathered together.

<sup>k</sup> Mk. 14:27, Zek. 13:7.

<sup>58</sup>But Kēpha followed Him at a distance to the courtyard of the high priest, and he went in and sat with the servants to see the end.

<sup>59</sup>And the chief priests, and the elders, and all the council were seeking false witness against הוֹשֶׁעַ to put Him to death,

<sup>60</sup>but found none. Although many false witnesses came forward, they found none. But at last two false witnesses came forward,

<sup>61</sup>and said, “This one said, ‘I am able to destroy the Dwelling Place of Elohim and to build it in three days.’”

<sup>62</sup>And the high priest stood up and said to Him, “Have You no answer to make? What do these witness against You?”

<sup>63</sup>But הוֹשֶׁעַ remained silent. So the high priest said to Him, “I put You to oath, by the living Elohim that You say to us if You are the Messiah, the Son of Elohim.”

<sup>64</sup>הוֹשֶׁעַ said to him, “You have said it. Besides I say to you, from now you shall see the Son of Aḏam sitting at the right hand of the Power, and coming on the clouds of the heaven.”

<sup>65</sup>Then the high priest tore his garments, saying, “He has blasphemed! Why do we need any more witnesses? See, now you have heard His blasphemy!

<sup>66</sup>“What do you think?” And they answering, said, “He is liable to death.”

<sup>67</sup>Then they spat in His face and beat Him, and others slapped Him,

<sup>68</sup>saying, “Prophecy to us, Messiah! Who is the one who struck You?”

<sup>69</sup>And Kēpha sat outside in the courtyard, and a servant girl came to him, saying, “And you were with הוֹשֶׁעַ of Galil.”

<sup>70</sup>But he denied it before them all, saying, “I do not know what you say.”

<sup>71</sup>And as he was going out into the porch, another girl saw him and said to those there, “And this one was with הוֹשֶׁעַ of Natsareth.”

<sup>72</sup>But again he denied with an oath, “I do not know the Man!”

<sup>73</sup>And after a while those who stood by came to him and said to Kēpha, “Truly you are one of them too, for even your speech gives you away.”

<sup>74</sup>Then he began to curse and to swear, saying, “I do not know the Man!” And immediately a cock crowed.

<sup>75</sup>And Kēpha remembered the word of הוֹשֶׁעַ who had said to him, “Before a cock crows, you shall deny Me three times.” And going out, he wept bitterly.

**27** And morning having come, all the chief priests and elders of the people took counsel against הוֹשֶׁעַ, so as to put Him to death.

<sup>2</sup>And having bound Him, they led Him away and delivered Him to Pontius Pilate the governor.

<sup>3</sup>Then Yehudāh – he who delivered Him up – having seen that He had been condemned, repented, returned the thirty pieces of silver to the chief priests and to the elders,

<sup>4</sup>saying, “I have sinned in delivering up innocent blood.” And they said, “What is that to us? You see to it!”

<sup>5</sup>And throwing down the pieces of silver in the Dwelling Place he left, and went and hanged himself.

<sup>6</sup>And the chief priests took the silver pieces and said, “It is not right to put them into the treasury, seeing they are the price of blood.”

<sup>7</sup>So they took counsel and bought with them the potter’s field, for the burial of strangers.

<sup>8</sup>Therefore that field has been called the Field of Blood, until today.

<sup>9</sup>Then was filled what was spoken by Yirmeyahu the prophet, saying, “And they took the thirty pieces of silver, the price of Him who was pierced, on whom they of the children of Yisra’el set a price,

<sup>10</sup>and gave them for the potter’s field, as הוֹרֵה had ordered me.”

<sup>11</sup>And הוֹשֶׁעַ stood before the governor, and the governor asked Him, saying, “Are You the Sovereign of the Yehudim?” And הוֹשֶׁעַ said to him, “You say it.”

<sup>12</sup>And as He was accused by the chief priests and the elders, He answered not.

<sup>13</sup>Then Pilate said to Him, “Do You not hear how much they witness against You?”

<sup>14</sup>And He did not answer him, not one

word, so that the governor wondered much.

<sup>15</sup>And at the festival the governor used to release to the crowd one prisoner whom they wished.

<sup>16</sup>And they had then a well-known prisoner called Barabba.

<sup>17</sup>So when they were assembled, Pilate said to them, “Whom do you wish I release to you? Barabba, or **הוֹשֵׁעַ** who is called Messiah?”

<sup>18</sup>For he knew that because of envy they had delivered Him up.

<sup>19</sup>And as he was sitting on the judgment seat, his wife sent to him, saying, “Have none at all to do with that righteous Man, for I have suffered much today in a dream because of Him.”

<sup>20</sup>But the chief priests and elders persuaded the crowds that they should ask for Barabba and to destroy **הוֹשֵׁעַ**.

<sup>21</sup>And the governor answering, said to them, “Which of the two do you wish I release to you?” They said, “Barabba!”

<sup>22</sup>Pilate said to them, “What then shall I do with **הוֹשֵׁעַ** who is called Messiah?” They all said to him, “Let Him be impaled!”

<sup>23</sup>And the governor said, “Indeed, what evil has He done?” And they were crying out all the more, saying, “Let Him be impaled!”

<sup>24</sup>And when Pilate saw that he was getting nowhere, but rather an uproar was starting, he took water and washed his hands before the crowd, saying, “I am innocent of the blood of this Righteous One. You shall see to it.”

<sup>25</sup>And all the people answering, said, “His blood be on us and on our children.”

<sup>26</sup>Then he released Barabba to them, but having **הוֹשֵׁעַ** whipped, he delivered Him over to be impaled.

<sup>27</sup>Then the soldiers of the governor took **הוֹשֵׁעַ** into the court and gathered the entire company of *soldiers* around Him.

<sup>28</sup>And having stripped Him, they put a scarlet robe on Him.

<sup>29</sup>And plaiting a crown of thorns, they put it on His head, and a reed in His right hand. And they kneeled down before Him

and mocked Him, saying, “Greetings, Sovereign of the Yehudim!”

<sup>30</sup>And spitting on Him they took the reed and struck Him on the head.

<sup>31</sup>And when they had mocked Him, they took the robe off Him, then put His own garments on Him, and led Him away to be impaled.

<sup>32</sup>And as they were going out, they found a man of Cyrene, Shim'on by name – they compelled him to bear His stake.

<sup>33</sup>And when they came to a place called Golgotha, that is to say, Place of a Skull,

<sup>34</sup>they gave Him wine mixed with bile to drink. And after tasting, He would not drink it.

<sup>35</sup>And having impaled Him, they divided His garments, casting lots, that it might be filled what was spoken by the prophet, “They divided My garments among them, and for My clothing they cast lots.”

<sup>36</sup>And sitting down, they guarded Him there.

<sup>37</sup>And they put up over His head the written charge against Him: THIS IS **הוֹשֵׁעַ**, THE SOVEREIGN OF THE YEHUDIM.

<sup>38</sup>Then two robbers were impaled with Him, one on the right and another on the left.

<sup>39</sup>And those passing by were blaspheming Him, shaking their heads,

<sup>40</sup>and saying, “You who destroy the Dwelling Place and build it in three days, save Yourself! If You are the Son of Elohim, come down from the stake.”

<sup>41</sup>And likewise the chief priests, with the scribes and elders, mocking, said,

<sup>42</sup>“He saved others – He is unable to save Himself. If He is the Sovereign of Yisra'el, let Him now come down from the stake, and we shall believe Him.

<sup>43</sup>“He trusted in Elohim, let Him rescue Him now if He desires Him, for He said, ‘I am the Son of Elohim.’”

<sup>44</sup>And also the robbers who were impaled with Him reviled Him, *saying* the same.

<sup>45</sup>And from the sixth hour there was darkness over all the land, until the ninth hour.

<sup>46</sup>And about the ninth hour **הוֹשֵׁעַ** cried out with a loud voice, saying, “Ēli, Ēli,

lemah shebaqtani?” that is, “My Ēl, My Ēl, why have You forsaken Me?”

<sup>47</sup>Some of those standing there, having heard, said, “This One calls Ēliyahu!”

<sup>48</sup>And immediately one of them ran and took a sponge, and filled it with sour wine and put it on a reed, and gave it to Him to drink.

<sup>49</sup>But the rest said, “Leave it, let us see if Ēliyahu comes to save Him.”

<sup>50</sup>And הוֹשַׁע cried out again with a loud voice, and gave up His spirit.

<sup>51</sup>And see, the veil of the Dwelling Place was torn in two from top to bottom, and the earth was shaken, and the rocks were split,

<sup>52</sup>and the tombs were opened, and many bodies of the set-apart ones who had fallen asleep were raised,

<sup>53</sup>and coming out of the tombs after His resurrection, they went into the set-apart city and appeared to many.

<sup>54</sup>And when the captain and those with him, who were guarding הוֹשַׁע, saw the earthquake and all that took place, they feared exceedingly, saying, “Truly this was the Son of Elohim!”

<sup>55</sup>And many women who followed הוֹשַׁע from Galil, attending Him, were there, watching from a distance,

<sup>56</sup>among whom were Miryam from Maḡdala, and Miryam the mother of Ya’aqob and Yosēph, and the mother of Zabḏai’s sons.

<sup>57</sup>And when evening came, there came a rich man from Ramathayim, named Yosēph, who himself had also become a taught one of הוֹשַׁע.

<sup>58</sup>He went to Pilate and asked for the body of הוֹשַׁע. Then Pilate commanded the body to be given.

<sup>59</sup>And having taken the body, Yosēph wrapped it in clean linen,

<sup>60</sup>and laid it in his new tomb which he had hewn out of the rock. And he rolled a large stone against the door of the tomb, and went away.

<sup>61</sup>And Miryam from Maḡdala was there, and the other Miryam, sitting opposite the

tomb.

<sup>62</sup>On the next day, which was after the preparation, the chief priests and Pharisees gathered together to Pilate,

<sup>63</sup>saying, “Master, we remember, while He was still alive, how that deceiver said, ‘After three days I am raised.’

<sup>64</sup>“Command, then, that the tomb be safeguarded until the third day, lest His taught ones come by night and steal Him away, and should say to the people, ‘He was raised from the dead.’ And the last deception shall be worse than the first.”

<sup>65</sup>So Pilate said to them, “You have a watch, go, safeguard it as you know how.”

<sup>66</sup>And they went and safeguarded the tomb, sealing the stone and setting the watch.

**28** Now after the Sabbath, toward dawn on the first day of the week <sup>1</sup>, Miryam from Maḡdala and the other Miryam came to see the tomb.

<sup>2</sup>And see, there was a great earthquake, for a messenger of הוֹה came down out of heaven, and came and rolled back the stone from the door, and sat on it.

<sup>3</sup>And his appearance was like lightning, and his garments as white as snow.

<sup>4</sup>And the guards trembled for fear of him, and became like dead men.

<sup>5</sup>And the messenger responding, said to the women, “Do not be afraid, for I know that you seek הוֹשַׁע who was impaled.

<sup>6</sup>“He is not here, for He was raised, as He said. Come, see the place where the Master lay.

<sup>7</sup>“And go quickly, say to His taught ones that He was raised from the dead, and see, He is going before you to Galil. There you shall see Him. See, I have told you.”

<sup>8</sup>And they left the tomb quickly, with fear and great joy, and ran to report to His taught ones.

<sup>9</sup>And as they were going to report to His taught ones, see, הוֹשַׁע met them, saying, “Greetings!” And they came and held Him by the feet and did bow to Him.

<sup>10</sup>Then הוֹשַׁע said to them, “Do not be

<sup>1</sup> See Explanatory notes - First Day of the Week. Also Luke 24:1 and Yoḥanan 20:1.

afraid. Go, report to My brothers, to go to Galil, and they shall see Me there.”

<sup>11</sup> And while they were going, see, some of the watch having gone into the city, reported to the chief priests all that took place.

<sup>12</sup> And when they came together with the elders and taken counsel, they gave enough silver to the soldiers,

<sup>13</sup> saying, “Say that His taught ones came at night and stole Him away while we slept.

<sup>14</sup> “And if this should be reported to the governor, we shall win him over and keep you out of trouble.”

<sup>15</sup> And having taken the silver they did as they were instructed. And this account was

widely spread among the Yehudim, to this day.

<sup>16</sup> And the eleven taught ones went away into Galil, to the mountain which יהושע had appointed for them.

<sup>17</sup> And when they saw Him, they bowed to Him, but some doubted.

<sup>18</sup> And יהושע came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth.

<sup>19</sup> “Therefore, go and make taught ones of all the nations, immersing them in the Name of the Father and of the Son and of the Set-apart Spirit,

<sup>20</sup> teaching them <sup>l</sup> to guard all that I have commanded you. And see, I am with you always, until the end of the age.” Amēn.

<sup>l</sup> All the taught ones coming from all nations, not only from the Yehudim, are to be taught to observe all that יהושע had commanded.