

The Gospel According To
SAINT MATTHEW

MATTHEW 1

The genealogy of Jesus traced back to Abraham;

Mary with child by the Holy Spirit

CHAPTER 1

1 The scroll of *the* generation¹ of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judah, and his brothers;

3 And Judah begot Phares and Zara of Tamar; and Phares begot Esrom; and Esrom begot Aram;

4 And Aram begot Aminadab; and Aminadab begot Naasson; and Naasson begot Salmon;

5 And Salmon begot Boaz of Rahab; and Boaz begot Obed of Ruth; and Obed begot Jesse;

6 And Jesse begot David the king; and David begot Solomon of the *wife* of Uriah;

7 And Solomon begot Rehoboam; and Rehoboam begot Abia; and Abia begot Asa;

8 And Asa begot Jehoshaphat; and Jehoshaphat begot Jehoram; and Jehoram begot Uzziah;

9 And Uzziah begot Jotham; and Jotham begot Ahaz; and Ahaz begot Hezekiah;

10 And Hezekiah begot Manasseh; and Manasseh begot Amon; and Amon begot Josiah;

11 And Josiah begot Jehoiachin and his brothers, upon their change of residence to Babylon;

12 And after their change of residence to Babylon, Jehoiachin begot Shealtiel; and Shealtiel begot Zerubbabel;

13 And Zerubbabel begot Abiud; and Abiud begot Eliakim; and Eliakim begot Azor;

14 And Azor begot Zadoc; and Zadoc begot Achim; and Achim begot Eliud;

15 And Eliud begot Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob;

16 And Jacob begot Joseph, the husband of Mary, out of whom was born Jesus, the one said to be Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until their change of residence to Babylon *are* fourteen generations; and from their change of residence to Babylon to Christ *are* fourteen generations.

18 And the generation of Jesus Christ was in this manner: Because his mother Mary had been engaged to Joseph, before their coming together, she was found having *a child* in her stomach out of the Holy Spirit.

19 And Joseph¹⁹, her husband, being a righteous man, and not willing to put her on display, willed to set her free privately.

¹ **1:1 generation**, *genesis*, the natural genesis of Jesus Christ.

¹⁹ **1:19 Joseph, The Greatest Father In The World.** The following message was a new revelation God gave me as I read over and over the Gospels in proofing the translation of *The Heritage Bible*. Intro: This message is not just to fathers, but to both men and women and youth in inspiring every individual to be the greatest person of faith that you and I can possibly be. (1) Constantly ask

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Joseph, The Greatest Father in the World

God to give you new revelation knowledge of the Bible. Here are some guidelines to help you receive fresh insight: a. Read and pray over the Bible regularly. b. Attend church where the pastor brings fresh insight in his messages regularly. c. Attend special conventions, seminars, revivals, etc. where gifted ministers share fresh insight. For some reason I had never placed emphasis upon Joseph but that he was a good man who was a good "stand in" for the need in this situation, but God revealed to me that from all eternity, First, He chose Joseph to be the head, protector, provider, and spiritual leader of the woman who was to give birth to the Son of God; Second, to protect and train the Savior of the world; and Third, to father with Mary four sons who would become apostles, James, the head pastor of the Jerusalem church, and head of all the apostles, Acts 12:17; 15:13; 21:18, and a writer of one of the books of the Bible, and Jude another writer of a book of the Bible, and Joseph and Simeon who were also apostles, and sisters who served God faithfully. As I saw this I saw Joseph in a light I had never seen him. It was new revelation knowledge to me. (2) Ask God to give you one or more men in your life who will show you what God the Father is like, and how to be like Him. These should be your father and grandfather, if possible, and if you are a woman for whom it is God's will to marry, a husband who can fill this role. If not, find whomever can fill this role in your life. Follow the God given principles of headship laid out in 1 Cor 11:3, and Eph 5:22-24, and ask God to make you the very best person you can possibly be.

1. Have A Burning Urgency To Do What Is Right According To The Bible, Mat 1:19-20. Joseph had a burning desire to live by the Bible. He was a virgin and he willed to marry a virgin. When Mary came to him with the story that she was with child by the Holy Spirit he could not believe it. No one before ever interpreted the prophecy in Isaiah that the virgin would conceive the Messiah without a man until the angel announced it this way to Mary. He did not want to hurt Mary, but he had to do what the Law of Jehovah God said. He had to marry a virgin. He passionately deliberated on how best to set her aside in a way to cause the least hurt. Then the angel informed him, and he immediately obeyed. He had a burning urgency to do what was right, and what the Bible said was the only way that was right.

2. Believe, What God Requires, God Supplies, Mat 1:24-25. With no argument Joseph rose from his sleep to do exactly what God said. He was taking on the biggest task that God ever gave a man. He believed fervently that what God required, God supplied. He immediately informed Mary of what God had said to him, married her, and provided every physical, psychological, social, financial, and spiritual provision that God required. He made the provisions to travel to Bethlehem when the order of the emperor came to register for taxation in their home town, Luk 2:1-7. He fixed up the cleanest and best feeding stall that ever existed for the birth of that baby when no room in the hotel was available. His watchful eyes and strong

body stood by to see to it that no danger was allowed when strange shepherds showed up to worship the child, Luk 2:8-20. He acted wisely and strongly when the angel warned him to flee with Mary and Jesus from Herod into Egypt, Mat 2:13. He took on this greatest of all tasks ever given a man with the faith that what God requires, God supplies.

3. Be Totally Conscientious In Perfecting Your Spiritual Life. Joseph was among the most spiritual men that ever lived. He loved the Word of God and practiced every word of it in a true spiritual understanding and obedience. On the eighth day he caused that child to be circumcised, Luk 2:21, and after the fortieth day, Lev 12:1-4, Joseph took Mary and baby Jesus to Jerusalem to fulfill her cleansing and to present their firstborn to Jehovah God, Luk 2:22-39. About two years later when Herod became aware of the "king" through the visit of the sacred astronomers, warned of God in a dream, Joseph took Mary and Jesus into Egypt, and worked there and provided a home until Herod was dead, Mat 2:1-22, then came back to Judaea, and then on to Nazareth, Mat 2:23. He was totally saturated with a spiritual craving to fulfill the mission of taking care of his wife and the Savior of the world as God called him to do. Every Sabbath he took Mary and Jesus, and the other children as they were born, to the synagogue, and once each year Joseph took the entire family to Jerusalem for the Passover, Luk 2:39-41. In those years between childhood and adulthood Joseph trained Jesus to be the best construction man that ever lived, Mat 13:55; Mark 6:3. Joseph was the best spiritual head a woman ever had, and he showed Jesus flawlessly what the Father is like. Joseph believed that what God required, God supplied. He is the highest example I know of what it means to be truly spiritual and in tune with God.

4. Let Your Faith Shine, (1) by living it before your family (as Joseph did); (2) by constantly associating with people of faith (as Joseph did); (3) by telling your story of faith to those you love (as I believe Joseph did.) Let me give you my opinion and imagination on the rest of the story based on the facts that we know. It is clear that Joseph was not alive when Jesus was crucified because Jesus gave Mary into the care of the apostle John, John 19:26-27, and that the other sons did not believe him, John 7:5, until after His resurrection and His appearance to James, 1 Cor 15:7. It is clear that after the age of twelve Jesus lived with His parents in Nazareth and arranged Himself under them as a normal son, Luk 2:51-52.

It is my supposition based upon likelihood from the nature of the situation, that somewhere after Jesus was sixteen or eighteen years old that one day while Joseph and Jesus were working on a construction job (or some other appropriate place), that Joseph felt prompted by the Spirit to share with Jesus all the details of His life from the time that Joseph hesitated to marry Mary until that particular day. I believe Joseph went over every detail of their marriage, their trip to Bethlehem, His birth, the shepherds, their living there until the sacred astronomers came, their fleeing into Egypt and their

return into Judaea and then to Nazareth. I believe Joseph said something like this to Jesus. "Son, I do not know all that you have ahead of you, nor all that you will experience in your life, but I want you to know that I can testify that what God requires, God supplies. He has always done that with me." And I believe Jesus said, "Yes, Father." Joseph told Him how he had taken him and his mother to synagogue every Sabbath, and to Jerusalem and Passover every year. I believe Joseph also said something like this: "Son, when we took you to the temple the first time to dedicate you to God, an old man by the name of Simeon said something that leads me to believe that your mother will live through the entirety of your life, but that most likely I will not. Simeon said to your mother, '... **a long broad sword will go through your own soul.**' I interpret that to mean that she will live through whatever hardships that will come upon you, but that most likely I will have gone on to meet the Lord. But I want you to know that what God requires, God supplies." It is my imagination that after that full recounting of the past by Joseph to Jesus of the faithfulness of God that they never talked further about these things, but simply always deeply understood one another.

As to when Joseph died, again I give my imagination which harmonizes with the known facts. Based upon John 6:42 it appears to me that Joseph was still alive in the first part of His ministry. **And they said, Is this absolutely not Jesus, the son of Joseph, whose father and mother we see? How, therefore, does he say, I came down out of heaven?** So again it is my opinion that sometime in that first year or so of Jesus' ministry, one day Jesus felt an urgency in His spirit to take His disciples and go into privacy and isolation for a few days. After a week or so that spiritual urgency passed, and He returned with His disciples into Nazareth. His mother came to Him at the end of one of the sessions of teaching the multitudes, and she simply said to Him, "Jesus, Joseph is dead." He simply looked at her with all kindness, and said, "Yes, I know." She turned back to her house, and He turned back to His teaching. As He turned away, I imagine that He said, "I am sorry. I could not be there because I am the Head Priest, and I am not allowed to attend funerals" Lev 21:11. Joseph died at some point before the completion of the ministry of Jesus. I believe in every trial Jesus faced, He not only was encouraged by the direct words of the heavenly Father to His spirit, but I believe He heard and saw the great fatherly example of Joseph that what God requires, God supplies.

On the day of Pentecost there among all the disciples were Mary, all His brothers, Acts 1:14, and I assume His sisters also. I trust that this excursion into the life of Joseph will motivate you and me to be the very best spiritual persons of faith that we can possibly be, and please, if and when you use this material, please distinguish between the actual known facts recorded in the Bible, and my imagination that I have used to harmonize a likely scenario with the facts.

20 And *while* he passionately deliberated on these things, behold, a *heavenly* messenger of *the* Lord was manifested to him by a dream, saying, Joseph, son of David, do not fear to take to your side Mary, your wife, because the one begotten in her is of the Holy Spirit.

21 And she will give birth to a son, and you shall call his name Jesus, because he will save his people from their sins.

22 And all this came to be, that the spoken word by the Lord through the prophet might be fulfilled, saying,

23 Behold, the virgin will have *a son* in *her* stomach, and will bear a son, and they will call his name Emmanuel,^{2,3} which is, translated, God with us. Isa 7:14

24 And Joseph, being raised from sleep, did as the *heavenly* messenger of the Lord had ordered him, and took his wife to his side;

25 And absolutely did not know her until she bore her son, the firstborn, and he called his name **JESUS**.

CHAPTER 2

1 And Jesus having been born in Bethlehem of Judaea in *the* days of Herod the king, behold, sacred astronomers¹ from the east arrived into Jerusalem,

^{2,3} 1:23 Emmanuel, Hebrew for God With Us.

¹ 2:1 sacred astronomers, *magos*, or in English magi. It was a term used in the days of Ezekiel and Daniel for priests and wise men, especially those who studied the stars and other heavenly bodies. They were also known as Chaldeans. These who came from the east to visit the infant Jesus received direct revelation to follow the star, and to

MATTHEW 2 *The sacred astronomers see the star, come to Bethlehem; Joseph takes Mary and Jesus to Egypt*

2 Saying, Where is the one born King of the Jews? Because we have seen his star in the east, and came to prostrate ourselves to him.

3 And Herod, the king, hearing, was stirred, and all Jerusalem with him.

4 And gathering all the head priests and scribes of the people together, he asked from them where the Christ was to be born.

5 And they said to him, In Bethlehem of Judaea, because thus it has been written through the prophet,

6 And you Bethlehem, on the land of Judah, you are absolutely by no means the least among the governors of Judah, because out of you will come a Governor who will shepherd my people Israel. Mic 5:2

7 Then Herod, privately calling the sacred astronomers, ascertained exactly with them what time the star was manifested,

8 And sending them to Bethlehem, he said, Having gone, ascertain exactly concerning the infant, and as soon as you have found him, announce to me the good news, that I also coming, may prostrate myself to him.

9 And having heard the king, they went, and behold, the star, which they saw in the east, led them forward, until coming, it stood over where the infant was.

come to Jesus, and no doubt were instrumental in preparing the way for the good news in the east in years after.

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10 And seeing the star, they rejoiced *with* a great^{1 0a} joy^{1 0b} exceedingly.

11 And coming into the house, they saw the infant with Mary, his mother, and falling down, they prostrated themselves to him, and opening their treasures, they offered to him gifts, gold, and incense, and myrrh.

12 And receiving a divine oracle by a dream not to return to Herod, they withdrew through a different way into their region.

13 And they having withdrawn, behold, a *heavenly* messenger of *the* Lord was manifested to Joseph by a dream, saying, Rise up; take to your side the infant and his mother, and flee into Egypt, and be there until I speak to you, because Herod is about to seek the infant to destroy him.

14 And rising up, he took the infant and his mother to his side by night, and withdrew into Egypt;

15 And he was there until the end of Herod, that the spoken word by the Lord through the prophet might be fulfilled, saying, Out of Egypt I have called my son. Hos 11:1

16 Then Herod seeing that he was mocked by the sacred astronomers, was exceedingly enraged, and setting apart and sending, he took away all the male children, those in Bethlehem, and in all its borders, from two years

^{10a} **2:10 great**, *megas*, a word you hear in this computer age constantly, *mega*.

^{10b} **2:10 joy**, *chara*, calm delight.

Herod kills all the male babies in Bethlehem; Jesus to Nazareth; John the Baptist **MATTHEW 3**
and downwards, according to the time which he had ascertained with the sacred astronomers.

17 Then the spoken word by Jeremiah, the prophet, was fulfilled, saying, ^{Jer 31:15}

18 A voice was heard in Rama, lamenting, and weeping, and much moaning, Rachel sobbing aloud for her children, and absolutely not willing to be comforted, because they absolutely were not.

19 And Herod having expired, behold, a *heavenly* messenger of the Lord is manifested by a dream to Joseph in Egypt,

20 Saying, Rising up, take to your side the child and his mother, and go into the land of Israel, because those seeking the soul of the infant have died.

21 And he, rising up, took the infant and his mother to his side, and came into *the* land of Israel.

22 And hearing that Archelaus reigns over Judaea instead of his father Herod, he feared to go there, and receiving a divine oracle by a dream, he withdrew into the parts of Galilee;

23 And having come, he permanently housed himself in a city called Nazareth, thus to fulfill the spoken word through the prophet, He shall be called a Nazarene.

CHAPTER 3

1 And in those days John the Baptist arrives, preaching^{1 a} in the wasteland^{1 b} of Judaea,

2 And saying, Repent², because the kingdom of heaven has come near,

3 Because this is the one spoken of by the prophet Isaiah, saying, A voice of one shouting in the wasteland, Prepare the way of the Lord; make his paths straight. ^{Isa 40:3}

4 And he, John, had his clothing from camel's hair, and a leather belt around his loins, and his nourishment was locusts and wild honey.

5 Then Jerusalem, and all Judaea went out to him, and all the region around the Jordan,

6 And were baptized by him in Jordan, acknowledging their sins.

7 And seeing many of the Pharisees^{7 a} and Sadducees^{7 b} come on his baptism, he said to them, Offspring of vipers, who showed it under your eyes to flee from the coming wrath?

^{1a} **3:1 preaching**, *karusso*, to herald by a public crier, to proclaim.

^{1b} **3:1 wasteland**, *eremos*, an area with no inhabitants because it is a wasteland.

² **3:2 Repent**, *metanoeo*, a with-mind, a mind with God. Repent means to get your mind with God, in agreement with God.

^{7a} **3:7 Pharisees**, a Greek word, from an Aramaic word, *perac*, Dan 5:25, 28, meaning to separate, to divide up. The Pharisees and Sadducees appeared as distinct parties after 150 BC. The Jews' attempt to separate themselves from their Babylonian influences began in the return from Babylon, and became a distinct party after 150 BC.

^{7b} **3:7 Sadducees**, *Tsadduqim* is apparently from *Tsaddiqim*, Righteous Ones. The priests began to refer to themselves by this name after 150 BC about the same time that the Pharisees appeared as a distinct party. Edersheim in his **Life of Jesus** suggests "that the linguistic difficulty in the change of the sound i into u - *Tsaddiqim* into *tsadduqim*, may have resulted, not grammatically, but by popular witticism. Some wit may have suggested: Read not *Tsaddiqim*, the 'righteous,' but *tsadduqim* (from *Tsad-u*), 'desolation,' 'destruction.'"

MATTHEW 4 *The preaching of John the Baptist; Jesus baptized and tempted by the devil*

8 Make therefore fruits worthy of repentance,

9 And do not think to say in yourselves, We have Abraham for a father, because I say to you, that God has power to raise up children to Abraham out of these stones.

10 And even now the ax lies outstretched to the root of the trees; therefore every tree not making beautifully good fruit is chopped out and thrown into the fire.

11 I indeed baptize you in water to repentance, and the one coming after me is stronger than I, whose shoes I am absolutely not worthy to lift; he will baptize you in the Holy Spirit and fire,

12 Whose winnowing fork *is* in his hand, and he will perfectly cleanse his threshing-floor, and gather his wheat into the granary, and he will burn up the chaff with inextinguishable fire.

13 Then Jesus arrives from Galilee upon the Jordan to John to be baptized under him.

14 And John prohibited him, saying, I have need to be baptized under you, and you come to me?

15 And Jesus judging for himself, said to him, Allow *it* now, because in this way it is appropriate for us to fulfill all righteousness. Then he allowed him.

16 And Jesus, being baptized, immediately went up from the water, and behold, heaven was opened up to him, and he saw the Spirit of God descending like a dove and coming upon him;

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17 And behold a voice out of heaven, saying, This is my Son, the beloved, in whom I am well pleased.

CHAPTER 4

1 Then Jesus was led up into the wasteland under the Spirit to be tempted by the devil.¹

2 And having fasted forty days and forty nights, afterward he hungered.

3 And the tempter coming near him, said, If you are the Son of God, say that these stones become loaves.

4 And he judging for himself said, It has been written, Man shall absolutely not live by bread alone, but on every spoken word⁴ that goes out through the mouth of God. Deu 8:3

¹ **4:1 devil**, *diabolos*, *dia*, through, *ballo*, to throw; the one through whom things are thrown at you to test you.

⁴ **4:4 spoken word**, *rhema*, words spoken by a living voice. There are two main words in the New Covenant translated word, and the KJV does not make any distinction in the two, but they are distinct. *Rhema* means the act of speaking, words spoken by a living voice. *Rhema* is used here. The other word is *logos*, a collection of words. The Bible is called the *Logos*, the Word, meaning all of God's words collected into a book. Jesus is called the *logos*, because in Him are collected all the words of God. *Logos* is an objective reality which and who will abide forever. *Rhema* is a reality but *rhema* becomes effective in your life only if you actually perceive His spoken words to you personally. So *logos* connotes the objective reality of the Bible and the Son of God whom you can take or reject. *Rhema* connotes God's speaking to you personally whose voice you personally hear, and therefore receive revelation knowledge. **Man will not live by bread alone, but by every spoken word that goes out through the mouth of God**, but Oh, so many are walking dead men because they have never heard His voice speaking to them. You only live if you hear His spoken word to your heart in a personal salvation experience being born of the Holy Spirit from above.

Jesus tempted; The people sitting in darkness saw a great light; calls disciples **MATTHEW 4**

5 Then the devil takes him along into the holy city, and stands him upon the wing of the temple,

6 And says to him, If you are Son of God, throw yourself down, because it has been written that, He will command his *heavenly* messengers concerning you, and upon their hands they will lift you up lest you strike your foot against a stone. *Psa 91:11-12*

7 Jesus said to him, Again it has been written, You shall absolutely not tempt the Lord your God. *Deu 6:16*

8 Again, the devil takes him along to an exceeding high mountain, and shows him all the kingdoms of the world and the glory of them,

9 And says to him, All these things I will give you if, falling down, you will prostrate yourself to me. *See Note Luk 4:6*

10 Then Jesus says to him, Go away, Satan, because it has been written, You shall prostrate yourself to the Lord your God, and to him only you will officially minister.¹⁰ *Deu 6:13; 10:20*

11 Then the devil leaves, and behold, *heavenly* messengers came near and ministered¹¹ to him.

12 And Jesus having heard that John was given over *into prison*, he withdrew into Galilee;

¹⁰ **4:10 officially minister**, *latreuo*, in the New Covenant used of ministerial service to God; used one time in Acts 7:47 to minister to the host of heaven, the pagan ministry to heavenly bodies. It is the English word, liturgical, meaning to minister to God in the official rites He has instituted.

¹¹ **4:11 ministered**, *diakoneo*, the word deacon, to wait on, to serve someone.

13 And having left Nazareth behind, having come, he permanently housed himself in Capernaum, alongside the sea, in the borders of Zabulun and Nephthali,

14 That the spoken word through Isaiah the prophet might be fulfilled, saying,

15 *The* land of Zabulun, and *the* land of Nephthali, *the* way of the sea, *the* other side of Jordan, Galilee of the races;¹⁵

16 The people¹⁶ sitting in darkness saw a great light, and to those sitting in *the* region and shadow of death, light has risen to them. *Isa 42:7*

17 From then Jesus began to preach, and to say, Repent, because the kingdom of heaven has come near.

18 And Jesus, walking alongside the sea of Galilee, saw two brothers, Simon, called Peter and Andrew, his brother, throwing a net into the sea because they were fishers.

19 And he says to them, Come after me, and I will make you fishers of men.

20 And immediately they left the nets, and followed him.

21 And walking forward from there, he saw two other brothers, James, the one of Zebedee, and John, his brother, in a ship with Zebedee, their father, thoroughly completing their

¹⁵ **4:15 races**, *ethnos*, ethnics, crowds of different races.

¹⁶ **4:16 people**, *laos*, people in general, denoting one's own race, whereas *ethnos* designates peoples not of your race. *Laos* is the word from which come layman and lay people.

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Jesus calls the disciples, heals the multitudes; the beatitudes

nets, and he called them.

22 And immediately leaving the ship and their father, they followed him.

23 And Jesus went around *the* whole of Galilee, teaching in their synagogues, and preaching the good news of the kingdom, and healing every sickness and every weakness in the people.

24 And what was heard about him went out into all Syria, and they carried to him all those having bad conditions, being pressed with various sicknesses, having gone to the bottom in torture, and those being demonized,²⁴ and those being lunatic, and paralytics, and he healed them.

25 And large crowds followed him from Galilee, and Decapolis, and Jerusalem, and Judaea, and *the* other side of the Jordan.

²⁴ **4:24 being demonized.** This is the verb form of the noun *daimon*, demon. The Bible does not use the term possessed when referring to one exercised by a demon. Strong gives the definition of *daimonizomai* as to be exercised by a demon. Thayer says, to be under the power of a demon. The word possess does not enter into the picture. The unbelievers accused Jesus of having a demon, Mat 11:18. A demon or demons can take up residence in a person. This is shown by the fact that Jesus and His disciples threw out demons, Mat 10:8; Mark 1:34; demons can manipulate humans physically, Luk 4:35; 9:42; demons enter a human when given the opportunity deliberately or ignorantly, Luk 8:30; believers have both power and authority over demons in the name of Jesus to throw them out and to heal the diseases caused by demons, Luk 9:1; 10:17; false prophets having demons can work what appear to be works of power to deceive people, Rev 16:14. Satan is called devil. Demons are his servants and are consistently called demons, not devils, Mat 4:1, 5,8, 11; 13:39; etc.

CHAPTER 5

1 And seeing the crowds, he went up into a mountain, and seating himself, his disciples came near to him;

2 And opening his mouth, he taught them, saying,

3 Blessed *are* the poor in spirit, because theirs is the kingdom of heaven.

4 Blessed *are* the ones grieving, because they shall be comforted.

5 Blessed *are* the meek, because they shall inherit the earth.

6 Blessed *are* the ones hungering and thirsting for righteousness, because they shall be filled.

7 Blessed *are* the merciful, because they shall receive mercy.

8 Blessed *are* the pure in heart, because they shall gaze at God.

9 Blessed *are* the peacemakers, because they shall be called the children of God.

10 Blessed *are* those being pursued on account of righteousness, because theirs is the kingdom of heaven.

11 Blessed are you when they shall reproach you, and pursue *you*, and shall say every evil spoken word against you, lying, on account of me.

12 Rejoice and jump for joy because your reward in heaven *is* large, because in this way they pursued the prophets, those before you.

13 You are the salt of the earth, and if the salt has become tasteless, in what *way* shall it be

The salt of the earth, the light of the world; the law will not pass away

salted? It absolutely has no strength any longer, except to be thrown out, and to be trampled under by men.

14 You are the light of the world; a city absolutely does not have power to be hidden that lies outstretched upon a mountain.

15 And they absolutely do not burn a lamp, and place it under a container, but upon a lamp stand, and it shines to all those in the house.

16 In this way let your light shine in front of men, that they may see your beautifully good works, and glorify your Father who *is* in heaven.

17 Do not suppose that I came to loosen down the law or the prophets; I absolutely did not come to loosen down, but to fulfill.

18 Because, Amen, I say to you, Until heaven and earth pass away, one iota or one particle will absolutely not pass away from the law until all¹⁸ comes to be.

19 Whoever therefore will make one of these least commandments loose¹⁹, and teaches men in this way, he shall be called the least in the kingdom of

¹⁸ 5:18 all, all of the law of Moses comes to be totally fulfilled in Jesus and in all who believe. See Rom 8:4.

¹⁹ 5:19 make...loose, *luoo*, to loose, to make loose so as to remove it. Jesus in these words says that ministers of His Word who teach that the Law of God as given to Moses is not important will be called least in the kingdom of heaven, and those who teach the Law of God as given to Moses will be called great in the kingdom of heaven. It is my experience that far too many of God's ministers have taken a non-biblical view of Paul's teachings, and taught either directly or by their neglect that God's Law as given to Moses is not applicable today. Many preach only the

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“New” Testament, and consider the “Old” Testament as not important. They neither study it, nor preach it. The reason is that they do not understand what Jesus did. Jesus states very clearly that He did not come to loosen down the law, but to fulfill it, v. 17, and further declares that not one iota or one particle will pass away until all comes to be - not only in the life of Jesus, but also in the life of the believer, as well as ultimately in the new heaven and the new earth. We cannot be saved by keeping the Law, because no one has ever lived perfect on this earth except Jesus. That is why Jesus came, to do what we could not do - to do that for us. Upon taking Him, His Holy Spirit creates within us a new spirit and nature, and enables us to obey His law. Only the most deceived antinomian would argue that we are exempt from obeying the Ten Commandments since we have become Christians. You are not now as a new born believer free to commit adultery, steal, and violate all the rest of God's commandments, because Jesus fulfilled the Law for you, Rom 6:1. Understand that there is one Law, God's Law. There never have been two, nor will there ever be. The same Law of God given to Israel is the same Law given to all, and applicable to all, Num 15:16. The law of Jehovah *is* complete, converting the soul, Psa 19:7. The Law of Moses only claimed completeness or perfection in the coming of the Messiah to pour out His blood in the perfect sacrifice to fulfill every detail prophesied in the Law of Moses. The error the Pharisees and others espoused in Jesus' day was that they thought that their outward efforts to outwardly conform to God's Law would save them, rejecting the Holy Spirit conviction that they had not been able to perfectly keep God's Law even outwardly much less in their hearts, and rejecting God's Messiah who was the fulfillment of every Law of sacrificial blood ever pictured in any animal sacrifice, as well as perfectly fulfilling the moral law, and all the rest of the law. There is only one Law, but for purposes of understanding the Law it can be divided into the moral Law, the ceremonial Law, the civil Law, and the health Law. We are more responsible for the moral Law today than ever before because of its complete fulfillment and revelation in the life of Jesus, and our receiving a holy nature enabling us to live it out in our lives. The ceremonial Law was fulfilled to the last detail in the Lord Jesus, and we reap its blessings in the present Priestly ministry of the Lord Jesus, and His shed blood now effective in the Holy of Holies in heaven, where we are to boldly enter constantly to receive grace, Heb 10:19. The civil Law which God gave to govern Israel, to protect the innocent, to punish the guilty, and to control the spread of lawlessness and chaos, is perfect, and far superior to the laws of any modern government. The health Law given by God to maintain health by eating habits, and washings

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Your righteousness must excel that of the scribes and Pharisees

heaven, and whoever does and teaches *them*, this one will be called great in the kingdom of heaven.

to cleanse away disease and maintain health, and obedience to, and faith in, all of God's moral, civil, and spiritual laws to receive and maintain healing, is far superior to any medical science anywhere in the modern world. So do not quote Saint Paul that we are not under law, but under grace, Rom 6:14, in order to support your lax attitude toward God's Law, and laziness in not studying it to understand it. It is very clear that God allowed His Temple in Jerusalem to literally be demolished, Mat 24:2 (AD 70), and prevented the Jews from building it again to pressure them to see the true Temple in the Lord Jesus Who made the once for all sacrifice, Heb 10:10, and Who now ministers for them and us as the Priest before the face of God in heaven, Heb 4:14. The Law of God will never pass away, Mat 5:17-18, and includes every word spoken by Jesus to explain it, Mat 7:12; its heart is love, Mat 22:40; it was never contradicted by Jesus or the Apostles, but they contradicted only the Pharisees' wrong understanding of the Law, Acts 6:13; Acts 15; 18:13; the law prophesied as also the prophets prophesied, Mat 11:13; devout men in the Apostolic age obeyed the Law, Acts 22:12; 24:14; 25:8; the Apostles preached only out of the Law and the Prophets, because they wrote the Gospels, the Acts, the Epistles, and the Revelation; God's Law was not only given to Moses and Israel upon tablets of stone, but also written in the hearts of all men upon the face of the earth, Rom 2:15; no flesh can be justified by the law, but all men come to the knowledge of sin by the Law, Rom 3:20; 5:20; Paul is horrified at the suggestion that he would make void the Law, Rom 3:31, so he establishes it; we are not free from the Law, but free from sin and guilt of violating the Law, Rom 6:18, 22; 7:3-4; 8:2; the fleshly mind is not subject to the Law, Rom 8:7, but the mind renewed by the Holy Spirit fulfills the Law, Rom 8:4; 13:8, 10; no man can be saved by our works of the Law, Gal 2:16, 21; 3:10-12, and Christ has redeemed us from the curse of the Law, Gal 3:14-15; the Law is not against the promises of God, Gal 3:21; the Law is the servant bringing us to Christ, Gal 3:24; anyone trying to save himself by the Law falls short of reaching grace, Gal 5:14; the Law is beautifully good, if you use it lawfully, 1 Tim 1:8. What Saint Paul was fighting against was a wrong use of the Law by people in their attempt to save themselves by good works rather than trusting Jesus the fulfillment of the Law. The only parts of the Law not completely stated again in the New Covenant as binding upon all believers are the dietary laws and the Sabbath laws. These are left to the individual judgment of

20 Because I say to you that, Unless your righteousness shall excel in superiority that of the scribes and Pharisees, you shall absolutely not enter into the kingdom of heaven.

21 You heard that it has been spoken²¹ to the ancients, Absolutely do not murder, and whoever murders shall be liable in the judgment;

22 And I say to you, That everyone who is provoked to anger with his brother without cause shall be liable in the judgment, and whoever says to his brother, *You are bad*, shall be liable to the Sanhedrin, and whoever says, *Fool*, shall be liable to hell²² fire.

23 If therefore you offer your gift upon the altar, and there remember that your brother has anything against you,

the believer as to whether or not he will keep those, Col 2:16.

²¹ **5:21 It has been spoken** is *ereo*, from which comes *rhema*, and is identical with *rheo*, and refers to the word supernaturally spoken by God; it does not refer to something that had come to be a saying originated by people as, it was said to them of old time, gives the impression. The same is the case with Mat 5:27, 31, 33, 38, and 43.

²² **5:22 hell, gehenna**, The Valley of Hinnom, a place where Israel worshipped Molech, sacrificing their children in the fire of the belly of the idol, 1Kin 11:7. It was changed by good King Josiah into a place of abomination where dead bodies were thrown and burned, 2Kin 23:13-14. So The Valley of Hinnom came to symbolize hell, the eternal place God has reserved for all those who reject Him. Therefore the word *gehenna* referred to the eternal place of the condemned as pictured in the abominable place of burning garbage. In the Hebrew Bible there is only one word, *sheol*, for the world of the dead including the place of torment and the place of peace. In the New Covenant there are *hades* and *gehenna* for the place of torment, and Abraham's bosom, Luke 16:22, and paradise, Luk 23:43; 2 Cor 12:4; Rev 2:7. See Note Gen 37:35.

Subjects: Adultery, divorce, swearing, turn the other cheek

MATTHEW 5

24 Leave there your gift in front of the altar, and go away; first be reconciled to your brother, and then coming, offer your gift. Lev 5:16 See point (5)

25 In haste be in a good mind with your opponent while you are with him in the way, lest at any time the opponent gives you over to the judge, and the judge to the subordinate officer, and you be thrown into prison.

26 Amen, I say to you, You will absolutely not at all come out of there until you pay the last kodrantes.²⁶

27 You heard that it was spoken to the ancients, Absolutely do not commit adultery;

28 And I say to you, That everyone looking at a woman to set his passion upon her has committed adultery with her already in his heart.

29 And if your right eye offends you, tear it out, and throw *it* from you, because it is advantageous for you that one of your members should be destroyed, and not your whole body be thrown into hell.

30 And if your right hand offends you, chop it off, and throw it from you, because it is advantageous for you that one of your members should be destroyed, and not your whole body be thrown into hell.

31 And it was spoken, Whoever sets free his wife, let him give her a divorce;

32 And I say to you, That whoever sets free his wife without *the* word of sexual promiscuity³² makes her commit adultery, and whoever shall marry the one set free commits adultery.

33 Again, you have heard that it has been spoken to the ancients, Absolutely do not commit perjury, but give over your oaths to the Lord;

Lev 19:12. Deu 23:23. Num 30:2.

34 And I say to you, Do not swear at all, not even by the heaven, because it is his throne;³⁴

35 Not even by the earth, because it is the footstool of his feet; not even by Jerusalem, because it is *the* city of the great King.

36 Do not even swear by your head, because you absolutely do not have power to make one hair white or black.

37 And let your word be, Yes, yes; no, no, and whatever is more than these is out of the evil one.

38 You heard that it was spoken, An eye for an eye, and a tooth for a tooth;

39 And I say to you, Do not stand against the evil, but whoever slaps you on your right cheek, turn around to him also the other.

40 And the one deciding to sue you and take away your tunic, let him also *take your* cloak.

³² 5:32 **sexual promiscuity**, *porneia*, from which our word pornography comes.

³⁴ 5:34 **throne**, is a Greek word brought into English, *thronos*, the seat or chair of a ruler.

²⁶ 5:26 **kodrantes**, a small Roman coin, like the last dime, or the last penny.

MATTHEW 6 *Love those hating you; do not do deeds to be seen; pray in your closet; the Lord's Prayer*

41 And whoever will compel you into public service one mile, go on with him two.

42 Give to the one asking you, and from the one deciding to borrow from you, do not turn away.

43 You heard that it was spoken, You shall love your neighbor, and shall hate the one who hates you. Lev 19:18; Deu 23:6; Psa 41:10

44 And I say to you, Love those hating you; bless those cursing you; do good to those hating you, and pray over those abusing you and pursuing you,

45 So that you may be children of your Father in heaven, because he causes his sun to rise on *the* evil and on *the* inherently good, and showers on *the* righteous and on *the* unrighteous.

46 Because if you love those loving you, what reward do you have? Do absolutely not even the tax collectors do the same?

47 And if you embrace your brothers only, what more than *is required* are you doing? Do the tax collectors absolutely not do the same?

48 You therefore be perfect even as your Father in heaven is perfect.

CHAPTER 6

1 Hold in mind not to do your deeds of mercy in front of men, in order to be looked at by them, otherwise you absolutely do not have a reward with your Father in heaven.

2 Therefore when you do deeds of mercy, do not sound a trumpet in front of you, as the

hypocrites do in the synagogues and in the streets, that they may be glorified of men. Amen, I say to you, They have their reward in full.

3 And doing deeds of mercy, do not let your left hand know what your right hand does,

4 That your deeds of mercy *may be* in secret, and your Father looking in secret himself will give it back to you in the open.

5 And when you pray, you shall absolutely not be as the hypocrites, because they love to pray standing in the synagogues and in the corners of the squares that they may be manifested to men. Amen, I say to you that they have their reward in full.

6 And you, when you pray, enter into your closet, and shutting your door, pray to your Father in secret, and your Father looking in secret will reward you in the open.

7 And when praying, do not use vain repetition as the races, because they think that in their many words they will be listened to.

8 Do not therefore be like them, because your Father sees what you have need of before you ask him.

9 In this manner therefore pray: Our Father *who is* in heaven, Holy *is* your name.

10 Your kingdom come. Your will be done on earth as *it is* in heaven.

11 Give us today our daily bread.

Forgive and be forgiven; do not fast to be seen; treasures in heaven; you cannot serve two lords **MATTHEW 6**

12 And forgive us our debts, as we also forgive our debtors.

13 And do not carry us into temptation, but deliver us from the evil one, because yours is the kingdom, and the power, and the glory, forever. Amen.

14 Because if you forgive men their transgressions, your heavenly Father will also forgive you;

15 And if you do not forgive men their transgressions, your Father will absolutely not forgive your transgressions.

16 And when you fast, do not be as the hypocrites, sad-faced, because they cause their faces to disappear, that they may be manifested to men as fasting. Amen, I say to you that they have their reward in full.

17 And you, *when* fasting, anoint your head, and wash your face

18 That you not be manifested to men as fasting, but to your Father in secret, and your Father looking in secret will reward you in the open.

19 Do not treasure up for yourselves treasures upon the earth, where moth and rust cause *it* to disappear, and where thieves dig through and steal;

20 But treasure up for yourselves treasures in heaven, where absolutely neither moth nor rust causes *it* to disappear, and where thieves absolutely do not dig through and absolutely do not steal,

21 Because where your treasure is, there your heart will be also.

22 The lamp of the body is the eye; if therefore your eye is single, your whole body is full of light.

23 And if your eye is evil, your whole body is full of darkness. If therefore the light in you is darkness, how great *is* that darkness!

24 Absolutely no one has power to serve two lords, because either he will hate the one, and he will love the other; or he will hold to the one, and will despise the other. You absolutely do not have power to serve God and Wealth as god.²⁴

25 Because of this I say to you, Do not be anxious for your soul, what you eat, or what you drink, not even for your body, what you put on. Is the soul absolutely not more than nourishment, and the body *more* than clothing?

26 Look at the birds of the heaven, because they absolutely do not sow, and they absolutely do not reap, and they absolutely do not gather into barns, yet your heavenly Father fattens them. Rather do you absolutely not surpass them?

²⁴ 6:24 Wealth as god, *mamonas*, mammon in KJV; mammon means wealth trusted in as a god instead of the true God. Luk 16:9, 11, 13.

MATTHEW 7 *Do not be anxious; seek first the kingdom of God; hypocrisy; ask and receive; the golden rule*

27 And who of you by being worried has power to add one cubit upon his length of life?²⁷

28 And concerning clothing, why are you anxious? Learn thoroughly the lilies of the field, how they grow; they absolutely do not toil, and absolutely do not spin;

29 And I say to you, That absolutely not even Solomon in all his glory was clothed like one of these.

30 And if God so en-robes the vegetation of the field, which today is, and tomorrow is thrown into an oven, *will he* absolutely not much more *enrobe* you, little faith?

31 Therefore do not be anxious, saying, What shall we eat? Or, What shall we drink? Or, With what shall we be clothed?

32 Because after all these things the races seek, because your heavenly Father sees that you need all these things.

33 But seek first the kingdom of God, and his righteousness, and all these *things* will be added to you.

34 Do not therefore be anxious for tomorrow, because tomorrow will be anxious for itself. Sufficient to the day is its badness.

²⁷ **6:27 length of life**, *helikia*, refers both to length of life, or to a person's height. Practically all commentators agree that the length of life is here in view, since a cubit would be a huge amount to add to one's height, and would be a trifling amount of time to add to the length of a person's life on earth. The meaning is that we do not have power to add the least amount of time to our length of life. Only God can do that.

CHAPTER 7

1 Do not judge in order that you not be judged,

2 Because in that judgment you judge, you will be judged, and in that measure you measure, it will be measured to you.

3 And why do you look at the straw that is in your brother's eye, and do not fully exercise your mind on the piece of timber in your own eye?

4 Or how will you speak to your brother, Let me throw out the straw out of your eye, and behold, a piece of timber is in your own eye?

5 Hypocrite! First throw out the piece of timber out of your own eye, and then you will see clearly to throw out the straw out of your brother's eye.

6 Do not give the holy to the dogs, and do not throw your pearls in front of the hogs lest they trample them under with their feet, and turning back they break you to pieces.

7 Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you;

8 Because everyone asking, takes, and the one seeking, finds, and to the one knocking, it will be opened.

9 Or what man is there of you, whom if his son asks a loaf, he will not give him a stone, *will he?*

10 And if he asks a fish, he will not give him a snake, *will he?*

The narrow gate; a good tree, good fruit; not everyone saying, Lord, will enter; house on the rock **MATTHEW 7**

11 If you therefore, being evil, see *how* to give inherently good gifts to your children, how much more will your Father in heaven give inherently good things to those asking him?

12 Therefore all things whatever you will that men should do to you, even so you also do to them, because this is the law and the prophets.

13 Enter through the narrow gate, because wide *is* the gate, and broad *is* the way, that leads away to destruction, and there are many entering through it;

14 Because narrow is the gate, and pressed is the way, leading into life, and few are those finding it.

15 Hold your mind away from false prophets, who come to you in sheep's clothing, and inwardly they are voracious wolves.

16 From their fruits you will recognize them. They do not gather grapes of thorns, or figs of thistles, *do they?*

17 So every inherently good tree makes beautifully good¹⁷ fruit, and a corrupt tree makes evil fruit.

18 An inherently good tree absolutely does not have power to make evil fruits, and a corrupt tree absolutely does not make beautifully good fruits.

¹⁷ **7:17 inherently good ...beautifully good.** In Greek there are two different words for **good**. The first in **inherently good** tree is *agathon*, which means good in character and beneficial in its result. The second word, **beautifully good**, is *kalos*, which is beautifully good, or well fitted, or appropriate to the situation.

19 Every tree not making beautifully good fruit is chopped out and thrown into the fire.

20 Drawing a conclusion: from their fruits you will recognize them.

21 Not everyone saying to me, Lord, Lord, will enter into the kingdom of heaven, but those doing the will of my Father who is in heaven.

22 Many will speak to me in that day, Lord, Lord, did we absolutely not prophesy in your name, and in your name throw out demons, and in your name did many works of power?²²

23 And then I will confess to them that, I absolutely never knew you; depart from me, those working lawlessness.²³

24 Therefore everyone who hears these words of mine, and does them, I will cause him to become like a cautiously thoughtful man, who built his house upon a massive rock; Mat 7:25; 16:18; 27:51, 60; Mrk 15:46; Luk 6:48; 8:6, 13; Rom 9:33; 1 Cor 10:4; 1 Pet 2:8; Rev 6:15, 16.

25 And the rain came down, and the streams came, and the winds blew hard, and fell against that house; and it absolutely did not fall, because it had been founded upon a massive rock.

²² **7:22 works of power, *dunamis*.** *Dunamis* means power, and is the word constantly used for the deeds that Jesus and His disciples did by the power of God. It is a form of the verb to have power, and to be powerful or empowered. In KJV it is sometimes translated mighty works or miracles.

²³ **7:23 lawlessness, *anomia*, a=anti, against, and *nomos*, law.**

MATTHEW 8 *A leper healed; the great faith of the centurion; Peter's wife's mother healed*

26 And everyone hearing these words of mine, and does not do them will become like a stupid man who built his house upon the sand,

27 And the rain came down, and the streams came, and the winds blew hard, and struck against that house, and it fell, and its crash was great.

28 And it was, when Jesus had finished with these words, the crowd was struck with shock over his teaching,

29 Because he was teaching them as one having authority,²⁹ and not as the scribes.

CHAPTER 8

1 And he having come down from the mountain, large crowds followed him.

2 And behold, a leper having come prostrated himself to him, saying, Lord, if you will, you

²⁹ 7:29 **authority, exousia.** The KJV and some others do not make a distinction between *exousia* and *dunamis*, often translating them both alike with the word power. *Exousia* is authority, and *dunamis* is power. There are two kinds of authority, absolute and delegated. Only God the Father, the Son, and the Holy Spirit have absolute authority. Jesus as the Son of Man and as the Son of God on earth, never acted with absolute authority. He always did what He did by delegated authority, authority delegated to Him by God the Father as an obedient man. Of course, His power was derived from the Holy Spirit and the Father according to the divine arrangement, arranged by God from all eternity for Him to fulfill our obligations to God's righteous law and nature. Jesus constantly confessed that He did absolutely nothing on His own, but only as He saw the Father do, and as He heard the Father say, John 8:28 - 29, *et. al.* We do not have absolute authority. We have no authority to do anything unless the authority to do it has been specifically delegated to us by God and His Word. If we follow this truth absolutely, it will relieve us of some of our activities and stop some of our indulgences.

have power to cleanse me.

3 And stretching out the hand, Jesus touched him, saying, I will; be clean. And immediately his leprosy was cleansed.

4 And Jesus says to him, See *that* you do not tell anyone, but go away; show yourself to the priest, and offer the gift that Moses ordered for a testimony to them.

5 And Jesus having entered into Capernaum, a centurion came near to him, calling on him,

6 And saying, Lord, my child is thrown down in the house paralyzed, excessively tortured.

7 And Jesus says to him, having come, I will heal him.

8 And the centurion answering, said, Lord, I am absolutely not worthy that you should enter under my roof, but only say the word, and my child will be healed,

9 Because I also am a man under authority, having under myself soldiers, 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.

10 And hearing, Jesus marveled, and said to those following, Amen, I say to you, Absolutely not even in Israel have I found such great faith.

11 And I say to you that, Many will arrive from east and west, and will recline *to eat* with Abraham, and Isaac, and Jacob in the kingdom of heaven.

12 And the children of the kingdom will be thrown out into outer darkness; there will be

Jesus restrains the winds/the sea; two demonized healed; the demons go into the hogs **MATTHEW 8**
weeping and gnashing of teeth.

13 And Jesus said to the centurion, Go; as you believed, let it be to you. And his child was healed in that hour.

14 And Jesus having come into Peter's house saw his wife's mother thrown *down* and on fire with fever.

15 And he touched her hand, and the fever left her, and she rose up and ministered to them.

16 And it having become evening, they carried to him many demonized, and he threw out the spirits by a word, and healed all those having a bad condition,

17 That the spoken word through Isaiah the prophet might be fulfilled, saying, Himself took our weaknesses, and lifted our sicknesses. Isa 53:4 1 Pet 2:24

18 And Jesus seeing large crowds around him, called out to go away to the other side.

19 And coming near one scribe said to him, Teacher, I will follow you wherever you go.

20 And Jesus says to him, The foxes have holes, and the birds of heaven nests, and the Son of Man has absolutely nowhere he may recline *his* head.

21 And another of his disciples said to him, Lord, allow me first to go away and bury my father.

22 And Jesus said to him, Follow me, and let the dead bury their dead.

23 And he having embarked into a ship, his disciples followed him.

24 And behold, there was a great earthquake in the sea; therefore the ship was covered under the waves, and he was asleep.

25 And his disciples having come near to him, raised him up, saying, Lord, save us; we are being destroyed.

26 And he says to them, Why are you cowardly, little faith? Then rising up, he restrained²⁶ the winds and the sea, and there was a great calm.

27 And the men marveled, saying, Of what kind is this, that even the winds and the sea attentively hear him!

28 And he having come to the other side into the region of the Gergesenes, two being demonized, coming out of the tombs, met him, exceedingly dangerous, so that no one could come near through that way.

29 And behold, they screamed, saying, What *is there* to us and to you, Jesus, Son of God? Do you come here before time to torture us?

30 And there was far off from them a drove of many hogs grazing.

31 And the demons called on him, saying, If you throw us out, allow us to be set apart and sent out into the herd of hogs.

32 And he said to them, Go away! And those coming out went away into the herd of hogs, and behold, all the herd of hogs rushed

²⁶ **8:26 restrained**, *epitimaō*. This word is translated in KJV rebuke and charge, but restrain is the only word that perfectly fits everywhere it is used.

MATTHEW 9 *Healing and forgiveness; Matthew called; tax collectors/sinners eat with Jesus; fasting*

violently down a steep place into the sea and died in the waters.

33 And those pasturing *them* having run away and departed into the city announced all things and that about the one demonized.

34 And behold, the whole city came out to meet Jesus, and seeing him, they called on *him* that he would change his place away from their borders.

CHAPTER 9

1 And embarking into a ship, he crossed over, and came into his own city.

2 And behold, they brought to him one paralyzed, thrown down on a bed, and Jesus seeing their faith, said to the one paralyzed, Have courage, child; your sins have been forgiven.

3 And behold, some of the scribes said in themselves, This one blasphemeth.

4 And Jesus seeing their passionate deliberations said, Why do you passionately deliberate evil in your hearts?

5 Because which is easier to say, Your sins have been forgiven, or to say, Rise up and walk?

6 And that you may see that the Son of Man has authority on the earth to forgive sins (then he says to the paralytic), Having risen up, lift up your bed, and go away into your house.

7 And rising up, he went away into his house.

8 And the crowds having seen, marveled, and glorified God, the one giving such authority to men.

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9 And Jesus passing away from there, saw a man sitting upon the tax collector's place of business, called Matthew, and he says to him, Follow me. And rising up, he followed him.

10 And it was, he reclining *to eat* in the house, behold, many tax collectors and sinners having come, were reclining *to eat* with Jesus and his disciples.

11 And the Pharisees having seen *it*, said to his disciples, Why does your Teacher eat with tax collectors and sinners?

12 And Jesus having heard, said to them, Those being strong absolutely do not have need of a physician, but those having a bad condition.

13 And you having gone, learn what it is: I will mercy and not sacrifice, because I absolutely did not come to call the righteous but sinners to repentance.

14 Then the disciples of John came near to him, saying, Why do we and the Pharisees fast much, and your disciples absolutely do not fast?

15 And Jesus said to them, The children of the bridal room do not have power to grieve as long as the bride-groom is with them. And days will come when the bride-groom will be lifted away from them, and then they will fast.

16 And absolutely no one throws a patch of un-shrunk cloth upon an old garment, because what fills it lifts away from the garment, and the split becomes

The ruler's daughter, the woman with the flow of blood, two blind ones, one demonized, all healed. **MATTHEW 9**
worse.

17 They absolutely do not throw new wine into old leather bottles, else the leather bottles break to pieces, and the wine pours out, and the leather bottles are destroyed, but they throw new wine into new leather bottles, and both are kept safe.

18 *While* he is speaking these things to them, behold, one ruler coming, prostrated himself to him, saying, Right now my daughter has expired, but coming, lay your hand upon her, and she will live.

19 And Jesus rising up, followed him, and his disciples.

20 And behold, a woman, having a flow of blood twelve years, coming near behind him, touched the fringe of his garment,

21 Because she said in herself, If I shall only touch his garment I will be saved.²¹

22 And Jesus having turned around and seeing her, said, Have courage, daughter, your faith has saved you. And the woman was saved from that hour.

23 And Jesus coming into the ruler's house and seeing the flute players and the crowd making a disturbance,

²¹ **9:21 saved, *sozo*.** This is the word that is normally used of being saved from sin to eternal salvation. *The Heritage Bible* consistently translates *sozo* as saved to show that God's salvation includes more than just forgiveness of sins and eternal life. It is very obvious by its consistent use in the New Covenant that *sozo* includes the physical and psychological salvation as well as the spiritual and eternal, Mat 1:21; 8:25; 9:22, etc.

24 Said to them, Withdraw, because the girl absolutely has not died, but she sleeps. And they laughed him down.

25 And when the crowd had been thrown out, going in, he seized her by the hand, and the girl rose up.

26 And this report went out into all that land.

27 And Jesus passing on from there, two blind ones followed him, screaming and saying, Have mercy on us, Son of David.

28 And coming into the house, the blind ones came near to him, and Jesus said to them, Do you believe that I have power to do this? They say to him, Yes, Lord.

29 Then he touched their eyes, saying, According to your faith, be it to you.

30 And their eyes were opened, and Jesus sternly charged them, saying, See; do not let anyone know.

31 And going out, they thoroughly reported him in all that land.

32 And *as* they were going out, behold, they brought to him a man unable to speak, demonized.

33 And the demon having been thrown out, the one unable to speak, spoke, and the crowds marveled, saying, Absolutely never was it manifested in this way in Israel.

34 And the Pharisees said, In the chief of demons he throws out demons.

MATTHEW 10 *Jesus's compassion, the harvest; the names of the twelve, given authority, instructed*

35 And Jesus went around all the cities and villages teaching in their synagogues, and preaching the good news of the kingdom, and healing every sickness and every weakness in the people.

36 And seeing the crowds, he was moved with compassion over them, because they were troubled and thrown about as sheep not having a shepherd.

37 Then he says to his disciples, Indeed the harvest *is* large, and the workers *are* few;

38 Bind yourself in petition, therefore, to the Lord of the harvest that he will throw out³⁸ laborers into his harvest.

CHAPTER 10

1 And having called his twelve disciples near, he gave them authority *over* unclean spirits, so as to throw them out, and to heal all sickness and all weakness.

2 And the names of the twelve apostles are these: First, Simon, who is called Peter, and Andrew his brother; James, the one of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew, the tax collector; James, the one of Alphaeus, and Lebbaeus, who was surnamed Thaddaeus;

³⁸ 9:38 **throw out**, *ekballo*, the same word used when Jesus and His disciples threw out demons. It is true, we all have to be forcefully thrown out by God into the harvest of winning people to Jesus, or we will not do it.

4 Simon, the Canaanite, and Judas Iscariot, who also gave him over *to them*.

5 These twelve Jesus set apart and sent out,⁵ having charged them, saying, Do not go aside into *the* way of *other* races, and do not enter into a city of *the* Samaritans,

6 And go rather to the sheep being destroyed of the house of Israel.

7 And going on, preach, saying, The kingdom of heaven has come near.

8 Heal *the* weak; cleanse lepers; raise *the* dead; throw out demons; freely you took; freely give.

9 Do not acquire gold, nor silver, nor copper for your belts,

10 Nor a wallet for *your* journey, neither two tunics, neither shoes, nor staves, because the worker is worthy of his nourishment.

11 And into whatever city or town you enter, examine thoroughly who in it is worthy, and in that place remain until you go out.

12 And entering into the house, embrace it.

13 And if indeed the house is worthy, let your peace come upon it, and if it is not worthy, let your peace return to you.

14 And whoever will not receive you and will not hear your words, going out of that house

⁵ 10:5 **set apart and sent out**, *apostello*, the verb form of the noun apostle. It is composed of two words, *apo* = from or away or out, and *stello* = to set fast, to arrange, to equip (for official work). It means both to set apart and send out.

Jesus' instruction to the twelve; the Spirit of your Father speaks within you; do not fear **MATTHEW 10**
or city, shake off the dust of your feet.

15 Amen, I said to you, It will be more endurable for the land of Sodom and Gomorrah in the day of judgment than for that city.

16 Behold, I set you apart and send you out as sheep in the midst of wolves; be therefore cautiously thoughtful as snakes and innocent as doves.

17 And hold your mind away from men, because they will give you over to the Sanhedrins, and they will scourge you in their synagogues;

18 And you will be led before governors, and also kings, for my sake, for a testimony against them and the races.

19 And when they give you over do not be anxious how or what you may say, because it will be given to you in that hour what you should say,

20 Because you are absolutely not the ones speaking, but the Spirit of your Father who speaks in you.

21 And brother will give brother over to death, and a father a child, and children will rise up against their parents and kill them.

22 And you will be hated of all because of my name, and the one enduring to *the* end, this one will be saved.

23 And when they pursue you in this city flee into another, because, amen, I say to you, You absolutely will not finish the cities of Israel until the Son of Man comes.

24 The disciple is absolutely not above the teacher, and the servant is absolutely not above his lord.

25 It is sufficient for the disciple to become as his teacher, and the servant as his lord. If they called the ruler of the house^{2 5a} Beelzebub,^{2 5b} how much more those of his family?

26 Do not therefore fear them, because there is absolutely nothing covered that absolutely will not be revealed, and secret that absolutely will not be known.

27 What I say to you in the dark, speak in the light, and what you hear in the ear, preach upon the housetops.

28 And do not fear the ones killing the body, and do not have power to kill the soul, but rather fear the one having power to destroy both soul and body in hell.

29 Are two sparrows absolutely not sold for an assarius?^{2 9} And one of them absolutely will not fall upon the earth without your Father.

30 And also the hairs of your head are all numbered.

31 Do not therefore fear; you surpass many sparrows.

^{25a} **10:25 ruler of the house,** *oikodespotes*; *oiko* = house, and *despotes*, is despot, an absolute ruler. *Oikodespotes* is used in Mat, Mrk, and Luke to refer to the head of the house, or head of the family. Mat 13:37, 52; 20:1, 11; 21:33; 24:43; Mrk 14:14; Luk 12:39; 13:25; 14:21; 22:11.

^{25b} **10:25 Beelzebub,** or **Baal ze Boul,** Aramaic, Lord of Dung, a name for Satan.

²⁹ **10:29 assarius,** a small Roman coin.

MATTHEW 11 *Instruction to the twelve; division in families; destroy your soul to find it; rewards; John's question*

32 Everyone therefore who shall make his confession in me in front of men, I also will make my confession in him in front of my Father who is in heaven.

33 And whoever denies me in front of men, I also will deny him in front of my Father who *is* in heaven.

34 Do not suppose that I came to throw peace upon the earth; I absolutely did not come to throw peace but a sword,

35 Because I came to divide a man against his father, and the daughter against her mother, and the bride against her mother in law.

36 And those hating a man *will be* those of his own family.

37 The one loving father or mother above me is absolutely not worthy of me, and the one loving son or daughter more than me is absolutely not worthy of me.

38 And whoever absolutely does not take his cross and follow after me is absolutely not worthy of me.

39 The one finding his soul will destroy³⁹ it, and the one destroying his soul on account of me will find it.

³⁹ **10:39 destroy, apollumi.** Very clearly the meaning of the word is destroy. Strong gives the definition as to destroy fully. Thayer has, to put out of the way entirely, to abolish, put an end to, render useless. This is the same word used in Mat 2:13, ... **Herod is about to seek the infant to destroy him.** It is the same word used in Mat 10:28, **fear him who has the power to destroy both soul and body in hell.** It is a name of Satan, Apollyon, Destroyer. The natural soul life is the mind, emotions, and will that are in total rebellion against God. The soul life that must be destroyed is the mind, emotions, and will of human nature that absolutely refuses Holy Spirit given revelation, and blindly plunges

40 The one receiving you, receives me, and the one receiving me, receives the one setting me apart and sending me.

41 The one receiving a prophet in the name of a prophet will take a prophet's reward, and the one receiving a righteous one in the name of a righteous one will take a righteous one's reward.

42 And whoever gives a drink of a cup of something cold to one of these little ones only in *the* name of a disciple, amen I say to you, his reward will absolutely not be destroyed.

CHAPTER 11

1 And it was, when Jesus finished ordering his twelve disciples, he changed places from there to teach and to preach in their cities.

2 And John having heard in the dungeon the works of the Christ, sending two of his disciples,

3 Said to him, Are you the one coming, or do we watch for another?

4 Jesus answering said to them, Going, announce to John what you hear and see:

ahead according to his/her own soulish reasoning, feelings, and will. No man or woman or boy or girl can be saved until he/she turns from his stubborn soul, allows it to be destroyed upon the cross with Christ, and begins to live by Holy Spirit revealed knowledge recorded in the Bible and made alive by the Holy Spirit in his new born spirit. This is what is meant by destroying your soul. It is the same as the crucifixion of the soul. If you allow your soul's stubborn mind, emotions, and will to be destroyed upon the cross, God will renew your soul and save it by placing your mind, emotions, and will under the mind, emotions, and will of the Second Adam, the Lord Jesus Christ. In this way you will save your soul. Note Mrk 8:35.

Jesus testifies about John; this generation like children playing; woes to certain cities **MATTHEW 11**

5 Blind ones look up, and lame ones walk about; lepers are cleansed, and deaf ones hear; dead ones are raised up, and poor ones have the good news announced to them.⁵

6 And blessed is he whoever shall not be offended⁶ in me.

7 And *as* they were going, Jesus began to say to the crowds about John, What did you go out into the wasteland to look at? A reed shaken under the wind?

8 But what did you go out to see? A man clothed in effeminate clothing? Behold, the ones wearing effeminate *finery* are in kings' houses.

9 But what did you go out to see? A prophet? Yes! I say to you - Even super-abundantly more than a prophet.

10 Because this is *the one* about whom it has been written, Behold, I set apart and send out my messenger before your face, who shall thoroughly prepare your way in front of you. *Isa 40:3*

11 Amen, I said to you, There has absolutely not risen among those born of woman a greater *than* John the Baptist, but the least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven is forcefully seized, and the forceful seize it.

13 Because all the prophets and the law prophesied until John.

14 And if you are willing to receive *it*, he is Elijah, the one about to come. *Mal 4:4-6*

15 The one having ears to hear, let him hear.

16 And to what will I compare this generation? It is like children sitting in the markets and calling to their partners,

17 And saying, We have played on the flute to you, and you absolutely did not dance; we mourned to you, and you absolutely did not beat your breast in grief.

18 Because John came neither eating nor drinking, and they said, He has a demon.

19 The Son of Man came eating and drinking, and they say, Behold a gluttonous man, and a wine drinker, a friend of tax collectors and sinners. And wisdom was justified by her children.

20 Then he began to reproach the cities in which were most of his works of power, because they absolutely did not repent;

21 Woe to you, Chorazin! Woe to you, Bethsaida! Because if the works of power which were in you were in Tyre and Sidon they would have repented long ago in sackcloth and ashes.

22 Besides, I say to you, It will be more endurable for Tyre and Sidon in *the* day of judgment than for you.

⁵ 11:5 have the good news announced to them is one word, *euaggelizo*, to evangelize, which means to announce the good news.

⁶ 11:6 offended, *skandalizo*, entrapped, scandalized, to be caused to stumble.

MATTHEW 12 *Jesus given all things under the Father; I will give you rest; Pharisees attack Jesus over the Sabbath*

23 And you, Capernaum, who have been exalted to heaven, will be brought down into hell,²³ because if those works of power being in you, were in Sodom, it would have remained until today.

24 Besides, I said to you, That it will be more endurable for the land of Sodom in *the* day of judgment than for you.

25 In that time Jesus answering said, I acknowledge you openly, Father, Lord of heaven and earth, because you have hid these things from the wise and intelligent and have revealed them to babes.

26 Yes, Father, because in this way it was good thinking before you.

27 All things are given over to me under my Father, and absolutely no one recognizes the Son except the Father; nor does anyone recognize the Father except the Son, and to whomever the Son takes counsel²⁷ to reveal him.

28 Come to me, all those exhausted from hard work and overburdened, and I will give you rest.

29 Lift my yoke upon you and learn from me, because I am meek and lowly in heart, and you will find rest for your souls,

30 Because my yoke is excellent, and my task is light.

²³ **11:23 hell**, *haidēs*, the place of the unbelieving dead.

²⁷ **11:27 takes counsel**, *bouleuo*, to consult with someone. The Son does nothing without consulting with the Father and the Holy Spirit, John 6:65.

CHAPTER 12

1 In that time Jesus went on the Sabbath through the sown field, and his disciples hungered, and began to pull off heads of grain and to eat.¹

2 And the Pharisees seeing *it* said to him, Behold, your disciples are doing what is absolutely not lawful to do in a Sabbath.

3 And he said to them, Did you absolutely not read what David did when he himself hungered and the ones with him,

4 How he entered into the house of God and ate the loaves set forth, which was absolutely not lawful for him to eat, neither for the ones with him, except for the priests only?

5 Or did you absolutely not read in the law that on the Sabbaths the priests in the temple profane the Sabbath and are innocent?

6 And I say to you, That one greater than the temple is in this place.

7 And if you had known what is - I will mercy, and absolutely not sacrifice - you would absolutely not have condemned the innocent,

8 Because the Son of Man is Lord of the Sabbath.

9 And changing places from there, he went into their synagogue;

10 And behold, a man was having a dried up hand, and they asked him, saying whether it is

¹ **12:1** Grain (wheat or corn) in its soft ripe (milk) stage is very nutritious and tasty eaten raw as the disciples were doing. After grain dries and hardens it must be roasted, or ground into meal or flour and cooked for humans to eat.

A man healed on the Sabbath; one demonized healed; Satan divided against himself cannot stand. **MATTHEW 12**

lawful to heal on the Sabbaths, in order that they might formally charge him.

11 And he said to them, What man will there be of you, who will have one sheep, and if that *one* falls into a hole on the Sabbath, will he absolutely not seize it and raise *it*?

12 How much therefore does a man surpass a sheep? Thus it is lawful to do beautiful good on the Sabbaths.

13 Then he says to the man, Stretch out your hand, and he stretched *it* out, and it was restored healthy like the other.

14 And the Pharisees having gone out, took counsel against him how they might destroy him.

15 And Jesus knowing *it* withdrew from there, and large crowds followed him, and he healed them all;

16 And he restrained them that they should not make him manifest,

17 That the spoken word through Isaiah the prophet might be fulfilled, saying, Isa 42:1

18 Behold my child, whom I chose, my beloved, for whom my soul thinks good; I will place my Spirit upon him, and he will announce judgment to the races.

19 He will absolutely not wrangle nor cry out, and absolutely no one will hear his voice in the streets. Isa 42:1-4

20 He will absolutely not break down a shattered reed, and he will absolutely not extinguish a smoking flax until he throws out the judgment into victory.

21 And in his name the races will hope.

22 Then one demonized was brought to him, blind and unable to speak, and he healed him, so that the blind and unable to speak both spoke and saw.

23 And all the crowds were astounded and said, Is this not the son of David?

24 And the Pharisees having heard *it*, said, This one absolutely does not throw out demons except in Beelzebub, the ruler of the demons.

25 And Jesus seeing their deliberations, said to them, Every kingdom divided against itself is laid waste, and every city or house divided against itself absolutely will not stand;

26 And if Satan throws out Satan, he was divided against himself; how then will his kingdom stand?

27 And if I in Beelzebub throw out demons, in whom do your children throw them out? Because they will be your judges of this.

28 And if I throw out demons in the Spirit of God, then the kingdom of God has already arrived upon you.

29 Or how does anyone have power to enter into the house of the strong one, and plunder through his vessels, unless he first binds the strong one? And then he will plunder through his house.

30 The one not being with me is against me, and the one not gathering with me, scatters.

MATTHEW 12 *Blasphemy of the Holy Spirit; your words; sign of Jonah; unclean spirit returns to his house*

31 Because of this I say to you, Every sin and blasphemy³¹ shall be forgiven men, but the blasphemy against the Spirit will absolutely not be forgiven men.

32 And whoever speaks a word against the Son of Man, it will be forgiven him, but whoever speaks against the Holy Spirit, it will absolutely not be forgiven him, both absolutely not in this age, and absolutely not in the one coming.

33 Either make the tree beautifully good and its fruit beautifully good, or else make the tree corrupt and its fruit corrupt, because the tree is known out of the fruit.

34 Offspring of vipers, how do you, being evil, have power to speak inherent good, because out of the super-abundance of the heart the mouth speaks.

35 The inherently good man out of the inherently good treasure of the heart throws out the inherently good, and an evil man out of the evil treasure throws out evil.

36 And I say to you, That every idle spoken word whatever men may say, they will give back concerning their word in *the* day of judgment,

37 Because out of your words you will be justified, and out of your words you will be condemned.

38 Then some of the scribes and of the Pharisees answered, saying, Teacher, we will to see a

sign from you.

39 And he answering said to them, An evil and adulterous generation seeks a sign, and absolutely no sign will be given to it, except the sign of the prophet Jonah,

40 Because just as Jonah was in the belly of the huge fish three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights.

41 Men of Nineveh will stand in the judgment with this generation and will condemn it because they repented at the preaching of Jonah, and behold, one greater than Jonah *is* here.

42 *The* queen of *the* south will be raised up in the judgment with this generation and will condemn it, because she came out from the extremities of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon *is* here.

43 And when the unclean spirit goes out from a man, he goes through dry places, seeking rest, and absolutely does not find any.

44 Then he says, I will turn back into my house from where I came out, and coming, he finds it unoccupied, swept, and adorned.

45 Then he goes and takes along with him seven other spirits more evil than himself, and entering, they permanently house themselves there, and the last things of that man become more evil than the first. Thus it will be also with this evil generation.

³¹ 12:31 **blasphemy** is a Greek word, *blasphemia*, meaning to vilify God, speak against God.

46 And while he is talking to the crowds, behold, his mother and his brothers stood outside seeking to talk with him.

47 And one said to him, Behold, your mother and your brothers are standing outside, seeking to speak with you.

48 And he answering said to the one talking to him, Who is my mother? And, Who are my brothers?

49 And stretching out his hand over his disciples, he said, Behold! My mother and my brothers!

50 Because whoever does the will of my Father in heaven, he is my brother, and sister, and mother.

CHAPTER 13

1 In that day Jesus going out from the house, sat alongside the sea.

2 And large crowds were gathered together to him, so that he having embarked into a ship, sat, and all the crowd stood on the shore.

3 And he spoke to them many things in parables, saying, Behold, a sower went out to sow;

4 And in his sowing, some indeed fell alongside the way, and the birds came, and ate them down;

5 And others fell upon the rock-like ground, where they absolutely did not have much earth, and immediately started up because of not having depth of earth,

6 And *the* sun rising, it was burnt, and because of not having root, it dried up.

7 And different ones fell among thorns, and the thorns went up and choked them;

8 And different ones fell upon beautifully good ground and gave fruit, one a hundred, and one sixty, and one thirty.

9 The one having ears to hear, let him hear.

10 And the disciples having come near, said to him, Why do you speak to them in parables?

11 And he answering, said to them, Because to you it has been given to know the mysteries¹¹ of the kingdom of heaven, and to them it has absolutely not been given,

12 Because whoever has, to him will be given, and he will have super-abundance, and whoever absolutely does not have, even what he has will be lifted away from him.

13 Because of this I speak to them in parables, because seeing, they absolutely do not see, and hearing, they absolutely do not hear, and absolutely do not put it together.

¹¹ 13:11 **mysteries**, *musterion*, brought into English as mystery; what is hidden from the natural mind of man, and revealed by the Holy Spirit to those who are touched by the Holy Spirit, whether lost or saved. The unbeliever must receive Holy Spirit given revelation of the good news before he can believe the Son of God to be saved. After being saved, the believer can continue to discern the things of God only by revelation knowledge from the Holy Spirit, and not by his natural mind. A mystery of God is that which is hidden to the natural mind, but revealed to the Holy Spirit renewed mind.

MATTHEW 13 *Jesus speaks in parables because...the parable of the sower explained; the false grain*

14 And the prophecy of Isaiah is fulfilled upon them, which says, Hearing, you will hear, and will absolutely not put it together, and seeing, you will see, and will absolutely not see,

15 Because this people's heart has thickened, and they heard with heavy ears, and they closed their eyes lest they see with their eyes, and hear with their ears, and their heart put it together, and be turned back, and I heal them. *Isa 6:9-10*

16 And blessed *are* your eyes, because they see, and your ears, because they hear.

17 Because, Amen, I say to you that, Many prophets and righteous ones have set their passion upon seeing what you see, and absolutely did not see *it*, and to hear what you hear, and absolutely did not hear *it*.

18 Therefore hear the parable of the sower:

19 Everyone hearing the word of the kingdom, and not putting it together, the evil comes, and seizes what was sown in his heart. This is the one sown alongside of the way.

20 And the one sown upon rock-like ground, that is the one hearing the word, and immediately with joy taking it;

21 And he has absolutely no root in himself, but is for the occasion only, and *there* being tribulation or persecution because of the word, immediately he is offended.²¹

²¹ **13:21 is offended**, *skandalizo*, to be scandalized, offended, entrapped, to stumble.

22 And the one sown into the thorns, this is the one hearing the word, and the cares of this age and the delusion of riches, smother the word, and it becomes unfruitful.

23 And the one sown upon the beautifully good earth, this is the one hearing the word, and puts *it* together, who then bears fruit, and the one indeed makes a hundred, and the one sixty, and the one thirty.

24 Another parable he placed alongside of them, saying, The kingdom of heaven is like a man who sowed beautifully good seed in his fields;

25 And in the men's sleeping, the one hating him came and sowed false grain²⁵ amid the wheat, and went away.

26 And when the plants sprouted the vegetation, and made fruit, then the false grain was manifested also.

27 And the servants of the ruler of the house coming near, said to him, Lord, did you absolutely not sow beautifully good seed in your field? From where therefore does it have false grain?

28 And he said to them, A man who hates *me* did this. And the servants said to him, Do you will therefore *that* having gone out we gather them together?

29 And he said, Absolutely not, lest while gathering together the false grain, you root out the wheat at the same time.

²⁵ **13:25 false grain**, *zizanon*, darnel, or false grain, which looks like grain but is poisonous. The word appears only here in Mtt 13. The Jews called it bastard wheat.

Let both grow together until the harvest; the parable of the false grain explained **MATTHEW 13**

30 Let both grow together until the harvest, and in the time of harvest I will speak to the reapers, Gather together first the false grain, and bind them into bundles to burn them, but gather the wheat into my granary.

31 Another parable he placed alongside of them, saying, The kingdom of heaven is like a grain of mustard, which a man taking, sowed in his field,

32 Which indeed is the smallest of all seeds, and when it is grown it is greater than the *other* plants and becomes a tree, so that the birds of the heaven come and settle down in its branches.

33 Another parable he spoke to them: The kingdom of heaven is like leaven, which a woman taking, hid in three measures of flour until the whole was leavened.

34 Jesus spoke all these things to the crowds in parables, and apart from a parable he absolutely did not speak to them,

35 That the spoken word through the prophet was fulfilled, saying, I will open my mouth in parables; I will utter things hidden from *the* foundation of the world. Psa 78:2

36 Then sending away the crowds, Jesus went into the house, and his disciples came near to him, saying, Make clear to us the parable of the false grain of the field.

37 And he answering, said to them, The one sowing the beautifully good seed is the Son of Man;

38 And the field is the world, and these beautifully good seed are the children of the kingdom, and the false grain are the children of the evil one;

39 And the one hating *him* who sowed them is the devil, and the harvest is the entire finishing of the age, and the reapers are the *heavenly* messengers.

40 Just as therefore the false grain are gathered together, and burned down in the fire, so it will be in the entire finishing of this age.

41 The Son of Man will set apart and send out his *heavenly* messengers, and they will gather together out of his kingdom all the offenders and those who do lawlessness;

42 And they will throw them into the furnace of fire; there will be weeping and gnashing of teeth.

43 Then the righteous will shine forth as the sun in the kingdom of their Father. The one having ears to hear, let him hear.

44 Again, the kingdom of heaven is like treasure hid in the field, which a man having found, hid, and from his joy goes away, and sells all whatever he has, and buys that field.

45 Again, the kingdom of heaven is like a merchant man, seeking beautifully good pearls,

46 Who finding one very precious pearl, going away, sold all whatever he has and bought it.

47 Again, the kingdom of heaven is like a net, thrown into the sea, and gathered together of every kind,

MATTHEW 14 *The precious pearl; the net; Jesus shocks His father-land; Herod imprisoned John*

48 Which, when it was filled, they, drawing *it* upon the shore, and sitting, gathered together the beautifully good into vessels, and the bad they threw outside.

49 Thus it will be in the entire finishing of the age; the *heavenly* messengers will come out, and separate the evil out of *the* midst of the righteous,

50 And will throw them into the furnace of fire; there will be weeping and gnashing of teeth.

51 Jesus says to them, Did you put all these things together? They say to him, Yes, Lord.

52 And he said to them, Because of this, every scribe disciplined into the kingdom of heaven is like a man, a ruler of a house, who throws forth out of his treasure *things* new and old.

53 And it was, when Jesus had finished these parables he removed from there.

54 And coming into his father-land, he taught them in their synagogue so that they were struck with shock, even to say, From where *is* this wisdom to this one, and the works of power?

55 Is this absolutely not the carpenter's son? Is his mother absolutely not called Mary? And his brothers, James, and Joseph, and Simon, and Judah?

56 And his sisters, are they absolutely not all with us? From where, therefore, to this one *are* all these things?

57 And they were offended in him. And Jesus said to them, A prophet is absolutely not without

honor, except in his fatherland and in his house.

58 And he absolutely did not do there many works of power because of their unbelief.

CHAPTER 14

1 In that time Herod the tetrarch heard what was being heard about Jesus,

2 And said to his children, This is John the Baptist; he is risen from the dead, and because of this the works of power are supernaturally working^{2b} in him.

3 Because Herod having seized John, bound him, and placed *him* in prison because of Herodias, his brother Philip's wife,

4 Because John said to him, It is absolutely not lawful for you to have her.

5 And willing to kill him, he feared the multitude, because they held him as a prophet.

6 And it being Herod's birthday, the daughter of Herodias danced in the midst and pleased Herod.

7 From this he confessed with an oath to give her whatever she would ask.

8 And she, being before forced under her mother, said, Give me here on a plate the head of John the Baptist.

^{2b} **14:2 supernaturally working,** *energia*, our English word energy, but used in the New Covenant only of the supernatural working, most always of God, but one time of sin, Rom 7:5; of the working of death, 2 Cor 4:12; the working of the spirit of Satan, Eph 2:2; the mystery of lawlessness, 2 Ths 2:7. All 19 other references are to the supernatural working of God. See Mtt 14:2; Mrk 6:14; 1 Cor 12:6; Gal 3:5; Eph 1:11, etc. It is never used of human or natural energy.

Herod feared John; John beheaded; five thousand fed; Jesus walks on the sea **MATTHEW 14**

9 And the king was sad, but because of the oath and the ones reclining *to eat* with *him*, he called out *that it* be given *her*.

10 And sending, he decapitated John in the prison.

11 And his head was carried upon a plate and given to the girl, and she carried *it* to her mother.

12 And his disciples having come, lifted up the dead body, and buried it, and going, announced *it* to Jesus.

13 And Jesus having heard, withdrew from there in a ship into a desert place by himself, and the crowds having heard, followed him on foot from the cities.

14 And Jesus going out saw a great crowd, and was moved with compassion upon them, and he healed those of them without health.

15 And it becoming evening, his disciples came near to him, saying, This is a desert place, and the hour even now has gone by; set the crowds free, so that going away into the villages, they may buy foods for themselves.

16 But Jesus said to them, They absolutely do not have the need to go away; you give them *something* to eat.

17 And they say to him, We have absolutely nothing here except five loaves and two fish.

18 And he said, Carry them here to me.

19 And calling out to the crowds to recline on the vegetation, taking the five loaves and the two fish, looking up into heaven, he blessed, and breaking, he gave the loaves to the disciples, and the

disciples to the crowds.

20 And they all ate and were filled, and they lifted up of the excess of the fragments twelve baskets full.

21 And the ones eating were about five thousand men, apart from women and children.

22 And immediately Jesus constrained the disciples to embark into a ship, and to go before him to the other side while he set the crowds free.

23 And having set the crowds free, he went up into the mountain apart to pray, and it becoming evening, he was there alone.

24 And the ship was now in the midst of the sea tortured with waves, because the wind was opposite.

25 And in the fourth watch of the night Jesus, walking upon the sea, came to them.

26 And the disciples, seeing him walking upon the sea, were stirred, saying, It is a ghost! And they screamed from fear.

27 And immediately Jesus talked to them, saying, Have courage; it is I; do not fear.

28 And Peter answering him said, Lord, if it is you, call me out to come upon the water.

29 And he said, Come! And descending from the ship, Peter walked on the water to go to Jesus.

30 And seeing the wind strong, he feared, and beginning to sink, he screamed, saying, Lord, save me.

MATTHEW 15 *Peter walks on the water; many saved in Gennesaret; scribes/Pharisees debate Jesus*

31 And immediately Jesus stretching out the hand, seized him, and says to him, Little faith! Why did you doubt?

32 And they going up into the ship, the wind was cut off.

33 Then the ones in the ship coming, prostrated themselves to him, saying, Truly you are the Son of God.

34 And crossing over, they came upon the land of Gennesaret.

35 And recognizing him, the men of that place set apart and sent out into all that region, and carried to him all the ones having a bad condition,

36 And called on him that they might only touch the fringe of his garment, and as many as touched were thoroughly saved.

CHAPTER 15

1 Then the ones from Jerusalem came near to Jesus, scribes and Pharisees, saying,

2 Why do your disciples violate the tradition of the elders, because they absolutely do not wash their hands when they eat bread.

3 And he answering, said to them, Why do you also violate the commandment of God through your tradition?

4 Because God commanded, saying, Honor your father and mother, and, The one using bad words⁴ of father or mother, let him expire by death.

⁴ **15:4 using bad words**, *kakologeio*; *kakos* = bad or worthless, and *logeio* = to use words, to use bad words. Exo 21:17 says to make light of.

5 And you say, Whoever will say to the father or the mother, *It is a gift*⁵ by whatever you might be benefited out of me,

6 And absolutely in no way does he honor his father or his mother. And you have invalidated the commandment of God through your tradition.

7 Hypocrites! Isaiah prophesied beautifully well about you, saying, Isa 29:13

8 This people comes near to me with their mouth, and honors me with their lips, but they have their heart full, far away from me.

9 And in vain they worship⁹ me, teaching the religious precepts of men as teachings.

10 And calling the crowd near, he said to them, Hear, and put it together;

11 Absolutely not the thing entering into the mouth makes the man common,¹¹ but the *thing* coming forth out of the mouth, this makes a man common.

⁵ **15:5 a gift** (to God), an offering to God, but it was really only a verbal profession. The thing was not given to God, but only technically dedicated to God in order to avoid taking care of his parents. It was crude religious hypocrisy.

⁹ **15:9 worship**, *sebo*, to worship, to revere. This is the one word used in the Greek New Covenant for worship. The other word translated worship in KJV is *proskuneo* which means to prostrate yourself to kiss the Master's hand, Mtt 2:2, etc.

¹¹ **15:11 makes...common**, *koinoo*, to make common, public, like the majority. Becoming a child of God makes a person peculiar, special, beyond common, *periousios*, Tit 2:14; 1Pet 2:9. It is not eating food or eating food that makes a believer common or peculiar, but the words that come out of his/her mouth are what makes one common or peculiar.

Out of the heart come evil things and make a man common; a woman of Canaan with great faith **MATTHEW 15**

12 Then his disciples, coming near, said to him, Do you see that the Pharisees, having heard the word, were offended?

13 And he answering, said, Every plant which my heavenly Father has absolutely not planted will be uprooted.

14 Leave them; they are blind guides of the blind, and if the blind guide the blind, both will fall into the hole.

15 And Peter answering, said to him, Explain to us this parable.

16 And Jesus said, Are you also not yet putting it together?

17 Do you absolutely not yet exercise your mind, that everything entering into the mouth occupies space in the belly and is thrown out into the toilet?

18 And those things going out of the mouth issue out of the heart, and they make the man common,

19 Because out of the heart issue evil reasonings, murders, adulteries, promiscuity, thefts, false witness, blasphemies;

20 These things are the ones making the man common, and to eat with unwashed hands absolutely does not make the man common.

21 And Jesus going out from there, withdrew into the parts of Tyre and Sidon.

22 And behold, a woman of Canaan coming out of those borders screamed to him, saying, Have mercy on me, Lord, Son of David; my daughter is badly demonized.

23 And he absolutely did not answer her a word. And his disciples coming, requested him, saying, Set her free²³ because she screams after us.

24 And he answering, said, I was absolutely not set apart and sent except to the sheep, those being destroyed of the house of Israel.

25 And she coming, prostrated herself to him, saying, Lord, help me.

26 And he answering, said, It is absolutely not beautifully good to take the children's bread and to throw it to puppies.

27 And she said, Yes, Lord, because even the puppies eat from the crumbs falling from their lord's table.

28 Then Jesus answering, said to her, Oh woman, great *is* your faith; be it to you even as you will. And her daughter was healed from that hour.

29 And Jesus changing places from there, came alongside of the Sea of Galilee, and going up into the mountain he sat there.

30 And large crowds came near to him, having with them the lame, the blind, those unable to speak, the crippled, and many others, and threw them down alongside of Jesus' feet, and he healed them,

²³ **15:23 Set her free**, *apoluo*, to set free. The disciples did not ask Jesus to send her away, as KJV has, but to set her free. This is obvious by the next verse, because he explains that he was sent only to the sheep, those being destroyed of the house of Israel. He would have had no need to say this if they had requested him to send her away.

MATTHEW 16 *Jesus heals the multitude; the four thousand fed; this evil generation seeks a sign*

31 So that the crowds marveled, seeing those unable to speak, speaking, crippled ones healthy, lame ones walking, and blind ones seeing, and they glorified the God of Israel.

32 And Jesus, having called his disciples to him, said, I am moved with compassion upon the crowd, because even now they remain three days with me, and have absolutely nothing that they may eat, and I will absolutely not set them free fasting lest they faint in the way.

33 And his disciples say to him, From where should so much bread *be* to us in a wasteland as to fill a crowd so great?

34 And Jesus said to them, How many loaves do you have? And they said, Seven, and a few little fish.

35 And he charged the crowd to recline upon the earth.

36 And taking the seven loaves and the fish, and giving thanks, he broke *them*, and gave to his disciples, and the disciples to the crowd.

37 And they all ate and were filled, and they lifted up of the pieces of the super-abundance seven baskets full.

38 And the ones eating were four thousand men apart from women and children.

39 And setting the crowd free, he embarked into the ship, and came into the borders of Magdala.

CHAPTER 16

1 And the Pharisees and the Sadducees having come near tempting *him*, ask him to show them a sign out of heaven.

2 And he answering, said to them, It becoming evening, you say, *It will be* a clear sky because the heaven is red.

3 And in the dawn, Today *it will be* a rainy season, because the heaven is red being clouded over. Hypocrites! Indeed, you know to thoroughly judge the face of the heaven, and you do not have power *to thoroughly judge* the signs of the times.

4 An evil and adulterous generation seeks after a sign, and absolutely no sign will be given to it, but the sign of Jonah. And leaving them behind he went away.

5 And his disciples coming to the other side forgot to take loaves.

6 And Jesus said to them, Look and hold your mind away from the leaven of the Pharisees and of the Sadducees.

7 And they reasoned thoroughly⁷ in themselves, saying, *It is* because we absolutely have not taken loaves.

8 And Jesus knowing, said to them, Why do you reason thoroughly among yourselves, little faiths, because you did not take loaves?

⁷ **16:7** **reasoned thoroughly**, *dialogizomai*, to bring up reasons, literally, to word through something, dialogue.

Hold your mind away from the teaching of the Pharisees; Whom do men say the Son of Man to be? **MATTHEW 16**

9 Do you absolutely not yet exercise your mind, and absolutely do not remember the five loaves of the five thousand and how many baskets you took?

10 And absolutely not the seven loaves of the four thousand and how many baskets you took?

11 How did you absolutely not exercise your mind about the loaves? I said to you to hold your mind away from the leaven of the Pharisees and of the Sadducees?

12 Then they put it together that he absolutely did not say to hold their mind away from the leaven of bread, but away from the teaching of the Pharisees and Sadducees.

13 And Jesus coming into the parts of Caesarea Philippi, asked his disciples, saying, Whom do men say the Son of Man to be?

14 And they said, Some, John the Baptist, others, Elijah, and others, Jeremiah, or one of the prophets.

15 He said to them, And you, whom do you say me to be?

16 And Simon Peter answering, said, You are the Christ, the Son of the living God.

17 And Jesus answering, said to him, Blessed are you, Simon Bar¹⁷ Jonah, because flesh and blood absolutely did not reveal *it* to you but my Father in heaven.

¹⁷16:17 Bar, Aramaic for Son of, Hebrew is Ben.

18 And I say also to you that, You are a Piece of Rock, and upon this Massive Rock¹⁸ I will build my church, and the gates of hell will absolutely not prevail against it.

19 And I will give to you the keys of the kingdom of heaven, and whatever you bind upon the earth will be having been bound in heaven, and whatever you loose upon the earth will be having been loosed in heaven.

20 Then he charged his disciples that they should not say to even one that he is Jesus the Christ.

21 From then Jesus began to show to his disciples how that he must go away into Jerusalem, and suffer many things of the elders, and head priests, and scribes, and be killed, and be raised the third day.

22 And Peter taking him to himself, began to restrain him, saying, Mercy to you, Lord, this will absolutely not be to you.

¹⁸16:18 Piece of Rock...Massive Rock. There is a clear play upon words in the Greek which must be brought out to understand Jesus' statement. **You are Petros** (a piece of rock), **and upon this Petra** (a mass of rock) **I will build my church**. See John 1:42 where Jesus gives Simon the new name of Cephas, *kephas*, found only in Job 30:6 and Jer 4:29, both times in the plural as referring to rocks, and is translated Petros, a piece of rock, rather than Petra, one large mass of rock. Petra, the Rock City of Edom, hewn out of the massive rock mountain, in the Hebrew Bible is *Sela*, 2 Kings 14:7, Isa 16:1, and Isa 42:11. Another form of this same word is *cela*, which is the word often applied to God as the massive rock of refuge for His people, Num 20:8 with 1 Cor 10:4, Rom 9:33, and 1 Pet 2:8; Psa 18:1; 13:1, etc; as well as simply a large mass of rock, Jdg 1:36, 1 Sam 14:4; 23:25, and the name for Petra, Oba 1:3.

MATTHEW 17 *Jesus to be killed; Peter restrains Him and is rebuked; save or destroy your soul; Jesus transformed*

23 And he turning about, said to Peter, Go away behind me, Satan; you are an offense to me, because you absolutely are not exercising your mind on the things of God, but those of men.

24 Then Jesus said to his disciples, If anyone wills to come after me, let him utterly deny himself, and lift up his cross, and follow me,

25 Because whoever wills to save his soul will destroy it, and whoever will destroy his soul on account of me will find it; Note Mtt 10:39

26 Because what will a man be benefited, if he should gain the whole world, but experience *the* loss of his soul? Or what will a man give in exchange for his soul?

27 Because the Son of Man is about to come in the glory of his Father with his *heavenly* messengers, and then he will give back to everyone according to his action.

28 Amen, I say to you that, There are some standing here who will absolutely not taste of death until they see the Son of Man coming in his kingdom.

CHAPTER 17

1 And after six days Jesus took to himself Peter, James, and John, his brother, and takes them up into a high mountain privately,

2 And was transformed in front of them, and his face shined as the sun, and his garments became white as the light.

3 And behold, they were gazing at Moses and Elijah talking with him.

4 And Peter answering, said to Jesus, Lord, it is beautifully good for us to be here; if you will, let us make here three tents, one for you, and one for Moses, and one for Elijah.

5 While he *was* speaking, behold, a cloud full of light overshadowed them, and behold a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear him.

6 And the disciples hearing *it* fell upon their face and feared exceedingly.

7 And coming near, Jesus touched them, and said, Rise up, and do not fear.

8 And lifting up their eyes, they saw absolutely no one except Jesus alone.

9 And they coming down from the mountain, Jesus commanded them, saying, Tell no one the vision until the Son of Man is raised out from the dead.

10 And his disciples asked him, saying, Why then do the scribes say that Elijah must come first?

11 And Jesus answering, said to them, Elijah indeed comes first, and will restore all things.

12 And I say to you, That Elijah even now has come, and they absolutely did not recognize him, but did in him whatever they willed. Thus also the Son of Man is about to suffer many things under them. Mal 4:4-5; Mat 11:14

13 Then the disciples put it together that he spoke to them about John the Baptist.

14 And they having come to the crowd, a man came near to him, kneeling down to him, and saying,

15 Lord, have mercy on my son, because he is lunatic, and suffers a bad condition, because many times he falls into the fire, and many times into the water.

16 And I brought him to your disciples, and they absolutely did not have power to heal him.

17 Then Jesus answering, said, Oh faithless and perverted generation, how long shall I be with you? How long shall I bear with you? Carry him here to me.

18 And Jesus restrained him, and the demon came out from him, and the child was healed from that hour.

19 Then the disciples coming near to Jesus privately, said, Why did we absolutely not have the power to throw him out?

20 And Jesus said to them, Because of your unbelief; because, Amen, I say to you, If you have faith as a grain of mustard you will speak to this mountain, Change places from here to there, and it will change places, and absolutely nothing will be without power to you.

21 But this kind absolutely does not go out except in prayer and fasting.

22 And while they were remaining in Galilee, Jesus said to them, The Son of Man is about to be given over into the hands of men;

23 And they will kill him, and the third day he will be raised. And they were exceedingly sad.

24 And they coming into Capernaum, those taking the two drachmas, came to Peter, and said, Does not your teacher finish *his obligation by paying* the two drachmas?²⁴

25 He says, Yes. And when he entered into the house, Jesus anticipated him, saying, What do you think, Simon? From whom do the kings of the earth take a levy or tax? From their own children or from the foreigners? Note 2 Chr 8:8

26 And Peter says to him, From the foreigners. Jesus said to him, Then the children are free.

27 And, in order that we should not offend them, having gone to the sea, throw a hook, and the first fish coming up, take, and opening his mouth, you will find a stater;²⁷ taking that, give to them for me and you.

CHAPTER 18

1 In that hour the disciples came to Jesus, saying, Who then is the greatest in the kingdom of heaven?

2 And Jesus calling to himself a child, stood him in their midst,

²⁴ 17:24 **two drachmas**, *didrachma*, a Roman coin. The two-drachmas coin was the exact coin that was due as a tax once each year from every adult Jew for the maintenance of the Temple.

²⁷ 17:27 **stater**, a Roman coin equal to four drachmas, enough to pay for both Jesus and Peter.

MATTHEW 18

Who is greatest? better to enter the kingdom with one eye...than go to hell; the found sheep

3 And said, Amen, I say to you, Except you are converted, and become as the children, you will absolutely not enter into the kingdom of heaven.

4 Whoever therefore will humble himself as this child, this one is greatest in the kingdom of heaven.

5 And whoever will receive one such child on my name receives me.

6 And whoever offends one of these little ones who believes into⁶ me, it were advantageous for him that a millstone *turned by a donkey* were hanged upon his neck, and he were plunged down in the depth of the sea.

7 Woe to the world because of offenses, because it is a necessity for offenses to come, yet woe to that man through whom the offense comes!

⁶ **18:6 into**, *eis*, into, indicating the point reached or entered (Strong), denoting entrance into (Thayer). **Believe into** is the consistent usage throughout the New Covenant, Mrk 9:42; Joh 1:12; 2:11, 23; 3:15, 16, 18 and throughout John (Received Text by F. H. A. Scrivener, 1894). Many people "believe in" things, causes, and persons that they are not really into. Many use the phrase, to buy into something, as meaning to participate and be committed to something. This is the same usage in the Greek. To believe into the Lord Jesus means that you move out of trusting in yourself or something else, and move into the Lord Jesus Christ. That is why Saint Paul is so emphatic about our being "in" Christ. The Holy Spirit has moved us into Christ, and we are now in Christ. We know that "believe into" is not commonly used in English, but many phrases in the King James Bible came into common usage through the fact that the Bible was so translated. We trust that "believe into" will become common among the readers of *The Heritage Bible*, with the clear understanding that when you believe into the Lord Jesus, God moves you into Him. This is not simply mental assent. It is an actual move of your being from within yourself into God through Christ Jesus by the power of the Holy Spirit.

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8 And if your hand or your foot offends you, chop it off, and throw it from you; it is beautifully better for you to enter into life crippled or limping, than having two hands or two feet to be thrown into everlasting fire.

9 And if your eye offends you, tear it out, and throw it from you; it is beautifully better for you to enter into life one eyed, than having two eyes to be thrown into the hell of fire.

10 See that you do not despise one of these little ones, because I say to you that, Their *heavenly* messengers in heaven look at the face of my Father in heaven through all things,

11 Because the Son of Man is come to save that which was destroyed.

12 What do you think? If there are a hundred sheep to any man, and one of them goes astray, does he absolutely not leave the ninety-nine, and going upon the mountains he seeks the one straying?

13 And if it is *that* he finds him, Amen, I say to you, he rejoices more over him than over the ninety-nine not straying.

14 Even so it is absolutely not the will in front of your Father in heaven that one of these little ones should be destroyed.

15 And if your brother sins against you, go away, convict him between you and him alone; if he hears you, you have gained your brother.

What you bind on earth; forgive seventy times seven; the unforgiving servant **MATTHEW 18**

16 And if he will not hear, take along with you one or two besides, that upon *the* mouth of two or three witnesses every spoken word may stand.

17 And if he turns aside what he heard, speak to the church, and if he turns aside what he heard from the church, let him stand to you as the races and the tax collector.

18 Amen, I say to you, Whatever you bind upon the earth will have been bound in heaven, and whatever you loose upon the earth will have been loosed in heaven.

19 Again, Amen, I say to you that, If two of you will agree upon the earth about any matter whatever they will ask, it will be to them alongside of my Father in heaven,

20 Because where two or three are gathered together into my name, there I am in their midst.

21 Then Peter coming near to him, said, Lord, how many times shall my brother sin toward me, and I forgive him? Until seven times?

22 Jesus says to him, I say to you, Absolutely not until seven times, but until seventy times seven.

23 Because of this, the kingdom of heaven was compared to a man, a king, who willed to take up an accounting of the word of his servants.

24 And when he had begun to take up the account, one was brought to him, who owed him ten thousand talents.²⁴

25 And he not having *anything with which* to pay, his lord called out for him to be sold, and his wife, and children, and all as much as he had, and to give back.

26 The servant therefore falling, prostrated himself to him, saying, Lord, have patience upon me, and I will give back to you all.

27 And the lord of that servant being moved with compassion, set him free, and forgave him the loan.

28 And that servant going out, found one of his fellow-servants who owed him a hundred denarions,²⁸ and he seizing him, strangled him, saying, You give back what you owe!

29 And his fellow-servant therefore falling at his feet, called on him, saying, Have patience upon me, and I will give back to you all.

30 And he absolutely willed not to, but going away, threw him into prison until he should give back what was owing.

31 And his fellow-servants seeing what came to be, were exceedingly sad, and coming, made clear to their lord all that came to be.

²⁴ **18:24 talents**, a Greek word, *talenton* (a specific weight of gold or silver prior to the Roman Empire.) In Jesus' day a talent contained 6,000 denarions or drachmas, six hundred times what this servant went to collect from his fellow servant (100 denarions).

²⁸ **18:28 denarions**, *denarion*, a coin about the same as the drachma. Six thousand of them were contained in a talent.

MATTHEW 19 *The unforgiving servant; the Pharisees tempting Him on divorce; grounds for divorce*

32 Then his lord, calling him near, says to him, Evil servant, all that debt I forgave you since you called on me,

33 And were you absolutely not bound to have mercy on your fellow-servant as I also had mercy on you?

34 And his lord being enraged, gave him over to the torturers until he should give back all that was owed to him.

35 And so my heavenly Father will do to you, unless you forgive everyone his brother their trespasses³⁵ from your hearts.

CHAPTER 19

1 And it was, when Jesus finished these words, he removed from Galilee, and came into the borders of Judaea across the Jordan;

2 And large crowds followed him, and he healed them there.

3 And the Pharisees came near to him, tempting him, and saying to him if it is lawful for a man to set his wife free for any reason?

4 And he answering, said to them, Did you absolutely not read, that the one making them from the beginning made them male and female,

5 And he said, On this account a man shall leave behind father and mother, and shall be glued⁵ to his wife, and the two shall be into one flesh?

³⁵ 18:35 **trespasses**, *paraptoma*, lapses from the truth, failures; having the same meaning as sin.

⁵ 19:5 **glued to**, *proskollao*; so that you

6 So that they are absolutely no longer two, but one flesh. What therefore God has yoked together do not let man separate.

7 They say to him, Why therefore did Moses command to give a scroll of divorce and to set her free?

8 He says to them, Moses in view of your hard-heartedness allowed you to set your wives free, but from the beginning it was absolutely not this way.

9 And I say to you that, Whoever sets his wife free, except upon sexual promiscuity,⁹ and shall marry another, commits adultery, and he who marries the one set free commits adultery.

10 His disciples say to him, If the reasoning of the man with the wife is this way, it is absolutely not advantageous to marry.

11 And he said to them, Absolutely not all have space for this word, but the ones to whom it is given.

12 Because there are eunuchs who were born out of the mother's womb this way, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs because of the kingdom of heaven. He who has power to make space for *this*, let him make space for *this*.

do not think we invented these words, we give you the Greek: *kollao* = to glue; *pros* = to; *proskollao* = to be glued to. It is very strong language.

⁹ 19:9 **sexual promiscuity**, *porneia*, the word from which we get pornography. *Porneia* includes all sexual relations of anyone married or not married with anyone other than their spouse, whereas *moichao* is the act of a married person apostatizing from his/her spouse to another.

Eunuchs; the children; how to enter eternal life; the rich enter the kingdom with difficulty **MATTHEW 19**

13 Then there were brought to him children that he should lay hands on them and pray, and the disciples restrained them.

14 And Jesus said, Let the children, and do not stop them from coming to me, because of such is the kingdom of heaven.

15 And laying hands upon them, he went away from there.

16 And behold, one coming near to him, said, Inherently good Teacher, what inherently good thing shall I do that I may have eternal life?

17 And he said to him, Why do you speak of me *as* inherently good? Not one *is* inherently good except one, God, and if you will to enter into life keep the commandments.

18 He says to him, Which? Jesus said, Absolutely do not murder, Absolutely do not commit adultery, Absolutely do not steal, Absolutely do not bear false witness;

19 Honor your father and mother, and, You shall love your neighbor as yourself.

20 The youth says to him, I have kept all these from my youth up; what yet do I lack?

21 Jesus said to him, If you will to be perfect, go away, and sell your possessions, and give to the poor, and you will have treasure in heaven, and come! Follow me.

22 And the youth hearing the word, went away being sad, because he was holding many acquisitions.^{2 2}

23 And Jesus said to his disciples, Amen, I say to you that the rich will enter into the kingdom of heaven with difficulty.

24 And again I say to you, It is easier for a camel to go through the eye of a needle, than for the rich to enter into the kingdom of God.

25 And his disciples hearing it were exceedingly struck with shock, saying, Who then has power to be saved?

26 And Jesus looking, said to them, With men this is impossible, but with God all things are possible.

27 Then Peter answering, said to him, Behold, we have left all and followed you; what then shall be to us?

28 And Jesus said to them, Amen, I say to you that, You, the ones having followed me in the regeneration when the Son of Man sits upon the throne of his glory, you will sit, even you, upon twelve thrones judging the twelve tribes of Israel.

29 And everyone who left houses, or brothers, or sisters, or father, or mother, or wife, or children, or fields for the sake of my name will take a hundred-fold, and will inherit everlasting life. Note Mrk 10:17-30

30 And many *who are* first shall be last, and the last, first.

²² **19:22** The one commandment this young man had not kept was the first commandment, Exo 20: 3, **There shall not be to you any other gods before my face.** His acquisitions were the god in his life before the face of God. See extensive Note on Mrk 10:17-30.

CHAPTER 20

1 Because the kingdom of heaven is like a man, a ruler of a house, who went out at the time of the dawn to hire workers into his vineyard.

2 And agreeing with the workers for a denarion a day, he set them apart, and sent them into his vineyard.

3 And going out about the third hour, he saw others standing idle in the marketplace,

4 And said to them, You also go away into the vineyard, and whatever is righteous I will give you. And they went out.

5 Again going out about *the* sixth and ninth hour, he did the same.

6 And about the eleventh hour, going out he found others standing idle, and says to them, Why do you stand here all the day idle?

7 They say to him, Because absolutely no one has hired us. He says to them, You also go out into the vineyard, and whatever is righteous you will take.

8 And it becoming evening, the lord of the vineyard says to his manager, Call the workers, and give out to them their wages, beginning from the last ones to the first.

9 And those coming about the eleventh hour took each a denarion.

10 And the first coming, supposed that they will take more, and they also took for themselves each a denarion.

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11 And taking, they grumbled against the ruler of the house,

12 Saying, These last did one hour, and you have made them equal to us who have lifted the weight of the day and the heat.

13 And he answering said to one of them, Friend, I absolutely am not unrighteous to you; did you absolutely not agree with me for a denarion?

14 Lift up yours, and go away, and I will to give to this last even as to you.

15 Or is it absolutely not lawful for me to do what I will in my own? Or is your eye evil because I am inherently good?

16 In this way the last will be first, and the first last, because many are called, and few chosen.¹⁶

17 And Jesus going up to Jerusalem took along the twelve disciples privately, and in the way said to them,

18 Behold, we are going up into Jerusalem, and the Son of Man will be given over to the head priests and the scribes, and they will condemn him to death,

19 And will give him over to the races to mock, and to scourge, and to crucify, and the third day he will rise.

¹⁶ **20:16** This entire parable of those who were hired at different hours of the day, including the very last hour, teaches that everyone who enters the kingdom of God is equally saved. Those who entered at the very last hour, like the thief on the cross, Luk 23:43, are just as saved as those saved early in life, and served him all their lives. Saved is saved. There is no difference. The saved are rewarded differently for their works, 1 Cor 3:12-15; but this passage is about the equality of the saved, not rewards for service.

They will condemn Son of Man to death; mother of James/John ask special privilege **MATTHEW 20**

20 Then the mother of Zebedee's children came near to him with her sons, prostrating themselves to him, and asking something from him.

21 And he said to her, What do you will? She says to him, Speak that these my two sons may sit, one out from your right hand, and one out from the left, in your kingdom.

22 And Jesus answering, said, You absolutely do not see what you ask. Do you have power to drink of the cup which I am about to drink, and to be baptized with the baptism with which I am baptized? They say to him, We have the power.

23 And he says to them, Indeed you will drink of my cup, and be baptized with the baptism with which I am baptized, but to sit out from my right hand and out from my left is absolutely not mine to give, but *it will be given* to them for whom it was prepared under my Father.

24 And the ten having heard were indignant about the two brothers.

25 And Jesus having called them near, said, You see that the rulers of the races oppress them, and the great ones exercise full privileges against them.²⁵

26 And it will absolutely not be this way among you, but whoever among you wills to become great let him be your minister,

²⁵ 20:25 I think it important to note Jesus' blanket characterization of all human government as oppressive and taking advantage of privileges.

27 And whoever wills to be first among you, he shall be your servant;²⁷

²⁷ 20:27 **servant, *doulos***. It is difficult to properly translate the word *doulos* because of the history of slavery in modern times. The word minister in verse 26 is the word *diakonos*, which we have brought over into English as deacon, which means a servant assistant. The word *doulos*, **servant** in verse 27 means servant or slave, but the *doulos* can be voluntary or involuntary, and often is treated as a worker under contract as in Mat 18:23. A *doulos* in the Bible was generally treated with great respect and with rights and privileges, not like slaves of modern times without rights and privileges. The *doulos* is always obligated, whether he entered into the contract voluntary or was placed under obligation outside his control, as a person in debt who could not pay (as in the case of St. Paul, and as all of us who are saved), and had to work for the one he owed until the debt was paid (which in our case can never be paid). That is why it does not give the proper connotation to translate *doulos* as slave, but servant. When Saint Paul calls himself a *doulos* of Christ, Rom 1:1, he is not liking himself to a piece of property with no rights or privileges, but to a servant under great obligation. In Mat 22:8 the servants are called *doulos*, and in 22:13 the same servants are called *diakonos*, servant assistants. In the parable of the talents, Mat 25:14-30, the *doulos* is given a large amount of silver, and given complete freedom to invest it as his own until the head of the family returns from abroad. The *doulos* is rewarded according to his freedom to exercise his responsibility as he saw fit. The older son who stayed home and served his father while the younger took his allotment, went away and became a prodigal, used *douleuoo* in describing his service to his father, which we know was not slavery in our modern sense, Luk 15:29. *Doulos* is used in Romans 9:12, **The elder shall serve (*douleo*) the younger**, speaking of Esau and Jacob, where slavery cannot possibly describe the relationship of Esau and Jacob even while they were growing up, much less after they became heads of large tribes. The *doulos* is definitely not a slave in the sense of slavery during the eighteenth and nineteenth centuries. *Diakonos* and *doulos* are synonyms. That is why we have simply translated *doulos* as servant, as in the KJV, and *diakonos* sometimes as servant and sometimes as minister, because *diakonos* corresponds to the Levite as a servant or assistant minister to the priest. We must search out the meaning of words as presented in the Bible, and not impose our modern notions upon the meanings of words.

MATTHEW 21 *Jesus heals two blind ones; your King comes mounted upon a donkey*

28 Just as the Son of Man absolutely did not come to be served, but to serve, and to give his soul a redemption for many.

29 And they going out from Jericho, a large crowd followed him.

30 And behold, two blind ones sitting alongside the way, hearing that Jesus is passing away from *there*, screamed, saying, Have mercy on us, Lord, Son of David.

31 And the crowd restrained them that they should be silent, but they screamed more, saying, Have mercy on us, Lord, Son of David.

32 And Jesus standing, called out to them, and said, What do you will *that* I do to you?

33 They say to him, Lord, that our eyes be opened.

34 And Jesus moved with compassion touched their eyes, and immediately they looked up, and they followed him.

CHAPTER 21

1 And when they drew near to Jerusalem and came to Bethphage, toward the mount of Olives, Jesus then set apart and sent two disciples,

2 Saying to them, Go into the village directly opposite you, and immediately you will find a donkey tied and a colt with her; loosing *them*, bring *them* to me.

3 And if anyone says anything to you, you will speak, The Lord has need of them, and immediately he will set them apart and send them.

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4 And all this came to be that the spoken word through the prophet might be fulfilled, saying,

5 Say to the daughter of Zion, Behold, your King comes to you, meek and mounted upon a donkey and a colt, a son of a donkey. *Zec 9:9*

6 And the disciples having gone and having done as Jesus arranged together with them,

7 Brought the donkey and the colt, and placed on them their garments, and he sat upon them.

8 And most of the crowd spread their garments in the way, and others were chopping down branches from the trees and spreading *them* in the way.

9 And crowds, the ones going before and the ones following, were screaming, saying, Hosanna to the Son of David; Blessed *is* the one coming in the name of the Lord; Hosanna in the highest.

10 And he entering into Jerusalem, all the city quaked, saying, Who is this?

11 And the crowds said, This is the prophet, Jesus from Nazareth of Galilee.

12 And Jesus went in, into the temple of God, and threw out all the ones selling and buying in the temple, and overthrew the tables of the moneychangers,¹² and the seats of the ones selling doves,

¹² **21:12 moneychangers**, *kollubistes*, bankers who exchanged all currencies for the coins allowed to be used in the temple. They charged a fee (often exorbitant) for their exchange. Moneychangers operated in the Temple area (the Court of the races) because all money given to the Temple had to be in the Tyrian silver coin. According to Exodus

Jesus throws them out of the Temple; Jesus speaks to the fig tree; faith; Jesus' authority **MATTHEW 21**

13 And he says to them, It has been written, My house shall be called a house of prayer, and you have made it a den of robbers. *Isa 56:7*

14 And blind and lame ones came near to him in the temple, and he healed them.

15 And the head priests and scribes seeing the marvels which he did, and the children screaming in the temple, and saying, Hosanna to the Son of David, were indignant,

16 And said to him, Do you hear what these say? And Jesus says to them, Yes; did you absolutely not ever read, Out of *the* mouth of babes and sucklings you have thoroughly completed praise? *Psa 8:2*

17 And leaving them behind, he went out of the city into Bethany, and passed the night there.

18 And at dawn returning into the city, he hungered.

19 And seeing one fig tree on the way, he came upon it, and found absolutely nothing in it except leaves only, and he says to it, No longer let fruit be out of you forever. And instantly the fig tree dried up.

20 And seeing *it*, the disciples marveled, saying, How instantly the fig tree dried up!

30:11-16, every Israelite twenty years old or older was required to pay an annual tax of a half-shekel into the Temple treasury. The moneychangers were making exorbitant fees on the exchange, and the people had no choice but to get their coins there in the temple. The priests had a monopoly, and were using it for their greedy advantage.

21 And Jesus answering, said to them, Amen, I say to you, If you have faith, and do not judge through *it*, you will absolutely not only do this done to the fig tree, but also if you say to this mountain, Be lifted up, and be thrown into the sea, it will be.

22 And all things, whatever you ask in prayer, believing, you will take.

23 And he coming into the temple, the head priests and the elders of the people came near to him *as he was* teaching, saying, In what authority do you do these things? And who gave you this authority?

24 And Jesus answering said to them, I also will ask you one word, which if you tell me, I also will speak to you in what authority I do these things.

25 The baptism of John, from where was it? Out of heaven, or out of men? And they reasoned thoroughly among themselves, saying, If we say, Out of heaven, he will speak to us, Why did you absolutely not believe him?

26 And if we say, Out of men, we fear the crowd, because all hold John as a prophet.

27 And they answering Jesus, said, We absolutely do not see. And he said to them, And I absolutely do not say to you in what authority I do these things.

28 And what do you think? A man had two children, and having come to the first, said, Child, go out; work today in my vineyard.

MATTHEW 21 *Jesus' authority; tax collectors and prostitutes go in before you; parable of the vineyard*

29 And he answering said, I absolutely will not, and afterwards regretting *it*, he went.

30 And having come to the second, he said the same thing. And he answering, said, I *go*, lord, and he absolutely did not go out.

31 Who out of the two did the will of the father? They say to him, The first. Jesus says to them, Amen, I say to you, That the tax collectors and the prostitutes go into the kingdom of God before you,

32 Because John came to you in the way of righteousness, and you absolutely did not believe him, but the tax collectors and the prostitutes believed him, and you, seeing *it*, did not regret *it* afterwards to believe him.

33 Hear another parable: A certain man was a ruler of a house, who planted a vineyard, and enclosed it, and dug in it a wine vat, and built a tower, and gave it out to land-workers, and went abroad;

34 And when the time of the fruits drew near, he set apart and sent his servants to the land-workers to take its fruits.

35 And the land-workers taking his servants, one indeed they scourged, and one they killed, and one they stoned.

36 Again, he set apart and sent other servants, more than the first, and they did to them the same way.

37 And eventually he set apart and sent his son to them, saying, They will be confounded before my son.

38 And the land-workers seeing the son, said among themselves, This is the heir; come, let us kill him, and let us possess his inheritance.

39 And taking *him*, they threw him out of the vineyard, and killed *him*.

40 When therefore the lord of the vineyard comes, what will he do to those land-workers?

41 They say to him, He will destroy them as bad, and he will give out the vineyard to other land-workers who will give back to him the fruits in their seasons.

42 Jesus says to them, Did you absolutely not ever read in the Scriptures, The stone which the builders rejected, this one has become the head of the corner; this was caused to be alongside of *the* Lord, and it is marvelous in our eyes? Psa 118:22 Isa 28:16

43 Because of this I say to you that, The kingdom of God will be lifted up from you, and will be given to a race making its fruits.

44 And the ones falling upon this stone will be crushed together, but upon whomever it falls, it will grind him to powder.

45 And the head priests and Pharisees hearing his parables knew that he is speaking about them.

46 And seeking to seize him, they feared the crowds since now they held him as a prophet.

CHAPTER 22

1 And Jesus answering again spoke to them in parables, saying,

2 The kingdom of heaven is like a man, a king, who made a marriage for his son,

3 And set apart and sent out his servants to call the ones being called to the marriage, and they willed absolutely not to come.

4 Again, he set apart and sent out *other servants*, saying, Say to the ones called, Behold, I have prepared my dinner; my bulls and the grain fattened are slaughtered, and all things *are* ready; come to the marriage.

5 And they being neglectful, went off, this one to his farm, and that one to his emporium,

6 And those left, seizing his servants, abused and killed *them*.

7 And the king hearing, was enraged, and sending his armies, he destroyed those murderers, and set their city on fire.

8 Then he says to his servants, Indeed the marriage is ready and those called absolutely were not worthy.

9 Go therefore upon the exits of the ways, and as many as you find, call to the marriage.

10 And those servants going out into the ways gathered together all, as many as they found, both evil and inherently good, and the marriage was filled with those reclining *at the meal*.

11 And the king, coming in to look at those reclining *to eat*, saw there a man absolutely not clothed in a marriage garment,

12 And he says to him, Comrade, how did you enter here not having a marriage garment? And he was muzzled.

13 Then the king said to the servants, Binding his feet and hands, take him up, and throw him out into outer darkness; there shall be weeping and gnashing of teeth,

14 Because many are called, and few chosen.

15 Then the Pharisees going, took counsel how they might trap him in his words.

16 And they set apart and sent out to him their disciples with the Herodians, saying, Teacher, we see that you are truthful, and teach the way of God in truth, and you absolutely are not concerned with respect to anyone, because you absolutely do not look to the face of men.

17 Say to us therefore what you think. Is it lawful to give tax to Caesar, or absolutely not?

18 And Jesus knowing their depravity, said, Why do you tempt me, hypocrites?

19 Show me the tax coin. And they brought to him a denarion.

20 And he says to them, Whose *is* this image and superscription?

21 They say to him, Caesar's. Then he says to them, Give back therefore to Caesar the things of Caesar, and to God the things of God.

22 And hearing, they marveled, and leaving him, they went away.

MATTHEW 22 *To Causar the things of Caesar; question about the resurrection; the great command*

23 In that day the Sadducees came near to him, the ones saying there is no resurrection, and asked him,

24 Saying, Teacher, Moses said, If anyone dies, not having children, his brother will marry his wife, and raise up seed to his brother.

25 And there were with us seven brothers, and the first, having married a wife, expired, and, not having seed, left his wife to his brother;

26 Similarly also the second, and the third, until the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection, to which of the seven will she be wife, because they all had her?

29 And Jesus answering, said to them, You go astray, not seeing the Scriptures nor the power of God,

30 Because in the resurrection they absolutely do not marry, and absolutely are not given in marriage, but they are as the *heavenly* messengers of God in heaven.

31 And concerning the resurrection of the dead, have you absolutely not read the spoken word to you under God, saying,

32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is absolutely not the God of *the* dead, but of *the* living.

33 And having heard, the crowds were struck with shock over his teaching.

34 And the Pharisees hearing that he put a muzzle on the Sadducees, were gathered together.

35 And one of them, a lawyer, asked, tempting him, and saying,

36 Teacher, which *is* the great commandment in the law?

37 And Jesus said to him, You shall love the Lord your God in all your heart, and in all your soul, and in all the exercise of your mind.

38 This is the first and great commandment.

39 And the second *is* like it, You shall love your neighbor as yourself.

40 In these two commandments hang all the law and the prophets.

41 And the Pharisees having been brought together, Jesus asked them,

42 Saying, What do you think about the Christ? Whose son is he? They say to him, David's.

43 He says to them, How therefore does David in *the* Spirit call him Lord, saying,

44 The Lord said to my Lord, Sit out from my right hand until I place those hating you as *the* footstool of your feet?

45 If therefore David calls him Lord, how is he his son?

46 And no one had power to answer him a word, and absolutely no one dared from that day to ask him any more.

CHAPTER 23

1 Then Jesus spoke to the crowd and to his disciples,

2 Saying, The scribes and the Pharisees sit upon Moses' seat;

3 All things therefore whatever they say to you to keep, keep and do, and do not do according to their works, because they say, and absolutely do not do,

4 Because they bind heavy tasks and hard to lift, and lay them on men's shoulders, but they themselves absolutely will not to move them with one of their fingers.

5 And they do all their works to be looked at by men, and they enlarge their phylacteries, and magnify the fringes of their garments,

6 And love the first couch in the dinners, and the first seats in the synagogues,

7 And the greetings in the markets, and to be called by men, Rabbi, Rabbi.

8 And you do not be called Rabbi by men, because one is your Teacher, the Christ, and all you are brothers.

9 And do not call *anyone* your father upon the earth, because he is your Father, the *one* in heaven.

10 Neither be called Guides, because one *is* your Guide, the Christ.

11 And he who is greatest among you, let him be your minister.¹¹

12 And whoever will exalt himself shall be humbled, and whoever will humble himself shall be exalted.

13 And woe to you, scribes and Pharisees, hypocrites, because you shut the kingdom of heaven in front of men, because you absolutely do not go in, and you absolutely do not allow those going in to go in.

14 Woe to you, scribes and Pharisees, hypocrites, because you eat down widows' houses, and for a pretext *are* long praying; because of this you will receive super-abundant judgment.

15 Woe to you, scribes and Pharisees, hypocrites, because you go around sea and dry land to make one proselyte, and when he becomes *one*, you make him a child of hell twice more than yourselves.

16 Woe to you, blind guides, the ones saying, Whoever swears by the temple, it is absolutely nothing, but whoever swears by the gold of the temple, he is under obligation!

17 Fools and blind; because what is greater, the gold, or the temple sanctifying the gold?

18 And, Whoever swears by the altar, it is nothing, but whoever swears by the gift upon it is under obligation.

19 Fools and blind, because what is greater, the gift, or the altar sanctifying the gift?

¹¹ 23:11 minister, diakono. Note 20:27.

MATTHEW 23 *Blind guides; straining at a gnat and gulping down a camel, like white-washed graves*

20 The one therefore swearing by the altar, swears by it and by all things upon it.

21 And the one swearing by the temple, swears by it, and by the one permanently housed in it.

22 And the one swearing by heaven, swears by the throne of God, and by the one sitting upon it.

23 Woe to you, scribes and Pharisees, hypocrites, because you tithe mint, and dill, and cumin, and have left off the weightier matters of the law, judgment, and mercy, and faith; these things you need to do, and not to leave off those *others*.

24 Blind guides, the ones straining at a gnat and gulping down a camel!

25 Woe to you, scribes and Pharisees, hypocrites, because you cleanse the outside of the cup and of the dish, but inside they are full of pillage and lack of self-control.

26 Blind Pharisee, cleanse first the inside of the cup and of the dish, that the outside of them may be clean also.

27 Woe to you, scribes and Pharisees, hypocrites, because you are like white-washed graves, who outwardly indeed appear beautiful, and inside are full of bones of the dead and all uncleanness.

28 So you also outwardly indeed are manifested righteous to men, and inside you are full of hypocrisy and lawlessness.

29 Woe to you, scribes and Pharisees, hypocrites, because you build the graves of the prophets, and adorn the grave monuments of the righteous,

30 And say, If we had been in the days of our fathers, we absolutely would not have been partakers with them in the blood of the prophets.

31 Therefore you are witnesses to yourselves, that you are the children of those murdering the prophets,

32 And you fill up the measure of your fathers.

33 Snakes! Offspring of vipers, how shall you escape from the judgment of hell?

34 Therefore, behold, I set apart and send to you prophets, and wise ones, and scribes, and *some* of them you will kill and crucify, and *some* of them you will scourge in your synagogues and pursue from city to city,

35 That upon you may come all the righteous blood poured upon the earth, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom you murdered between the temple and the altar.

36 Amen, I say to you, All these things will come upon this generation.

37 Jerusalem, Jerusalem, the one killing the prophets, and stoning the ones set apart and sent to her, how often I willed to gather your children together, in the manner a hen gathers her brood under the wings, and you absolutely willed not to!

Jerusalem, Jerusalem! The Temple torn stone from stone; signs before the end **MATTHEW 24**

38 Behold, your house is left to you a wasteland,

39 Because I say to you, You will absolutely not see me from now on until you will say, Blessed *is* the one coming in the name of the Lord.

CHAPTER 24

1 And going out, Jesus went from the temple, and his disciples came near to show him the buildings of the temple.

2 And Jesus said to them, Do you absolutely not see all these things? Amen, I say to you, Absolutely not a stone upon a stone will be left here, which will absolutely not be loosened down.

3 And he sitting upon the Mount of Olives, the disciples came near to him privately, saying, Tell us, when will these things be, and what *is* the sign of your coming to be at our side,³ and of the entire completion of the age?

4 And Jesus answering said to them, Look! Do not let anyone lead you astray,

³ **24:3 coming to be at our side, *parousia***, the arrival and the continued presence of Jesus at His second coming. The reason that you see *parousia* in some translations translated coming, and in others presence is because *parousia* includes the entire concept of coming and remaining. This is the first time *parousia* is used in the Bible. Saint Paul in Php 2:12 contrasts Paul's *parousia*, coming and being present, with his *arousia*, absence. *Parousia* is used in 2 Pet 1:16 to describe His transfiguration before the disciples in the mount, Mat 17:2. *Parousia* is also used of the revelation of the Lawless One, 2 The 2:8-9. What a terrifying thought! The Lawless One is coming to stand at the side of the people on earth at that time! It is also used of the arrival and presence of other humans, 1 Cor 16:17, etc.

5 Because many will come upon my name, saying, I am the Christ! And will lead many astray.

6 And you will be about to hear of wars and hearings of wars; see; do not be alarmed, because it is necessary for all these things to come to be, but the end is absolutely not yet.

7 Because race will be raised⁷ against race, and kingdom against kingdom, and there will be famines, and pestilences, and earthquakes against *many* places.

8 And all these *are* the beginning of birth pains.

9 Then they will give you over into tribulation, and will kill you, and you will be hated by all the races because of my name.

10 And then many will be offended, and will give over one another, and will hate one another.

11 And many false prophets will be raised up, and will lead many astray.

12 And because lawlessness shall have been multiplied, the love of the many¹² will grow cold.

13 And the one enduring to the end will be saved.

14 And this good news of the kingdom will be preached in all the inhabited earth for a witness to all the races, and then the end will arrive.

⁷ **24:7 will be raised.** The form of the verb is passive rather than active. I believe the reason is that government and revolutionary leaders rally groups to rise against one another for the advantage that the politician, leader, or dictator gains by pitting group against group. Races usually do not attack other groups in an organized way unless some leader rallies them for his own advantage.

¹² **24:12 the many, *toon polloon***, the many, meaning the majority.

MATTHEW 24 *The abomination of desolation; the great tribulation; false christs and prophets; the coming of Christ*

15 When therefore you see the abomination of desolation, spoken of through Daniel the prophet, standing in the holy place (let the one reading exercise his mind),

16 Then let the ones in Judaea flee upon the mountains;

17 Let the one upon the housetop not come down to lift up anything out of his house

18 And do not let the one in the field turn back to lift up his clothes.

19 And woe to the ones having *a child* in the stomach, and to the ones giving suck in those days!

20 And pray that your flight will not be in *the* rainy season, nor in a Sabbath,

21 Because then will be great tribulation, such as absolutely has not been from the beginning of the world until now, no, and absolutely never will be. Dan 12:1; Mrk 13:19; Rev 3:10

22 And except those days should be shortened, there would absolutely not be any flesh saved, but because of the chosen those days will be shortened.

23 Then if anyone says to you, Lo, here *is* the Christ, or here, do not believe,

24 Because false christs and false prophets will rise up, and will give great signs and wonders; thus therefore, they will - if they had the power - lead astray even the chosen.

25 Behold, I tell you beforehand.

26 If therefore they say to you, Behold, he is in the desert, do not go out; behold, he *is in* the private rooms, do not believe *it*,

27 Because just as the lightning comes out from the east and shines as far as the west, in this way will be the coming of the Son of Man to be at our side,

28 Because wherever the dead body is, there the eagles will be gathered together.

29 And immediately after the tribulation of those days the sun will be darkened, and the moon will absolutely not give her light, and the stars will fall from the heaven, and the powers of heaven will be shaken;

30 And then the sign of the Son of Man will be manifested in heaven, and then all the tribes of the earth will beat their breast in grief, and they will gaze at the Son of Man coming in the clouds of heaven with power and much glory. Dan 7:13-14

31 And he will set apart and send his *heavenly* messengers with a great sound of a trumpet, and they will gather together his chosen out of the four winds, from *the ends of heavens* to their ends.

32 And from the fig tree learn a parable: When now its branch becomes tender, and it sprouts up the leaves, you know that summer *is* near;

33 So also you, when you see all these things, know that it is near, upon the doors.

My words will not pass away; the rapture; faithful or bad servants; ten virgins **MATTHEW 25**

34 Amen, I say to you that, This generation will absolutely not pass until all these things come to be.

35 Heaven and earth will pass away, and my words will absolutely not pass away.

36 And concerning that day and hour absolutely no one knows, absolutely not even the *heavenly* messengers of heaven, except my Father only.

37 And just as the days of Noah, so also will be the coming of the Son of Man to be at our side.

38 Because as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until that day Noah entered into the ark,

39 And absolutely did not know until the flood came, and lifted them all away, so will be also the coming of the Son of Man to be at our side.

40 Then two will be in the field; the one will be taken along, and the one is left.

41 Two *will be* grinding in the mill-house; one is taken along, and one is left.

42 Watch therefore, because you absolutely do not see which hour your Lord is coming.

43 And know this, that if the ruler of the house knew at what kind of watch the thief is coming, he would have watched, and would absolutely not have allowed his house to be dug through.

44 And because of this you be ready, because in that hour you absolutely do not think, the Son of Man comes.

45 Who then is a faithful and cautiously thoughtful servant, whom his lord has placed over his service to give them nourishment in the proper time?

46 Blessed *is* that servant, whom his lord when he comes will find so doing.

47 Amen I say to you, That he will place him over all his possessions.

48 And if that bad servant says in his heart, My lord delays to come,

49 And should begin to repeatedly hit his fellow-servants, and to eat and drink with the drunk,

50 The lord of that servant arrives in a day in which he absolutely does not watch for *him*, and in a hour that he absolutely does not know,

51 And will cut him in two, and place his part with the hypocrites; there will be weeping and gnashing of teeth.

CHAPTER 25

1 Then the kingdom of heaven will be compared to ten virgins, who taking their lamps, went out to a meeting with the bride-groom.

2 And five of them were cautiously thoughtful, and five foolish.

3 The foolish having taken their lamps, absolutely did not take for themselves olive oil,

MATTHEW 25

The five wise and the five foolish virgins; the parable of the talents

4 But the cautiously thoughtful took olive oil in their vessels with their lamps.

5 And the bride-groom delaying, they all nodded and fell asleep.

6 And *at* midnight there was a cry, Behold, the bride-groom comes; go out to his meeting.

7 Then all those virgins rose up, and adorned their lamps.

8 And the foolish said to the cautiously thoughtful, Give us out of your olive oil, because our lamps are being extinguished.

9 And the cautiously thoughtful answered, saying, Never, lest there absolutely not be sufficient for us and you, but go rather to the ones selling, and buy for yourselves.

10 And they going away to buy, the bride-groom came, and the ones ready went in with him into the marriage, and the door was shut.

11 And eventually the remaining virgins come also, saying, Lord, Lord, open up to us.

12 And he answering, said, Amen, I say to you, I absolutely do not see you.

13 Watch therefore, because you absolutely do not see the day nor the hour in which the Son of Man comes,

14 Because *it is* exactly like a man traveling abroad, *who* called his own servants, and gave over to them his possessions.

15 And to one indeed he gave five talents,¹⁵ and to one, two, and to one, one; to each

according to his own power, and immediately went abroad.

16 And immediately going, the one taking the five talents worked in them, and made five other talents.

17 Likewise also the one *with the* two, he also gained other two.

18 And the one taking the one, going away, dug in the earth, and hid his lord's silver.

19 And after much time the lord of those servants comes, and takes an account with their words.

20 And coming near, the one taking five talents, brought near other five talents, saying, Lord, you gave over to me five talents; behold, I gained five other talents above them.

21 And his lord said to him, Well, inherently good and faithful servant; you were faithful over a few things, I will place you down over many things; enter into the joy of your lord.

22 And also coming near, the one taking two talents said, Lord, you gave over to me two talents; behold, I gained two other talents above them.

23 His lord said to him, Well, inherently good and faithful servant, you were faithful over a few things, I will set you over many things; enter into the joy of your

¹⁵ **25:15 talents**, *talanta*, a specific amount of coin. In the days of Moses and following it was the largest weight of gold or silver, into which all other amounts were divided. The Jewish talent contained 3,000 shekels of the sanctuary, about 114 English (money) pounds, or the value of one ox, Exo 30:13. The Roman talent was not a weight of gold or silver, but a coin, comprising 6,000 denarions or drachmas.

lord.

24 And coming up, the one having received the one talent, said, Lord, I knew that you are a hard man, reaping where you absolutely did not sow, and gathering where you absolutely did not scatter;

25 And fearing, going away, I hid your talent in the earth; behold, you have yours.

26 And his lord answering said to him, Evil and slothful servant! You knew that I reap where I absolutely did not sow, and I gather where I absolutely did not scatter;

27 It was necessary that you therefore throw my silver to the money brokers, and coming I would have been provided my own together with interest.

28 Therefore lift up from him the talent, and give *it* to him having the ten talents,

29 Because to everyone having, will be given, and he will have super-abundance, and from the one not having, even what he has will be lifted away from him.

30 And throw the unprofitable servant into outer darkness; there will be weeping and gnashing of teeth.

31 And when the Son of Man comes in his glory, and all the holy *heavenly* messengers with him, then he will sit upon the throne of his glory;

32 And all races will be gathered together in front of him, and he will separate them by boundaries from one another, just as the shepherd separates by boundaries

the sheep from the goats;

33 And he will indeed stand the sheep out from his right hand, and the goats out from the left hand.

34 Then the King will speak to them out from his right hand, Come, blessed of my Father; inherit the kingdom prepared for you from *the* foundation of *the* world,

35 Because I hungered, and you gave me *something* to eat; I was thirsty, and you gave me *something* to drink; I was an alien, and you gathered me in;

36 Naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.

37 Then the righteous will answer him, saying, Lord, when did we see you hungering, and fattened *you*? Or thirsting, and gave *you* drink?

38 When did we see you an alien, and gathered *you* in? Or naked, and clothed *you*?

39 And when did we see you sick or in prison, and came to you?

40 And the King answering, will speak to them, Amen, I say to you, Inasmuch as you did *it* to one of the least of these my brothers, you did *it* to me.

41 Then he speaks also to them out from the left hand, Depart from me, you cursed, into everlasting fire, having been prepared for the Devil and his *evil spirit* messengers;⁴¹

⁴¹ 25:41 *evil spirit messengers, angelos*, the same word used for God's *heavenly* messengers (angels) and God's human messengers. We have added *evil spirit* to indicate that evil spirit messengers are meant.

MATTHEW 26 *Inasmuch as you did it to one of the least...how to take Jesus; woman with myrrh*

42 Because I hungered, and you absolutely did not give me *something* to eat; I thirsted, and you absolutely did not give me drink;

43 I was an alien, and you absolutely did not gather me in; naked, and you absolutely did not clothe me; sick and in prison, and you absolutely did not visit me.

44 Then they will also answer him, saying, Lord, when did we see you hungering, or thirsting, or an alien, or naked, or sick, or in prison, and did not minister to you?

45 Then he will answer them, saying, Amen, I say to you, Inasmuch as you absolutely did not do *it* to one of these least, you absolutely did not do *it* to me.

46 And these will go away into everlasting punishment, and the righteous into everlasting life.

CHAPTER 26

1 And it was, when Jesus finished all these words, he said to his disciples,

2 You see that after two days is the Passover, and the Son of Man is given over to be crucified.

3 Then the head priests, and the scribes, and the elders of the people were gathered together to the courtyard of the head priest, called Caiaphas,

4 And consulted together that they might seize Jesus by baited entrapment⁴, and kill *him*.

⁴ 26:4 baited entrapment, *dolos*, to bait a trap to catch a prey, to place a decoy designed to pull the victim into the trap. The arrest, conviction, and execution of Jesus is the classic illustration of all time of government rigged entrapment, conviction, and execution. 1518

ecution. This type of action against people the government finds dangerous to their political careers has been practiced by governments from ancient times to the present.

1. First there is a person who does absolutely nothing illegal but because of the truth of his actions threatens to destabilize the control of the present political power structure. If Jesus' movement of truth had prevailed those in positions of power exercising their deception and greed would have been out of office. According to trial evidence the ruling judges could not find one legal cause for action, Luk 23:14-23. 2. The second element is to entrap that person in a legal violation that he is not practicing but which violation will stand up in court. The Jews tried to make a federal case of treason against Caesar, but were unable to get any evidence on this that would stand up in the trial, Luk 23:2. They convicted Him strictly on a Jewish issue that He claimed to be the Son of God, which was the truth, but not a true violation of the Law of Moses, but was a violation of their interpretation of the law, Luk 22:66-71, and the Roman government acceded in order to avoid a political upheaval by the local authorities and incited people, Mat 27:24. 3. The third thing the government had to have was an informer, a snitch. They found this in Judas, Mat 26:14-16. 4. The fourth element was that they had to have rigged witnesses who would say whatever the government wanted said for whatever favor or reason that could be arranged, Mat 26:59-61. 5. The fifth element was that they had to incite a selected element of the public into a consciousness of a political crisis that must be settled in agreement with the present political powers in order to protect the public peace and good. They created the atmosphere that their whole national existence was at stake, and the people accepted the extreme government action rather than face the personal dangers involved in complete chaos. You see that it was a selected element of the public that they incited to influence and hold in check all the rest by comparing Mat 26:5 with Mat 27:24. Governments create this kind of atmosphere constantly in order to put extreme and powerful measures into effect, and they do this by manipulating a small element of the public to make it appear that the entire public is in agreement. The truth is that the politicians are not protecting the public good but their own positions and careers. 6. The sixth element is that the government makes deals to let real criminals go free in order to convict and remove those that are a threat to their power, Mat 27:15-21. 7. The seventh element is as in the case of Jesus the government usually succeeds in accomplishing their deception and maintenance of power, Mat 27:62-66. 8. But the eighth element is that they will face God at the judgment and receive the deeds they have done in their body, Mat 26:64; Acts 10:42; 17:31.

The myrrh was preparation for His burial; Judas plans to give over Jesus; the Passover **MATTHEW 26**

5 And they said, Not in the feast, in order that there not be a disturbance among the people.

6 And Jesus being in Bethany, in the house of Simon the leper,

7 There came near to him a woman having an alabaster vial of very precious myrrh, and poured it upon his head as he reclined *to eat*.

8 And his disciples seeing *it* were indignant, saying, To what purpose *is* this destruction?

9 Because this ointment had power to have been sold for much, and given to *the* poor.

10 And Jesus knowing, said to them, Why do you afford the woman toil? Because she has worked a beautifully good work to me.

11 Because you have the poor with you always, but me you absolutely do not have always.

12 Because she, throwing this myrrh on my body, did *it pointing* forward to my being wrapped for burial.

13 Amen, I say to you, Wherever this good news is preached in all the world, also what she did will be spoken for a memorial of her.

14 Then one of the twelve going, the one called Judas Iscariot, to the head priests,

15 Said, What do you will to give me, and I will give him over to you? And they caused it to stand to him for thirty pieces of silver. Zec 11:12-13

16 And from that time he sought opportunity in order to give him over.

17 And the first *day* of unleavened *bread* the disciples came near to Jesus, saying to him, Where do you will *that* we prepare for you to eat the Passover?

18 And he said, Go away into the city to such a one, and say to him, The Teacher says, My time is near. I will do the Passover with my disciples with you.

19 And the disciples did as Jesus arranged together *for* them, and they prepared the Passover.

20 And it becoming evening, he reclined *to eat* with the twelve.

21 And they eating, he said, Amen, I say to you, that one of you will give me over.

22 And being exceedingly sad, they began everyone of them to say to him, Not I, Lord!

23 And he answering, said, The one dipping the hand with me in the dish will give me over.

24 Indeed the Son of Man goes away just as it has been written about him, and woe to that man through whom the Son of Man is given over! It would have been beautifully better for that man if he had absolutely not been born.

25 And Judas answering, the one who was giving him over, said, Not I, Rabbi? He says to him, You said *it*.

26 And they eating, Jesus taking the bread, and blessing, broke *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And taking the cup and giving thanks, he gave *it* to them, saying, Drink of it, all *of you*;

MATTHEW 26 *The Passover; the Lord's Supper; Peter says he will not deny Him; prayer in the Garden*

28 Because this is my blood of the New Covenant,²⁸ which is poured out for many for forgiveness of sins.

29 And I say to you that, From now I will absolutely not drink of this fruit of the vine until that day when I drink it with you anew in my Father's kingdom.

30 And having sung a hymn, they went out into the Mount of Olives.

31 Then Jesus says to them, All of you will be offended in me in this night, because it has been written, I will strike the shepherd, and the sheep of the flock will be scattered. *Zec 13:7*

32 And after my rising, I will go before you into Galilee.

33 And Peter answering, said to him, Even if all are offended in you, I will absolutely never be offended.

34 Jesus said to him, Amen, I say to you that, In this night, before the cock calls out, you will utterly deny me three times.

35 Peter says to him, Even if I need to die with you, I will absolutely not ever utterly deny you. Similarly also all the disciples said.

36 Then Jesus comes with them into a place called Gethsemane, and says to the disciples, Sit in this *place*, until I, going apart, will pray there.

37 And taking along Peter and the two sons of Zebedee he began to be sad and distressed.

38 Then he says to them, My soul is intensely sad unto death; remain here, and watch with me.

39 And going forward a little, he fell upon his face, praying, and saying, My Father, if there is power *for it*, let this cup pass from me; however absolutely not as I will, but as you *will*.

40 And he comes forward to the disciples, and finds them sleeping, and says to Peter, How is it that you absolutely did not have the strength to watch one hour with me?

41 Watch and pray lest you enter into temptation; indeed the spirit^{41a} is passionately forward,^{41b} but the flesh is weak.

42 Again for a second time going away, he prayed, saying, My Father, if it is absolutely not empowered⁴² *that* this cup pass away from me unless I drink it, your will be *done*.

²⁸ **26:28 new covenant**, *kainees diatheekees*, new laying apart, referring to the cutting of a covenant as God did with Abraham when he cut the parts of the sacrifice and laid them apart, Gen 15:9-18. It is the word used by the Septuagint [Greek translation of the Hebrew Bible] to translate the word covenant, *berith*, (Hebrew, meaning to cut an agreement in sacrifice) Gen 6:18. It means the will and disposition of one's possessions to another. The biblical meaning is that God has provided a covenant with great benefits, into which the believer enters as a recipient.

^{41a} **26:41 the spirit**, Jesus' human spirit.
^{41b} **26:41 passionately forward**, *prothumos*; *pro* = in front of or in a forward position, and *thumos* = passion or hard breathing in excitement. Jesus' human spirit was passionately out front in going to the cross, passionately ready, but His flesh was weak.

⁴² **26:42 if it is absolutely not empowered that this cup pass away from me**. There is exceeding important significance in this phrase. What Jesus is saying is, If I am not empowered to bypass this cup of the crucifixion, then it is not your will to bypass it, so let your will be done, and You, Father, will furnish the power for Me to go through the

Prayer in the Garden, your will be done; Judas comes; one cuts off a servant's ear **MATTHEW 26**

43 And coming he finds them again sleeping, because their eyes were weighed down.

44 And leaving them, going away again, he prayed for the third time, saying the same word.

45 Then he comes to his disciples, and says to them, Sleep the remaining *time*, and rest; behold, the hour draws near, and the Son of Man is given over into the hands of sinners.

46 Rise up; let us go; behold, the one giving me over draws near.

47 And while he was speaking, behold, Judas, one of the twelve, came, and with him a large crowd with swords and clubs from the head priests and elders of the people.

48 And the one giving him over gave them a sign, saying, Whomever I will kiss, it is he; seize him.

49 And immediately coming to Jesus, he said, Be well, Rabbi, and kissed him again and again.

50 And Jesus said to him, Friend, for what are you near? Then coming near, they threw hands on Jesus, and seized him.

51 And behold, one of them with Jesus, stretching out *his* hand, drew his sword, and striking the servant of the head priest,

crucifixion successfully. The application for us is that if God's will for us is a certain thing, then He empowers us to do that thing. So our one responsibility is not to determine if we think we have the power to do something. Our responsibility is only to determine if it is God's will. Once we determine it is God's will, He promises that He will empower us to do it. Let us concentrate on doing His will, and let Him furnish the power.

took off his ear.

52 Then Jesus says to him, Return your sword into its place, because all those taking a sword will be destroyed by a sword.

53 Or do you think that I absolutely do not have power now to call upon my Father, and he will cause to stand beside me just now more than twelve legions⁵³ of *heavenly* messengers?

54 How then should the Scriptures be fulfilled, that in this way it must be?

55 In that hour Jesus said to the crowds, Have you come out with swords and clubs together like upon a robber to take me? Daily I sat with you teaching in the temple, and you absolutely did not seize me.

56 And all this came to be in order that the Scriptures of the prophets might be fulfilled. Then all the disciples leaving him, fled.

57 And the ones seizing Jesus led *him* away to Caiaphas, the head priest, where the scribes and the elders were assembled.

58 And Peter followed him from far off up to the head priest's courtyard, and entering in, sat with the subordinate officers to see the end.

59 And the head priests, and elders, and the whole Sanhedrin sought false testimony against Jesus so as to kill him,

60 And absolutely did not find *any*; even *with* many false witnesses coming forward, they ab-

⁵³ **26:53 legions**, a legion was a Roman regiment of soldiers, usually 6,000 men.

MATTHEW 27 *The disciples flee; they condemn Jesus on His own testimony; Peter denies Jesus*
solutely did not find *any*; and at last
two false witnesses coming,

61 Said, This one said, I have
power to loosen down the temple
of God, and to build it within three
days.

62 And the head priest stand-
ing up, said to him, Do you abso-
lutely not answer what these testify
against you?

63 And Jesus was silent, and
the head priest answering, said to
him, By the living God I demand
of you by an oath that you say to
us if you are the Christ, the Son of
God.

64 Jesus says to him, You
said *it*; furthermore I say to you,
afterwards you will gaze at the
Son of Man sitting out from the right
hand of power, and coming upon
the clouds of heaven.

65 Then the head priest tore
his clothes, saying, He blas-
phemed! Why do we have any
further need of witnesses? Be-
hold, now you heard the blas-
phemy.

66 What do you think? They
answering, said, He is liable of
death.

67 Then they spat into his face,
and rapped him with their fists, and
others slapped *him*,

68 Saying, Prophecy to us,
Christ; who is it, the one having
hit you?

69 And Peter sat outside in
the courtyard, and one girl came
near to him, saying, You also
were with Jesus of Galilee.

70 And he denied in front of
all, saying, I absolutely do not see
what you are saying.

1522

71 And he going out into the
porch, another saw him, and says
to those there, And this one was
with Jesus, the Nazarene.

72 And again he denied with
an oath that, I absolutely do not
know the man.

73 And after a little while
those standing coming near said
to Peter, Truly you also are of
them, because also your talk
makes you evident.

74 Then he began to curse
and to swear that, I absolutely do
not know the man. And immedi-
ately a cock crowed.

75 And Peter remembered
the spoken word of Jesus having
been spoken to him, Before the
cock calls out, you will utterly deny
me three times. And going out, out-
side, he sobbed bitterly. Mat 26:34

CHAPTER 27

1 And it becoming dawn, all
the head priests and elders of the
people took counsel together
against Jesus so as to kill him;

2 And having bound him,
they led *him* away, and gave him
over to Pontius Pilate, the gov-
ernor.

3 Then Judas, the one giving
him over, seeing that he was con-
demned, regretting *it*, brought back
the thirty pieces of silver to the head
priests and elders,

4 Saying, I sinned giving over
innocent blood. And they said,
What *is it* to us? You gaze *at it*.

5 And flinging the pieces of
silver into the temple, he with-
drew, and going away, hanged
himself.

The Jewish council condemns Him to death; Judas hanged himself; before Pilate **MATTHEW 27**

6 And the head priests taking the silver, said, It is absolutely not lawful to throw them into the treasury, since it is the value of blood.

7 And taking counsel together, they bought with them the potter's field for burial of foreigners. *Zec 11:12-13*

8 Therefore that field was called Field of Blood until today.

9 Then was fulfilled the spoken word through Jeremiah, the prophet, saying, And I took the thirty pieces of silver, the value of the one valued, whom they valued from the children of Israel,

10 And gave them for the potter's field, as the Lord arranged together with me.

11 And Jesus stood before the governor, and the governor asked him, saying, Are you the King of the Jews? And Jesus said to him, You say *it*.

12 And in the formal charging by the head priests and elders, he answered absolutely not one thing.

13 Then Pilate says to him, Do you absolutely not hear how many things they testify against you?

14 And he absolutely did not answer him, to not even one spoken word, so as to cause the governor to marvel much.

15 And according to the feast it was the habit of the governor to set free to the crowd one prisoner whom they willed.

16 And they had then a notable prisoner called Barabbas.

17 Therefore they having gathered together, Pilate said to them, Whom do you will that I set free to you? Barabbas, or Jesus, the one called Christ?

18 Because he saw that through envy they gave him over.

19 And sitting upon the judgment seat, his wife set apart and sent to him, saying, Let *there be* not one thing between you and that Righteous One, because I have suffered many things this day under a dream because of him.

20 And the head priests and elders convinced the crowds that they should ask Barabbas, and destroy Jesus.

21 And the governor answering, said to them, Which from the two do you will *that* I set free to you? And they said, Barabbas.

22 Pilate says to them, What therefore shall I do *with* Jesus, the one called Christ? They all say to him, Let him be crucified.

23 And the governor said, Why, what bad thing has he done? But they screamed super-abundantly, saying, Let him be crucified.

24 And Pilate seeing that he was benefited absolutely not one thing, but that rather there was a disturbance, taking water, he washed *his* hands before the crowd, saying, I am innocent from the blood of this Righteous One; you will gaze at it.

25 And all the people answering, said, Let his blood *be* upon us, and upon our children.

MATTHEW 27 *Jesus before Pilate; crown of thorns; a Cyrenian helps Jesus to Golgotha; He is crucified*

26 Then he set Barabbas free to them, and having scourged Jesus, he gave *him* over that he might be crucified.

27 Then the soldiers of the governor having received Jesus into the governor's palace,²⁷ gathered together upon him the whole squad.

28 And stripping him, they placed around him a crimson colored military cloak.

29 And having plaited a crown of thorns, they placed *it* upon his head, and a reed upon his right hand, and falling on their knees in front of him, they mocked him, saying, Be well, King of the Jews!

30 And spitting into him, they took the reed, and hit him repeatedly on the head.

31 And when they mocked him, they stripped the military cloak off of him, and put his own garments on him, and took him away to crucify *him*.

32 And coming out, they found a man, a Cyrenian, named Simon; this one they compelled that he lift up his cross.

33 And coming to a place called Golgotha, that is saying, of a skull,

34 They gave him vinegar to drink mingled with gall, and having tasted *it*, he absolutely would not drink.

²⁷ 27:27 **governor's palace**, *praetorium*, the governor's entire complex including his home, his courtroom, and the rooms and spaces used by the governor and his aides. Mrk 15:16; John 18:28, 33; 19:9; Act 23:35; Php 1:13.

35 And having crucified him, they thoroughly partitioned his garments, throwing a lot, in order that the spoken word by the prophet might be fulfilled, They thoroughly partitioned my garments among them, and upon my clothing they threw a lot. Psa 22:18

36 And sitting they kept him there,

37 And placed over his head his reason, having been written, **THIS IS JESUS THE KING OF THE JEWS.**

38 Then two robbers are crucified with him, one out from the right hand, and another out from the left.

39 And going by they blasphemed him, shaking their heads,

40 And saying, The one loosening down the temple, and building *it* in three days, save yourself. If you are the Son of God, come down from the cross.

41 And similarly the head priests mocking *him*, with the scribes and elders, said,

42 He saved others; he absolutely does not have power to save himself. If he is the King of Israel, let him now come down from the cross, and we will believe him.

43 He convinced himself towards God; let him deliver him now, if he chooses him, because he said, I am the Son of God.

44 And the robbers *did* the same also; the ones being crucified with him reproached him.

45 And from the sixth hour there was darkness over all the earth until the ninth hour.

They mock Him; darkness over the earth; My God, why did you forsake me? the graves opened **MATTHEW 27**

46 And about the ninth hour Jesus cried with a great voice, saying, Eli, eli, lama sabachthani? That is, My God, my God, why did you forsake me?^{4 6}

47 And some of the ones standing there, hearing, said, This one calls out for Elijah.

48 And immediately one of them having run, and taken a sponge, and filled it with vinegar, and placed *it* on a reed, gave him to drink.

49 And the rest said, Leave *him alone*; let us see if Elijah comes to save him.

50 And Jesus, again crying with a great voice, sent out *his* spirit.

51 And behold, the veil of the temple was split into two from above downwards, and the earth quaked, and the massive rocks split,

52 And the graves were opened up, and many bodies of the saints who had fallen asleep were raised,

53 And coming forth out of the graves after his resurrection, entered into the holy city, and were manifested to many.

⁴⁶ **27:46 The Seven Words or Statements Jesus Made on The Cross.** All seven statements that Jesus made on the cross are not recorded in any one book but are recorded some in each of the Gospels. The apparent order and record of the Seven Words are as follows:

1. **Father, forgive them, because they absolutely do not know what they do,** Luk 23:34. 2. **Amen I say to you, Today you will be with me in Paradise,** Luk 23:43. 3. **Woman, behold your son! ... Behold your mother!** John 19:26-27. 4. **Eli, eli, lama sabachthani? My God, my God, why did you forsake me?** Mat 26:46; Mrk 15:34. 5. **I thirst,** John 19:28. 6. **It is finished,** John 19:30. 7. **Father, into your hands I commit my spirit,** Luk 23:46.

54 And the centurion and those with him keeping Jesus, seeing the earthquake and those things coming to be, feared exceedingly, saying, Truly this one was Son of God.^{5 4}

55 And many women were there viewing from far off, who followed Jesus from Galilee, ministering to him;

56 Among whom were Mary Magdalene, and Mary, the mother of James and Joseph, and the mother of Zebedee's children.

57 And *it* having become evening, a rich man of Arimathaea came, Joseph by name, who also himself was discipled to Jesus;

58 This one coming to Pilate, asked for the body of Jesus. Then Pilate called out for the body to be given.

59 And taking the body, Joseph wrapped it in clean linen,

60 And placed it in his own new tomb, which he had quarried in the massive rock, and having rolled a great stone to the door

⁵⁴ **27:54 Son of God.** Note that the article **the** is not used here. Some have concluded that since the article does not appear here, that the Centurion's confession was that Jesus was a Son of God, meaning that the Centurion's confession came short of recognizing that Jesus is THE Son of God. That is not a correct conclusion, because the devil addressed Jesus in Mat 4:6 and did not use the article **the**. Satan said, **If you are Son of God....** Also Luke 4:3. Also when the *heavenly* messenger is speaking to Mary about the baby to be conceived in her by the Holy Spirit, said, **the one being born holy out of you will be called Son of God**, again the phrase is without the article. Also the phrase **son of David** appears regularly without the article **the**, Mat 1:20, etc. Jesus did not use the article in John 10:36 referring to Himself. The absence of the article here does not take from the confession of the Centurion. He was confessing Him as the Son of God.

MATTHEW 28 *Joseph entombs the body; Roman soldiers guard the tomb; His resurrection of the grave, he went away.*

61 And there Mary Magdalene was, and the other Mary, sitting from in front of the grave.

62 And the next day, which is after the Preparation,⁶² the head priests and Pharisees gathered together to Pilate,

63 Saying, Lord, we have remembered that, that tramp impostor said, while he was yet living, I will rise after three days.

64 Call out therefore *that* the grave be rendered secure until the third day, lest his disciples coming by night, may steal him away, and may say to the people, He is raised from the dead, and the last leading astray will be worse than the first.

65 Pilate said to them, You have a Roman sentry; go away; render it secure as you see *it*.

66 And they going, rendered the grave secure, sealing the stone with a signet, setting the Roman sentry.⁶⁶

CHAPTER 28

1 And late in the week, as it began to dawn into the first *day* of the week, Mary Magdalene came and the other Mary to view the grave.

2 And behold, there was a great earthquake, because a *heavenly* messenger of *the* Lord

⁶² 27:62 Preparation, *paraskeue*, readiness, preparedness, used of the day before Passover when everything was prepared.

⁶⁶ 27:66 the Roman sentry, *koustodia*, (also in verse 65, you have a Roman sentry) the English word, custodian, used of the Roman soldiers who were made available to the Jews to carry out their wishes.

descending out of heaven, having come near, rolled away the stone from the door, and was sitting upon it.

3 And his appearance was like lightning, and his clothing white as snow,

4 And from fear of him the keepers quaked and became as dead.

5 And the *heavenly* messenger answering, said to the women, Do not fear, because I see that you seek Jesus, the one who has been crucified.

6 He is absolutely not here, because he was raised, just as he said. Come, see the place where the Lord lay outstretched.

7 And going quickly, say to his disciples that he was raised from the dead, and behold, he goes before you into Galilee; there you will gaze at him; behold, I told you.

8 And going away quickly from the grave with fear and great joy, they ran to announce *it* to his disciples.

9 And as they were going to announce *it* to his disciples, also behold, Jesus met them, saying, Be well. And they coming near, seized him by the feet, and prostrated themselves to him.

10 Then Jesus said to them, Do not fear; go away; announce to my brothers that they go away into Galilee, and there they will gaze at me.

11 And they going, behold, some of the Roman sentry coming into the city, announced to the

head priests all things that came to be.

12 And being gathered together with the elders, and taking counsel together, they gave sufficient silver coins to the soldiers,

13 Saying, Say, His disciples coming by night, stole him while we were asleep.

14 And if this is heard before the governor, we will convince him, and make you without care.

15 And they, taking the silver coins, did as they were taught, and this word is thoroughly reported by the Jews until today.

16 And the eleven disciples went into Galilee into the mountain where Jesus ordained for them.

17 And seeing him, they prostrated themselves to him, and some doubted.

18 And coming near, Jesus talked with them, saying, All authority was given to me in heaven and upon earth.

19 Having gone therefore, disciple all the races, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit,

20 Teaching them to keep all things whatever I have commanded you, and behold, I am with you all the days, to the entire completion of the age. Amen.

MATTHEW