

The Gospel of Matthew
From
THE HOLY APOSTOLIC BIBLE
Version 2000

Updated:
24 June 2015

New sectional easy reading format
With other study aids

1st Edition 3rd Revision
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Christian Apostolic Press

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The Holy Apostolic New Testament is dedicated to:
The Martyrs for baptism in the name of Jesus.
“**Then they will deliver you to tribulation, and will kill you,
and you will be hated by all nations because of My name”**
Matthew 24:9

HISTORY OF THE HOLY APOSTOLIC NEW TESTAMENT

IN 1993 our family began Reap Worldwide Ministries an Apostolic evangelistic ministry. While witnessing, this ministry sometimes encountered people who selectively cited verses out of context. I often thought that biblical verses should always be cited taken in the whole context of the passage; there had to be a better way to cite text; that is when I began to think of a Bible in which scriptures would be grouped in context and that also explained the Apostolic message. While researching on better ways to explain Matthew 28:19, I found an article written by a Pastor A. Ploughman, which gave me a great revelation. Another idea that sprung at about the same time; was that there had to be a way to differentiate who was speaking in the Bible, that is where the idea of text multi-fonting and multi-coloring came from, at that time color printing was extremely expensive, but the expectation was that in the future, color ink would be cheaper. By 1999 there were enough ideas to create a new version of the *KJV*, so with the support and help of my wife and children, *The Holy Apostolic Bible (HAB)* was begun.

I was anxious to get our message out, so in 2001, the first version was posted on the Internet; it was a poorly made version that was updated whenever possible, it was there for some years, until something better was made. Hopefully someone did read it, understood the Apostolic message and got saved.

The *HAB* is the result of many years of diligent study of the word of God. It was begun early in 1999 (March?), with the goal of finishing it by the year 2000; that is why the name Version 2000 was chosen. The first text version was posted on the Internet in January 2001, which is why it has a copyright of 2001. The initial project had been way too optimistic, but reality asserted itself and then it was realized that this would be a very long project. The Old Testament work was put aside and the focus was on finishing first the New Testament. There were periods when this project was on the back burner, but eventually in fits and starts the New Testament part was finally completed. It was reformatted in MS Word Format sometime in 2005 and in PDF digital format in 2010 then after some more updates it was published in printed book format in February 14, 2013. This ministry does not claim to have any special revelation, divine dream, secret knowledge, heavenly inspiration, supernatural vision or spiritual anointing; just lots of work and scholarly research, so if you find any errors in this version, please inform this ministry, so that the errors will be corrected in any future revisions.

Christian Apostolic Press is offering *The Holy Apostolic New Testament (HANT)* in order to raise funds to complete the *HAB* and would like to thank you for your generous donation.

Lack of funds and time has so far prevented the completion of the Old Testament portion of the *HAB*, because it is such a major task. Although the New Testament portion has been completed, our ministry would like in the future to make a full revision and publish a better edition.

If you would like to obtain more book copies of the *HANT*; at the end of this book there is a form where you can order it. Those who buy the New Testament portion will be able to buy the *HAB* at a reduced rate when it is published.

Christian Apostolic Press is a branch of Reap Worldwide Ministries, which is an organization dedicated to spreading the word of God and its teachings throughout the whole wide world and wants to make sure that every person has a complete *HAB*, for the salvation of their souls. The Bible is indeed the word of God and is capable of giving salvation (2 Timothy 3:15). You are welcomed to send your prayers and donations for the continuation of this labor.

Christian Apostolic Press

A WORD ABOUT *THE HOLY APOSTOLIC BIBLE* VERSION 2000

T*he Holy Apostolic Bible* uses the *King James Version (KJV)* public domain text as its foundation, with some Hebraic translations from the Complete Jewish Bible. The KJV is a version that has withstood the test of time. It may have what some people consider archaic language, but it is that language that gives it stability and respectability. The euphemisms in the KJV allow it to be read in the presence of adult and children alike, unlike some modern translations that are not children friendly. Of course the KJV translators were limited by their knowledge and their culture. In the centuries after the publication of the KJV, many archeologists and researchers have made new exciting discoveries about the culture, history, geography, and environment of the biblical lands. Also thousands of Hebrew and Greek biblical manuscripts have been discovered, and of course our knowledge of linguistics has increased vastly. It is because of all the new information that has come to light, that this ministry has considered to eventually release a more up to date version, but it will take some time and finances before such a task is undertaken.

The **HAB** has a different format than most translations of the Bible; this format was created by Reap Worldwide Ministries. It is well known that the original books in the bible were written without chapters or verses, since these are modern literary devices. The first chapter divisions were introduced in the 12th century and the verse divisions were introduced in the 15th Century; *The Geneva Bible* (1560) was the first one to have both. These chapters and verses divisions were created in a totally arbitrary manner with no logical criteria or clear reason. This ministry for a time considered restructuring these divisions by establishing a logical criteria or some kind of rules, that would divide things into a decent order, but the current chapter and verse arraignments are so embedded into the Christian culture that there really was not point in trying to change it. Instead new subdivisions called “Sections” were created; which are a middle ground between chapters and verses.

One of this ministry major aims is that these “Sections” of the Bible or a similar arrangement may become a future standard; much like the artificial divisions of chapters and verses is now standardized in all the Bibles. That people in the future will say “Matthew Chapter 3, Section b” and quote like this “Mat 3:b”.

One of the unique features of the **HAB** is the use of icons and symbols; which are there to indicate that a certain theme or feeling will be mentioned or addressed in the following section or verses. Icons or symbols commonly associated with such feelings or themes were used.

This Bible also uses other aids that allow people to comprehend more of the message of the Bible than what would be possible with a regular Bible. Since it is a complete new format some people might find it hard to understand at first but after some time of using it most will find it quite helpful.

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BIBLE READING GUIDE

*The formatting, divisions, symbols, iconography, features, and style of *The Holy Apostolic Bible* are protected by Copyright. No person or organization may print a Bible using these formats or features without written permission from Christian Apostolic Press.

HYPERLINKS • (Digital version, underlined sections)

Navigational hyperlinks are underlined. Eventually the digital version might include extra pages that will provide in depth information on certain words much like a dictionary or encyclopedia.

WORD COLORING (Text Multicoloring)

(This feature only applies to the colorized digital version and a future printed version, the black and white version uses different fonts to differentiate)

Red { Arial } words of Jesus.
Blue or *Pink* { Times New Roman } words of people.
Brown { Bookman Old style } words of angels.
Dark Orange { Verdana } words of Devil (Satan) and demons.
Green { Comic Sans MS } quotations in quotes.
Purple { Century } quotations of Old Testament scripture.

TEXT FORMATING (Text Multiformatting)

Italics are used to denotate spoken passages.

Bold is used to indicate shouts and loud voice.

Italics with centering is used to indicate poetic passages.

Centering is used to make some passages stand out.

VERSE FORMATING (Spacing, indenting, underlining)

Verses are sometimes separated to provide clarity.

2 similar phrases are often divided using tabs.

3 items or similar phrases are put into a bulleted list.

Underline is used to mark parallel wording.

NEW DIVISIONS (Chapter Titles, Section Titles)

Every chapter has a title.

Every chapter has sections. (a, b, c...)

SYMBOLS (Symbology)

● Marks transition passages

① Marks orderly passages

➤➤ Marks opposite passages

☞☞ Marks when more than one person speaking.

Other appropriate symbols will be used in future revisions.

ABBREVIATIONS

The abbreviation of every book of the Bible has been standardized to 3 letters. Whenever possible well known common abbreviations have been used.

♪ The musical symbol marks quotations or references to musical biblical passages.

References from Psalms will not be marked since they are to always be considered as musical passages.

THEMES & FEELINGS ICONS (Iconography)

An icon at the start or end of the passage marks the mood or theme of the passage. There are so many subjects in the Bible that in order to prevent cluttering only 7 of each and its opposites were chosen.

7 Feelings

1 ♥=Love, heart	✖=Hate, maltese cross	✚=Salvation, cross	💣=Destruction, shell
2 ☺=Joy, smiling face	☹=Sad, unhappy face	🙏=Prayer, word bubble	⚡=Cursing, lighting bolt
3 🌙=Patience, ¼ moon	☞=Anger, pointing finger	☝=Heaven, upward finger	☚=Hell, downward finger
4 🛡=Faith, shield	❓=Doubt, question mark	∞=Eternal, infinity symbol	▲=Temporal, road sign
5 🌺=Trust, flower	🐍=Fear, snake	☝=Peace, dove	💧=Violence, blood drop
6 ⚓=Hope, anchor	☹=Despair, quiet face	🗣=Speaking, face speaking	🔇=Silence, silent speaker
7 🔔=Rejoicing, bell	☀=Suffering, blazing sun	💰=Money, money bag	🕳=Debt, empty circle

7 Themes

DIVISIONS CRITERIA

Each section is kind of a self-contained or independent reading unit. Sort of a single brick in a building; however that was not always possible, so sometimes a longer self-contained story was divided into more than one section, and at other times distinct verses were grouped into a single section.

Although verses are already small, sometimes it made sense to split verses when a verse appeared to combined two or more distinct thoughts or ideas. The criteria for splitting verses is as follows.

When a person(s) begins speaking.

When there is a change in the character(s) in the verse.

When there is a time or period change in the verse.

When there is a place or location change in the verse.

When there is a focus or direction change in the verse.

When the text is emphasized or stands out.

When it makes sense to split the verse.

OTHER ENHANCEMENTS

Calculations and numerical explanations are done using boxes or [] brackets; these are not part of the text. Some minor clarifications or details are put in {} brackets; these are not part of the text.

Scripture quotations or allusions are pointed at >; Numbers & counts, except for the number one are converted to actual numbers or ordinals. Some brief commentary and explanatory text is in the endnotes.

THE EUSEBIAN QUOTATION

Correction: ~~This is the only Bible that uses the Eusebius quotation in Matthew 28:19. No other Bible has this restoration of the original text.~~ This Bible uses what is known as the Eusebius quotation in Matthew 28:19, which is used by some other Bibles.

THE NAME YESHUA HaMASHIACH

There is nothing wrong with the name Jesus Christ, it is a wonderful name, a magnificent name, a glorious name, but it is not the real name of our savior. The name of our savior comes from the Hebrew language and it is spelled differently and pronounced differently. The name Jesus Christ is a transliteration of his Hebrew name and transliterating from one language to another is not always precise. So what is the original name? It is יֵשׁוּעַ =Y'shua; the long form is **Y'hôšua'** and the shorter contraction form is **Y'shûa'**. Often written and/or pronounced as (Yeshua, Yehoshua, Yahshua, Yahushua, Yahoshua or some close variation). Our ministry believes that from a phonetic standpoint

the spelling and pronunciation **Yeshua** is closer to the original. Why is that? Because **Yeshua** is the spelling and pronunciation most supported by Hebrew Scholars. We could have used the spelling Y'Shua, Y³shua, or even Y^æshua, for Judea is also spelled as Judæa or Y³huda, in order to maintain a neutral stance, but most people often are unable to understand how the apostrophe ' or those characters should be interpreted or pronounced. However to avoid endless arguments and debates over the proper spelling and pronunciation, our ministry decided to accept the different spellings and pronunciations of other brethren (Yehoshua, Yahshua, Yahushua, Yahoshua or some close variation) as also valid.

If we want to go back to authentic Day of Pentecost Christianity, the time before there were any gentile believers in the church, then Yeshua is the name to use. Most people think of Christianity as a European religion, but it is not, it is a Middle Eastern religion. It was born in Jerusalem and grew up in Judea. It was until years later that the first Gentile, Cornelius, became a Christian, that the name begun to be changed to Iesous = Ἰησοῦς in Greek, then Iesus in Latin and finally Jesus in English.

Now the name Christ is simply a translation of the Hebrew word which means Messiah or anointed one. The word in Hebrew was HaMashiach; the first part "Ha" is a simple designation like saying "the" or "belonging to" the next part is sometimes spoken like Mo or Ma or something in between these two sounds. The next letters are sounded like "sh" but not exactly. So some may spell it like Mashiac, Moshiac, Maschiac or something similar.

For a long time Christian Apostolic Press resisted putting the original Jewish name of Jesus Christ in the text of *The Holy Apostolic Bible*. The reason for it was that we did not want to cause any offense to any brethren, and we still do not. However the New Testament is a Jewish book, written from start to end by Jewish writers. These writers were deeply immersed in Jewish culture and thought; so why would anyone think it is offensive or improper to use the actual Jewish name of its main character?

1. The Hebrew name of our savior has different variations in spelling and pronunciation. In this Bible our ministry simply decided to write it as Yeshua HaMashiach which is the most accepted spelling and pronunciation, although there are some brethren who might disagree with us. Our ministry uses the spelling and pronunciation **Yeshua** used by the majority of Hebrew scholars but of course sometimes the majority has been known to be wrong. So please bear with us if you think our spelling or pronunciation is mistaken.

2. This is not an attack. From the start, let it be clearly known that this is not an attack on the name of Jesus Christ in any way, shape or form. We respect and love the name in any language and would never even think to cast any aspersion or negativity upon that name which is loved by so many.

3. This is not a rejection. This is not a rejection of the name of Jesus Christ at all, anyone who may assume this is our intent, has a serious misunderstanding of our intent and our spirit. We accept fully and without reservation the name of Jesus Christ as a valid name for the ministry. Our ministry uses both names Yeshua HaMashiach and Jesus Christ, although we prefer to use the more original Hebrew name.

4. We ask for respect of his name in any form or transliteration. Anyone who attacks, besmirches or speaks evil of the name of Jesus, Yeshua, Yahushua, Y'Shua, Y^æshua or Y³shua causes hurt, discord and division among believers. We absolutely reject any demeaning, vicious talk or slander against the name of our savior in any spelling or pronunciation.

5. Our ministry does not demand, expect or even asks that people switch and start using the name Yeshua HaMashiach or any of its variations. However we use that name as a way to get closer to primitive Christianity, which at its beginning was composed mostly of Jewish converts and they used the original name of our Lord.

6. We do not claim that the name Yeshua HaMashiach is 100% percent correct in its spelling or in its pronunciation, another option is the spelling Yeshua HamMashiach; **this is phonetic transcription + double “m,” because inside the letter “M” (מ) is mark *degesh* suggesting long pronunciation. A third option is the spelling Y’shua HaMa’siah.** If a group of believers decides to use a different spelling or pronunciation, they may do so, and we respect their decision and we wish them well.

7. The name Yeshua HaMashiach in this version is a way to educate and to reconnect to the Jewish roots of our faith. The greatest link to reconnect Christianity to its roots is thru the name of its creator. We seek to honor our Saviour Yeshua HaMashiach by letting the people know of a more proper and more original name, and in no way do we seek to cause any division or discord among the people of Yeshua.

8. The exact spelling of Yeshua is unknown. The reason is that the original Hebrew language lacked vowels and the vowels were supplied by the person reading the text. Vowels were eventually added to the Hebrew language, but there was often confusion as to the proper vowels that belonged in some words. The neutral spellings Y’shua, Y^oshua or Y^æsha are a way to go back to this ancient tradition of the reader supplying the missing vowel in the text; for then people can then pronounce the name as Yeshua, **Yah**shua, **Yeh**oshua, **Yah**ushua, **Yah**oshua or some close variation.

9. Because the exact pronunciation is unknown some use the spelling Y’shua. An indicator was added to indicate how the vowel should be pronounced, however since Hebrew is a different language we also could spell the name as Y^æshua for the sound was probably something in between like an **e** in echo or an **a** like in apple much like a diphthong. Pronunciations for ancient words is difficult to determine because language changes over time. A look at the original 1611 KJV (The first printed edition, which can be special ordered) will show us that the spelling of many English words have changed over time, probably along with the pronunciation itself. It would be fabulous if we could find the exact pronunciation of the name Y’shua, but until we do we will just have to do with an approximation like Y^æshua that some may choose to pronounce as Yeshua while others may decide to pronounce it as Yahshua.

10. The name Jesus derives from the Greek name Iēsous. The Greek word for Jesus is Ἰησοῦς (Iēsous). It is pronounced as "eeaysoos." The (s) at the end was not part of the original, however in Greek all male names end up in S and that is why the (s) was added at the end. So the name would be more properly pronounced as "eeaysoo." which sounds almost exactly like “Yeshu”; The name Yeshu is simply a short variation of the name Yeshua; in the region of Galilee where Jesus was born the last letter of the name Y’shu(a) was silent it was not pronounced.

11. The name of salvation. The main reason that this ministry decided to use this Hebrew name is because that Peter says “for there is no other name under heaven that has been given among men, by

which we must be saved” (Act 4:12), and we want people to know the name in its original native form (or as close as possible) and not just in its transliterated form.

12. The greatest name. The Bible says that the name Yeshua is the greatest name ever, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth (Philippians 2:10), so it would be proper to know that name in a more authentic form.

13. Why not translate other words? Our aim is not to turn Christians into Jewish Christians or to teach the Hebrew language; that is why we made a conscious decision not to translate any other names or words from its English name to its Hebrew equivalent. Only the name of the Savior is in its original language to serve as a bridge between the past and the present and also as a bridge between the Christians and the Jews.

14. Why not simply just inform people of the original name and leave it at that. Well our ministry did that for a while, but we decided that we want it to be a more constant reminder, and that is why we decided to change the name of our savior to its Hebrew form. This is a way to honor our savior by using his original name instead of a transliteration of his name. We did not want to convert this Bible into a Hebraic Bible, so we only changed the name of the savior, as a sort of adding a little bit of authentic Jewish flavoring to our spiritual diet.

THE NAME OF GOD (YHWH)

For Orthodox rabbis the Divine Name יהוה (YHWH) was so holy that the pronunciation was prohibited. This was of course an extreme view. (Ex. 20:7) However the effect of this rabbinic belief created the tradition of not pronouncing the glorious name of God, most probably after the Babylonian captivity, although evidence indicates that not all Jews were obedient of this taboo. Through the centuries there were endless debates about the correct pronunciation. As a matter of fact, the correct ancient pronunciation is unknown. In modern times most Hebraists prefer the form *Yahweh*, but we can best say that one form is more or less probable. It seems that after 1990 year a debate concentrated upon whether the Divine Name was three-syllabic or two-syllabic. Our ministry understands that this is a sensitive issue for many Christians, because the name of YHWH is considered as holy and should not be used in vain, so we decided to just mark the place where it the name of God is.

Three sources were consulted for the holy name of God YHWH:

- *The Restoration Study Bible* (2011)
- *Sacred Name King James Version* (by John Hurt, 2011)
- *The Restored Name King James Version* (by Richard Lattier, 1994).

When all 3 sources agreed it is marked with an Asterisk, that is GOD*.

When 2 sources agreed it is marked with a Caret, that is GOD^.

When only 1 source indicates the Holy Name it is only capitalized as GOD.

Jehovah • *Jehovah* • JEHOVAH • JEHOVAH • Y'hovah • YAHOVAH • YAH'HAVAH •
Yehovah • YEHOVAH • YEHOWAH • Yahveh • Yahweh • Yāhweh • YaHWeH • YAHWEH •
Yah Veh • Lord Yahweh • Master YHWH • THE LORD JEHOVAH • Jēh-wah • Yehwa •
YEHVAH • YAHVAH • Yahuah • YAHUAH • Yahuwah • YAHUWAH • Yahuweh • יהוה •
JHVH • YHVH • YHWH • יְיָ • אֱלֹהִים • אֲדֹנָי • Yah • YAH

113 Forms of the Name of God in 417 Translations of the NT

Jehovah	80	Iéhovah	1	Jihova'n	1
JEHOVAH	3	Iehôvah	1	Jiona	1
יהוה	42	Iehovan	2	Jiwheyewhe	1
Yahweh	27	Ihova	2	Lord Yahweh	1
YAHWEH	4	Jeova	2	THE LORD JEHOVAH	1
Yâhweh	1	Jioua	2	uJehova	1
YaHWeH	1	Sihova	2	uYehova	1
Jehova	22	Yahuwah	1	Yaave	1
Jěhova	4	YAHUWAH	1	YAH'HAVAH	1
Jehôva	2	Yeoba	2	Yah Veh	1
Jehová	1	Y'hovah	2	Yahoowaa	1
Iehova	17	Chehøfv	1	Yahowa	1
Iehôva	2	Chihova	1	Yahuwa	1
Yehova	16	Chihowa	1	Yahuweh	1
YEOVA	1	Ehovea	1	YAHVAH	1
YHWH	15	Iáhve [?]	1	Yahveh	1
ywhh	1	Iehofa	1	Yave	1
Jihova	10	Iehofah	1	Yaw	1
Jihôva	1	Iehowa	1	Ya'wën	1
Yawe	10	Ieoba	1	Yehóa	1
Yawε	1	Ieovan	1	Yehoba	1
איהוה	8	Ihovaá	1	Yehopa	1
YHVH	6	I ^{adonai} _{h v} H	1	YAHOVAH	1
Jiova	5	Iofa	1	Yehowae	1
Yehovah	4	Jah	1	YEHOWAH	1
YEOVAH	1	Jaheweh	1	YEHVAH	1
Iova	4	Jahowa	1	Yekova	1
Jehowa	4	Jahve	1	여호와 [Yeohowa]	1
Yah	3	Jahweh	1	Yeôva	1

YAH	1	Jakwe	1	Yęwɔi	1
Yehofa	3	Jehofa	1	YHVH (Yahavah)	1
Yehōfa	1	Jehouah	1	YHWH (יהוה)	1
Cehofv	3	Jehovan	1	Yihováh	1
Ieova	3	Jehovha	1	יהוה [Yihowa]	1
Jahwe	3	Jēh-wah	1	Yova	1
YAHUAH	3	JHVH	1	Yowo	1
Yahwe	2	JHWH	1	Zahova	1
YAHWE	1	Jiho'vah	1		1

Cehofv	Jehouah	YAH
Cehɔfv	Jehova	Yah Veh
Chihova	Jehová	YAH'HAVAH
Chihowa	Jehôva	Yahoowaa
Ehovea	Jěhova	YAHOVAH
Iáhve ?	Jehovah	Yahowa
Iehofa	JEHOVAH	YAHUAH
Iehofah	Jehovan	Yahuwa
Iehôva	Jehovha	Yahuwah
Iehova	Jehowa	YAHUWAH
Iehôvah	Jēh-wah	Yahuweh
Iéhovah	Jeova	YAHVAH
Iehovan	JHVH	Yahveh
Iehowa	JHWH	Yahwe
Ieoba	Jiho'vah	YAHWE
Ieova	Jihova	YAHWEH
Ieovan	Jihôva	Yahweh
Ihova	Jihova'n	YaHWeH
Ihovaá	Jiona	Yāhweh
I ^{adonai} YHVH	Jioua	Yave
Iofa	Jiova	Yaw
Iova	Jiwheyęwhe	Yawe
Jah	Lord Yahweh	Yawε
Jaheweh	Sihova	Yehoba
Jahowa	THE LORD JEHOVAH	Yehofa
Jahve	uJehova	Yehófa
Jahwe	uYehova	Yehopa
Jahweh	Ya'wēn	Yehova
Jakwe	Yaave	YEHOVA
Jehofa	Yah	Yehovah

YEHOVAH

Yehowae

YEHOWAH

Yehóa

YEHVAH

Yekova

Yeoba

여호와 [Yeohowa]

Yeôva

Yəwoi

Y'hovah

YHVH

YHVH (Yahavah)

YHWH

yhwh

YHWH (יהוה)

Yihováh

יְהוָה [Yihowa]

Yova

Yowo

Zahova

יהוה

אֱלֹהִים

Note: Our ministry is already contemplating a future revision of this version sometime in the future. In that future revision, any mistakes will be corrected and the whole New Testament will be revised. Any feedback that will help make the next version even better will be appreciated.

“Excellent and wonderfully professional job in producing the Bible in this fashion! Wow! ”
Minister Michael F. Blume

DIVISIONS OF THE BIBLE

OLD TESTAMENT

5-Law	{	Genesis(Gen)
	{	Exodus(Exo)
	{	Leviticus(Lev)
	{	Numbers(Num)
	{	Deuteronomy(Deu)
12-History	{	Joshua(Jos)
	{	Judges(Jud)
	{	Ruth(Rth)
	{	1 Samuel(1Sm)
	{	2 Samuel(2Sm)
	{	1 Kings(1Ks)
	{	2 Kings(2Ks)
	{	1 Chronicles.....(1Ch)
	{	2 Chronicles.....(2Ch)
	{	Ezra.....(Ezr)
	{	Nehemiah.....(Neh)
	{	Esther.....(Est)
5-Poetry	{	Job(Job)
	{	Psalms(Psa)
	{	Proverbs.....(Pro)
	{	Ecclesiastes.....(Ecc)
	{	Song of Solomon...(Sng)
5-Major Prophets	{	Isaiah(Isa)
	{	Jeremiah.....(Jer)
	{	↳ Lamentations.....(Lam)
	{	Ezekiel(Eze)
	{	Daniel(Dan)
12-Minor Prophets	{
	{	Hosea(Hos)
	{	Joel.....(Jol)
	{	Amos(Ams)
	{	Obadiah(Oba)
	{	Jonah.....(Jon)
	{	Micah.....(Mic)
	{	Nahum(Nah)
	{	Habakkuk.....(Hab)
	{	Zephaniah(Zep)
	{	Haggai(Hag)
	{	Zechariah(Zec)
	{	Malachi(Mal)

NEW TESTAMENT

4- Gospels	{	Matthew.....(Mat)
	{	Mark(Mrk)
	{	Luke(Lke)
	{	John(Jhn)
1-History	{	Acts.....(Act)
9- Gentile Letters	{	Romans(Rom)
	{	1 Corinthians(1Co)
	{	2 Corinthians(2Co)
	{	Galatians(Gal)
	{	Ephesians.....(Eph)
	{	Philippians(Phi)
	{	Colossians.....(Col)
	{	1 Thessalonians(1Th)
	{	2 Thessalonians(2Th)
3-Pastoral Letters	{	1 Timothy(1Ti)
	{	2 Timothy(2Ti)
	{	Titus.....(Tit)
1-Personal Letter	{	↳ Philemon.....(Phm)
1-Jewish Christians Letter	{	↳ Hebrews.....(Heb)
7-General Epistles	{	James(Jam)
	{	1 Peter.....(1Pt)
	{	2 Peter.....(2Pt)
	{	1 John(1Jn)
	{	2 John(2Jn)
	{	3 John(3Jn)
1-Prophecy	{	Jude.....(Jde)
	{	Revelation.....(Rev)

All books have a TLA
(Three Letter Acronym)

Old Testament books	39
New Testament books	27
Total	66

MATTHEW

C 1: THE BIRTH OF YESHUA MASHIACH

- [a\). The genealogy of Yeshua \(Patriarchal\)](#)
- [b\). The genealogy of Yeshua \(Kingdom\)](#)
- [c\). The genealogy of Yeshua \(Post-kingdom\)](#)
- [d\). The genealogy of Yeshua \(Recapitulation\)](#)
- [e\). Joseph takes Mary \(Yeshua is born\)](#)

C 2: THE WISE MEN'S VISITATION

- [a\). Wise men visit Jerusalem \(Herod is troubled\)](#)
- [b\). The star guides them \(They worship the child\)](#)
- [c\). Joseph flees into Egypt \(Children's massacre\)](#)
- [d\). Joseph returns to Israel \(Dwells in Nazareth\)](#)

C 3: JOHN THE IMMERSER

- [a\). John preaches repentance \(Immerses people\)](#)
- [b\). The religious leaders come \(Are rebuked\)](#)
- [c\). Yeshua is immersed \(Heavenly witness\)](#)

C 4: YESHUA BEGINS HIS MINISTRY

- [a\). Tempted in the wilderness \(3 Temptations\)](#)
- [b\). Yeshua leaves Nazareth \(Preaches repentance\)](#)
- [c\). The first disciples \(Peter, Andrew, James, John\)](#)
- [d\). Teaching, preaching, healing \(Great multitudes\)](#)

C 5: THE SERMON OF THE MOUNT BEGINS

- [a\). The beatitudes \(Blessings pronounced\)](#)
- [b\). Salt & Light of the world \(Shinning light\)](#)
- [c\). He came to fulfill the law \(The commandments\)](#)
- [d\). Animosity to brethren \(Reconciliation sought\)](#)
- [e\). Agreeing with adversary \(Deliverance sought\)](#)
- [f\). Lust is adultery \(The offending eye or hand\)](#)
- [g\). Divorcing a spouse \(Committing adultery\)](#)
- [h\). Swear not at all \(Simply say yes or no\)](#)
- [i\). Resist no evil \(Go an extra mile\)](#)
- [j\). Love your enemies \(Be ye perfect\)](#)

C 6: THE SERMON OF THE MOUNT CONTINUES

- [a\). Secret alms giving \(Open reward\)](#)
- [b\). Secret prayer \(Open reward\)](#)
- [c\). The Lord's Prayer \(Our father\)](#)
- [d\). Forgive others \(Forgive to be forgiven\)](#)
- [e\). Secret fasting \(Open reward\)](#)
- [f\). Lay treasures in heaven \(Heart is in treasure\)](#)
- [g\). The eye \(Gives light or darkness\)](#)
- [h\). Do not worry about needs \(God will provide\)](#)

C 7: THE SERMON OF THE MOUNT ENDS

- [a\). Judge Not \(The beam in the eye\)](#)
- [b\). Ask and you shall receive \(God's generosity\)](#)
- [c\). The strait gate & the narrow way \(Told to enter\)](#)
- [d\). Beware of false prophets \(Known by fruits\)](#)
- [e\). False believers denied \(Told to depart\)](#)
- [f\). The house upon a rock \(Obedience to his words\)](#)

C 8: THE POWER OF YESHUA

- [a\). Leper cleansed \(Commanded to offer gift\)](#)

- [b\). Centurion's servant healed \(Great faith\)](#)
- [c\). In Peter's house \(Healings done\)](#)
- [d\). Some request to follow Yeshua \(Admonishments\)](#)
- [e\). A great tempest arises \(The sea is calmed\)](#)
- [f\). 2 freed of devil possession \(Devils enter swine\)](#)

C 9: OPPOSITION TO HIS MINISTRY BEGINS

- [a\). A sick of palsy \(Power to forgive sins\)](#)
- [b\). Matthew {Levi} called \(Sinners befriended\)](#)
- [c\). His disciples fasted not \(The new wine\)](#)
- [d\). Ruler pleads for daughter \(Woman healed\)](#)
- [e\). Ruler's daughter healed \(Fame spreads\)](#)
- [f\). 2 blind men cry out \(Yeshua heals them\)](#)
- [g\). Devil cast out \(Yeshua falsely accused\)](#)
- [h\). Ministry to multitudes \(The plenteous harvest\)](#)

C 10: THE 12 APOSTLES SENT

- [a\). The 12 Apostles given power \(They are named\)](#)
- [b\). The Apostles sent \(Given instructions\)](#)
- [c\). Persecution predicted \(Right words to be given\)](#)
- [d\). Persecution predicted \(Right words to be given\)](#)
- [e\). The disciple as his master \(Therefore fear not\)](#)
- [f\). A sword of division \(Households in contention\)](#)
- [g\). Receiving his disciples \(Rewards promised\)](#)

C 11: YESHUA PRAISES JOHN

- [a\). John's inquiry \(Yeshua demonstrates his power\)](#)
- [b\). Eulogy to John \(Declared to be Elias\)](#)
- [c\). A discontented generation \(Likened to children\)](#)
- [d\). Cities upbraided \(Day of Judgment predicted\)](#)
- [e\). Things hidden from wise \(To babes revealed\)](#)
- [f\). Rest promised \(Taking his yoke\)](#)

C 12: YESHUA CONFRONTS THE PHARISEES

- [a\). His disciples accused \(Lord of the Sabbath\)](#)
- [b\). Healing on the Sabbath \(Pharisees hold council\)](#)
- [c\). Yeshua asks for anonymity \(Quiet ministry\)](#)
- [d\). A divided kingdom \(Unable to stand\)](#)
- [e\). The strong Man \(No neutrality\)](#)
- [f\). Blasphemy against the Spirit \(Unforgivable\)](#)
- [g\). The tree known by fruits \(Judgment by words\)](#)
- [h\). Evil generation seeks a sign \(To be condemned\)](#)
- [i\). Unclean Spirit ways \(Fate of wicked generation\)](#)
- [j\). His family seeks him \(True family members\)](#)

C 13: YESHUA TEACHES WITH PARABLES

- [a\). Speaking in parables \(The sower's parable\)](#)
- [b\). The reason for parables \(Spiritual blindness\)](#)
- [c\). The sower's parable explained \(The word\)](#)
- [d\). The wheat & the tares \(Harvest time separation\)](#)
- [e\). Kingdom parables \(Mustard seed, Leaven\)](#)
- [f\). Tares parable explained \(End time separation\)](#)
- [g\). More kingdom parables \(Field, Pearl, Net\)](#)
- [h\). Scribe of the kingdom \(New & old treasures\)](#)
- [i\). Offended in him \(A prophet without honor\)](#)

C 14: THE DEATH OF JOHN THE IMMERSER

- [a\). Herodias's daughter dances \(John is beheaded\)](#)
- [b\). Compassion for multitude \(5,000 fed\)](#)

- c). Yeshua walks on water (Peter attempts it)
- d). In the land of Gennesaret (The diseased healed)

C 15: YESHUA CONDEMNS FALSE TRADITIONS

- a). Traditions of men (Commandments of God)
- b). Unwashed hands defile not (Evil thoughts do)
- c). Canaanite's daughter healed (Mercy crumbs)
- d). Multitudes healed (4,000 fed)

C 16: YESHUA REVEALED AS THE MASHIACH

- a). Could discern the sky (Unable to discern signs)
- b). The Pharisee's leaven (Disciples warned)
- c). The identity of Yeshua (Peter's confession)
- d). Yeshua foretells his Passion (Peter is rebuked)
- e). Taking up the cross (Future rewards)

C 17: YESHUA'S TRANSFIGURATION

- a). The transfiguration (Moses & Elias appeared)
- b). Question about Elias (Prophecy fulfilled)
- c). Hard spirit to cast out (Prayer & fasting needed)
- d). Foretells his Passion again (Apostles' sorrow)
- e). Tribute money requested (Fish with money)

C 18: ON OFFENSES & FORGIVENESS

- a). The greatest (A child set as example)
- b). Offending little ones (Seriousness of offenses)
- c). The lost sheep (Sought after)
- d). Dealing with a brother trespass (In order)
- e). Binding & loosing (By brethren agreement)
- f). How often to forgive (The unforgiving servant)

C 19: ON DIVORCE & RICHES

- a). Question on divorce (Not part of God's plan)
- b). Not marrying (Types of eunuchs)
- c). Children brought to Yeshua (Children blessed)
- d). The rich young man (Riches a hindrance)
- e). Disciples to get a 100 fold (Roles reversed)

C 20: ON THE ROAD TO JERUSALEM

- a). The Lord of the vineyard (Equal reward)
- b). Going to Jerusalem (Passion foretold 3rd time)
- c). An unwise request (Suffering predicted)
- d). Spiritual leadership (Servanthood)
- e). 2 blind men cry out (Yeshua healed them)

C 21: YESHUA MINISTERS IN JERUSALEM

- a). A colt is brought (He rides the colt)
- b). Triumphant entry (The crowds praise him)
- c). The temple cleansed (Ministry in the temple)
- d). The fig tree is cursed (Faith moves mountain)
- e). His authority questioned (John's immersion)
- f). The tale of 2 sons (Sinners believed John)
- g). The evil husbandmen (Their destruction)
- h). The rejected stone (Stone of destruction)

C 22: YESHUA ANSWER SILENCES THE CRITICS

- a). The marriage feast (Unworthy guests)
- b). Tribute to Caesar (An entrapment question)
- c). 7 brothers one wife (The resurrection affirmed)

- d). The greatest commandment (And the 2nd)
- e). The son of David (A hard question)

C 23: WOES UPON THE SCRIBES & PHARISEES

- a). Scribes & Pharisees exposed (Self-importance)
- b). Warning against exaltation (Being a servant)
- c). Woes to Scribes & Pharisees (Blind guides)
- d). Generation of vipers (Destruction predicted)

C 24: THE END TIME PROPHECIES

- a). The great temple (Its destruction predicted)
- b). Deceivers will arise (Troubled times to come)
- c). Persecution predicted (Hated for his name)
- d). Abomination of desolation (Warned to flee)
- e). False prophets to arise (Their coming foretold)
- f). The coming of the son of man (Elect gathered)
- g). The parable of the fig tree (His sure words)
- h). The day unknown (Caught unaware)
- i). The waiting servant (Rewarded or punished)

C 25: THE JUDGMENT PARABLES

- a). The 10 virgins (Unexpected hour)
- b). The talents' parable (Profit demanded)
- c). The sheep and the goats (Good deeds expected)

C 26: ARREST & TRIAL OF YESHUA

- a). Betrayal predicted (The plot against Yeshua)
- b). The precious ointment (A memorial of act)
- c). Judas plans betrayal (Seeks opportunity)
- d). The Passover approaches (The preparation)
- e). Yeshua eats with disciples (Betrayal predicted)
- f). The Lord's Supper (The New Testament)
- g). The disciples to scatter (Peter's denial foretold)
- h). Prayer in Gethsemane (The sleepy disciples)
- i). An armed crowd (Judas betrays Yeshua)
- j). A servant is struck (Yeshua submits to arrest)
- k). Taken to High priest (Put on trial)
- l). Peter's denial (Remorseful he weeps)

C 27: THE CRUCIFIXION OF YESHUA

- a). Judas repentance & suicide (The potter's field)
- b). Yeshua before Pilate (Silent about accusations)
- c). Barabbas chosen (A cry for crucifixion)
- d). Yeshua is scourged (Mocked as king)
- e). The crucifixion (The written accusation)
- f). Reviling & mocking (Even by the thieves)
- g). Yeshua cries out (Cries out again and dies)
- h). Signs after his death (The centurion's witness)
- i). Joseph asks for the body (The burial)
- j). His words remembered (The tomb guarded)

C 28: THE RESURRECTION OF YESHUA

- a). Angel at the tomb (Resurrection announced)
- b). He met his disciples (To gather in Galilee)
- c). The soldiers come to the elders (Bribed to lie)
- d). The last reunion (The Great Commission)

MATTHEW¹

C 1: THE BIRTH OF YESHUA MASHIACH

a). The genealogy of Yeshua (Patriarchal)

1:1 The book of the generation of

Yeshua Mashiach,²

the son of David, the son of Abraham.

1:2 Abraham begat Isaac;
and Isaac begat Jacob;
and Jacob begat Judas
and his brethren;

1:3 And Judas begat Phares and Zara of Thamar;³
and Phares begat Esrom;
and Esrom begat Aram;

1:4 And Aram begat Aminadab;
and Aminadab begat Naasson;
and Naasson begat Salmon;

1:5 And Salmon begat Booz of Rachab;⁴
and Booz begat Obed of Ruth;⁵
and Obed begat Jesse;

b). The genealogy of Yeshua (Kingdom)

1:6 And Jesse begat David the king;
and David the king begat Solomon

↳ of her that had been the wife of Urias;⁶

1:7 And Solomon begat Roboam;
and Roboam begat Abia;
and Abia begat Asa;

1:8 And Asa begat Josaphat;
and Josaphat begat Joram;
and Joram begat Ozias;

1:9 And Ozias begat Joatham;
and Joatham begat Achaz;
and Achaz begat Ezekias;

1:10 And Ezekias begat Manasses;
and Manasses begat Amon;
and Amon begat Josias;

1:11 And Josias begat Jechonias

and his brethren,
about the time they were carried away to Babylon;

c). The genealogy of Yeshua (Post-kingdom)

1:12 And after they were brought to Babylon,
Jechonias begat Salathiel;⁷
and Salathiel begat Zorobabel;

1:13 And Zorobabel begat Abiud;
and Abiud begat Eliakim;
and Eliakim begat Azor;

1:14 And Azor begat Sadoc;
and Sadoc begat Achim;
and Achim begat Eliud;

1:15 And Eliud begat Eleazar;
and Eleazar begat Matthan;
and Matthan begat Jacob;

1:16 And Jacob begat Joseph
the husband of Mary, of whom was born Yeshua, who is
called Mashiach⁸;

d). The genealogy of Yeshua (Recapitulation)

1:17 So all the generations

• from Abraham to David

are 14 generations;

• and from David until

the carrying away into Babylon

are 14 generations;

• and from the carrying away into Babylon unto Mashiach
are 14 generations.

[= 42 Generations]{David is counted twice?}

e). Joseph takes Mary (Yeshua is born).

1:18 Now the birth of Yeshua Mashiach was on this wise:

When as his mother Mary was espoused to Joseph,
before they came together,

she was found with child of the Holy Ghost.⁹

1:19 Then Joseph her husband, being a just man,
and not willing to make her a publick example,
was minded to put her away privily.¹⁰

1:20 But while he thought on these things, behold, the angel
of the LORD {YHWH}* appeared unto him in a dream,
saying,

The holy name of God (YHWH) also known
as the Tetragrammaton will be noted by
capital letters and an asterisk (*) or a (^) caret.

Joseph, thou son of David,

*ⲉⲗ fear not to take unto thee Mary thy wife: for that
which is conceived in her is of the Holy Ghost.*

1:21 *And she shall bring forth a son,
and thou shalt call his name YESHUA:*

{Yeshua = YHWH is salvation}

{pronounced as Yeshua, Yahshua, Others}

for he shall save his people from their sins.

1:22 Now all this was done, that it might be fulfilled which
was spoken of the LORD* by the prophet, saying,

1:23 *Behold,*

a virgin shall be with child,

and shall bring forth a son,

and they shall call his name Emmanuel,

which being interpreted is,

God{El} with us.>Isa 7:14¹¹

1:24 Then Joseph being raised from sleep did as the angel of
the LORD* had bidden him, and took unto him his wife:

1:25 And knew her not till she had brought forth her firstborn
son: and he called his name YESHUA.¹²

C 2: THE WISE MEN'S VISITATION

a). Wise men visit Jerusalem (Herod is troubled)

2:1 Now when Yeshua was born in Bethlehem of Judaea in
the days of Herod the king,

behold, there came wise men from the east to Jerusalem,

2:2 Saying, *Where is he that is born King of the Jews?*

for we have seen his star in the east,

and are come to worship him.¹³>Isa 60:3

2:3 • ⲉⲗ When Herod the king had heard these things,

he was troubled, and all Jerusalem with him.>Jol 2:1
 2:4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Mashiah should be born.

2:5● And they said unto him,

☛*In Bethlehem of Judaea:*

for thus it is written by the prophet,

2:6 *And thou Bethlehem,*

in the land of Juda,

art not the least among the princes of Juda:

for out of thee shall come a Governor,

that shall rule my people Israel. >Mic 5:2¹⁴

2:7● Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

2:8 And he sent them to Bethlehem, and said,

Go and search diligently for the young child;

and when ye have found him, bring me word again,

that I may come and worship him also.

b). The star guides them (They worship the child)

2:9 When they had heard the king,

they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.>Num 24:17

2:10 ☪☪When they saw the star,

they rejoiced with exceeding great joy.¹⁵

2:11 And when they were come into the house,

they saw the young child with Mary his mother, and fell down, and worshipped him:

and when they had opened their treasures,

they presented unto him gifts;

☪ gold, and frankincense and myrrh.

2:12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

c). Joseph flees into Egypt (Children's massacre)

2:13 And when they [The wise men] were departed, behold, the angel of the LORD* appeareth to Joseph in a dream, saying, *Arise,*

• *and take the young child and his mother,*

• *and flee into Egypt,*

• *and be thou there until I bring thee word:*
*for Herod will seek the young child to destroy him.*¹⁶

2:14 When he arose, he took the young child and his mother by night, and departed into Egypt:

2:15 And was there until the death of Herod: that it might be fulfilled which was spoken of the LORD* by the prophet, saying,

Out of Egypt have I called my son.>Hos 11:1¹⁷

2:16● ☛☛ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from 2 years old and under, according to the time which he had diligently enquired of the wise men.

2:17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

2:18 ☪☪ *In Rama was there a voice heard,*

• *lamentation,*

• *and weeping,*

• *and great mourning,*

Rachel weeping for her children,

and would not be comforted,

because they are not.>Jer 31:15¹⁸

d). Joseph returns to Israel (Dwells in Nazareth)

2:19 But when Herod was dead, behold, an angel of the LORD* appeareth in a dream to Joseph in Egypt,

2:20 Saying, *Arise,*

and take the young child and his mother,

and go into the land of Israel: for they are dead
*which sought the young child's life.*¹⁹

2:21 And he arose, and took the young child and his mother, and came into the land of Israel.

2:22 ☪ But when

• he heard that Archelaus did reign in Judaea in the room of his father Herod,

• he was afraid to go thither : notwithstanding, being warned of God in a dream,

• he turned aside into the parts of Galilee:²⁰

• 2:23 And he came and dwelt in a city called Nazareth:

that it might be fulfilled which was spoken by the prophets,

☛*He shall be called a Nazarene.*>Zec 6:12, Isa 11:1

C 3: JOHN THE IMMERSER

a). John preaches repentance (Immerses people)

3:1 ☛ In those days came John the Immerser, preaching in the wilderness of Judaea,

3:2 ☛ And saying,

Repent ye: for the kingdom of heaven is at hand.

3:3 For this is he that was spoken of by the prophet Esaias, saying,

The voice of one crying in the wilderness,

Prepare ye the way of the LORD,*

make his paths straight.>Isa 40:3²¹

3:4 And the same John had

• his raiment of camel's hair,

• and a leathern girdle about his loins;

• and his meat was locusts and wild honey.

3:5 Then went out to him

• Jerusalem,

• and all Judaea,

• and all the region round about Jordan,

3:6 And were immersed by him in Jordan,

confessing their sins.²²

b). The religious leaders come (Are rebuked)

3:7 But when he saw many of the Pharisees and Sadducees come to his immersion, he said unto them,

O generation of vipers,

*who hath warned you to flee from the wrath to come?*²³

3:8 *Bring forth therefore fruits meet for repentance:*
 3:9 *And think not to say within yourselves,*
"We have Abraham to our father:"
for I say unto you, that GOD is able of these stones to raise
up children unto Abraham.
 3:10 *And now also the axe is laid unto the root of the trees:*
therefore every tree which bringeth not forth good fruit is
hewn down, and cast into the fire.>Dan 4:14
 3:11 *I indeed immerse you in water unto repentance,*
but he that cometh after me is mightier than I,
whose shoes I am not worthy to bear:
*he shall immerse you in the Holy Ghost, and in fire:*²⁴
 3:12 *Whose fan is in his hand,*
 • *and he will thoroughly purge his floor,*
 • *and gather his wheat into the garner;*
 • *but he will burn up the chaff with unquenchable*
fire.>Isa 1:31

c). Yeshua is immersed (Heavenly witness)
 3:13 Then cometh Yeshua from Galilee to Jordan unto John,
 to be immersed by him.²⁵
 3:14 But John forbad him, saying,
I have need to be immersed by thee,
and comest thou to me?
 3:15 And Yeshua answering said unto him,
Suffer it to be so now:
for thus it becometh us to fulfil all righteousness.
 Then he suffered him.
 3:16 ¶ And Yeshua, when he was immersed,
 went up straightway out of the water:
 • and, lo, the heavens were opened unto him,
 • and he saw the Spirit of GOD descending like a dove,
 and lighting upon him:²⁶
 • 3:17 And lo a voice from heaven, saying,
 ♥ *This is my beloved Son,*
*in whom I am well pleased.*²⁷

C 4: YESHUA BEGINS HIS MINISTRY

a). Tempted in the wilderness (3 Temptations)
 4:1 Then was Yeshua led up of the spirit into the wilderness
 to be tempted of the devil.
 4:2 And when he had fasted 40 days and 40 nights,
 he was afterward an hungred.²⁸
 4:3 ① And when the tempter came to him, he said,
If thou be the Son of GOD,
*command that these stones be made bread.*²⁹
 4:4 But he answered and said, *It is written,*
Man shall not live by bread alone,
but by every word that proceedeth out of the mouth
of GOD.*>Deu 8:3
 4:5 ② Then the devil taketh him up into the holy city,
 and setteth him on a pinnacle of the temple,
 4:6 And saith unto him,
If thou be the Son of GOD,
cast thyself down: for it is written,
 ♪ *He shall give his angels charge concerning thee:*

and in their hands they shall bear thee up,
lest at any time thou dash thy foot against a
stone.>Psa 91:11^{30 31}

4:7 Yeshua said unto him, *It is written again,*
Thou shalt not tempt the LORD thy God.*>Deu 6:16
 4:8 ③ Again, the devil taketh him up into an exceeding high
 mountain, and sheweth him all the kingdoms of the world,
 and the glory of them;
 4:9 And saith unto him,
All these things will I give thee,
if thou wilt fall down and worship me.
 4:10 Then saith Yeshua unto him,
Get thee hence, Satan: for it is written,
Thou shalt worship the LORD thy God,*
and him only shalt thou serve.>Deu 6:13³²
 4:11 Then the devil leaveth him, and, behold,
 angels came and ministered unto him.

b). Yeshua leaves Nazareth (Preaches repentance)
 4:12 Now when Yeshua had heard that John was cast into
 prison, he departed into Galilee;
 4:13 And leaving Nazareth, he came and dwelt in
 Capernaum, which is upon the sea coast,
 in the borders of Zabulon and Nephthalim:
 4:14 That it might be fulfilled which was spoken by Esaias
 the prophet, saying,
 4:15 *The land of Zabulon,*
and the land of Nephthalim,
by the way of the sea,
beyond Jordan,
Galilee of the Gentiles:
 4:16 *The people which sat in darkness saw great*
light;
and to them which sat in the region and shadow of
death light is sprung up.>Isa 9:2;47:2
 4:17 ④ From that time Yeshua began to preach, and to say,
*Repent: for the kingdom of heaven is at hand.*³³

c). The first disciples (Peter, Andrew, James, John)
 4:18 And Yeshua, walking by the sea of Galilee,
 saw 2 brethren,
 _Simon called Peter, and
 _Andrew his brother,
 casting a net into the sea: for they were fishers.
 4:19 And he saith unto them,
Follow me, and I will make you fishers of men.
 4:20 And they straightway left their nets, and followed him.
 4:21 ● And going on from thence, he saw other 2 brethren,
 _James the son of Zebedee, and
 _John his brother,
 in a ship with Zebedee their father, mending their nets;
 and he called them.
 4:22 And they immediately left the ship and their father,
 and followed him.

d). Teaching, preaching, healing (Great multitudes)
 4:23 ⑤ And Yeshua went about all Galilee,

- teaching in their synagogues,
 - and preaching the gospel of the kingdom,
 - and healing all manner of sickness and all manner of disease among the people.
- 4:24 And his fame went throughout all Syria: and they brought unto him
- all sick people that were taken with divers diseases and torments,
 - and those which were possessed with devils,
 - and those which were lunatick,
 - and those that had the palsy; and he healed them.
- 4:25 And there followed him great multitudes of people
- from Galilee,
 - and from Decapolis,
 - and from Jerusalem,
 - and from Judaea,
 - and from beyond Jordan.

C 5: THE SERMON OF THE MOUNT BEGINS

a). The beatitudes (Blessings pronounced)

5:1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

5:2 ☛ And he opened his mouth, and taught them, saying,³⁴

5:3 ● ☛ *Blessed are the poor in spirit:
for theirs is the kingdom of heaven.*

5:4 *Blessed are they that mourn:
for they shall be comforted.*

5:5 *Blessed are the meek:
for they shall inherit the earth.* >Psa 37:11

5:6 *Blessed are they which do hunger
and thirst after righteousness:
for they shall be filled.*

5:7 *Blessed are the merciful:
for they shall obtain mercy.*

5:8 *Blessed are the pure in heart:
for they shall see GOD.*

5:9 *Blessed are the peacemakers:
for they shall be called the children of GOD.*

5:10 ● ☛ ☛ *Blessed are they which are persecuted for
righteousness' sake:
for theirs is the kingdom of heaven.*

5:11 *Blessed are ye,*

- *when men shall revile you,*
- *and persecute you,*
- *and shall say all manner of evil against you falsely,
for my sake.*

5:12 ☺☺ *Rejoice, and be exceeding glad:
for great is your reward in heaven: for so persecuted
they the prophets which were before you.*

b). Salt & Light of the world (Shinning light)

5:13 ● *Ye are the salt of the earth:
but if the salt have lost his savour,
wherewith shall it be salted?
it is thenceforth good for nothing,
but to be cast out,*

and to be trodden under foot of men.

5:14 ● *Ye are the light of the world.
A city that is set on an hill cannot be hid.*

5:15 *Neither do men light a candle,
and put it under a bushel,
but on a candlestick;
and it giveth light unto all that are in the house.*

5:16 ☛ *Let your light so shine before men,
that they may see your good works,
and glorify your Father which is in heaven.*

c). He came to fulfill the law (The commandments)

5:17 *Think not that*

☛ *I am come to destroy the law, or the prophets:*

☛ *I am not come to destroy, but to fulfil.*³⁵

5:18 ☛ *For verily I say unto you,
Till heaven and earth pass, one jot or one tittle shall in
no wise pass from the law, till all be fulfilled.*

5:19 ☛ ☛ *Whosoever therefore shall break one of these
least commandments, and shall teach men so,
he shall be called the least in the kingdom of heaven:*

☛ *but whosoever shall do and teach them, the
same shall be called great in the kingdom of heaven.*³⁶

5:20 *For I say unto you,*

*That except your righteousness shall exceed the
righteousness of the scribes and Pharisees,
ye shall in no case enter into the kingdom of heaven.*³⁷

d). Animosity to brethren (Reconciliation sought)

5:21 ☛ *Ye have heard that it was said of them of old
time, "Thou shalt not kill; and whosoever shall kill
shall be in danger of the judgment:"* >Exo 20:13

5:22 ☛ ☛ *But I say unto you,*

- *That whosoever is angry with his brother without a
cause*

shall be in danger of the judgment:

- *and whosoever shall say to his brother,*

"Raca,"

shall be in danger of the council:

- *but whosoever shall say,*

"Thou fool,"

shall be in danger of hell fire.

5:23 *Therefore if thou bring thy gift to the altar,
and there rememberest that thy brother hath ought
against thee;*

5:24 *Leave there thy gift before the altar,
and go thy way;*

① *first be reconciled to thy brother,*

② *and then come and offer thy gift.*³⁸

e). Agreeing with adversary (Deliverance sought)

5:25 *Agree with thine adversary quickly,
whiles thou art in the way with him;
lest at any timethe adversary deliver thee to the judge,
and the judge deliver thee to the officer,
and thou be cast into prison.*

5:26 ☛ *Verily I say unto thee,*

Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

f). Lust is adultery (The offending eye or hand)

5:27 ➤ *Ye have heard that it was said by them of old time,*

"Thou shalt not commit adultery:" >Exo 20:14

5:28 < *But I say unto you,*

That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

5:29 ● *And if thy right eye offend thee, pluck it out, and cast it from thee:*

for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

5:30 ● *And if thy right hand offend thee, cut it off, and cast it from thee:*

for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

g). Divorcing a spouse (Committing adultery)

5:31 ➤ *It hath been said,*

"Whosoever shall put away his wife,

let him give her a writing of divorcement:" >Deu 24:1

5:32 < *But I say unto you,*

*That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.*³⁹

h). Swear not at all (Simply say yes or no)

5:33 ➤ *Again, ye have heard that it hath been said by them of old time,*

"Thou shalt not forswear thyself, but shalt perform unto the LORD thine oaths:"* >Exo 20:7

5:34 < *But I say unto you,*

Swear not at all;

• *neither by heaven;*
for it is GOD's throne:

• 5:35 *Nor by the earth;*
for it is his footstool:

• *neither by Jerusalem;*
*for it is the city of the great King.*⁴⁰

• 5:36 *Neither shalt thou swear by thy head, because thou canst not make one hair white or black.*

5:37 *But let your communication be,*

Yea, yea; Nay, nay:

for whatsoever is more than these cometh of evil.

i). Resist no evil (Go an extra mile)

5:38 ➤ *Ye have heard that it hath been said,*

"An eye for an eye,

and a tooth for a tooth:" >Exo 21:24

5:39 < *But I say unto you, That ye resist not evil:*

• *but whosoever shall smite thee on thy right cheek, turn to him the other also.*

- 5:40 *And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.*
- 5:41 *And whosoever shall compel thee to go a mile, go with him twain.*
- 5:42 *Give to him that asketh thee,*
- *and from him that would borrow of thee turn not thou away.*

j). Love your enemies (Be ye perfect)

5:43 ➤ *Ye have heard that it hath been said,*

"Thou shalt love thy neighbour,

and hate thine enemy." >Lev 19:18

5:44 < *But I say unto you,*

- *Love your enemies,*
- *bless them that curse you,*
- *do good to them that hate you,*
- *and pray for them which despitefully use you, and persecute you;*⁴¹

5:45 *That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*

5:46 *For if ye love them which love you, what reward have ye?*

do not even the publicans the same?

5:47 *And if ye salute your brethren only, what do ye more than others?*

do not even the publicans so?

5:48 *Be ye therefore perfect, even as your Father which is in heaven is perfect.*⁴² >Gen 17:1

C 6: THE SERMON OF THE MOUNT CONTINUES

a). Secret alms giving (Open reward) \$

6:1 ➤ *Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.*⁴³

6:2 *Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men.*

Verily I say unto you,

*They have their reward.*⁴⁴

6:3 < *But when thou doest alms, let not thy left hand know what thy right hand doeth:*

6:4 *That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.*

b). Secret prayer (Open reward) ☞

6:5 ➤ *And when thou prayest,*

thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.

Verily I say unto you,

*They have their reward.*⁴⁵

6:6 < *But thou, when thou prayest,*

enter into thy closet, and when thou hast shut thy door,

pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
 6:7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.⁴⁶
 6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

c). The Lord's Prayer (Our father) ☞ ☛

6:9 After this manner therefore pray ye:
 Our Father which art in heaven,
 Hallowed be thy name.
 6:10 Thy kingdom come,
 Thy will be done in earth,
 as it is in heaven.
 6:11 Give us this day our daily bread.
 6:12 And forgive us our debts,
 as we forgive our debtors.
 6:13 And lead us not into temptation,
 but deliver us from evil:
 For thine is the kingdom,
 and the power, and the glory,
 for ever. Amen.

d). Forgive others (Forgive to be forgiven)

6:14 ➤ For if ye forgive men their trespasses, your heavenly Father will also forgive you:
 6:15 ◀ But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

e). Secret fasting (Open reward)

6:16 ➤ ☞ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.⁴⁷
 6:17 ◀ But thou, when thou fastest, anoint thine head, and wash thy face;
 6:18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

f). Lay treasures in heaven (Heart is in treasure) ☞

6:19 ➤ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
 6:20 ◀ ☛ But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.⁴⁸
 6:21 For where your treasure is, there will your heart be also.⁴⁹

g). The eye (Gives light or darkness)

6:22 ➤ The light of the body is the eye: if therefore thine eye be single,

thy whole body shall be full of light.

6:23 ◀ But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

h). Do not worry about needs (God will provide) ☞

6:24 ☞ No man can serve 2 masters:

for either he will
 _hate the one, and
 _love the other;
 or else he will
 _hold to the one, and
 _despise the other.
 Ye cannot serve GOD and mammon.⁵⁰

6:25 ● Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink;

nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

6:26 ● Behold the fowls of the air:

- for they sow not,
 - neither do they reap,
 - nor gather into barns;
- yet your heavenly Father feedeth them. Are ye not much better than they?⁵¹

6:27 Which of you by taking thought can add one cubit unto his stature? [one cubit, about 22 inches]

6:28 ● And why take ye thought for raiment? Consider the lilies of the field,

- how they grow;
- they toil not,
- neither do they spin :

6:29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

6:30 ☞ Wherefore, if GOD so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

6:31 ● Therefore take no thought, saying,

- "What shall we eat?" or,
- "What shall we drink?" or,
- "Wherewithal shall we be clothed?"

6:32 (For after all these things do the Gentiles seek:)

for your heavenly Father knoweth that ye have need of all these things.

6:33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.⁵²

6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

a). Judge Not (The beam in the eye)

7:1 Judge not, that ye be not judged.

7:2 For with what judgment ye judge,
ye shall be judged:

and with what measure ye mete,
it shall be measured to you again.

7:3 ➤ And why beholdest thou the mote that is in thy brother's eye,

◀ but considerest not the beam that is in thine own eye?

7:4 Or how wilt thou say to thy brother,

"Let me pull out the mote out of thine eye,"
and, behold, a beam is in thine own eye?

7:5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.⁵³

7:6 ● Give not that which is holy unto the dogs,
neither cast ye your pearls before swine,
lest they trample them under their feet,
and turn again and rend you.⁵⁴

b). Ask and you shall receive (God's generosity)

• 7:7 Ask, and it shall be given you;

• seek, and ye shall find;

• knock, and it shall be opened unto you:

• 7:8 For every one that asketh receiveth;

• and he that seeketh findeth;

• and to him that knocketh it shall be opened.

7:9 ● Or what man is there of you,
whom if his son ask bread,
will he give him a stone?

7:10 Or if he ask a fish,
will he give him a serpent?

7:11 ♠ If ye then, being evil,
know how to give good gifts unto your children,
how much more shall your Father which is in heaven
give good things to them that ask him?⁵⁵

7:12 Therefore all things whatsoever ye would that men
should do to you, do ye even so to them:
for this is the law and the prophets.

c). The strait gate & the narrow way (Told to enter)

7:13 ➤ ♠ Enter ye in at the strait gate:
for wide is the gate,
and broad is the way,
that leadeth to destruction,
and many there be which go in thereat:

7:14 ◀ Because strait is the gate,
and narrow is the way,
which leadeth unto life,
and few there be that find it.⁵⁶

d). Beware of false prophets (Known by fruits)

7:15 Beware of false prophets,
which come to you in sheep's clothing,
but inwardly they are ravening wolves.⁵⁷

7:16 Ye shall know them by their fruits.

Do men gather grapes of thorns,
or figs of thistles?

7:17 Even so

every good tree bringeth forth good fruit;
but a corrupt tree bringeth forth evil fruit.

7:18 A good tree cannot bring forth evil fruit,
neither can a corrupt tree bring forth good fruit.

7:19 Every tree that bringeth not forth good fruit is hewn
down, and cast into the fire.

7:20 Wherefore by their fruits ye shall know them.⁵⁸

e). False believers denied (Told to depart)

7:21 ♠ Not every one that saith unto me,
"Lord, Lord,"

shall enter into the kingdom of heaven; but he that
doeth the will of my Father which is in heaven.

7:22 Many will say to me in that day,
"Lord, Lord,

• have we not prophesied in thy name?

• and in thy name have cast out devils?

• and in thy name done many wonderful works?"

7:23 And then will I profess unto them,
"I never knew you: depart from me,
ye that work iniquity." >Psa 6:8

f). The house upon a rock (Obedience to his words)

7:24 ➤ Therefore whosoever heareth these sayings of
mine, and doeth them,
I will liken him unto a wise man,
which built his house upon a rock:⁵⁹

• 7:25 And the rain descended,

• and the floods came,

• and the winds blew,

and beat upon that house; and it fell not:
for it was founded upon a rock.

7:26 ● ◀ And every one that heareth these sayings of
mine, and doeth them not,
shall be likened unto a foolish man,
which built his house upon the sand:

• 7:27 And the rain descended,

• and the floods came,

• and the winds blew,

and beat upon that house; and it fell:
and great was the fall of it.

7:28 And it came to pass, when Yeshua had ended these
sayings, the people were astonished at his doctrine:

7:29 ♠ For he taught them as one having authority,
and not as the scribes.

C 8: THE POWER OF YESHUA

a). Leper cleansed (Commanded to offer gift)

8:1 When he was come down from the mountain,
great multitudes followed him.

8:2 And, behold, there came a leper and worshipped him,
saying, *Lord, if thou wilt, thou canst make me clean.*

8:3 And Yeshua put forth his hand,

and touched him, saying,

I will; be thou clean.

And immediately his leprosy was cleansed.

8:4 And Yeshua saith unto him,

See thou tell no man;

*but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.*⁶⁰ >Lev 14:2-3

b). Centurion's servant healed (Great faith)

8:5 And when Yeshua was entered into Capernaum, there came unto him a centurion, beseeching him,

8:6 And saying, *Lord,*

my servant lieth at home sick of the palsy, grievously tormented.

8:7 And Yeshua saith unto him,

I will come and heal him.

8:8 The centurion answered and said, *Lord,*

I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

8:9 *For I am a man under authority, having soldiers under me:*

- *and I say to this man, 'Go', and he goeth;*
- *and to another, 'Come', and he cometh;*
- *and to my servant, 'Do this', and he doeth it.*⁶¹

8:10 ☉ When Yeshua heard it, he marvelled, and said to them that followed,

Verily I say unto you, I have not found so great faith, no, not in Israel.

8:11 ♠ *And I say unto you, That many shall come from the east and west, and shall sit down with*

- *Abraham, and Isaac, and Jacob, in the kingdom of heaven.*

8:12 ☼ *But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.*⁶²

8:13 And Yeshua said unto the centurion,

Go thy way; and as thou hast believed, so be it done unto thee.

And his servant was healed in the selfsame hour.

c). In Peter's house (Healings done)

8:14 And when Yeshua was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

8:15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

8:16 ● When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

8:17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

♪ *Himself took our infirmities, and bare our sicknesses.*^{4th} Song >Isa 53:4

d). Some request to follow Yeshua (Admonishments)

8:18 Now when Yeshua saw great multitudes about him,

he gave commandment to depart unto the other side.

8:19 ● And a certain scribe came, and said unto him, Master, *I will follow thee whithersoever thou goest.*

8:20 And Yeshua saith unto him,

The foxes have holes,

And the birds of the air have nests;

but the Son of man hath not where to lay his head.

8:21 ● And another of his disciples said unto him,

Lord, suffer me first to go and bury my father.

8:22 But Yeshua said unto him,

Follow me; and let the dead bury their dead.

e). A great tempest arises (The sea is calmed)

8:23 And when he was entered into a ship, his disciples followed him.

8:24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.⁶³

8:25 ☿ And his disciples came to him, and awoke him, saying,

☿ *Lord, save us: we perish.*

8:26 ☉ And he saith unto them,

Why are ye fearful,

O ye of little faith?

Then he arose,

and rebuked the winds and the sea;

and there was a great calm.⁶⁴

8:27 But the men marvelled, saying,

☿ *What manner of man is this,*

that even the winds and the sea obey him!

f). 2 freed of devil possession (Devils enter swine)

8:28 And when he was come to the other side into the country of the Gergesenes,

there met him 2 possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

8:29 And, behold, they cried out, saying,

☿ *What have we to do with thee, Yeshua, thou Son of GOD? art thou come hither to torment us before the time?*⁶⁵

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

8:31 So the devils besought him, saying,

☿ *If thou cast us out,*

suffer us to go away into the herd of swine.

8:32 And he said unto them, *Go.*

And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

- 8:33 And they that kept them fled,

- and went their ways into the city,

- and told every thing, and what was befallen to the possessed of the devils.

8:34 And, behold, the whole city came out to meet Yeshua: and when they saw him, they besought him that he would depart out of their coasts.

C 9: OPPOSITION TO HIS MINISTRY BEGINS

a). A sick of palsy (Power to forgive sins)

9:1 And he entered into a ship, and passed over, and came into his own city [Capernaum].
 9:2 © And, behold, they brought to him a man sick of the palsy, lying on a bed: and Yeshua seeing their faith said unto the sick of the palsy;

Son, be of good cheer; thy sins be forgiven thee.

9:3 ● And, behold, certain of the scribes said within themselves,
 ☛ *This man blasphemeth.*

9:4 And Yeshua knowing their thoughts said,
Wherefore think ye evil in your hearts?

9:5 *For whether is easier, to say, 'Thy sins be forgiven thee;' or to say, 'Arise, and walk?'*

9:6 *But that ye may know that the Son of man hath power on earth to forgive sins,*

(then saith he to the sick of the palsy,)

Arise, take up thy bed, and go unto thine house.

9:7 And he arose, and departed to his house.

9:8 But when the multitudes saw it, they marvelled, and glorified GOD, which had given such power unto men.

b). Matthew {Levi} called (Sinners befriended)

9:9 And as Yeshua passed forth from thence, he saw a man, named Matthew {Levi}, sitting at the receipt of custom : and he saith unto him, *Follow me.*
 And he arose, and followed him.⁶⁶

9:10 And it came to pass, as Yeshua sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

9:11 ● And when the Pharisees saw it, they said unto his disciples,

☛ *Why eateth your Master with publicans and sinners?*⁶⁷

9:12 But when Yeshua heard that, he said unto them,
They that be whole need not a physician, but they that are sick.

9:13 *But go ye and learn what that meaneth, 'I will have mercy, and not sacrifice:' for I am not come to call the righteous, but sinners to repentance.*>Hos 6:6

c). His disciples fasted not (The new wine)

9:14 Then came to him the disciples of John, saying,

☛ *Why do we and the Pharisees fast oft, but thy disciples fast not?*

9:15 And Yeshua said unto them,
Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

9:16 ● *No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.*

9:17 ● *Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.*⁶⁸

d). Ruler pleads for daughter (Woman healed)

9:18 While he spake these things unto them, behold, there came a certain ruler {Jairus}, and worshipped him, saying,
My daughter is even now dead:
but come and lay thy hand upon her,
and she shall live.

9:19 And Yeshua arose, and followed him, and so did his disciples.

9:20 ● And, behold, a woman, which was diseased with an issue of blood 12 years, came behind him,

and touched the hem of his garment :

9:21 For she said within herself,
If I may but touch his garment,
I shall be whole.

9:22 © But Yeshua turned him about, and when he saw her, he said,
Daughter, be of good comfort;
thy faith hath made thee whole.

And the woman was made whole from that hour.

e). Ruler's daughter healed (Fame spreads)

9:23 And when Yeshua came into the ruler's house, and saw the minstrels

and the people making a noise,

9:24 He said unto them, *Give place:*
for the maid is not dead, but sleepeth.
 And they laughed him to scorn.

9:25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.⁶⁹

9:26 And the fame hereof went abroad into all that land.

f). 2 blind men cry out (Yeshua heals them)

9:27 And when Yeshua departed thence, 2 blind men followed him, crying, and saying,

☛ *Thou son of David, have mercy on us.*

9:28 And when he was come into the house, the blind men came to him: and Yeshua saith unto them,

Believe ye that I am able to do this?

They said unto him, ☛ *Yea, Lord.*

9:29 © Then touched he their eyes, saying,
According to your faith be it unto you.

9:30 And their eyes were opened; and Yeshua straitly charged them, saying,
See that no man know it.

9:31 But they, when they were departed, spread abroad his fame in all that country.

g). Devil cast out (Yeshua falsely accused)

9:32 As they went out, behold,

they brought to him a dumb man possessed with a devil.
9:33 And when the devil was cast out, the dumb spake:
and the multitudes marvelled, saying,

☞ *It was never so seen in Israel.*

9:34 ☞ But the Pharisees said,

☞ *He casteth out devils through the prince of the devils.*

h). Ministry to multitudes (The plenteous harvest).

9:35 ☞ And Yeshua went about all the cities and villages,

- teaching in their synagogues,
- and preaching the gospel of the kingdom,
- and healing every sickness and every disease among the people.

9:36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

9:37 Then saith he unto his disciples,

The harvest truly is plenteous, but the labourers are few;

9:38 ☞ *Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.*⁷⁰

C 10: THE 12 APOSTLES SENT

a). The 12 Apostles given power (They are named)

10:1 And when he had called unto him his 12 disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

10:2 Now the names of the 12 apostles are these;

01. The First, Simon, who is called Peter,
02. and Andrew his brother;
03. James the son of Zebedee,
04. and John his brother;
05. 10:3 Philip,
06. and Bartholomew;
07. Thomas,
08. and Matthew the publican;
09. James the son of Alphaeus,
10. and Lebbaeus, whose surname was Thaddaeus;
11. 10:4 Simon the Canaanite,
12. and Judas Iscariot, who also betrayed him.

b). The Apostles sent (Given instructions)

10:5 These 12 Yeshua sent forth, and commanded them, saying,

*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.*⁷¹

10:6 *But go rather to the lost sheep of the house of Israel.*⁷²

10:7 ☞ *And as ye go, preach, saying, "The kingdom of heaven is at hand."*

- 10:8 *Heal the sick,*
 - *cleanse the lepers,*
 - *raise the dead,*
 - *cast out devils:*
- freely ye have received, freely give.*

10:9 ☞ *Provide*

- *neither gold, nor silver, nor brass in your purses,*
 - 10:10 *Nor scrip for your journey,*
 - *neither 2 coats,*
 - *neither shoes,*
 - *nor yet staves:*
- for the workman is worthy of his meat.*

c). Received or Rejected (Judgment according to reception)

10:11 ☞ *And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.*

10:12 *And when ye come into an house, salute it.*

10:13 ☞ *And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.*

10:14 *And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.*

10:15 *Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.*

d). Persecution predicted (Right words to be given)

10:16 *Behold, I send you forth as sheep in the midst of wolves: be ye therefore*

*wise as serpents, and harmless as doves.*⁷³

10:17 ☞ *But beware of men:*

for they will deliver you up to the councils, and they will scourge you in their synagogues;

10:18 *And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.*

10:19 *But when they deliver you up, take no thought how or what ye shall speak:*

for it shall be given you in that same hour what ye shall speak.

10:20 *For it is not ye that speak, but the Spirit of your Father which speaketh in you.*

10:21 ☞ *And the brother shall deliver up the brother to death, and the father the child:*

and the children shall rise up against their parents, and cause them to be put to death.

10:22 ☞ *And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.*⁷⁴

10:23 *But when they persecute you in this city, flee ye into another:*

for verily I say unto you,

Ye shall not have gone over the cities of Israel, till the Son of man be come.

e). The disciple as his master (Therefore fear not)

10:24 *The disciple is not above his master, nor the servant above his lord.*

10:25 *It is enough for the disciple that he be as his master, and the servant as his lord. If they have called*

*the master of the house Beelzebub, how much more shall they call them of his household?*⁷⁵

10:26 ● *Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.*

10:27 ☛ *What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.*

10:28 ♠ *And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.*⁷⁶

10:29 ● *Are not 2 sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.*

10:30 *But the very hairs of your head are all numbered.*

10:31 *Fear ye not therefore, ye are of more value than many sparrows.*⁷⁷

10:32 ● ► ♠ *Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.*

10:33 ◀ *But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*

f). A sword of division (Households in contention)

10:34 ♠ *Think not that I am come to send peace on earth: I came not to send peace, but a sword.*⁷⁸

10:35 *For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.*>Mic 7:6

10:36 *And a man's foes shall be they of his own household.*⁷⁹

10:37 ● ♥ *He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.*

10:38 † *And he that taketh not his cross, and followeth after me, is not worthy of me.*

10:39 *He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.*

g). Receiving his disciples (Rewards promised)

10:40 *He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.*⁸⁰

10:41 *He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.*

10:42 *And whosoever shall give to drink unto one of*

*these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.*⁸¹

C 11: YESHUA PRAISES JOHN

a). John's inquiry (Yeshua demonstrates his power)

11:1 ☛ And it came to pass, when Yeshua had made an end of commanding his 12 disciples, he departed thence to teach and to preach in their cities.

11:2 Now when John had heard in the prison the works of Mashiach, he sent 2 of his disciples,

11:3 And said unto him,

☛ *Art thou he that should come, or do we look for another?*⁸²

11:4 Yeshua answered and said unto them, *Go and shew John again those things which ye do hear and see:*

- 11:5 *The blind receive their sight,*
- *and the lame walk,*
- *the lepers are cleansed,*
- *and the deaf hear,*
- *the dead are raised up,*
- *and the poor have the gospel preached to them.* ☛>Isa 29:18; 35:5

11:6 *And blessed is he, whosoever shall not be offended in me.*

b). Eulogy to John (Declared to be Elias)

11:7 And as they departed, Yeshua began to say unto the multitudes concerning John,

What went ye out into the wilderness to see? A reed shaken with the wind?

11:8 *But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.*

11:9 *But what went ye out for to see?*

*A prophet? yea, I say unto you, and more than a prophet.*⁸³

11:10 *For this is he, of whom it is written, Behold,*

I send my messenger before thy face, which shall prepare thy way before thee.>Mal 3:1

11:11 ♠ *Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Immerser: notwithstanding he that is least in the kingdom of heaven is greater than he.*

11:12 ☛ *And from the days of John the Immerser until now the kingdom of heaven suffereth violence, and the violent take it by force.*⁸⁴

11:13 *For all the prophets and the law prophesied until John.*

11:14 *And if ye will receive it, this is Elias, which was for to come.*>Mal 4:5

11:15 *He that hath ears to hear, let him hear.*

c). A discontented generation (Liken to children)

11:16 *But whereunto shall I liken this generation?
It is like unto children sitting in the markets,
and calling unto their fellows,*

11:17 *And saying,*

*♪ "We have piped unto you,
and ye have not danced;
we have mourned unto you,
and ye have not lamented."*

11:18 ► *For John came neither eating nor drinking,
and they say,*

"He hath a devil."

11:19 ◀ *The Son of man came eating and drinking,
and they say,*

*"Behold a man gluttonous,
and a winebibber,
a friend of publicans and sinners."*

But wisdom is justified of her children.⁸⁵

d). Cities upbraided (Day of Judgment predicted)

11:20 Then began he to upbraid the cities wherein most of
his mighty works were done, because they repented not:

11:21 ● ☞ *Woe unto thee, Chorazin!
woe unto thee, Bethsaida!*

*for if the mighty works,
which were done in you,
had been done in Tyre and Sidon,
they would have repented long ago in sackcloth and
ashes.*

11:22 *But I say unto you,
it shall be more tolerable for Tyre and Sidon at the day
of judgment, than for you.*

11:23 ● ☞ *And thou, Capernaum,
which art exalted unto heaven,
shalt be brought down to hell:*

*for if the mighty works,
which have been done in thee,
had been done in Sodom,⁸⁶
it would have remained until this day.*

11:24 *But I say unto you,
That it shall be more tolerable for the land of Sodom in
the day of judgment,
than for thee.*

e). Things hidden from wise (To babes revealed)

11:25 ● ☞ *At that time Yeshua answered and said,
I thank thee, O Father,
Lord of heaven and earth,
because thou hast hid these things from the wise and
prudent, and hast revealed them unto babes.⁸⁷*

11:26 *Even so, Father:
for so it seemed good in thy sight.*

11:27 *All things are delivered unto me of my Father:
and no man knoweth the Son, but the Father;*

*neither knoweth any man the Father, save the Son,
and he to whomsoever the Son will reveal him.*

f). Rest promised (Taking his yoke)

11:28 *Come unto me,
all ye that labour and are heavy laden,
and I will give you rest.*

11:29 *Take my yoke upon you,
and learn of me;
for I am meek and lowly in heart:
and ye shall find rest unto your souls.*

11:30 *For my yoke is easy,
and my burden is light.*

C 12: YESHUA CONFRONTS THE PHARISEES

a). His disciples accused (Lord of the Sabbath)

12:1 At that time Yeshua went on the sabbath day through
the corn; and his disciples were an hungred,
and began to pluck the ears of corn and to eat.

12:2 ☞ But when the Pharisees saw it, they said unto him,

☞ *Behold, thy disciples do that which is not lawful to do upon
the sabbath day.⁸⁸*

12:3 But he said unto them,

● *Have ye not read what David did, when he was an
hungred, and they that were with him;*

12:4 *How he entered into the house of God, and did eat
the shewbread, which was not lawful for him to eat,
neither for them which were with him,
but only for the priests?>1Sm 21:5*

12:5 ● *Or have ye not read in the law,
how that on the sabbath days the priests in the temple
profane the sabbath, and are blameless?>Num 28:9*

12:6 *But I say unto you,
That in this place is one greater than the temple.*

12:7 *But if ye had known what this meaneth,
'I will have mercy, and not sacrifice',
ye would not have condemned the guiltless.>Hos 6:6*

12:8 *For the Son of man is Lord even of the sabbath
day.⁸⁹*

b). Healing on the Sabbath (Pharisees hold council)

12:9 And when he was departed thence,
he went into their synagogue:

12:10 And, behold,

there was a man which had his hand withered.

And they asked him, saying,

☞ *Is it lawful to heal on the sabbath days?*

that they might accuse him.

12:11 And he said unto them,

*What man shall there be among you,
that shall have one sheep,
and if it fall into a pit on the sabbath day,
will he not lay hold on it, and lift it out?*

12:12 *How much then is a man better than a sheep?
Wherefore it is lawful to do well on the sabbath days.⁹⁰*

12:13 Then saith he to the man,
Stretch forth thine hand.

And he stretched it forth;
and it was restored whole, like as the other.
12:14 Then the Pharisees went out,
and held a council against him,
how they might destroy him.

c). Yeshua asks for anonymity (Quiet ministry)
12:15 But when Yeshua knew it,
he withdrew himself from thence:
and great multitudes followed him,
and he healed them all;
12:16 And charged them that they should not make him
known:
12:17 That it might be fulfilled which was spoken by Esaias
the prophet, saying,

12:18 ♪♥ *Behold my servant,
whom I have chosen;
my beloved,*

*in whom my soul is well pleased:
I will put my spirit upon him,
and he shall shew judgment to the Gentiles.*

12:19 *He shall not strive, nor cry;
neither shall any man hear his voice in the streets.*⁹¹

12:20 *A bruised reed shall he not break,
and smoking flax shall he not quench,
till he send forth judgment unto victory.*

12:21 ☸ *And in his name shall the Gentiles trust.*^{1st}
Song >Isa 42:1-4

d). A divided kingdom (Unable to stand)
12:22 Then was brought unto him one possessed with a devil,
blind, and dumb: and he healed him, insomuch that the blind
and dumb both spake and saw.

12:23 And all the people were amazed, and said,
☸ *Is not this the son of David?*

12:24 ☸ But when the Pharisees heard it, they said,
☸ *This fellow doth not cast out devils,
but by Beelzebub the prince of the devils.*⁹²

12:25 ● And Yeshua knew their thoughts,
and said unto them,

Every kingdom divided against itself
is brought to desolation; and
every city or house divided against itself
shall not stand:

12:26 *And if Satan cast out Satan,
he is divided against himself;
how shall then his kingdom stand?*

12:27 *And if I by Beelzebub cast out devils,
by whom do your children cast them out?
therefore they shall be your judges.*

12:28 *But if I cast out devils by the Spirit of GOD,
then the kingdom of GOD is come unto you.*

e). The strong Man (No neutrality)

12:29 *Or else how can one enter into a strong man's
house, and spoil his goods, except he first bind the
strong man? and then he will spoil his house.*

12:30 *He that is not with me is against me;*

and he that gathereth not with me scattereth abroad.

f). Blasphemy against the Spirit (Unforgivable)

12:31 *Wherefore I say unto you,
All manner of sin and blasphemy shall be forgiven unto
men:*

*but the blasphemy against the Holy Ghost shall
not be forgiven unto men.*

12:32 *And whosoever speaketh a word against the Son
of man, it shall be forgiven him:*

*but whosoever speaketh against the Holy Ghost,
it shall not be forgiven him,
neither in this world,
neither in the world to come.*⁹³

g). The tree known by fruits (Judgment by words)

12:33 *Either make the tree good,
and his fruit good;*

*or else make the tree corrupt,
and his fruit corrupt:*

for the tree is known by his fruit.

12:34 *O generation of vipers,
how can ye, being evil, speak good things?
for out of the abundance of the heart the mouth
speaketh.*

12:35 *A good man out of the good treasure
of the heart bringeth forth good things: and
an evil man out of the evil treasure
bringeth forth evil things.*

12:36 *But I say unto you,
That every idle word that men shall speak,
they shall give account thereof in the day of judgment.*

12:37 *For by thy words thou shalt be justified,
and by thy words thou shalt be condemned.*

h). Evil generation seeks a sign (To be condemned)

12:38 Then certain of the scribes and of the Pharisees
answered, saying,

☸ *Master, we would see a sign from thee.*⁹⁴

12:39 But he answered and said unto them,
*An evil and adulterous generation seeketh after a sign;
and there shall no sign be given to it,
but the sign of the prophet Jonas:*

12:40 *For as Jonas was 3 days and 3 nights in the
whale's belly;
so shall the Son of man be 3 days and 3 nights in the
heart of the earth.*⁹⁵>Jon 1:17

12:41 ●☸ *The men of Nineveh shall rise in judgment
with this generation,
and shall condemn it:*

*because they repented at the preaching of Jonas;
and, behold, a greater than Jonas is here.*>Jon 3:10

12:42 ● *The queen of the south shall rise up in the
judgment with this generation,
and shall condemn it:*

*for she came from the uttermost parts of the earth to
hear the wisdom of Solomon; and, behold,
a greater than Solomon is here.*⁹⁶>1Ks 10:1

i). Unclean Spirit ways (Fate of wicked generation)

12:43 *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.*

12:44 *Then he saith, "I will return into my house from whence I came out;"*

and when he is come, he findeth it

- *empty, swept, and garnished.*

12:45 *Then goeth he, and taketh with himself 7 other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.*

j). His family seeks him (True family members)

12:46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

12:47 Then one said unto him,

Behold, thy mother and thy brethren stand without, desiring to speak with thee.

12:48 But he answered and said unto him that told him,

Who is my mother? and who are my brethren?

12:49 And he stretched forth his hand toward his disciples, and said,

Behold my mother and my brethren!

12:50 *For whosoever shall do the will of my Father which is in heaven, the same is my*

- *brother, and sister, and mother.*

C 13: YESHUA TEACHES WITH PARABLES

a). Speaking in parables (The sower's parable) ☞

13:1 The same day went Yeshua out of the house, and sat by the sea side.

13:2 And great multitudes were gathered together unto him, so that he went into a ship, and sat;

and the whole multitude stood on the shore.

13:3 And he spake many things unto them in parables, saying,

Behold, a sower went forth to sow;

13:4 *And when he sowed,*

- *some seeds fell by the way side, and the fowls came and devoured them up:*

- 13:5 *Some fell upon stony places, where they had not much earth:*

and forthwith they sprung up, because they had no deepness of earth:
13:6 *And when the sun was up, they were scorched; and because they had no root, they withered away.*⁹⁷

- 13:7 *And some fell among thorns; and the thorns sprung up, and choked them:*

- 13:8 *But other fell into good ground, and brought forth fruit,*

- *some 100, some 60, some 30.*⁹⁸

13:9 *Who hath ears to hear, let him hear.*

b). The reason for parables (Spiritual blindness)

13:10 And the disciples came, and said unto him,

Why speakest thou unto them in parables?

13:11 *He answered and said unto them,*

Because it is given unto you to know the mysteries of the kingdom of heaven,

but to them it is not given.

13:12 *For whosoever hath, to him shall be given, and he shall have more abundance:*

but whosoever hath not, from him shall be taken away even that he hath.

13:13 *Therefore speak I to them in parables:*

because they seeing see not;

and hearing they hear not,

neither do they understand.

13:14 *And in them is fulfilled the prophecy of Esaias, which saith,*

By hearing ye shall hear,

and shall not understand;

and seeing ye shall see,

and shall not perceive:

- 13:15 *For this people's heart is waxed gross,*

- *and their ears are dull of hearing,*

- *and their eyes they have closed;*

lest at any time they should

see with their eyes and hear with their ears,

and should understand with their heart,

and should be converted,

and I should heal them.>Isa 6:9-10

13:16 *But blessed are your eyes, for they see: and your ears, for they hear.*

13:17 *For verily I say unto you,*

That many prophets and righteous men have desired to see those things which ye see,

and have not seen them; and

to hear those things which ye hear,

*and have not heard them.*⁹⁹

c). The sower's parable explained (The word)

13:18 *Hear ye therefore the parable of the sower.*

13:19 *When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart.*

This is he which received seed by the way side.

13:20 *But he that received the seed into stony places, the same is he that heareth the word,*

and anon with joy receiveth it;

13:21 *Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.*

13:22 *He also that received seed among the thorns*

is he that heareth the word; and the care of this world,

and the deceitfulness of riches, choke the word,

and he becometh unfruitful.

13:23 *But he that received seed into the good ground*

is he that heareth the word, and understandeth it;

which also beareth fruit, and bringeth forth,
 • some a 100, some 60, some 30.

d). The wheat & the tares. (Harvest time separation)

13:24 ¶ Another parable put he forth unto them, saying,
The kingdom of heaven is likened unto a man which sowed good seed in his field:

13:25 *But while men slept, his enemy came and sowed tares among the wheat, and went his way.*

13:26 *But when the blade was sprung up, and brought forth fruit, then appeared the tares also.*

13:27 *So the servants of the householder came and said unto him,*

"Sir, didst not thou sow good seed in thy field? from whence then hath it tares?"

13:28 *He said unto them,*

"An enemy hath done this."

The servants said unto him,

"Wilt thou then that we go and gather them up?"

13:29 *But he said,*

"Nay: lest while ye gather up the tares, ye root up also the wheat with them.

13:30 *Let both grow together until the harvest: and in the time of harvest I will say to the reapers, 'Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.'*¹⁰⁰

e). Kingdom parables. (Mustard seed. Leaven)

13:31 ¶ Another parable put he forth unto them, saying,
The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

13:32 *Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.*¹⁰¹

13:33 • Another parable spake he unto them;

The kingdom of heaven is like unto leaven, which a woman took, and hid in 3 measures of meal, till the whole was leavened.

13:34 All these things spake Yeshua unto the multitude in parables; and without a parable spake he not unto them:

13:35 That it might be fulfilled which was spoken by the prophet, saying,

♪ I will open my mouth in parables;

I will utter things which have been kept secret from the foundation of the world.^{>Psa 78:2}

f). Tares parable explained. (End time separation)

13:36 Then Yeshua sent the multitude away, and went into the house: and his disciples came unto him, saying,

• *Declare unto us the parable of the tares of the field.*

13:37 He answered and said unto them,

- *He that soweth the good seed is the Son of man;*
- 13:38 *The field is the world;*
- *the good seed are the children of the kingdom;*

- *but the tares are the children of the wicked one,*¹⁰²
- 13:39 *The enemy that sowed them is the devil;*
- *the harvest is the end of the world;*
- *and the reapers are the angels.*

13:40 *As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.*

13:41 *The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;*

13:42 ☼ *And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.*

13:43 *Then shall the righteous shine forth as the sun in the kingdom of their Father.*

Who hath ears to hear, let him hear.

g). More kingdom parables. (Field, Pearl, Net)

13:44 ☼ ☼ ☼ *Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.*

13:45 • *Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:*

13:46 *Who, when he had found one pearl of great price, went and sold all that he had, and bought it.*

13:47 • *Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:*

13:48 *Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.*¹⁰³

13:49 *So shall it be at the end of the world: the angels shall come forth,*

and sever the wicked from among the just,

13:50 ☼ *And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.*

h). Scribe of the kingdom. (New & old treasures)

13:51 Yeshua saith unto them,

Have ye understood all these things?

They say unto him, ☼ *Yea, Lord.*

13:52 ¶ Then said he unto them,

*Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.*¹⁰⁴

13:53 And it came to pass, that when Yeshua had finished these parables, he departed thence.

i). Offended in him. (A prophet without honor)

13:54 ☼ And when he was come into his own country, he taught them in their synagogue,

insomuch that they were astonished, and said,

• *Whence hath this man this wisdom, and these mighty works?*

13:55 ☼ *Is not this the carpenter's son? is not his mother called Mary?*

and his brethren,

- *James, and Josés,*

- and Simon, and Judas?¹⁰⁵

13:56 *And his sisters, are they not all with us?
Whence then hath this man all these things?*

13:57 And they were offended in him.

But Yeshua said unto them,

*A prophet is not without honour,
save in his own country,
and in his own house.*

13:58 ♦ And he did not many mighty works there because of their unbelief.

C 14: THE DEATH OF JOHN THE IMMERSER

a). Herodias's daughter dances (John is beheaded)

14:1 At that time Herod the tetrarch heard of the fame of Yeshua,

14:2 And said unto his servants,

*This is John the Immerser; he is risen from the dead;
and therefore mighty works do shew forth themselves in him.*

14:3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

14:4 For John said unto him,

*It is not lawful for thee to have her.*¹⁰⁶

14:5 ⲟ And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

14:6 ● But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod¹⁰⁷.

14:7 Whereupon he promised with an oath to give her whatsoever she would ask.

14:8 And she, being before instructed of her mother, said,

Give me here John the Immerser's head in a charger.

14:9 ⊕ And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

14:10 ♠ And he sent, and beheaded John in the prison.

14:11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

14:12 And his disciples came, and took up the body, and buried it, and went and told Yeshua.

b). Compassion for multitude (5,000 fed)

14:13 When Yeshua heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14:14 And Yeshua went forth,

- and saw a great multitude,
- and was moved with compassion toward them,
- and he healed their sick.

14:15 ● And when it was evening, his disciples came to him, saying,

*☛ This is a desert place,
and the time is now past;
send the multitude away,
that they may go into the villages,
and buy themselves victuals.*

14:16 But Yeshua said unto them,

They need not depart; give ye them to eat.

14:17 And they say unto him,

☛ We have here but 5 loaves, and 2 fishes.

14:18 He said, *Bring them hither to me.*

14:19 ♠ And he commanded the multitude to sit down on the grass,

- and took the 5 loaves, and the 2 fishes, and looking up to heaven,

- he blessed,

- and brake,

- and gave the loaves to his disciples, and the disciples to the multitude.

14:20 And they did all eat, and were filled: and they took up of the fragments that remained 12 baskets full.¹⁰⁸

14:21 And they that had eaten were about 5,000 men, beside women and children.

c). Yeshua walks on water (Peter attempts it)

14:22 And straightway Yeshua constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

14:23 ☛ And when he had sent the multitudes away, he went up into a mountain apart to pray:

and when the evening was come, he was there alone.

14:24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

14:25 ● And in the 4th watch of the night Yeshua went unto them walking on the sea.¹⁰⁹

14:26 ⲟ And when the disciples saw him walking on the sea, they were troubled, saying, *☛ It is a spirit;*

and they cried out for fear.

14:27 But straightway Yeshua spake unto them, saying,

Be of good cheer; it is I; be not afraid. >Isa 52:6

14:28 And Peter answered him and said,

Lord, if it be thou, bid me come unto thee on the water.

14:29 And he said, *Come.*

And when Peter was come down out of the ship,

he walked on the water, to go to Yeshua.

14:30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, *Lord, save me.*

14:31 ⊕ ♦ And immediately Yeshua stretched forth his hand, and caught him, and said unto him,

O thou of little faith, wherefore didst thou doubt?

14:32 And when they were come into the ship,

the wind ceased.

14:33 Then they that were in the ship came and worshipped him, saying,

☛ Of a truth thou art the Son of God.

d). In the land of Gennesaret (The diseased healed)

14:34 And when they were gone over,

they came into the land of Gennesaret.

14:35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

14:36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.¹¹⁰

C 15: YESHUA CONDEMNS FALSE TRADITIONS

a). Traditions of men (Commandments of God)

15:1 Then came to Yeshua scribes and Pharisees, which were of Jerusalem, saying,

15:2 *Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.*

15:3 But he answered and said unto them,

Why do ye also transgress the commandment of God by your tradition?

15:4 *For God commanded, saying,*

✓ Honour thy father and mother:

and, He that curseth father or mother, let him die the death.>Exo 20:12, 21:17

15:5 *But ye say,*

"Whosoever shall say to his father or his mother,

'It is a gift, by whatsoever thou mightest be profited by me;'

15:6 *And honour not his father or his mother, he shall be free."*

*Thus have ye made the commandment of GOD of none effect by your tradition.*¹¹¹

15:7 *Ye hypocrites,*

well did Esaias prophesy of you, saying,

15:8 *This people draweth nigh unto me with their mouth,*

and honoureth me with their lips; but their heart is far from me.

15:9 *☹ But in vain they do worship me, teaching for doctrines the commandments of men.*>Isa 29:13¹¹²

b). Unwashed hands defile not (Evil thoughts do)

15:10 And he called the multitude, and said unto them, *Hear, and understand:*

15:11 *Not that which goeth into the mouth*

defileth a man;

but that which cometh out of the mouth,

this defileth a man.

15:12 Then came his disciples, and said unto him,

☹ Knowest thou that the Pharisees were offended, after they heard this saying?

15:13 But he answered and said,

Every plant, which my heavenly Father hath not planted, shall be rooted up.

15:14 *Let them alone:*

they be blind leaders of the blind.

And if the blind lead the blind,

both shall fall into the ditch.

15:15 Then answered Peter and said unto him,

Declare unto us this parable.

15:16 And Yeshua said,

Are ye also yet without understanding?

15:17 *Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly,*

and is cast out into the draught?

15:18 *But those things which proceed out of the mouth*

come forth from the heart; and they defile the man.

15:19 *For out of the heart proceed*

• *evil thoughts,*

• *murders,*

• *adulteries,*

• *fornications,*

• *thefts,*

• *false witness,*

• *blasphemies:* ✕

15:20 *These are the things which defile a man: but to eat with unwashed hands defileth not a man.*¹¹³

c). Canaanite's daughter healed (Mercy crumbs)

15:21 Then Yeshua went thence,

and departed into the coasts of Tyre and Sidon.

15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying,

Have mercy on me,

O Lord, thou son of David;

my daughter is grievously vexed with a devil.

15:23 But he answered her not a word.

And his disciples came and besought him, saying,

☹ Send her away; for she crieth after us.

15:24 But he answered and said,

I am not sent but unto the lost sheep of the house of Israel.

15:25 Then came she and worshipped him, saying,

*Lord, help me.*¹¹⁴

15:26 But he answered and said,

*It is not meet to take the children's bread, and to cast it to dogs.*¹¹⁵

15:27 And she said,

Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

15:28 ☉ Then Yeshua answered and said unto her,

O woman, great is thy faith:

be it unto thee even as thou wilt.

And her daughter was made whole from that very hour.¹¹⁶

d). Multitudes healed (4,000 fed)

15:29 And Yeshua departed from thence,

and came nigh unto the sea of Galilee;

and went up into a mountain, and sat down there.

15:30 And great multitudes came unto him, having with them those that were

• *lame,*

• *blind,*

• *dumb,*

• *maimed,*

• *and many others,*

and cast them down at Yeshua's feet;

and he healed them:

15:31 Insomuch that the multitude wondered, when they saw

• *the dumb to speak,*

• *the maimed to be whole,*

• *the lame to walk,*

- and the blind to see:
and they glorified the God of Israel.

15:32● Then Yeshua called his disciples unto him, and said,
*I have compassion on the multitude,
because they continue with me now 3 days,
and have nothing to eat:
and I will not send them away fasting,
lest they faint in the way.*¹¹⁷

15:33 And his disciples say unto him,
☛*Whence should we have so much bread in the wilderness,
as to fill so great a multitude?*

15:34 And Yeshua saith unto them,
How many loaves have ye?

And they said, ☛*7, and a few little fishes.*

15:35 And he commanded the multitude to sit down on the ground.

- 15:36 And he took the 7 loaves and the fishes,
- and gave thanks,
- and brake them,
- and gave to his disciples,
and the disciples to the multitude.

15:37 And they did all eat, and were filled: and they took up
of the broken meat that was left 7 baskets full.

15:38 And they that did eat were 4,000 men,
beside women and children.

15:39 And he sent away the multitude, and took ship,
and came into the coasts of Magdala.
[7 loaves, 7 Baskets left over]

C 16: YESHUA REVEALED AS THE MASHIACH

a). Could discern the sky (Unable to discern signs)

16:1 ♠The Pharisees also with the Sadducees came,
and tempting desired him that he would shew them a sign
from heaven.¹¹⁸

16:2 He answered and said unto them,
*When it is evening, ye say,
"It will be fair weather: for the sky is red".
16:3 And in the morning,
"It will be foul weather to day:
for the sky is red and lowering."
O ye hypocrites,
ye can discern the face of the sky; but can
ye not discern the signs of the times?*

16:4 *A wicked and adulterous generation seeketh after
a sign; and there shall no sign be given unto it,
but the sign of the prophet Jonas.*

And he left them, and departed.¹¹⁹>Jon 1:17

b). The Pharisee's leaven (Disciples warned)

16:5 And when his disciples were come to the other side,
they had forgotten to take bread.

16:6 Then Yeshua said unto them,
*Take heed and beware of the leaven of the Pharisees
and of the Sadducees.*¹²⁰

16:7 And they reasoned among themselves, saying,
☛*It is because we have taken no bread.*

16:8 ☉Which when Yeshua perceived, he said unto them,
*O ye of little faith,
why reason ye among yourselves,
because ye have brought no bread?*

16:9 *Do ye not yet understand,
neither remember the 5 loaves of the 5,000,
and how many baskets ye took up?*

16:10 *Neither the 7 loaves of the 4,000,
and how many baskets ye took up?*

16:11 *How is it that ye do not understand that I spake it
not to you concerning bread, that ye should beware of
the leaven of the Pharisees and of the Sadducees?*

16:12 Then understood they how that he bade them not
beware of the leaven of bread, but of the doctrine of the
Pharisees and of the Sadducees.¹²¹

c). The identity of Yeshua (Peter's confession)

16:13 When Yeshua came into the coasts of Caesarea
Philippi, he asked his disciples, saying,

Whom do men say that I the Son of man am?

16:14 And they said, ☛*Some say that thou art*

- *John the Immerser;*
- *some, Elias;*
- *and others, Jeremias, or one of the prophets.*

16:15 He saith unto them,

But whom say ye that I am?

16:16 And Simon Peter answered and said,

*Thou art the Mashiach,
the Son of the living God.*¹²²

16:17 ♠And Yeshua answered and said unto him,

*Blessed art thou, Simon Barjona:
for flesh and blood hath not revealed it unto thee,
but my Father which is in heaven.*

16:18 ♠*And I say also unto thee, That thou art Peter,
and upon this rock I will build my church;
and the gates of hell shall not prevail against it.*¹²³

16:19 *And I will give unto thee the keys of the kingdom
of heaven:*

*and whatsoever thou shalt bind on earth shall be
bound in heaven:*

*and whatsoever thou shalt loose on earth shall be
loosed in heaven.*

16:20 Then charged he his disciples that they should tell no
man that he was Yeshua HaMashiach.

d). Yeshua foretells his Passion (Peter is rebuked)

16:21 ☼From that time forth began Yeshua to shew unto his
disciples,

- how that he must go unto Jerusalem,
- and suffer many things of
 - the elders and chief priests and scribes,
- and be killed,
- and be raised again the 3rd day.

16:22 Then Peter took him, and began to rebuke him, saying,
Be it far from thee, Lord: this shall not be unto thee.

16:23 But he turned, and said unto Peter,

*Get thee behind me, Satan: thou art an offence unto
me: for thou savourest not the things that be of God,*

*but those that be of men.*¹²⁴

e). Taking up the cross (Future rewards)

16:24 Then said Yeshua unto his disciples,

If any man will come after me, let him deny himself, and take up his cross, and follow me.

16:25 *For whosoever will save his life shall lose it:*

and whosoever will lose his life for my sake shall find it.

16:26 *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*¹²⁵

16:27● *For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*

16:28 *Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.*¹²⁶

C 17: YESHUA'S TRANSFIGURATION

a). The transfiguration (Moses & Elias appeared)

17:1 And after 6 days Yeshua taketh

• Peter, James, and John his brother, and bringeth them up into an high mountain apart,

17:2 And was transfigured before them:

and his face did shine as the sun,

and his raiment was white as the light.

17:3 And, behold, there appeared unto them Moses and Elias talking with him.

17:4 Then answered Peter, and said unto Yeshua, *Lord, it is good for us to be here: if thou wilt, let us make here 3 tabernacles;*

- *one for thee,*
- *and one for Moses,*
- *and one for Elias.*

17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said,

♥ This is my beloved Son, in whom I am well pleased; hear ye him.

17:6 ⚡ And when the disciples heard it, they fell on their face, and were sore afraid.

17:7 And Yeshua came and touched them, and said, *Arise, and be not afraid.*

17:8 And when they had lifted up their eyes, they saw no man, save Yeshua only.

17:9 And as they came down from the mountain, Yeshua charged them, saying,

Tell the vision to no man, until the Son of man be risen again from the dead.

b). Question about Elias (Prophecy fulfilled)

17:10 And his disciples asked him, saying,

☛ *Why then say the scribes that Elias must first*

come?>Mal 4:5

17:11 And Yeshua answered and said unto them, *Elias truly shall first come, and restore all things.*

17:12 ☛ *But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.*¹²⁷

17:13 Then the disciples understood that he spake unto them of John the Immerser.

c). Hard spirit to cast out (Prayer & fasting needed)

17:14 And when they were come to the multitude,

there came to him a certain man, kneeling down to him, and saying,

17:15 *Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water.*

17:16 *And I brought him to thy disciples, and they could not cure him.*

17:17 Then Yeshua answered and said, *O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.*

17:18 And Yeshua rebuked the devil; and he departed out of him:

and the child was cured from that very hour.

17:19 Then came the disciples to Yeshua apart, and said, ☛ *Why could not we cast him out?*

17:20 ⚡☛ And Yeshua said unto them, *Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place'; and it shall remove; and nothing shall be impossible unto you.*

17:21 ☛ *Howbeit this kind goeth not out but by prayer and fasting.*¹²⁸

d). Foretells his Passion again (Apostles' sorrow)

17:22 And while they abode in Galilee,

Yeshua said unto them,

The Son of man shall be betrayed into the hands of men:

17:23 ⚡ *And they shall kill him, and the 3^d day he shall be raised again.*

And they were exceeding sorry.

e). Tribute money requested (Fish with money) ⚡

17:24 And when they were come to Capernaum, they that received tribute money came to Peter, and said,

☛ *Doth not your master pay tribute?*

17:25 He saith, *Yes.*

And when he was come into the house, Yeshua prevented him, saying,

What thinkest thou, Simon?

of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

17:26 Peter saith unto him, *Of strangers.*

Yeshua saith unto him,

Then are the children free.

17:27 *¶ Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.*¹²⁹

C 18: ON OFFENSES & FORGIVENESS

a). The greatest (A child set as example)

18:1 *¶ At the same time came the disciples unto Yeshua, saying, ¶ Who is the greatest in the kingdom of heaven?*

18:2 And Yeshua called a little child unto him, and set him in the midst of them,

18:3 And said, *Verily I say unto you,*

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

18:4 *Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.*

18:5 *And whoso shall receive one such little child in my name receiveth me.*

b). Offending little ones (Seriousness of offenses)

18:6 *But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*

18:7 *¶ Woe unto the world because of offences! for it must needs be that offences come;*

but woe to that man by whom the offence cometh!

18:8 *¶ Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee:*

it is better for thee to enter into life halt or maimed, rather than having 2 hands or 2 feet to be cast into everlasting fire.

18:9 *¶ And if thine eye offend thee,*

pluck it out, and cast it from thee:

it is better for thee to enter into life with one eye, rather than having 2 eyes to be cast into hell fire.

18:10 *¶ Take heed that ye despise not one of these little ones; for I say unto you,*

*That in heaven their angels do always behold the face of my Father which is in heaven.*¹³⁰

c). The lost sheep (Sought after)

18:11 *For the Son of man is come to save that which was lost.*

18:12 *How think ye? if a man have an 100th sheep, and one of them be gone astray,*

doth he not leave the 99,

and goeth into the mountains,

*and seeketh that which is gone astray?*¹³¹

18:13 *¶ And if so be that he find it,*

verily I say unto you,

*he rejoiceth more of that sheep, than of the 99 which went not astray.*¹³²

18:14 *¶ Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.*¹³³

d). Dealing with a brother trespass (In order)

18:15 *Moreover if thy brother shall trespass against thee,*

① go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

18:16 *But if he will not hear thee,*

② then take with thee one or 2 more, that in the mouth of 2 or 3 witnesses every word may be established.>Deu 19:15

18:17 *And if he shall neglect to hear them,*

③ tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.

e). Binding & loosing (By brethren agreement)

18:18 *¶ Verily I say unto you,*

Whatsoever ye shall bind on earth shall be bound in heaven: and

whatsoever ye shall loose on earth shall be loosed in heaven.

18:19 *Again I say unto you,*

That if 2 of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

18:20 *For where 2 or 3 are gathered together in my name, there am I in the midst of them.*¹³⁴

f). How often to forgive (The unforgiving servant)

18:21 Then came Peter to him, and said,

Lord, how oft shall my brother sin against me, and I forgive him? till 7 times?

18:22 Yeshua saith unto him,

I say not unto thee, until 7 times: but, until 70 times 7.

[70 x 7 = 490 times]

18:23 *¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.*

18:24 *And when he had begun to reckon, one was brought unto him, which owed him 10,000 talents*

[600,000 pence].

18:25 *But forasmuch as he had not to pay, his lord commanded him to be sold,*

• and his wife,

• and children,

• and all that he had,

and payment to be made.

18:26 *¶ The servant therefore fell down, and worshipped him, saying,*

"Lord, have patience with me,

and I will pay thee all."

18:27 *¶ Then the lord of that servant was moved with*

compassion, and loosed him, and forgave him the debt.

18:28● *But the same servant went out, and found one of his fellow servants, which owed him an 100 pence: and he laid hands on him, and took him by the throat, saying,*

"Pay me that thou owest."

18:29 *And his fellow servant fell down at his feet, and besought him, saying,*

"Have patience with me, and I will pay thee all."

18:30 *And he would not: but went and cast him into prison, till he should pay the debt.*

18:31 ⊗ *So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.*

18:32 *Then his lord, after that he had called him, said unto him,*

"O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

18:33 Shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?"

18:34 *And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.*

18:35 *So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.*¹³⁵

600,000 Pence = 9,600,000 Dollars
-100 1,600
599,900 8,598,400

C 19: ON DIVORCE & RICHES

a). Question on divorce (Not part of God's plan)

19:1 And it came to pass, that when Yeshua had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan;

19:2 ☞ And great multitudes followed him; and he healed them there.

19:3● The Pharisees also came unto him, tempting him, and saying unto him,

☞ *Is it lawful for a man to put away his wife for every cause?*¹³⁶

19:4 And he answered and said unto them,

*Have ye not read, that he which made them at the beginning made them male and female,*¹³⁷ >Gen 1:27

19:5 *And said,*

For this cause shall a man leave father and mother, and shall cleave to his wife:

*and they twain shall be one flesh?*¹³⁸ >Gen 2:24

19:6 *Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.*

19:7 They say unto him,

☞ *Why did Moses then command to give a writing of divorcement, and to put her away?* >Deu 24:1

19:8 He saith unto them,

Moses because of the hardness of your hearts suffered

*you to put away your wives: but from the beginning it was not so.*¹³⁹

19:9 And I say unto you,

Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

b). Not marrying (Types of eunuchs)

19:10 His disciples say unto him,

☞ *If the case of the man be so with his wife, it is not good to marry.*

19:11 But he said unto them,

All men cannot receive this saying, save they to whom it is given.

• 19:12 ☛ *For there are some eunuchs, which were so born from their mother's womb:*

• *and there are some eunuchs, which were made eunuchs of men:*

• *and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake.*

He that is able to receive it, let him receive it.

c). Children brought to Yeshua (Children blessed)

19:13 ☞ Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

19:14 ☛ But Yeshua said,

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

19:15 And he laid his hands on them, and departed thence.

d). The rich young man (Riches a hindrance)

19:16 ∞ And, behold, one came and said unto him, *Good Master, what good thing shall I do, that I may have eternal life?*

19:17 And he said unto him,

Why callest thou me good?

*there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.*¹⁴⁰

19:18 He saith unto him, *Which?*

Yeshua said,

• *Thou shalt do no murder,*

• *Thou shalt not commit adultery,*

• *Thou shalt not steal,*

• *Thou shalt not bear false witness,* >Exo 20:13-16

• 19:19 ♡ *Honour thy father and thy mother:*

• *and, Thou shalt love thy neighbour as thyself.* >Exo 20:12, Lev 19:18¹⁴¹

19:20 The young man saith unto him,

All these things have I kept from my youth up: what lack I yet?

19:21 ☛ Yeshua said unto him,

If thou wilt be perfect,

• *go and sell that thou hast,*

- *and give to the poor,
and thou shalt have treasure in heaven:*
- *and come and follow me.*

19:22 ☉ But when the young man heard that saying, he went away sorrowful:

for he had great possessions.

19:23 ¶ Then said Yeshua unto his disciples,

*Verily I say unto you,
That a rich man shall hardly enter into the kingdom of heaven.*

19:24 *And again I say unto you,
It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of GOD.*¹⁴²

19:25 When his disciples heard it, they were exceedingly amazed, saying,

☉ *Who then can be saved?*

19:26 But Yeshua beheld them, and said unto them,
*With men this is impossible;
but with GOD all things are possible.* >Jer 32:27

e). Disciples to get a 100 fold (Roles reversed)

19:27 Then answered Peter and said unto him,

*Behold, we have forsaken all,
and followed thee;*

what shall we have therefore?

19:28 And Yeshua said unto them,

*Verily I say unto you,
That ye which have followed me,
in the regeneration when the Son of man shall sit in the throne of his glory,
ye also shall sit upon 12 thrones,
judging the 12 tribes of Israel.*

19:29 ∞ *And every one that hath forsaken*

- *houses,*
- *or brethren, or sisters,*
- *or father, or mother,*
- *or wife,*
- *or children,*
- *or lands,*

*for my name's sake,
shall receive an 100 fold,
and shall inherit everlasting life.*

19:30 *But many that are first shall be last;
and the last shall be first.*¹⁴³

C 20: ON THE ROAD TO JERUSALEM

a). The Lord of the vineyard (Equal reward)

20:1 ¶ *For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.*

20:2 *And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.*

20:3 ● *And he went out about the 3rd hour, and saw others standing idle in the marketplace,*

20:4 *And said unto them;*

"Go ye also into the vineyard,

and whatsoever is right I will give you."

And they went their way.

20:5 ● *Again he went out about the 6th and 9th hour, and did likewise*

20:6 ● *And about the 11th hour he went out, and found others standing idle, and saith unto them,*

"Why stand ye here all the day idle?"

20:7 *They say unto him,*

"Because no man hath hired us."

He saith unto them,

"Go ye also into the vineyard;

and whatsoever is right,

that shall ye receive."

20:8 ● *So when even was come, the lord of the vineyard saith unto his steward,*

"Call the labourers,

and give them their hire,

beginning from the last unto the first."

20:9 *And when they came that were hired about the 11th hour, they received every man a penny.*

20:10 *But when the First came, they supposed that they should have received more; and they likewise received every man a penny.*

20:11 *And when they had received it, they murmured against the goodman of the house,*

20:12 *Saying, "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day."*

20:13 *But he answered one of them, and said,*

"Friend, I do thee no wrong:

didst not thou agree with me for a penny?"

20:14 *Take that thine is, and go thy way:*

I will give unto this last, even as unto thee.

20:15 *Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?"*

20:16 *So the last shall be first, and the first last: for many be called, but few chosen.*¹⁴⁴

3 rd hour =	9:00 am
6 th hour =	12:00 pm
9 th hour =	3:00 pm
11 th hour =	5:00 pm

b). Going to Jerusalem (Passion foretold 3rd time)

20:17 And Yeshua going up to Jerusalem took the 12 disciples apart in the way, and said unto them,

20:18 *Behold, we go up to Jerusalem;
and the Son of man shall be betrayed
unto the chief priests and
unto the scribes,*

and they shall condemn him to death,

20:19 *And shall deliver him to the Gentiles*

- *to mock, and to scourge, and to crucify him:
and the 3rd day he shall rise again.*

c). An unwise request (Suffering predicted)

20:20 Then came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certain thing of him.

20:21 And he said unto her,

What wilt thou?

She saith unto him,

Grant that these my 2 sons may sit,

the one on thy right hand,

and the other on the left,

in thy kingdom.

20:22 But Yeshua answered and said,

Ye know not what ye ask.

Are ye able to drink of the cup that I shall drink of, and to be immersed with the immersion that I am immersed with?

They say unto him, *☛We are able.*

20:23 And he saith unto them,

Ye shall drink indeed of my cup,

and be immersed with the immersion that I am immersed with:

but to sit on my right hand, and on my left, is not mine to give,

but it shall be given to them for whom it is prepared of my Father.

20:24 And when the 10 heard it, they were moved with indignation against the 2 brethren.

d). Spiritual leadership (Servanthood)

20:25 But Yeshua called them unto him, and said,

*Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.*¹⁴⁵

20:26 *But it shall not be so among you:*

but whosoever will be great among you, let him be your minister;

20:27 *And whosoever will be chief among you, let him be your servant:*¹⁴⁶

20:28 *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*¹⁴⁷

e). 2 blind men cry out (Yeshua healed them)

20:29 And as they departed from Jericho,

a great multitude followed him.

20:30 And, behold, 2 blind men sitting by the way side, when they heard that Yeshua passed by, cried out, saying,

☛Have mercy on us, O Lord, thou son of David.

20:31 And the multitude rebuked them, because they should hold their peace:

but they cried the more, saying,

☛Have mercy on us, O Lord, thou son of David.

20:32 And Yeshua stood still,

and called them, and said,

What will ye that I shall do unto you?

20:33 They say unto him,

☛Lord, that our eyes may be opened.

20:34 So Yeshua had compassion on them,

• and touched their eyes:

• and immediately their eyes received sight,

• and they followed him.

C 21: YESHUA MINISTERS IN JERUSALEM

a). A colt is brought (He rides the colt)

21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Yeshua 2 disciples,

21:2 Saying unto them,

Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

21:3 *And if any man say ought unto you, ye shall say, 'The Lord hath need of them;' and straightway he will send them.*

21:4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

21:5 *Tell ye the daughter of Sion,*

Behold,

thy King cometh unto thee,

meek, and sitting upon an ass,

and a colt the foal of an ass.>Zec 9:9¹⁴⁸

21:6 And the disciples went,

and did as Yeshua commanded them,

21:7 And brought the ass, and the colt,

and put on them their clothes,

and they set him thereon.

b). Triumphant entry (The crowds praise him)

21:8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.¹⁴⁹

21:9 And the multitudes that went before,

and that followed, cried, saying,

☛Hosanna to the son of David:

Blessed is he that cometh in the name of the LORD;*

Hosanna in the highest.>Psa 118:26

21:10 And when he was come into Jerusalem,

all the city was moved, saying, *☛Who is this?*

21:11 And the multitude said,

☛This is Yeshua the prophet of Nazareth of Galilee.

c). The temple cleansed (Ministry in the temple)

21:12 ☛ And Yeshua went into the temple of GOD,

• and cast out all them that sold and bought in the temple,

• and overthrew the tables of the moneychangers,

• and the seats of them that sold doves,¹⁵⁰

21:13 ☛ And said unto them, *It is written,*

☛My house shall be called the house of prayer: but ye have made it a den of thieves.>Isa 56:7, Jer 7:11¹⁵¹

21:14 And the blind and the lame came to him in the temple; and he healed them.

21:15 ● And when the chief priests and scribes saw the wonderful things that he did,

and the children crying in the temple, and saying,

☛ *Hosanna to the son of David;*

they were sore displeased,

21:16 And said unto him,

☛ *Hearest thou what these say?*

And Yeshua saith unto them,

Yea; have ye never read,

♪ *Out of the mouth of babes and sucklings thou hast perfected praise?* >Psa 8:2

21:17 And he left them,

and went out of the city into Bethany;

and he lodged there.

d). The fig tree is cursed (Faith moves mountain)

21:18 Now in the morning as he returned into the city, he hungered.

21:19 And when he saw a fig tree in the way,

he came to it, and found nothing thereon,

but leaves only, and said unto it,

Let no fruit grow on thee henceforward for ever.

And presently the fig tree withered away.

21:20 And when the disciples saw it, they marvelled, saying,

☛ *How soon is the fig tree withered away!*

21:21 ☉ Yeshua answered and said unto them,

Verily I say unto you,

If ye have faith, and doubt not,

ye shall not only do this which is done to the fig tree,

but also if ye shall say unto this mountain,

'Be thou removed, and be thou cast into the sea;'
it shall be done.

21:22 ☛ *And all things,*

whatsoever ye shall ask in prayer,

believing, ye shall receive.

e). His authority questioned (John's immersion)

21:23 ☛ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said,

☛ *By what authority doest thou these things?*

and who gave thee this authority?

21:24 And Yeshua answered and said unto them,

I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

21:25 ♠ *The immersion of John, whence was it? from heaven, or of men?*

And they reasoned with themselves, saying,

☛ *If we shall say, "From heaven";*

*he will say unto us, "Why did ye not then believe him?"*¹⁵²

21:26 ♂ ☛ *But if we shall say, "Of men";*

we fear the people; for all hold John as a prophet.

21:27 And they answered Yeshua, and said,

☛ *We cannot tell.*

And he said unto them,

Neither tell I you by what authority I do these things.

f). The tale of 2 sons (Sinners believed John)

21:28 *But what think ye?*

A certain man had 2 sons;

and he came to the First, and said,

"Son, go work to day in my vineyard."

21:29 *He answered and said, "I will not:"*

but afterward he repented, and went.

21:30 *And he came to the 2nd, and said likewise.*

And he answered and said, "I go, sir:" and went not.

21:31 *Whether of them twain did the will of his father?*

They say unto him, ☛ *The First.*

Yeshua saith unto them,

Verily I say unto you,

That the publicans and the harlots go into the kingdom of GOD before you.

21:32 *For John came unto you in the way of*

righteousness, and ye believed him not:

but the publicans and the harlots believed him:

and ye, when ye had seen it, repented not afterward, that ye might believe him.

g). The evil husbandmen (Their destruction)

21:33 *Hear another parable:*

There was a certain householder, which planted a vineyard,

• *and hedged it round about,*

• *and digged a winepress in it,*

• *and built a tower,*

• *and let it out to husbandmen,*

*and went into a far country:*¹⁵³ ♪ Sng 8:11

21:34 • *And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.*

21:35 ♠ *And the husbandmen took his servants,*

• *and beat one,*

• *and killed another,*

• *and stoned another.*

21:36 • *Again, he sent other servants more than the First: and they did unto them likewise.*

21:37 • *But last of all he sent unto them his son, saying, "They will reverence my son."*

21:38 *But when the husbandmen saw the son, they said among themselves,*

"This is the heir; come, let us kill him, and let us seize on his inheritance."

• 21:39 *And they caught him,*

• *and cast him out of the vineyard,*

• *and slew him.*

21:40 *When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?*

21:41 ☛ They say unto him,

☛ *He will miserably destroy those wicked men,*

and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

h). The rejected stone (Stone of destruction)

21:42 Yeshua saith unto them,

Did ye never read in the scriptures,

♪ *The stone which the builders rejected,*

*the same is become the head of the corner:
this is the LORD's doing,
and it is marvellous in our eyes?*>Psa 118:22-23

21:43 Therefore say I unto you,
*The kingdom of GOD shall be taken from you,
and given to a nation bringing forth the fruits thereof.*¹⁵⁴
21:44 *And whosoever shall fall on this stone shall be
broken: but on whomsoever it shall fall,
it will grind him to powder.*>Isa 8:14-15
21:45 And when the chief priests and Pharisees had heard his
parables, they perceived that he spake of them.
21:46 *But when they sought to lay hands on him, they
feared the multitude, because they took him for a prophet.*

C 22: YESHUA ANSWERS & SILENCES HIS CRITICS

a). The marriage feast (Unworthy guests)

22:1 And Yeshua answered and spake unto them again by
parables, and said,
22:2 *The kingdom of heaven is like unto a certain king,
which made a marriage for his son,*
22:3 *And sent forth his servants to call them that were
bidden to the wedding: and they would not come.*
22:4 *Again, he sent forth other servants, saying,*
"Tell them which are bidden,
'Behold, I have prepared my dinner:
my oxen and my fatlings are killed,
and all things are ready:'
come unto the marriage."
22:5 *But they made light of it, and went their ways,*
one to his farm, another to his merchandise:
22:6 *And the remnant took his servants,*
and entreated them spitefully, and slew them.
22:7 *But when the king heard thereof, he was wroth:*
and he sent forth his armies, and destroyed those
murderers, and burned up their city.
22:8 *Then saith he to his servants,*
"The wedding is ready,
but they which were bidden were not worthy.
22:9 *Go ye therefore into the highways,*
and as many as ye shall find, bid to the marriage."
22:10 *So those servants went out into the highways,*
and gathered together all as many as they found,
both bad and good:
*and the wedding was furnished with guests.*¹⁵⁵
22:11 *And when the king came in to see the guests,*
he saw there a man which had not on a wedding
garment:
22:12 *And he saith unto him,*
"Friend, how camest thou in hither not having a
wedding garment?" And he was speechless.
22:13 *Then said the king to the servants,*
"Bind him hand and foot, and take him away,
and cast him into outer darkness,"
there shall be weeping and gnashing of teeth.
22:14 *For many are called, but few are chosen.*

b). Tribute to Caesar (An entrapment question)

22:15 Then went the Pharisees,
and took counsel how they might entangle him in his talk.
22:16 *And they sent out unto him their disciples with the*
Herodians, saying,
Master, we know that thou art true,
and teachest the way of God in truth,
neither carest thou for any man:
for thouregardest not the person of men.
22:17 *Tell us therefore, What thinkest thou?*
Is it lawful to give tribute unto Caesar, or not?
22:18 *But Yeshua perceived their wickedness, and said,*
Why tempt ye me, ye hypocrites?
22:19 *Shew me the tribute money.*
And they brought unto him a penny.
22:20 And he saith unto them,
Whose is this image and superscription ?
22:21 They say unto him, *Caesar's.*
Then saith he unto them,
Render therefore
unto Caesar the things which are Caesar's: and
*unto GOD the things that are GOD's.*¹⁵⁶
22:22 When they had heard these words,
they marvelled, and left him, and went their way.

c). 7 brothers one wife (The resurrection affirmed)

22:23 The same day came to him the Sadducees,
which say that there is no resurrection, and asked him,
22:24 *Saying, Master, Moses said,*
If a man die, having no children,
his brother shall marry his wife,
and raise up seed unto his brother.>Deu 25:5
22:25 *Now there were with us 7 brethren:*
and the First, when he had married a wife, deceased,
and, having no issue, left his wife unto his brother:
22:26 *Likewise the 2nd also, and the 3rd, unto the 7th.*
22:27 *And last of all the woman died also.*
22:28 *Therefore in the resurrection whose wife shall she be*
of the 7? for they all had her.
22:29 Yeshua answered and said unto them,
Ye do err, not knowing the scriptures,
*nor the power of God.*¹⁵⁷
22:30 *For in the resurrection they neither marry,*
nor are given in marriage,
but are as the angels of God in heaven.
22:31 *But as touching the resurrection of the dead,*
have ye not read that which was spoken unto you by
GOD, saying,
I am the God of Abraham,
and the God of Isaac,
and the God of Jacob?
GOD is not the God of the dead,
but of the living.>Exo 3:6
22:33 And when the multitude heard this,
they were astonished at his doctrine.

d). The greatest commandment (And the 2nd)

22:34 ¶But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
 22:35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying,
 22:36 *Master, which is the great commandment in the law?*
 22:37 ♥Yeshua said unto him,
Thou shalt love the Lord thy God*
 • *with all thy heart,*
 • *and with all thy soul,*
 • *and with all thy mind.*>Deu 6:5
 22:38 *This is the First and great commandment.*
 22:39 *And the 2nd is like unto it,*
Thou shalt love thy neighbour as thyself.>Lev 19:18
 22:40 *On these 2 commandments hang all the law and the prophets.*¹⁵⁸

e). The son of David (A hard question)

22:41 While the Pharisees were gathered together, Yeshua asked them,
 22:42 Saying,
What think ye of Mashiach?
whose son is he?
 They say unto him,
 ♥*The son of David.*
 22:43 He saith unto them,
How then doth David in spirit call him Lord, saying,
 22:44 ♪ *The LORD* said unto my Lord,*
Sit thou on my right hand,
till I make thine enemies thy footstool?>Psa 110:1
 22:45 *If David then call him Lord, how is he his son?*¹⁵⁹
 22:46 ¶And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

C 23: WOES UPON THE SCRIBES & PHARISEES

a). Scribes & Pharisees exposed (Self-importance)

23:1 Then spake Yeshua to the multitude, and to his disciples,
 23:2 Saying
The scribes and the Pharisees sit in Moses' seat:
 23:3 *All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.*
 23:4 *For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.*
 23:5 *But all their works they do for to be seen of men:*
 • *they make broad their phylacteries,*
 • *and enlarge the borders of their garments,*
 • 23:6 *And love the uppermost rooms at feasts,*
 • *and the chief seats in the synagogues,*
 • 23:7 *And greetings in the markets,*
 • *and to be called of men, "Rabbi, Rabbi."*¹⁶⁰

b). Warning against exaltation (Being a servant)

23:8 *But be not ye called Rabbi:*
for one is your Master, even Mashiach;

*and all ye are brethren.*¹⁶¹

23:9 ¶ *And call no man your father upon the earth: for one is your Father,*
*which is in heaven.*¹⁶²

23:10 • *Neither be ye called masters: for one is your Master, even Mashiach.*

23:11 *But he that is greatest among you shall be your servant.*

23:12 *And whosoever shall exalt himself shall be abased;*
and he that shall humble himself shall be exalted.

c). Woes to Scribes & Pharisees (Blind guides) ☹

23:13 ¶ *But woe unto you,*
scribes and Pharisees, hypocrites!
for ye shut up the kingdom of heaven against men:
for ye neither go in yourselves,
neither suffer ye them that are entering to go in.

23:14 *Woe unto you,*
scribes and Pharisees, hypocrites!
 ☹ *for ye devour widows' houses,*
and for a pretence make long prayer:
*therefore ye shall receive the greater damnation.*¹⁶³

23:15 ¶ *Woe unto you,*
scribes and Pharisees, hypocrites!
for ye compass sea and land to make one proselyte,
and when he is made,
ye make him twofold more
the child of hell than yourselves.

23:16 *Woe unto you,*
ye blind guides,
which say,

"Whosoever shall swear by the temple,
it is nothing;

☹ *but whosoever shall swear by the gold of the temple, he is a debtor!"*

23:17 *Ye fools and blind:*
for whether is greater,
the gold, or the temple
that sanctifieth the gold?

23:18 *And,*
"Whosoever shall swear by the altar,
it is nothing;

but whosoever sweareth by the gift that is upon it,
he is guilty."

23:19 *Ye fools and blind:*
for whether is greater,
the gift, or the altar
that sanctifieth the gift?

23:20 *Whoso therefore*
shall swear by the altar,
sweareth by it,
and by all things thereon.

23:21 *And whoso shall swear by the temple,*
sweareth by it,
and by him that dwelleth therein.

23:22 ¶ *And he that shall swear by heaven,*

swareth by the throne of GOD,
and by him that sitteth thereon.

23:23 Woe unto you,
scribes and Pharisees, hypocrites!
for ye pay tithe of

- mint and anise and cummin,
and have omitted the weightier matters of the law,
- judgment, mercy, and faith: ☉
these ought ye to have done,
and not to leave the other undone.¹⁶⁴

23:24 Ye blind guides,
which strain at a gnat,
and swallow a camel.¹⁶⁵

23:25 Woe unto you,
scribes and Pharisees, hypocrites!
for ye make clean
the outside of the cup and of the platter,
but within they are full of extortion and excess.

23:26 Thou blind Pharisee,
cleanse first that
which is within the cup and platter,
that the outside of them may be clean also.¹⁶⁶

23:27 Woe unto you,
scribes and Pharisees, hypocrites!
for ye are like unto whited sepulchres,
which indeed appear beautiful outward,
but are within full of dead men's bones,
and of all uncleanness.

23:28 Even so ye also outwardly appear righteous unto men,
but within ye are full of hypocrisy and iniquity.

23:29 Woe unto you,
scribes and Pharisees, hypocrites!
because ye build the tombs of the prophets,
and garnish the sepulchres of the righteous,

23:30 And say,
*"If we had been in the days of our fathers,
we would not have been partakers with them in the
blood of the prophets."*

23:31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

23:32 Fill ye up then the measure of your fathers.

d). Generation of vipers. (Destruction predicted) ☿

23:33 ☿ Ye serpents, ye generation of vipers,
how can ye escape the damnation of hell?

23:34 ☼ Wherefore, behold, I send unto you
• prophets, and wise men, and scribes:
and some of them ye shall
kill and crucify;
and some of them shall ye
scourge in your synagogues,
and persecute them from city to city.¹⁶⁷

23:35 ♦ That upon you may come all the righteous blood shed upon the earth,
from the blood of righteous Abel
unto the blood of Zacharias son of Barachias,

whom ye slew between the temple and the altar.>Gen 4:8, 1Ks 19:10, 2Ch 24:21

23:36 Verily I say unto you,
All these things shall come upon this generation.¹⁶⁸

23:37 ● O Jerusalem, Jerusalem,
thou that killest the prophets,
and stonest them which are sent unto thee,
how often would I have gathered thy children together,
even as a hen gathereth her chickens under her wings,
and ye would not!¹⁶⁹

23:38 Behold, your house is left unto you desolate.¹⁷⁰>Psa 69:25, Jer 22:5

23:39 For I say unto you,
Ye shall not see me henceforth, till ye shall say,
Blessed is he that cometh in the name of the LORD*.>Psa 118:26

C 24: THE END TIME PROPHECIES

a). The great temple (Its destruction predicted)

24:1 And Yeshua went out, and departed from the temple:
and his disciples came to him for to shew him the buildings
of the temple.¹⁷¹

24:2 ☿ And Yeshua said unto them,
See ye not all these things?
verily I say unto you,
There shall not be left here one stone upon another,
that shall not be thrown down.

24:3 And as he sat upon the mount of Olives,
the disciples came unto him privately, saying,
☿ Tell us, when shall these things be?
and what shall be the sign of thy coming,
and of the end of the world?

b). Deceivers will arise (Troubled times to come)

24:4 And Yeshua answered and said unto them,
Take heed that no man deceive you.
24:5 For many shall come in my name, saying,
"I am Mashiach,"
and shall deceive many.¹⁷²

24:6 And ye shall hear of wars and rumours of wars:
see that ye be not troubled:
for all these things must come to pass,
but the end is not yet.

24:7 ♦ For nation shall rise against nation,
and kingdom against kingdom:
and there shall be
• famines, and pestilences, and earthquakes,
in divers places.

24:8 ☼ All these are the beginning of sorrows.

c). Persecution predicted (Hated for his name)

24:9 ✕ Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

24:10 And then shall many be offended,
and shall betray one another,
and shall hate one another.

24:11 *And many false prophets shall rise, and shall deceive many.*
 24:12 ♡ *And because iniquity shall abound, the love of many shall wax cold.*
 24:13 *But he that shall endure unto the end, the same shall be saved.*
 24:14 *And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*¹⁷³

d). Abomination of desolation (Warned to flee)

24:15 *When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,*
 (whoso readeth, let him understand:)
 {Abomination of Desolation = Roman Army?}
 >Dan 8:13; 9:26-27; 11:31; 12:11, Lke 21:20
 24:16 *Then let them which be in Judaea flee into the mountains.*¹⁷⁴
 24:17 *Let him which is on the housetop not come down to take any thing out of his house:*
 24:18 *Neither let him which is in the field return back to take his clothes.*
 24:19 *And woe unto them that are with child, and to them that give suck in those days!*
 24:20 ☞ *But pray ye that your flight be not in the winter, neither on the sabbath day.*¹⁷⁵
 24:21 ☼ *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*¹⁷⁶>Jol 2:2, Isa 13:9
 24:22 *And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.*>Isa 1:9, Zec 13:8

e). False prophets to arise (Their coming foretold)

24:23 *Then if any man shall say unto you, "Lo, here is Mashiah," or "there;" believe it not.*
 24:24 *For there shall arise false Mashiahs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*
 24:25 *Behold, I have told you before.*
 24:26 *Wherefore if they shall say unto you, "Behold, he is in the desert;" go not forth: "behold, he is in the secret chambers;" believe it not.*

f). The coming of the son of man (Elect gathered)

24:27 *For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.*
 24:28 *For wheresoever the carcase is, there will the eagles be gathered together.*
 24:29 ☼ *Immediately after the tribulation of those days shall*
 • *the sun be darkened,*

- *and the moon shall not give her light,*
- *and the stars shall fall from heaven,*
- *and the powers of the heavens shall be shaken.*>Isa 13:10, Jol 2:10
- 24:30 *And then shall appear the sign of the Son of man in heaven:*
- *and then shall all the tribes of the earth mourn,*
- *and they shall see the Son of man coming in the clouds of heaven with power and great glory.*>Dan 7:13
- 24:31 *And he shall send his angels with a great sound of a trumpet,*
- *and they shall gather together his elect from the 4 winds, from one end of heaven to the other.*>Isa 27:13

g). The parable of the fig tree (His sure words)

24:32 *Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.*>Sng 2:13
 24:33 *So likewise ye, when ye shall see all these things, know that it is near, even at the doors.*
 24:34 *Verily I say unto you, This generation shall not pass, till all these things be fulfilled.*¹⁷⁷
 24:35 ☼ *Heaven and earth shall pass away, but my words shall not pass away.*>Isa 55:11

h). The day unknown (Caught unaware)

24:36 ☼ *But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*¹⁷⁸>Zec 14:7
 24:37 *But as the days of Noe were, so shall also the coming of the Son of man be.*
 24:38 *For as in the days that were before the flood they were*
 • *eating and drinking,*
 • *marrying and giving in marriage,*
until the day that Noe entered into the ark,
 24:39 *And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.*>Gen 7:23
 24:40 *Then shall 2 be in the field;*
the one shall be taken, and
the other left.
 24:41 *2 women shall be grinding at the mill;*
the one shall be taken, and
the other left.
 24:42 *Watch therefore:*
for ye know not what hour your Lord doth come.
 24:43 *But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.*
 24:44 *Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.*¹⁷⁹

i). The waiting servant (Rewarded or punished)

24:45 *Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?*
 24:46 *Blessed is that servant, whom his lord when he cometh shall find so doing.*
 24:47 *Verily I say unto you, That he shall make him ruler over all his goods.*
 24:48 *But and if that evil servant shall say in his heart, "My lord delayeth his coming;"*
 24:49 *And shall begin to smite his fellowservants, and to eat and drink with the drunken;*
 24:50 *The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,*
 24:51 *✠ And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.*

C 25: THE JUDGMENT PARABLES

a). The 10 virgins (Unexpected hour)

25:1 *✠ Then shall the kingdom of heaven be likened unto 10 virgins, which took their lamps, and went forth to meet the bridegroom.*
 25:2 *And 5 of them were wise, and 5 were foolish.*
 25:3 *► They that were foolish took their lamps, and took no oil with them:*
 25:4 *◄ But the wise took oil in their vessels with their lamps.*
 25:5 *While the bridegroom tarried, they all slumbered and slept.*
 25:6 *And at midnight there was a cry made, "Behold, the bridegroom cometh; go ye out to meet him."*
 25:7 *Then all those virgins arose, and trimmed their lamps.*
 25:8 *And the foolish said unto the wise, "Give us of your oil; for our lamps are gone out."*
 25:9 *But the wise answered, saying, "Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves."*
 25:10 *And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.*
 25:11 *Afterward came also the other virgins, saying, "Lord, Lord, open to us."*
 25:12 *But he answered and said, "Verily I say unto you, I know you not."*
 25:13 *Watch therefore,*

for ye know neither the day nor the hour wherein the Son of man cometh.

b). The talents' parable (Profit demanded) Ⓢ

25:14 *✠ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.¹⁸⁰*
 • 25:15 *Ⓢ And unto one he gave 5 talents*
 • *to another 2,*
 • *and to another one;*
to every man according to his several ability; and straightway took his journey.
 25:16 *① Then he that had received the 5 talents went and traded with the same, and made them other 5 talents.*
 25:17 *② And likewise he that had received 2, he also gained other 2.*
 25:18 *③ But he that had received one went and digged in the earth, and hid his lord's money.*
 25:19 *After a long time the lord of those servants cometh, and reckoneth with them.*
 25:20 *① And so he that had received 5 talents came and brought other 5 talents, saying, "Lord, thou deliveredst unto me 5 talents: behold, I have gained beside them 5 talents more."*
 25:21 *His lord said unto him, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."*
 25:22 *② He also that had received 2 talents came and said, "Lord, thou deliveredst unto me 2 talents: behold, I have gained 2 other talents beside them."*
 25:23 *His lord said unto him, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."*
 25:24 *③ Then he which had received the one talent came and said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:*
 25:25 *Ⓢ And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."*
 25:26 *His lord answered and said unto him, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:¹⁸¹*
 25:27 *Ⓢ Thou oughtest therefore to have put my money to the exchangers, and then at my coming I*

should have received mine own with usury.

25:28 *'Take therefore the talent from him, and give it unto him which hath 10 talents.'*

25:29 *For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.*

25:30 ☼ *'And cast ye the unprofitable servant into outer darkness:'"*

there shall be weeping and gnashing of teeth."

1 talent = 840,000 dollars
2 talents = 1,680,000
5 talents = 4,200,000

c). The sheep and the goats (Good deeds expected)

25:31 *When the Son of man shall come in his glory, and all the holy angels with him,*

then shall he sit upon the throne of his glory:

25:32 *And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:*

25:33 *And he shall set*

*the sheep on his right hand,
but the goats on the left.*

25:34 ●➤ *Then shall the King say unto them on his right hand,*

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

• 25:35 *For I was an hungred, and ye gave me meat:*

• *I was thirsty, and ye gave me drink:*

• *I was a stranger, and ye took me in:*

• 25:36 *Naked, and ye clothed me:*

• *I was sick, and ye visited me:*

• *I was in prison, and ye came unto me."*¹⁸²

25:37 *Then shall the righteous answer him, saying,*

"Lord, when saw we thee

• *an hungred, and fed thee?*

• *or thirsty, and gave thee drink?*

• 25:38 *When saw we thee a stranger, and took thee in?*

• *or naked, and clothed thee?*

• 25:39 *Or when saw we thee sick,*

• *or in prison, and came unto thee?"*

25:40 *And the King shall answer and say unto them, "Verily I say unto you,*

Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

25:41 ●◀☼ *Then shall he say also unto them on the left hand,*

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:>Psa 6:8; 119:115

• 25:42 *For I was an hungred, and ye gave me no meat:*

• *I was thirsty, and ye gave me no drink:*

• 25:43 *I was a stranger, and ye took me not in:*

• *naked, and ye clothed me not:*

• *sick, and in prison, and ye visited me not."*¹⁸³

25:44 *Then shall they also answer him, saying, "Lord, when saw we thee*

• *an hungred,*

• *or athirst,*

• *or a stranger,*

• *or naked,*

• *or sick,*

• *or in prison,*

and did not minister unto thee?"

25:45 *Then shall he answer them, saying,*

"Verily I say unto you,

Inasmuch as ye did it not to one of the least of these, ye did it not to me."

25:46 ☼ *And these shall go away into everlasting punishment: but the righteous into life eternal."*

C 26: ARREST & TRIAL OF YESHUA

a). Betrayal predicted (The plot against Yeshua)

26:1 *And it came to pass,*

when Yeshua had finished all these sayings, he said unto his disciples,

26:2 *Ye know that after 2 days is the feast of the passover, and the Son of man is betrayed to be crucified.*

26:3 *Then assembled together*

• *the chief priests,*

• *and the scribes,*

• *and the elders of the people,*

unto the palace of the high priest, who was called Caiaphas,

26:4 *And consulted that they might take Yeshua by subtilty, and kill him.*

26:5 *But they said,*

☼ *Not on the feast day,*

lest there be an uproar among the people."

b). The precious ointment (A memorial of act)

26:6 *Now when Yeshua was in Bethany,*

in the house of Simon the leper,

26:7 *There came unto him a woman {Mary of Bethany?} having an alabaster box of very precious ointment,*

*and poured it on his head, as he sat at meat."*¹⁸⁴

26:8 *But when his disciples saw it, they had indignation, saying,*

☼ *To what purpose is this waste?*

26:9 ☼ *For this ointment might have been sold for much, and given to the poor.*

26:10 *When Yeshua understood it, he said unto them,*

Why trouble ye the woman?

for she hath wrought a good work upon me.

26:11 *For ye have the poor always with you; but me ye have not always."*¹⁸⁵

26:12 *For in that she hath poured this ointment on my body, she did it for my burial.*

26:13 *Verily I say unto you,
Whosoever this gospel shall be preached in the
whole world, there shall also this,
that this woman hath done,
be told for a memorial of her.*

c). Judas plans betrayal (Seeks opportunity) ❸

26:14 Then one of the 12, called Judas Iscariot,
went unto the chief priests,¹⁸⁶

26:15 And said unto them,

What will ye give me, and I will deliver him unto you?

And they covenanted with him for 30 pieces of silver.

26:16 And from that time he sought opportunity to betray
him.

30 Pieces of silver Price of a slave 11,300 to 14,125 dollars, Price of a potter's field

d). The Passover approaches (The preparation)

26:17 Now the first day of the feast of unleavened bread the
disciples came to Yeshua, saying unto him,

☛ *Where wilt thou that we prepare for thee to eat the
passover?*

26:18 And he said,

*Go into the city to such a man, and say unto him,
"The Master saith, 'My time is at hand; I will keep the
passover at thy house with my disciples.'"*¹⁸⁷

26:19 And the disciples did as Yeshua had appointed them;
and they made ready the passover.

e). Yeshua eats with disciples (Betrayal predicted)

26:20 Now when the even was come,
he sat down with the 12.

26:21 And as they did eat, he said,

*Verily I say unto you,
that one of you shall betray me.*

26:22 ❷ And they were exceeding sorrowful,
and began every one of them to say unto him,

☛ *Lord, is it I?*

26:23 And he answered and said,

*He that dippeth his hand with me in the dish,
the same shall betray me.*¹⁸⁸ >Psa 41:9

26:24 ☛ *The Son of man goeth as it is written of him:
but woe unto that man by whom the Son of man is
betrayed! it had been good for that man if he had not
been born.* >Psa 109:6-19

26:25 Then Judas, which betrayed him,
answered and said, *Master, is it I?*

He said unto him, *Thou hast said.*

f). The Lord's Supper (The New Testament)

26:26 And as they were eating,
Yeshua took bread,

- and blessed it,
- and brake it,
- and gave it

to the disciples, and said,

*Take, eat; this is my body.*¹⁸⁹

26:27 And he took the cup, and gave thanks,
and gave it to them, saying,

Drink ye all of it;

26:28 *For this is my blood of the new testament, which
is shed for many for the remission of sins.*¹⁹⁰ >Jer 31:31

26:29 *But I say unto you,*

*I will not drink henceforth of this fruit of the vine, until
that day when I drink it new with you in my Father's
kingdom.*

26:30 And when they had sung an hymn,
they went out into the mount of Olives.

{☛ Hallel Psalms 113-118}

g). The disciples to scatter (Peter's denial foretold)

26:31 Then saith Yeshua unto them,

*All ye shall be offended because of me this night:
for it is written,*

*I will smite the shepherd,
and the sheep of the flock*

shall be scattered abroad. >Zec 13:7

26:32 *But after I am risen again,
I will go before you into Galilee.*

26:33 ● Peter answered and said unto him,
*Though all men shall be offended because of thee,
yet will I never be offended.*

26:34 Yeshua said unto him,

*Verily I say unto thee,
That this night, before the cock crow,
thou shalt deny me thrice.*

26:35 Peter said unto him,

*Though I should die with thee,
yet will I not deny thee.*

Likewise also said all the disciples.

h). Prayer in Gethsemane (The sleepy disciples) ●

26:36 Then cometh Yeshua with them unto a place called
Gethsemane, and saith unto the disciples,

Sit ye here, while I go and pray yonder.

26:37 ❷ And he took with him Peter and the 2 sons of
Zebedee, and began to be sorrowful and very heavy.

26:38 Then saith he unto them,

*My soul is exceeding sorrowful,
even unto death:*

*tarry ye here, and watch with me.*¹⁹¹

26:39 ❶ ☛ And he went a little farther,
and fell on his face,
and prayed, saying,

*O my Father, if it be possible,
let this cup pass from me:
nevertheless not as I will,
but as thou wilt.*¹⁹²

26:40 And he cometh unto the disciples,
and findeth them asleep,

and saith unto Peter,

What, could ye not watch with me one hour?

26:41 *Watch and pray,*

*that ye enter not into temptation:
the spirit indeed is willing,*

but the flesh is weak.

26:42 ② He went away again the 2nd time, and prayed, saying,

*O my Father,
if this cup may not pass away from me,
except I drink it, thy will be done.*

26:43 And he came and found them asleep again: for their eyes were heavy.

26:44 And he left them, and went away again, and prayed the 3rd time, saying the same words.

i). An armed crowd (Judas betrays Yeshua)

26:45 Then cometh he to his disciples, and saith unto them,

*Sleep on now, and take your rest:
behold, the hour is at hand, and the Son of man is
betrayed into the hands of sinners.*

26:46 *Rise, let us be going:
behold, he is at hand that doth betray me.*

26:47 ♠ And while he yet spake, lo, Judas, one of the 12, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.
26:48 Now he that betrayed him gave them a sign, saying, *Whomsoever I shall kiss, that same is he: hold him fast.*
26:49 And forthwith he came to Yeshua, and said, *Hail, master;* and kissed him.
26:50 And Yeshua said unto him, *Friend, wherefore art thou come?*
Then came they, and laid hands on Yeshua and took him.

j). A servant is struck (Yeshua submits to arrest)

26:51 ♠ And, behold, {Simon Peter} one of them which were with Yeshua stretched out his hand, and drew his sword, and struck {Malchus} a servant of the high priest's, and smote off his ear.¹⁹³

26:52 Then said Yeshua unto him, *Put up again thy sword into his place: for all they that take the sword shall perish with the sword.*

26:53 ② *Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than 12 legions of angels?*

26:54 *But how then shall the scriptures be fulfilled, that thus it must be?*

26:55 ③ In that same hour said Yeshua to the multitudes, *Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.*

26:56 *But all this was done, that the scriptures of the prophets might be fulfilled.*
Then all the disciples forsook him, and fled.

1 legion = 3,000 to 6,000 soldiers
12 legions = 36,000 to 72,000

k). Taken to High priest (Put on trial)

26:57 And they that had laid hold on Yeshua led him away to Caiaphas the high priest, where the scribes and the elders were assembled.¹⁹⁴

26:58 ④ But Peter followed him afar off unto the high priest's

palace, and went in, and sat with the servants, to see the end.

26:59 ⑤ Now

• the chief priests, and elders, and all the council, sought false witness against Yeshua, to put him to death; 26:60 But found none: yea, though many false witnesses came, yet found they none.

At the last came 2 false witnesses,¹⁹⁵

26:61 And said, *This fellow said,
"I am able to destroy the temple of GOD,
and to build it in 3 days."*

26:62 And the high priest arose, and said unto him, *Answerest thou nothing?*

*what is it which these witness against thee?*¹⁹⁶

26:63 But Yeshua held his peace, And the high priest answered and said unto him, *I adjure thee by the living God, that thou tell us whether thou be the Mashiach, the Son of GOD.*¹⁹⁷

26:64 ♠ Yeshua saith unto him, *Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.*¹⁹⁸

26:65 ⑥ Then the high priest rent his clothes, saying, *He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.*

26:66 *What think ye?*

They answered and said,

⑦ *He is guilty of death.*

• 26:67 Then did they spit in his face,
• and buffeted him;
• and others smote him with the palms of their hands,¹⁹⁹

26:68 Saying, ⑧ *Prophecy unto us, thou Mashiach, Who is he that smote thee?*

l). Peter's denial (Remorseful he weeps)

26:69 Now Peter sat without in the palace: and a damsel came unto him, saying,

Thou also wast with Yeshua of Galilee.

26:70 ① But he denied before them all, saying, *I know not what thou sayest.*¹⁹⁹

26:71 And when he was gone out into the porch, another maid saw him, and said unto them that were there,

This fellow was also with Yeshua of Nazareth.

26:72 ② And again he denied with an oath, *I do not know the man.*

26:73 And after a while came unto him they that stood by, and said to Peter,

*Surely thou also art one of them;
for thy speech bewrayeth thee.*

26:74 ③ ④ Then began he to curse and to swear, saying, *I know not the man.*

And immediately the cock crew.

26:75 ⑤ And Peter remembered the word of Yeshua, which said unto him,

"Before the cock crow, thou shalt deny me thrice."

And he went out, and wept bitterly.²⁰⁰

a). Judas repentance & suicide (A potter's field) ⑤

27:1 When the morning was come, all the chief priests and elders of the people took counsel against Yeshua to put him to death.²⁰¹

27:2 And when

- they had bound him,
- they led him away,
- and delivered him

to Pontius Pilate the governor.²⁰²

27:3 ● ⑤ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the 30 pieces of silver to the chief priests and elders,

27:4 Saying, *I have sinned in that I have betrayed the innocent blood.*²⁰³

And they said, ⑤ *What is that to us? see thou to that.*

27:5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

27:6 ● And the chief priests took the silver pieces, and said, ⑤ *It is not lawful for to put them into the treasury, because it is the price of blood.*

27:7 And they took counsel, and bought with them the potter's field, to bury strangers in.²⁰⁴

27:8 Wherefore that field was called, The field of blood, unto this day.

27:9 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

*And they took the 30 pieces of silver,
the price of him that was valued,
whom they of the children of Israel did value;
27:10 And gave them for the potter's field,
as the LORD* appointed me.>Zec 11:12-13*

b). Yeshua before Pilate (Silent about accusations).

27:11 And Yeshua stood before the governor: and the governor asked him, saying,

Art thou the King of the Jews?

And Yeshua said unto him, *Thou sayest.*²⁰⁵

27:12 And when he was accused of the chief priests and elders, he answered nothing.

27:13 Then said Pilate unto him,

Hearest thou not how many things they witness against thee?

27:14 And he answered him to never a word; insomuch that the governor marvelled greatly.

c). Barabbas chosen (A cry for crucifixion)

27:15 Now at that feast the governor was wont to release unto the people a prisoner, whom they would.²⁰⁶

27:16 And they had then a notable prisoner, called Barabbas.²⁰⁷

27:17 Therefore when they were gathered together, Pilate said unto them,

Whom will ye that I release unto you?

Barabbas, or Yeshua which is called Mashiach?

27:18 For he knew that for envy they had delivered him.²⁰⁸

27:19 ✨ When he was set down on the judgment seat, his wife sent unto him, saying,

Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

27:20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Yeshua.²⁰⁹

27:21 The governor answered and said unto them, *Whether of the twain will ye that I release unto you?*

They said, ⑤ *Barabbas.*

27:22 Pilate saith unto them,

What shall I do then with Yeshua which is called Mashiach?

They all say unto him,

⑤ *Let him be crucified.*

27:23 And the governor said,

*Why, what evil hath he done?*²¹⁰

⑤ But they cried out the more, saying,

⑤ *Let him be crucified.*

27:24 ● When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying,

I am innocent of the blood of this just person: see ye to it.

27:25 ⑤ Then answered all the people, and said,

⑤ *His blood be on us, and on our children.*

d). Yeshua is scourged (Mocked as king) ⑥

27:26 Then released he Barabbas unto them: and when he had scourged Yeshua, he delivered him to be crucified.²¹¹

27:27 Then the soldiers of the governor took Yeshua into the common hall, and gathered unto him the whole band of soldiers.²¹²

- 27:28 And they stripped him,

- and put on him a scarlet robe.

- 27:29 And when they had platted a crown of thorns, they put it upon his head,

- and a reed in his right hand:

- and they bowed the knee before him,

- and mocked him, saying,

⑤ *Hail, King of the Jews!*²¹³

- 27:30 And they spit upon him,

- and took the reed, and smote him on the head.²¹⁴

27:31 And after that they had mocked him,

- they took the robe off from him,

- and put his own raiment on him,

- and led him away to crucify him.

27:32 † And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

e). The crucifixion (The written accusation)

27:33 And when they were come unto a place called Golgotha, that is to say, a place of a skull,

27:34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

27:35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet,²¹⁵

⑤ *They parted my garments among them,
and upon my vesture did they cast lots.>Psa 22:18*

27:36 And sitting down they watched him there;
 27:37 And set up over his head his accusation written,

THIS IS YESHUA
 THE KING OF THE JEWS.²¹⁶

27:38 Then were there 2 thieves crucified with him,
 _one on the right hand, and
 _another on the left.²¹⁷

f). Reviling & mocking (Even by the thieves)

27:39 And they that passed by reviled him,
 wagging their heads,
 27:40 †And saying,

☛ *Thou that destroyest the temple,
 and buildest it in 3 days, save thyself.
 If thou be the Son of God,
 come down from the cross.*

27:41 ● Likewise also the chief priests mocking him,
 with the scribes and elders, said,

27:42 ☛ *He saved others;
 himself he cannot save.
 If he be the King of Israel,
 let him now come down from the cross,
 and we will believe him.*

27:43 ☛ *He trusted in GOD;
 let him deliver him now,
 if he will have him: for he said,
 "I am the Son of GOD."* >Psa 22:7-8

27:44 ● The thieves also,
 which were crucified with him,
 cast the same in his teeth.

g). Yeshua cries out (Cries out again and dies)

27:45 Now from the 6th hour there was darkness over all the
 land unto the 9th hour.

[12:00 pm to 3:00 pm, 3 Hours]

27:46 ✨ And about the 9th hour Yeshua cried with a loud
 voice, saying,

Eli, Eli, lama sabachthani?

that is to say,

***My God, my God,
 why hast thou forsaken me?***

>Psa 22:1

27:47 ● Some of them that stood there,
 when they heard that, said,

☛ *This man calleth for Elias.*

27:48 And straightway one of them ran,

- and took a sponge,
- and filled it with vinegar,
- and put it on a reed,
- and gave him to drink.

27:49 The rest said,

☛ *Let be, let us see whether Elias will come to save him.*

27:50 Yeshua, when he had cried again with a loud voice,
 yielded up the ghost.

h). Signs after his death (The centurion's witness)

27:51 And, behold,

- the veil of the temple was rent in twain from the top to the

bottom;

- and the earth did quake, and the rocks rent;²¹⁸

• 27:52 And the graves were opened;
 and many bodies of the saints which slept arose,
 27:53 And came out of the graves after his resurrection,
 and went into the holy city, and appeared unto many.

27:54 ☞ Now when the centurion,
 and they that were with him, watching Yeshua,
 saw the earthquake, and those things that were done,
 they feared greatly, saying,

☛ *Truly this was the Son of GOD.*

i). Joseph asks for the body (The burial)

27:55 And many women were there beholding afar off,
 which followed Yeshua from Galilee,
 ministering unto him:²¹⁹

27:56 Among which was

- Mary Magdalene,
- and Mary the mother of James and Josés,
- and the mother of Zebedees children.

27:57 ● When the even was come,
 there came a rich man of Arimathaea, named Joseph,
 who also himself was Yeshua's disciple:²²⁰

27:58 He went to Pilate, and begged the body of Yeshua.
 Then Pilate commanded the body to be delivered.

27:59 And when Joseph had taken the body,

he wrapped it in a clean linen cloth,

27:60 And laid it in his own new tomb,

which he had hewn out in the rock:
 and he rolled a great stone to the door of the sepulchre,
 and departed.>Isa 53:9

27:61 And there was Mary Magdalene, and the other Mary,
 sitting over against the sepulchre.²²¹

j). His words remembered (The tomb guarded)

27:62 Now the next day,

that followed the day of the preparation,
 the chief priests and Pharisees came together unto Pilate,

27:63 Saying, ☛ *Sir, we remember that that deceiver said,
 while he was yet alive, "After 3 days I will rise again."*²²²

27:64 *Command therefore that the sepulchre be made sure
 until the 3rd day, lest his disciples come by night,
 and steal him away, and say unto the people,
 "He is risen from the dead:"*

*so the last error shall be worse than the first.*²²³

27:65 Pilate said unto them,

Ye have a watch: go your way, make it as sure as ye can.

27:66 So they went,

and made the sepulchre sure,

sealing the stone,

and setting a watch.²²⁴

C 28: THE RESURRECTION OF YESHUA

a). Angel at the tomb (Resurrection announced)

28:1 In the end of the sabbath,

as it began to dawn toward the First day of the
 week,[Sunday] came

_Mary Magdalene and
 _the other Mary to see the sepulchre.
 28:2 ¶ And, behold, there was a great earthquake:
 for the angel of the LORD* descended from heaven,
 and came and rolled back the stone from the door,
 and sat upon it.
 28:3 His countenance was like lightning,
 and his raiment white as snow:
 28:4 ♂ And for fear of him the keepers did shake,
 and became as dead men.
 28:5 And the angel answered
 and said unto the women,
Fear not ye:
for I know that ye seek Yeshua,
which was crucified.
 28:6 *He is not here: for he is risen, as he said.*
Come, see the place where the Lord lay.
 28:7 *And go quickly, and tell his disciples that he is*
risen from the dead; and, behold,
he goeth before you into Galilee;
there shall ye see him: lo, I have told you.
 28:8 ☺ And they departed quickly from the sepulchre with
 fear and great joy; and did run to bring his disciples word. ‡

b). He met his disciples (To gather in Galilee)
 28:9 And as they went to tell his disciples,
 behold, Yeshua met them, saying, *All hail.*
 And they came and held him by the feet,
 and worshipped him.
 28:10 Then said Yeshua unto them,
Be not afraid:
go tell my brethren that they go into Galilee,
and there shall they see me. ‡

c). The soldiers come to the elders (Bribed to lie)
 28:11 Now when they were going, behold, some of the watch
 came into the city, and shewed unto the chief priests all the
 things that were done.
 28:12 ☹ And when they were assembled with the elders, and
 had taken counsel, they gave large money unto the soldiers,
 28:13 Saying, ☹ *Say ye,*
"His disciples came by night,
and stole him away while we slept."
 28:14 *And if this come to the governor's ears,*
we will persuade him, and secure you.
 28:15 So they took the money, and did as they were taught:
 and this saying is commonly reported among the Jews until
 this day. ²²⁵ ‡

d). The last reunion (The Great Commission)
 28:16 Then the 11 disciples went away into Galilee,
 into a mountain where Yeshua had appointed them.
 28:17 ♢ And when they saw him, they worshipped him:
 but some doubted.
 28:18 ♣ And Yeshua came and spake unto them, saying,
All power is given unto me in heaven and in
earth. >Psa 2:8-9, Dan 7:14
 28:19 *Go therefore and make disciples of all the*

nations, immersing them in my name: ‡
 28:20 *Teaching them to observe all things whatsoever I*
have commanded you: and, lo, I am with you always,
even unto the end of the world. ‡ Amen.

‡ Quotation from Eusebian works.

Eusebius of Caesarea (263-339 CE) was an early church
 Historian who in the years 300-339 CE about 18 times
 quoted Matthew 28:19 using the phrase "in my name." (Cf.
 Mrk 16:17; Lke 24:47; Jhn 20:31; Act 2:38; Col 3:17)

After many years of studying this issue, we are fully
 convinced that the Eusebian quotation is correct, for (1) it
 conforms to textual consistency, (2) early apostolic tradition
 and (3) this is a linguistic phrase frequently used by Yeshua
 Mashiach.

However, the traditional phrase "in the name of the Father,
 and of the Son, and of the Holy Spirit" does not appear in any
 other place of the New Testament or early post-apostolic
 writings, for it is without a doubt a later creation.

Our conclusion is supported by many authoritative sources,
 such as *The New Schaff-Herzog Encyclopedia of Religious*
Knowledge (Vol. 1, 1951, Art. "Baptism" [P. Feine], p. 1027,
 1028) "Jesus, however, can not have given his disciples this
 Trinitarian order of baptism [immersion] after his
 resurrection; for the New Testament knows only baptism
 [immersion] in the name of Jesus (Acts ii, 38; viii, 16; xix, 5;
 Gal. iii, 27; Rom. vi, 3; I Cor. i, 13-15), which still occurs
 even in the second and third centuries . . . It is unthinkable
 that the Apostolic Church thus disobeyed the express
 command of the Lord . . . Finally, the distinctly liturgical
 character of the formula Matt. xxviii, 19 is strange; it was not
 the way of Jesus to make such formulas. . . the formal
 authenticity of Matt. xxviii, 19 must be disputed."

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See "The Jesus Name Appendix" at the end of the END
 NOTES for a fuller explanation and more information.

END NOTES (Matthew)

¹ The gospel of Matthew was written from a Jewish perspective. He wrote
 what he felt was important to a Jewish reader, and his material did not follow
 a straight chronology, but it is thematic in great part.

² A false accusation that is often cast upon the New Testament is that the
 New Testament is Anti-Jewish and is responsible for the anti-Semitism that
 occurred in Europe during the dark ages. That is not so, for all the writers of
 the New Testament are Jewish men, telling the story of Yeshua, who was a
 Jew and the early church which was mainly Jewish. All the men mentioned
 here in the genealogy of Yeshua Mashiach are Jewish men. The Bible is a
 Jewish created book. If real Christians hated the Jews, why would they even
 read Jewish literature and follow Yeshua; a Jewish rabbi as their Lord? The
 accusation is false and without merit.

³ -1:3 Thamar is listed when normally the mother's name is left out of the
 genealogy; she was a Canaanite. The other three mothers mentioned were

also gentiles. The story of Tamar is shameful and shows that the Patriarchs did not always act honorably.

⁴ -1:4 Rachab past profession was so unsavory that some people have attempted to say she was actually an innkeeper, but the words used of her leave no doubt about her past.

⁵ -1:5 The story of Ruth is a story of hope and redemption, it shows that God is merciful and does not forget his people.

⁶ -1:6 Bathsheba name is so shameful that it is not even mentioned in this genealogy.

⁷ -1:12 According to Epiphanius the name here should be "Jeconiah the son of Jeconiah" for he had a son whom he named the same as himself and someone mistakenly thought it was an incorrect duplication and removed the name of the second Jeconiah.

⁸ 1:16 An Aramaic text has in this genealogy Joseph "the Father" of Mary, which means a different Joseph was her husband. Joseph was a popular name so it could be possible for the situation to exist, that both the father of Mary and her husband had the same name; that would resolve a discrepancy in this genealogy of Yeshua Christ.

⁹ -1:18 The child is attributed as being the son of the Holy Ghost, yet elsewhere he is attributed as being the son of the Father.

¹⁰ -1:19 Joseph was looking for a good excuse to spare Mary being stoned as an adulteress, adultery was a serious offense.

¹¹ -1:23 This verse indicates that this child will be God with us, in a new very literal way, for God was always with his people in a spiritual way, The presence of God was always with Israel.

¹² -1:25 The perpetual virginity of Mary is a myth; this verse clearly suggests that Mary and Joseph did have marital relations later on (cf. 1Cor 7:3-5). This myth was created by a person who perhaps thought marital relations are evil in eyes of God.

¹³ -2:2 God had already called himself the King of Israel in Isaiah 44:6, God is eternal therefore there can be no other king but him, so either Yeshua had to be God or else Yeshua is not King of the Jews.

¹⁴ -2:6 The predictions of Yeshua coming were well known and understood by the scribes, for they were the keepers of the law.

¹⁵ -2:10 The identity of the star has been a matter of much speculation; some think it was a conjunction of Jupiter and Saturn, some that it was a comet and others that it was a supernova. Whatever it was it served to announce the coming of Yeshua.

¹⁶ -2:13 Dreams were often used by God to communicate with his servants, God communicates in different ways.

¹⁷ -2:15 This was originally spoken of Israel; many other scriptures are also applied to Yeshua in this same manner. Hidden references to Yeshua Mashiach are abundant in the Old Testament.

¹⁸ -2:18 Killing a few children in a small hamlet and its surrounding areas was not out of character for Herod for he committed many atrocities, he was notorious for shedding rivers of blood.

¹⁹ -2:20 The story of Joseph the son of Jacob has some similarities with the story of this Joseph, both were dreamers and both went into Egypt.

²⁰ -2:22 Galilee was what we would call a ghetto, where only the poorest and the criminal element resided. It was the backwaters of Israel.

²¹ -3:3 This reference in Isaiah clearly indicates that Yahweh is the coming one, making Yeshua and Yahweh the one and the same.

²² -3:6 Baptism was a well known practice before John came in the scene; it was practiced by fully immersing the person in water. In fact the word baptism means immersion. The early translators left it un-translated and it became standard practice to leave it un-translated.

²³ -3:7 The religious leaders came to see the ministry of John, they were curious about this desert preacher, but they refused his offer to be baptized. Likewise many religious leaders agree that baptism in the name of the Lord Yeshua Mashiach is correct, but do not do it.

²⁴ -3:11 Baptism is indeed with water, an abundant element on this planet, it was plain river water; there was no claim of the river being holy or the water itself being holy, there is no such thing as "Holy water". No numbo jumbo can turn any water into "holy water".

²⁵ -3:13 Yeshua came to be baptized even though he did not need to do it; it shows his submission to rituals ordained by God. If Yeshua himself obeyed and was baptized then why would anyone refuse to be baptized?

²⁶ -3:16 Yeshua went up out of the water because baptism was done by immersion, that is the reason why John baptized by the river Jordan, so he could fully immerse the people in the river, if Baptism was just a cup of water poured upon a person, baptisms would not be conducted in rivers or lakes.

²⁷ -3:17 In here we see God himself claiming Yeshua to be his son. God who is a spirit proclaims Yeshua who is human to be his son. There are not two gods mentioned here.

²⁸ -4:2 Yeshua was at the very limits of human endurance; Satan knew this was the moment to attack, when Yeshua was at his weakest.

²⁹ -4:3 Yeshua was indeed the son of God and he could have made those stones bread, but he did not have to prove it to anyone. Too many people have done foolish things on a dare.

³⁰ -4:6 Even though Christians have angels watching over them, they cannot put their lives in danger on purpose, that would be tempting God, taking unnecessary dangerous risks is not correct.

³¹ -4:6 The book of Psalms was the hymnal or song book of the Hebrews; they sang these hymns in their worship of God. Yet this Psalms also contained prophecies and teachings about Christ.

³² -4:10 We are commanded to worship and serve only the Lord God, we cannot serve anyone or anything else or in addition to God, the other nations had gods that did not mind if people served other gods, but the God of the Bible demands exclusive worship.

³³ -4:17 Yeshua began by preaching repentance, which is where every preacher should start by preaching repentance. The kingdom of God was about to be established with Yeshua as the King of that Kingdom, The Kingdom begun at Jerusalem and it extended to the whole world and it will never end.

³⁴ -5:2 Yeshua is about to speak words that will overturn many false ideas and teach great truths. The Sermon on the Mount is the greatest sermon on ethics and behavior there ever was.

³⁵ -5:17 The idea that the Law of God, (Ten Commandments) was destroyed by Yeshua in the cross is contradicted by Yeshua here. If there is no Law of God then there is no sin against God, for where there is no law then everything is permitted and since no law is broken then everyone is innocent and everyone is saved since there is no Law. Obviously the idea that there is no Law is nonsense.

³⁶ -5:19 It is bad enough to break one of the Ten Commandments but perhaps a little worse is to teach others to break them. Those who teach against the Ten Commandments are teaching lawlessness and chaos. According to them since there is no Law then it is OK for Christians to dishonor their parents, rob, commit adultery, covet, profane God's name and even kill, Yeshua already has paid for those sins so it is OK to commit them.

³⁷ -5:20 The scribes and Pharisees kept the letter of the Law of God, but not the spirit. Christians are to keep the letter of the Law of God and also the spirit, but we cannot keep the law of God unless the Spirit of God enables us to keep them.

³⁸ -5:24 God wants us to be reconciled; he does not want us holding grudges against our brethren. We need take the first step and go to make peace, instead of waiting for them to come to us.

³⁹ -5:32 Divorce is a serious step, it not only hurts the husband and wife, but it also deeply impacts any children they may have. Unfortunately in our current culture divorced has become a very accepted practice. Marriage is not longer taken seriously.

⁴⁰ -5:35 Don't swear by God and take his name in vain; it just raises more suspicions that you are a liar and cannot be trusted. Back then it was common for people to false swear by God, they did realized the seriousness of that offense.

⁴¹ -5:44 The world thinks that the best way to deal with an enemy is to blow the enemy to smithereens; but the Christian way is to make that enemy into a friend.

⁴² -5:48 We are to strive to achieve the perfection that God has in loving others, even those who are our enemies, God loves the Atheists, the Pagans and evil people just as much as he loves his children.

⁴³ -6:1 We are to give secret alms so that no one even suspects that we are charitable, God knows our giving and that is enough.

⁴⁴ -6:2 Many corporations and famous persons donate a pittance of their profits and then make sure all the whole world knows about their contribution.

⁴⁵ -6:5 Some people make sure that everyone hears or sees them praying for they want the approval of people. They put on a whole spectacle trying to draw attention to themselves.

⁴⁶ -6:7 God is not deaf or has short memory lapses, he hears and remembers what we asked, and he is not senile or needs constant reminders. He doesn't care to hear a litany or a tedious recital.

⁴⁷ -6:16 Some have the wrong idea that service to God means we have to go around with a somber face, like if we were in continual mourning. Whoever

thinks that Christians should be sour faced, with a look of agony and despair is totally wrong.

⁴⁸ -6:20 The banks spend a fortune to make their places secure, yet the banks keep on getting robbed. There really is not secure place anywhere, armed revolutions or invasions loot the treasures of nations.

⁴⁹ -6:21 Where you spend your money on, shows what you truly value in life. Your money makes a bigger noise than any shouting you may do in church.

⁵⁰ -6:24 We are to give exclusive love and service to God only; we cannot serve God and riches or God and whatever else. God wants your undivided service.

⁵¹ -6:26 Sometimes it is not easy to trust God for we see no possible way to meet the bills, but God will make a way. God owns the whole universe; taking care of your bills is not going to break him.

⁵² -6:33 First take care of the things of God and he will take care of the rest. Do you think that if you go and work for God, he is going to cheat you out of your pay? Or let you go wanting? There were days when our family was hurting economically and we had no idea what we were going to do, yet the Lord provided for us in unexpected ways. Our Lord Yeshua Mashiach has never let us go a single day without a roof over our head, clothes on our backs and food on our table.

⁵³ -7:5 Some are very good at the game of taking out the mote in their brethren's eyes, but not at taking the beam out of their own eyes. Criticizing and finding fault in others is easy, introspection is extremely hard.

⁵⁴ -7:6 It is not a wise idea to spend time in debates with atheists or those who hate God; they will just trample your words and attack you. Sometimes even those who claim to love God will viciously attack the servants of the Lord.

⁵⁵ -7:11 Do we for a moment think that we can be a better father than God is? Which father having resources would allow his child to starve or go naked? God is our father we love him, but he will always loves us more than we can ever love him. How dare anyone think so evil of God that he would treat his children worse than we treat our own?

⁵⁶ -7:14 True Christianity has never been the most popular religion or the one with the largest numbers of followers. There is nothing wrong with a mega church, some of the early churches were mega churches, but the majority of the true churches are few.

⁵⁷ -7:15 Despite the warnings of Yeshua about being alert to false prophets, even people who read the Bible keep on falling for their smooth lies. It is amazing how these prophets deceive by appearing to be humble sheep. When someone is too humble it raises my suspicions immediately.

⁵⁸ -7:20 Speaking beautiful words are not the test of true ministers of God; the true test is in the fruits, what kind of followers do they produce? What are their actual results?

⁵⁹ -7:24 A person who hears the words of Yeshua is responsible for what he does with them. Good results come from doing what Yeshua said and bad results come from not doing what Yeshua said.

⁶⁰ -8:4 We see Yeshua here quite respectful of the Ceremonial Law, telling this former leper to go and do what the Ceremonial Law required. Yeshua lived under the Ceremonial Law and never broke it; he only broke the Pharisees wrong interpretations of it.

⁶¹ -8:9 The Roman soldiers obedience was enforced through severe discipline, a soldier could even be killed on the spot by his commanding officer for disobeying an order.

⁶² -8:12 The Jews were the children of the kingdom, salvation belonged to them, yet they rejected Yeshua their savior, so they were cast out and down thru history they have had weeping and gnashing of teeth.

⁶³ -8:24 Yeshua was not a light sleeper, he was sleeping in a ship that was being tossed around in a storm.

⁶⁴ -8:26 In Psalm 107:25 Jehovah created the storms in the sea, but in the New Testament Yeshua calmed the storm in the sea. The power to control the weather at will belongs only to God.

⁶⁵ -8:29 There is a predetermined time when the devils will be tormented and punished, most probably at the judgment day. It is nonsense to tell a devil to go to hell, for time to go there is not yet.

⁶⁶ -9:9 Matthew was also known as Levi, being known by more than one name was quite common in that culture. He was a tax collector which was a lucrative profession, so Matthew had no problem throwing a feast for Yeshua.

⁶⁷ -9:11 Yeshua the holy one spent much of his time with sinners. Should we not also go to those sinners and spend some time with them?

⁶⁸ -9:17 The wine bottles were made of animal skins, the fermentation process would expand the bottle. Old wine bottles were already stretched and could not handle the new wine.

⁶⁹ -9:25 Death is feared for once a person is dead; it seems there is nothing anyone can do to change that. Death appears so final, but Yeshua here goes to this young lady and showed that he had power over death itself.

⁷⁰ -9:38 Some may think there are plenty of laborers in the field, but that is not so, there might be an abundance of false teachers, but the true laborers of God are few.

⁷¹ -10:5 Yeshua cared for gentiles and the Samaritans, but salvation had to be offered to the Jews first.

⁷² -10:6 The Apostles were at the beginning only sent to the house of Israel, but eventually the ministry would reach the whole world.

⁷³ -10:16 The ministers of the gospel are often like sheep, but it doesn't mean we should be like dumb sheep; we need to use our brains. The ministry is perhaps the most dangerous occupation, for you have Satan coming after you.

⁷⁴ -10:22 The magnificent name of Yeshua brings out the hate in unbelievers; they hate that name so much that they have killed those who pronounce his name. We love that beautiful name so much that we do everything in the name of Yeshua; we pray in that great name, we preach that awesome name; there is no greater name than the name of Yeshua. It is wonderful, magnificent, marvelous, great, and so on. We love it so much that we got baptized in the name of the Lord Yeshua Christ.

⁷⁵ -10:25 If Yeshua has been called evil names; then it should not surprise us that those who are his servants be called even worse things. They can call me all kinds of evil names and that is OK, as long as they don't call me collect.

⁷⁶ -10:28 The worst that can happen to us who preach the awesome name of Yeshua Mashiach our Lord is that we get killed; but there is nothing else they can do to us. Let us therefore take comfort and continue preaching the mighty and wonderful name of our Lord Yeshua Christ.

⁷⁷ -10:31 You are more valuable to God than you think, God will not forsake you, and he will take care of you if you trust him. God notices when a bird dies and do you think he will not notice the suffering of his servants?

⁷⁸ -10:34 Yeshua is the prince of peace, yet he brings discord to the family. When a person converts to Christianity often there will be divisions and fights, Satan wants to bring that person back to him by using the family.

⁷⁹ -10:36 Coming to faith in Yeshua might cost everything a person has, even the whole family. But our faith in Yeshua must be stronger than even family ties.

⁸⁰ -10:40 We preach that Christians should do all things in the marvelous name of our Lord Yeshua Mashiach including baptism, some receiveth us and our message and some don't; those that receiveth us receiveth our Lord, those who don't, oh well.

⁸¹ -10:42 Any action you take for God is noticed; don't ever think that even a small gesture as giving a cup of water is not noticed.

⁸² -11:3 John was in jail maybe expecting to die, things were not looking good, and he needed reassurance that Yeshua was the expected Messiah.

⁸³ -11:9 John had a brief but very important mission; he was the messenger of the Lord and prepared the way for Yeshua.

⁸⁴ -11:12 The people of God have suffered great violence and continue to suffer violence. The Kingdom of God is under constant attack.

⁸⁵ -11:19 The critics will never be content, they are fault finding where there is no fault. John was an ascetic so they vilified him, Yeshua was not and they too vilified him. No matter what a man of God does he will be vilified? There is no winning the critics, we need to do the work of the Lord and ignore the critics.

⁸⁶ -11:23 Eventually Capernaum was destroyed and laid in ruins, it was buried underground and was not discovered for centuries.

⁸⁷ -11:25 God does not reveal his truth to the smart and sophisticated people of this world, God chooses people who have a childlike faith in him. God is not looking for people with doctorate degrees to do his work; his message is too simple for their brains. College professors usually choke on the wisdom of God, they cannot understand it.

⁸⁸ -12:2 The disciples of Yeshua were not breaking the Law of God; they were just not too obedient to the Pharisees interpretation of it.

⁸⁹ -12:8 Yeshua as Lord of the Sabbath was the proper interpreter of how the Sabbath was to be kept.

⁹⁰ -12:12 In here Yeshua pronounced that doing good and healing others on the Sabbath was lawful. A person suffering must be alleviated even on a Sabbath day.

⁹¹ -12:19 Yeshua was into ministry not into fame, he did not hire an advertisement agency to spread his fame. His actions spoke louder than any paid commercials. If a church needs to do commercials, then what are the church members doing? What is it that the church ministers are doing?

⁹² -12:24 The Pharisees could not deny the miracle; it was so obvious to all, so instead they attributed the miracle to the wrong source.

⁹³ -12:32 Those who speak against the Holy Ghost are in dangerous ground, for their words will not be forgiven. It takes a reprobate mind to speak evil against the works of the Holy Ghost.

⁹⁴ -12:38 They already had seen Yeshua's miracles, but they wanted something more spectacular, like fire from heaven.

⁹⁵ -12:40 It has been asked many times, if it is possible for Jonas fishy story to be true. And the answer is that it was true. Yeshua was not naïve fellow to believe in a fairy tale.

⁹⁶ -12:42 According to legend the queen of Sheba came from somewhere in Ethiopia, and she became pregnant with Solomon's child. Some people in Africa claim to be descendants of Solomon. Well we do not know if it is true or not, but Solomon had 700 hundredth wives, so let just leave it as a legend and speculate no further.

⁹⁷ -13:6 We need to get rooted and grounded in the word of God so that we can resist when the scorching trials come our way.

⁹⁸ -13:8 Everyone has different gifts and abilities, not everyone has the same results, some preachers will only produce 30 and that is fine, but some others will produce a 100 which is even better.

⁹⁹ -13:17 The Apostles probably had not idea of the privileged situation they found themselves in. They were eyewitness to what many great prophets and men of God had desired to see.

¹⁰⁰ -13:30 Some ministers fail to understand that the church has wheat and tares inside and they should not try to get rid of the tares, for they might uproot some wheat along with the tares, let them be till the end of the harvest, when the Angels will separate them. If they just keep on preaching the truth, perhaps what looked like a tare might actually show itself to be wheat.

¹⁰¹ -13:32 The church begun as a little mustard seed, unnoticed at the beginning, but eventually it would grow to encompass the whole world. Our ministry is very small like a mustard seed and noticed by few, yet we have hope that we will grow.

¹⁰² -13:38 The devil has his own children; he tries to put his children even inside the church, hoping to corrupt the children of God. Just don't go around inside the church on a witch hunt trying to find them, which is the job of the angels, not yours.

¹⁰³ -13:48 These parables end with warnings of wailing and gnashing of teeth for the evil doers, but many refuse to heed these warnings.

¹⁰⁴ -13:52 The minister of God needs to preach things new and old, the Bible is a great store house which has many old things and some new things, and we have not yet discovered everything that is in there, even after over 30 years of reading the Bible, I keep on finding amazing new things.

¹⁰⁵ -13:55 Here we have the names of 4 brothers of Yeshua, James became a great leader in the church and Judas is believed to have written Jude.

¹⁰⁶ -14:4 How dared John just a simple country preacher reprove the king for his behavior? Doesn't he know that leaders are somehow entitled to live a life of immorality without being reproached? Of course I am just kidding.

¹⁰⁷ -14:6 This was the daughter of Herod II and Herodias, she was named Salome; later on she became queen of Chalics and Armenia minor

¹⁰⁸ -14:20 Perhaps there was one basket for each Apostle to take one.

¹⁰⁹ -14:25 Yeshua walked on the water to prove his divinity for as it is mentioned in Job 9:8 only God alone walks upon the sea.

¹¹⁰ -14:36 Just touching the clothes of Yeshua was enough for people to get healed. There was no power in the clothes, all the power was in Yeshua, the clothing was only a channel.

¹¹¹ -15:6 Quite often over time traditions develop which sometimes usurp or even negate the word of God. But we must never forget that the word of God is higher than traditions and when there is a conflict then it is the word of God that must be obeyed and tradition rejected.

¹¹² -15:9 It keeps on happening today, too many churches claim to worship God, yet they keep on teaching as doctrine what are only the commandments of men. Please stop that and start teaching the Ten Commandments of God, for only those come straight from God.

¹¹³ -15:20 Eating with unwashed hand might make you sick, but it will not defile you. Sin does not come from the outside, neither temptation, persecution, anything or anybody in the world can make you sin, for sin comes from inside a person.

¹¹⁴ -15:25 It is hard to understand Yeshua the merciful one not helping someone in need, but her request was outside of his mission.

¹¹⁵ -15:26 Calling someone a dog was a term of contempt given by Jews to the gentiles, but this lady was so desperate for healing for her daughter that she did not get angry, but used that derogatory term to her advantage.

¹¹⁶ -15:28 This gentile woman had no right to expect a miracle for she was not of the house of Israel, but her faith in Yeshua enabled her to get a miracle. Faith is able to make exceptional miracles come true.

¹¹⁷ -15:32 4,000 people had been with Yeshua for 3 days, hearing his words, it was a huge camp meeting, but without the food.

¹¹⁸ -16:1 This crowd wanted a pyrotechnic display on heaven or something spectacular, but Yeshua was not about to put on a show for them.

¹¹⁹ -16:4 The religious people looked upon the sky to predict the weather, not for idolatry like the heathen did, and they could pretty accurately tell what was coming.

¹²⁰ -16:6 Leaven is a substance that will start the fermentation process in bread and cause corruption.

¹²¹ -16:12 The doctrine of the Pharisees and of the Sadducees mainly was that salvation was achieved by following rules and regulations.

¹²² -16:16 The knowledge and understanding that Yeshua is the son of the living God only comes from revelation of the father.

¹²³ -16:18 Yeshua talks of building his church in the future tense, indicating that at that moment he had not yet established his church. It is nonsense to believe that Peter was the rock Yeshua was referring to, the rock was not Peter but the statement that Peter made.

¹²⁴ -16:23 Right after praising him, Yeshua rebukes him. Sometimes a person should be praised and other times that person should be rebuked.

¹²⁵ -16:26 The titans of business in Wall Street want to own the whole world; they wheel and deal their lives away, and seldom have time for God, so at the end they end up losing it all.

¹²⁶ -16:28 This statement indicates that Yeshua came into his kingdom while some of the present hearers still lived sometime after his resurrection thus fulfilling Daniel 2:44.

¹²⁷ -17:12 The lot of the men of God has often been to suffer at the hands of the wicked. Down through history the true believers have been killed as heretics by those falsely claiming to be of God.

¹²⁸ -17:21 Sometimes it takes prayer and fasting to make a hard miracle come true, these two disciplines combined make the person more spiritual aware and get a stronger faith.

¹²⁹ -17:27 Yeshua did not have to pay this tribute money, yet out of respect he paid it.

¹³⁰ -18: 10 God loves children, he loves their innocence, they are beautiful to behold. Harming a child is perhaps the worst thing that a person can do.

Perverts who hurt children should be punished without any mercy, for there is indeed no more heinous crime.

¹³¹ -18:12 God does not go out there with a shotgun trying to hunt down and destroy the sinner; he is out there trying to get him to come back to the fold.

¹³² -18:13 There is a feast in heaven when a sinner comes back to God; he is welcomed back with joy.

¹³³ -18:14 God does not want any child to grow up and become a lost sinner; he grieves over the lost sheep.

¹³⁴ -18:20 All it takes is 2 or 3 people to pray in the name of Yeshua. A church can be as small as just a family. God hears the smallest church as much as he hears the largest church.

¹³⁵ -18:35 We often want God to forgive us, but if we do not want to forgive others, then why do ask God to do for us what we won't do for others.

¹³⁶ -19:3 The Pharisees were asking this question not because they wanted to find something, they only asked so they might have something to use against Yeshua. The world often asks questions of Christians just hoping to find something they can use against them.

¹³⁷ -19:4 God made them male and female, he created the two kinds, and they are different by design. We need to always keep the differences clear between male and female.

¹³⁸ -19:5 When a man takes a wife, he needs to leave his parents. No hanging on to the parents' strings, those strings need to be cut.

¹³⁹ -19:8 Divorce is not a good thing for anyone, which is why people should think carefully before marrying, quick marriages are usually a recipe for disaster.

¹⁴⁰ -19:17 There is none good but God, for Yeshua to be called good we would have to acknowledge that he is God, for only God is good.

¹⁴¹ -19:19 Here Yeshua reaffirms the Ten Commandments of God, Why would Yeshua bother to reaffirm them if soon they were to be no longer valid? It is clear that they are still valid.

¹⁴² -19:24 Riches indeed can make it harder for many to enter into the Kingdom of God; but many of the holy Patriarchs were rich. Harder does not mean impossible.

¹⁴³ -19:30 There will be equality in heaven. No big I's and little u's"

¹⁴⁴ -20:16 We are working for Yeshua and we will all get heaven and eternal life. Equal pay. God is looking for laborers to go into the field and harvest the lost souls. The pay is eternal life and a mansion of gold, pretty good retirement benefits if you ask me.

¹⁴⁵ -20:25 The leadership of the world confers great power, yet this power is often corrupting. Powerful Leaders quite often turn into hated tyrants.

¹⁴⁶ -20:27 The leaders of the church should be servants of the church. Those who demonstrate a character of doing good to the church members should be chosen as leaders, not those who want the church members to do good unto them.

¹⁴⁷ -20:28 Yeshua did not come to be worshiped and attended by his creatures, he came to serve them and die for them, and he led the opposite life than what is led by many false prophets in their mansions with servants attending to their every whim.

¹⁴⁸ -21:5 Yeshua was born king of the Jews, now it was the time for his coronation and exhalation and he comes riding a humble donkey, instead of a majestic white stallion.

¹⁴⁹ -21:8 The people created a sort of improvised red carpet for Yeshua.

¹⁵⁰ -21:12 The house of God was not a swap meet or marketplace it was a holy place of prayer, these businesses had no right to be there.

¹⁵¹ -21:13 Too often the house of prayer; has been turned into a den of thieves. These thieves with pretense and sweet words make merchandise of the things of God. Away with such things as "holy" oils, waters, handkerchiefs, and other such trinkets.

¹⁵² -21:25 These religious leaders rejected John's baptism in the same manner that so many of today's religious leaders reject Peter's baptism in Yeshua's name.

¹⁵³ -21:33 Renting land was a common practice in that agricultural society.

¹⁵⁴ -21:43 If the kingdom was taken away from the Jews and given to the gentiles then the kingdom must have already been in existence before it was given to the gentiles.

¹⁵⁵ -22:10 God has sent us into the highways to preach his message some will make excuses and refuse to come, but some will actually listen and come. We can only invite a person; that is all we can do.

¹⁵⁶ -22:21 With this statement Yeshua affirmed that there was a division of realms between the government and the church. Some things belong to the church only and other things belong to the government only.

¹⁵⁷ -22:29 People often make the wrong assumptions because they do not know what the Bible really says or they underestimate the power of God. The bible is never wrong, but sometimes our interpretations are.

¹⁵⁸ -22:40 These 2 Commandments are the tress from which the other 8 commandments grow; the springs from which the others flow.

¹⁵⁹ -22:44 Yeshua was the son of David as concerning his humanity, but Yeshua was also his Lord for spiritually he was the creator of everything. This is a verse that clearly shows Yeshua dual roles as the creator and also a creature.

¹⁶⁰ -23:7 How many men just love to be called "Pastor, Pastor", "Teacher, teacher" or "Whatever, whatever".

¹⁶¹ -23:8 Ministers need to get away from that desire to be called Rabbi so and so, or Reverend so and so. We are all brothers in Mashiah that is all. Titles or diplomas do not make the preacher.

¹⁶² -23:9 Do not call a minister of God, "father", if you need to call that person something, then call that person a priest or something else but not father.

¹⁶³ -23:14 These false religious leaders took advantage of widows and in exchange for long prayers too their homes from them. It seems this racket still is going on even today.

¹⁶⁴ -23:23 This is like a preacher being careful about diving the tithe perfectly not a penny more not a penny less, yet forgetting about preaching, ministering and praying.

¹⁶⁵ -23:24 The Pharisees were so careful that they would use a piece of cloth in their cup to make sure they would strain out any gnats, yet they had no problem stealing houses.

¹⁶⁶ -23:26 Clean the inside and the outside will clean itself, the problem with the 12 steps programs and all other similar problems is that they concentrate

in external behavior instead of inner motivation, that is why they have a 90 % failure rate.

¹⁶⁷ -23:34 God is the one that sends Prophets and messengers, Yeshua claims it is he who sends them, and this is another claim by Yeshua to be God.

¹⁶⁸ -23:36 The wrath of God was going to soon come upon Israel, for they had refused his message, and had killed his messengers. God had been patient enough with them.

¹⁶⁹ -23:37 Gathering Jerusalem under his wings is an allusion to God in the Old Testament, which obviously means that Yeshua claims to be that one God. Such sentiment is echoed in Psalm 91:4, 2 Esdras 1:30.

¹⁷⁰ -23:38 40 years later after the church begun Jerusalem was destroyed with an incredible amount of death and suffering and then left desolate.

¹⁷¹ -24:1 The buildings of the temple were wonderful, it had taken 46 years to build and great riches were stored within. It received pilgrims from all over the Roman world.

¹⁷² -24:5 These deceivers may even claim to be Christ, which is a blasphemy for only Yeshua is the Christ, yet many people will actually believe that lie.

¹⁷³ -24:14 The end of the world will not come until the gospel of Yeshua Mashiah is preached unto the entire world. We are getting closer, perhaps in couple of generations it will be done.

¹⁷⁴ -24:16 The Jewish Christians were able to escape the destruction of Jerusalem, they fled to nearby towns. It is recorded that not a single Christian died in Jerusalem's destruction.

¹⁷⁵ -24:20 It seems strange that Yeshua would ask us to pray that the day be not a Sabbath, if as some teach, the Sabbath was to be done away with. Why even bother to mention something that would no longer exist?

¹⁷⁶ -24:21 Many equate this great tribulation prophesied with the destruction of Jerusalem, while others think it will be some future event.

¹⁷⁷ -24:34 Now precisely which generation Yeshua meant? Was it the one living at the time of Yeshua? Or was it the one living at the end of the age? The answer to this question determines a person prophetic view. One looks to the past, the other looks to the future.

¹⁷⁸ -24:36 Yeshua clearly tells us that no one knows the day, but that has not stopped many would be predictors from creating all kinds of complicated charts & chronologies predicting the day of his coming. Take this a serious warning, anyone predicting the day of the Lord is a false prophet.

¹⁷⁹ -24:44 We should be packed and ready always, Yeshua is coming when we are not even thinking he is coming.

¹⁸⁰ -25:14 Yeshua our Master and Lord has gone to a faraway place, yet he left us his goods. We got plenty of resources to carry on the work of the ministry, and we will have to account for how we used what was given unto us.

¹⁸¹ -25:26 It is indeed wickedness and laziness for a Christian to do nothing for the Kingdom of God. There are zero excuses for not doing something for the ministry. If you think can do absolutely nothing, at least get a broom and sweep the church, do it faithfully and God will give you a greater ministry.

¹⁸² -25:36 In many parts of the world Christians are imprisoned for preaching the gospel. They suffer injustice and wrong for Christ's sake; they often languish and die forgotten by all, but Yeshua.

¹⁸³ -25:43 Do not ever think that being sick is a sin or that only criminals go to prison. The Apostle Paul was sick and in prison, do we wonder if he lacked faith? Would you have visited him? When is the last time you visited a sick person or someone in Jail?

¹⁸⁴ -26:7 She must have saved a long time to buy this perfume, this was perhaps her most valuable possession.

¹⁸⁵ -26:11 We are always going to have poverty it is just a fact that nothing can change, but we can lessen the number of the poor.

¹⁸⁶ -26:14 Judas took the initiative of going to the priests, he was an ambitious person. Being treasurer of Yeshua's ministry money was not enough for him.

¹⁸⁷ -26:18 Many people do not realize that Yeshua was following a schedule or time table that was predicted in prophecy; his ministry was timed down to the last second.

¹⁸⁸ -26:23 Only a true friend would eat out of the same plate as another. None of the other Apostles were so bold as to dip in the plate of Yeshua, the gall and hypocrisy of Judas is incredible.

¹⁸⁹ -26:26 Some have the mistaken notion that the last supper consisted of just bread and wine, there were other foods in that meal.

¹⁹⁰ -26:28 Yeshua is making a New Testament with God's people, the Old Testament that existed would be abrogated by his death.

¹⁹¹ -26:38 Yeshua felt sorrow, he was not always a happy go lucky guy, and he knew what suffering was. He was not above feeling what we felt, that is why he understands us when we are sorrowful.

¹⁹² -26:39 Yeshua asked to be spared Calvary, but was willing to submit to God's will. So much against his desire he went to Calvary, in obedience to his father.

¹⁹³ -26:51 This event is recorded in all the gospels, yet curiously it is seldom mentioned.

¹⁹⁴ -26:57 Caiaphas was the high priest in name, but he actually deferred to his father in law Annas, who although had been deposed as high priest by Rome, shrewdly managed to appoint his sons high priests.

¹⁹⁵ -26:60 The priests needed to find a good accusation that would stick, none of the witness was reliable, at last they found 2 who had a small accusation that they might be able to prove, but it was just a small charge not worthy of death.

¹⁹⁶ -26:62 The high priest really was grabbing at straws for he had no major crime, for the accusations were so minor that Yeshua did not even bother to answer them.

¹⁹⁷ -26:63 The high priest realized that Yeshua was about to walk free and he could not let that happen, so he basically asked Yeshua to incriminate himself.

¹⁹⁸ -26:64 Yeshua could have simply refuse to answer like he did with the prior accusations and walk away a free man, but he could not deny himself, so in here Yeshua answers and affirms that he is indeed the son of God.

¹⁹⁹ -26:70 Here is a young lady pointing out Peter as one of Yeshua's followers and the "Brave" Peter afraid this young lady was going to rat him out, denying any connection with Yeshua.

²⁰⁰ -26:75 Peter knew he had failed miserably, that is why he wept, all his bravado and posturing was just that. How many foolish people have said if they will do this or that, but when push comes to shove they fold.

²⁰¹ -27:1 They could not kill Yeshua like that, they had zero authority, their authority to execute the death penalty was taken away in fulfillment of a prophecy, but they could ask for his execution.

²⁰² -27:2 Even though they had condemned Yeshua to death they could not carry out their own penalty for they were under Roman authority; so they took him to Pontius Pilatus the prefect of Judaea.

²⁰³ -27:4 Perhaps Judas was naïve and wasn't expected Yeshua to be condemned to death.

²⁰⁴ -27:7 Even in death there was prejudice, the strangers were buried in separate places.

²⁰⁵ -27:11 In here Yeshua affirms that he is indeed the King of the Jews, even though their leadership did not acknowledge him.

²⁰⁶ -27:15 The crowd will often choose a popular evil man over a good man that is disliked, mercy should not be based on popularity.

²⁰⁷ -27:16 Barabbas was notorious because he was a thief, a murder and a seditionist; he probably led a band of thieves.

²⁰⁸ -27:18 Pilate was no fool, you do not get to be governor by being naïve, and he knew the real reasons of the priests.

²⁰⁹ 27:20 Why would the multitude ask for Barabbas instead of Yeshua, well the chief priests and the elders did a quick publicity storm perhaps praising Barabbas for fighting the Romans and condemning Yeshua as a false prophet, so the fickle crowd turned on Yeshua.

²¹⁰ -27:23 The crowd could not tell Pilate of any evil that Yeshua had done, but they did not care, they just wanted Yeshua crucified.

²¹¹ -27:26 The final decision rested with Pilate, for only he had the authority to put Yeshua to death, he could have said no and risk a riot, when that news got back to Rome, it would not look good on him.

²¹² -27:27 The roman soldiers were well known for their brutal discipline, they must have enjoyed punishing prisoners.

²¹³ -27:29 In their mockery of Yeshua, the soldiers actually dressed him as a king. The greatest king ever wore a crown of thorns.

²¹⁴ -27:30 These brutal soldiers had a fun time mocking Yeshua and beating him up. They did not know him or cared about him since he was a Jewish prisoner.

²¹⁵ -27:35 Thousands of people died by crucifixion, yet it was such a painful and horrible method of death that no Roman citizen could be executed by crucifixion.

²¹⁶ -27:37 The accusation of the criminal was put above the cross, so that everyone would know why the criminal was killed. Yeshua is indeed the King of the Jews, even though down thru history the majority of them have rejected him.

²¹⁷ -27:38 A couple of unwilling prisoners would accompany him to his death, thieves were severely punished at that time, and these probably were career long criminals.

²¹⁸ -27:51 The veil of the temple was rent because God had departed from the temple.

²¹⁹ -27:55 This group of women who followed Yeshua very seldom gets the spotlight, but they were important to Yeshua's ministry.

²²⁰ -27:57 Joseph was rich, but he still feared the power of the religious leaders, so he was a secret disciple.

²²¹ -27:61 Mary Magdalene stayed with Yeshua thru his trial and crucifixion and even after death she came to mourn and anoint his body.

²²² -27:63 This crowd knew what Yeshua said, so they probably thought that some of his disciples might want to pull a fast one.

²²³ -27:64 Yeshua had said he would resurrect from the death and these leaders already had the example of Lazarus.

²²⁴ -27:66 Breaking a roman seal was punished by death, and just make sure no one would take that chance a guard was set.

²²⁵ -28:15 Does anybody seriously think that the apostles who cowardly depart from the Lord when he was arrested would risk robbing his grave guarded by soldiers?

Notes on the Holy Apostolic Gospel of Matthew

Due to the huge increase in size because of our research, the Jesus name Appendix is not longer included as part of *The Holy Apostolic Gospel of Matthew*. However "The Jesus name Appendix" can be found in the website www.apostolic-bible.com and it is also available as a book under the title "The Original Matthew 28;19 Restored".

The translation change made of using the word immersion for baptism was done for two reasons. First, the word Baptism is not an English word, it is a Greek word. Second, for clarity purposes, every Greek dictionary translates the word BAPTIZO as "to dip, to immerse, to submerge". In reality this is not a change in the Bible, but a substitution of a Greek term for an English term. A fuller discussion of this translation change is made at the end of this notes.

The name of Jesus Christ in this translation is in its Hebrew native original form Yeshua HaMaschiach. We left this name un-translated so that others may see the actual name that was used by the early

Notes on the Holy Apostolic Gospel of Matthew

Christian church and as a way to reconnect to our past Jewish roots. A more complete explanation is at the beginning of this book. This is also not a change to the Bible, but instead it is a substitution of an English name for the original Hebrew name.

The change in Matthew 28:19 of using the Eusebian text of “In my name” instead of the traditional text “In the name of the Father and of the Son and of the Holy Ghost”, was done because this ministry research led us to the firm belief that “in my name” was the original ending of the Great Commission.

We give a more complete explanation and defense of these changes in “The Jesus name Appendix” which is published as a book under the title “The Original Matthew 28;19 Restored” . Some people will disagree with these textual changes made in *The Holy Apostolic New Testament*, and our ministry has already encountered criticism from people who disagree with the premise of *The Holy Apostolic New Testament*, but let it be known that these changes were made after much deliberation.

Of course we expected some people to disagree with our textual decisions, however quite often the critics and naysayers have zero knowledge of our evidence or arguments, those people have made a decision without even listening to our evidence or arguments. But that is not the way to make a sound decision. For the book of Proverbs 18:13 does tell us to weigh the evidence, before making a decision.

“He that answereth a matter before he heareth it, it is folly and shame unto him.” (KJV)

“Spouting off before listening to the facts is both shameful and foolish.” (NLT)

“He that gives an answer before he hears is a fool, and is brought to shame.” (ABE)

Some people behave like the mindless mobs that often wanted to kill the apostle Paul without knowing his message or giving him a chance to explain the gospel. They rush to make a judgment without knowing or even considering the matter.

So we ask all our reasonable and sensible readers to be noble bereans who listen to all our evidence, before making a judgment on *The Holy Apostolic New Testament*. Then the reader can make up his or her own mind regarding the validity of our evidence and arguments.

SOME EVIDENCE FOR TRANSLATING MAT 28:19 “IN MY NAME”

We will present below a small sample of the evidence we have for this change in the text. The rest of our evidence can be found in the website www.apostolic-bible.com in “The Jesus name Appendix” which is published as a book under the title “The Original Matthew 28;19 Restored”.

The writings of Eusebius

Eusebius (263–339) Bishop of Caesarea inherited an extensive library, from his teacher Pamphilus, which had very early copies of the gospels and many original writings. Eusebius has been sometimes called the most learned man of his era, he wrote much on church history for that he is known as the father of church history, and is reputed to be able to discriminate between reliable and unreliable sources. He was considered a wise and honest critic of historical text sources. Eusebius was a friend of the Emperor Constantine and wrote *In praise of the Emperor Constantine* an obvious pandering piece. Eusebius had such a reputation for knowing and transcribing the correct text of the New Testament, that years later the emperor Constantine commissioned him to produce 50 Bibles for the court.

Eusebius gives the text of Matthew 28:19 as this "Go and make disciples of all the nations in my name." *Eusebius: The history of the church from Christ to Constantine* (1995) P. 111 by G. A. Williamson, "a simpler, perhaps a more primitive form.". The following quotes from Eusebius clearly indicate that his text of Matthew had a different ending than what is now considered the traditional text. We need to keep in mind a few things in mind about him.

- 1) He had a library with many ancient scripture texts and early copies of the gospels.
- 2) He had a Hebrew copy of the gospel of Matthew (According to Jerome)
- 3) He was an Arian and many Arians baptized in the name of Jesus.
- 4) He had learned from Pamphilus the correction of corrupted texts.
- 5) He also had a reputation for transcribing faithful copies of the scriptures.
- 6) He was widely known for his knowledge of the text of the New Testament.
- 7) Jesus support his version for he often said "in my name"
- 8) The Apostles support his version for they did things "in his name"
- 9) The writings of the Apostles support his version of "in my name"
- 10) Many earlier Aprocryphal writings support his version of "in my name"

Some translations are from the Nitrian Codex of the British museum, by Dr. Samuel Lee.

Demonstratio Evangelica (The Proof of the Gospel) Book 3

1. 3:6 With one word and voice He said to His disciples: "Go, and make disciples of all the nations in My Name, teaching them to observe all things whatsoever I have commanded you." And He joined the effect to His Word;
2. 3:7 Whereas He, who conceived nothing human or mortal, see how truly He speaks with the voice of God, saying in these very words to those disciples of His, the poorest of the poor: "Go forth, and make disciples of all the nations." "But how," the disciples might reasonably have answered the Master, ...But while the disciples of Jesus were most likely either saying thus, or thinking thus, the Master solved their difficulties, by the addition of one phrase, saying they should triumph "**In MY NAME.**"
3. 3:7 For He did not bid them simply and indefinitely make disciples of all nations, but with the necessary addition of "**In My Name.**" And the power of His Name being so great, that the apostle says: "God has given him a name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth,"
4. 3:7 He shewed the virtue of the power in His Name concealed from the crowd when He said to His disciples: "Go, and make disciples of all nations in My Name." He also most accurately forecasts the future when He says: "For this gospel must first be preached to all the world, for a witness to all nations."
These words were said in a corner of the earth then, and only those present heard it. How, I ask, did they credit them, unless from other divine works that He had done they had experienced the truth in His words? Not one of them disobeyed His command: but in obedience to His Will according to their orders they began to make disciples of every race of men, going from their own country to all races, and in a short time it was possible to see His words realized.

Notes on the Holy Apostolic Gospel of Matthew

5. 3:7 I am irresistibly forced to retrace my steps, and search for their cause, and to confess that they could only have succeeded in their daring venture, by a power more divine, and more strong than man's, and by the co-operation of Him Who said to them: "Make disciples of all the nations in My Name." ... You yourself will recognize what power their word has had, for the *Book of the Acts* agrees with their having these powers, and gives consistent evidence, where these men are reported by their power of working miracles by the **Name of Jesus** to have astonished the spectators present.

Demonstratio Evangelica (The Proof of the Gospel) Book 9

6. 9:11 And He says to them, "The kingdom of God shall be taken away from you, and shall be given to a nation bearing the fruits of it." And He bids His own disciples after their rejection, "Go ye and make disciples of all nations in My Name."

Theophania Book 4

7. 4:16 Our Saviour said to them therefore, after His resurrection, "Go ye and make Disciples of all nations in My Name,"

Theophania Book 5

8. 5:17 But, if one so dared; still he brought not the matter to effect. He (the Saviour) said in one word and enouncement to His Disciples, "Go and make disciples of all nations in My Name, and teach ye them every thing that I have commanded you."
9. 5:46 He again put forth the word of God in the precept, which He gave to these His powerless Disciples, (viz.) "Go ye and make Disciples of all nations!" It is likely too, His Disciples would thus address their Lord, by way of answer: How can we do this ? ... And, What power have we upon which to trust, that we shall succeed in this enterprise? These things therefore, the Disciples of our Saviour would either have thought, or said. But He who was their Lord solved, by one additional word, the aggregate of the things of which they doubted, (and) pledged them by saying, "*Ye shall conquer in My Name.*"
10. 5:46 For it was not that He commanded them, simply and indiscriminately, to go and make Disciples of all nations; but with this excellent addition which He delivered, (viz): "**In My Name.**" Since it was by the power of **His Name** that all this came to pass; as the Apostle has said, "*God has given Him a name, which is superior to every name: that, at the name of Jesus, every knee should bow which is in heaven, and which is in earth, and which is beneath the earth.*"
11. 5:49 I am again compelled to recur to the question of (its) cause, and to confess, that they (the Disciples) could not otherwise have undertaken this enterprise, than by a Divine power which exceeds that of man, and by the assistance of Him who said to them, "Go, and make Disciples of all nations in My Name."

Church History Book 3

12. 5:2 But the rest of the apostles, who had been incessantly plotted against with a view to their destruction, and had been driven out of the land of Judea, went unto all nations to preach the Gospel, relying upon the power of Christ, who had said to them, "Go ye and make disciples of all the nations **in My Name.**"

The Oration of Eusebius in Praise of Emperor Constantine Chapter 16

13. 16:8 Surely none save our only Saviour has done this, when, after his victory over death, he spoke the word to his followers, and fulfilled it by the event, saying to them, "Go, and make disciples of all nations **in My Name.**" He it was who gave the distinct assurance, that his gospel must be preached in all the world for a testimony to all nations, and immediately verified his word: for within a little time the world itself was filled with his doctrine.

Commentary on the Psalms (from Bernard H. Cuneo; The Lord's Command to Baptize, An Historico-critical investigation with special reference to the works of Eusebius of Caesarea).

14. **Psalms 65:5-6** "Hence we should rejoice in him, who by his power endureth forever. We should understand these words of that saying of Christ: 'All power is given to me in heaven and on earth. Going make disciples of all the nations **in My Name.**'"
15. **Psalms 67:34** "That Christ's voice was endowed with power is evident from his, deeds; for when he said to his disciples: 'Come, follow me, and I shall make you fishers of men,' he actually fulfilled this promise by his power; and again when he commanded them saying: 'Going make disciples of all the nations **in My Name,**' he manifested his power in very deed."
16. **Psalms 76:20** "From the preceding verse we learn that the earth shook and trembled. This was realized when Christ entered Jerusalem, and the entire city was in consternation; also when the nations of the world trembled upon hearing the words of the Gospel from the lips of the Apostles. How should we understand the prophet when he says that Christ's way is in the sea, and his paths in many waters, and his footsteps will not be known? This passage receives light from his promise to his disciples: 'Going make disciples of all nations **in My Name,**' and, 'Behold I am with you all days even to the end of the world.' For throughout the entire world, invisibly present to his disciples, he traveled on the sea of life, and in the many waters of the nations. This he accomplished by his invisible and hidden power."

Commentary on Isaiah- (from Bernard H. Cuneo, The Lord's Command to Baptize, An Historico-critical investigation with special reference to the works of Eusebius of Caesarea).

17. **Isaiah 18:2** "This command seems to be given to the disciples of our Savior. Since they are messengers of good tidings, they are called messengers, and light ones, to distinguish them from the apostles of the Jews. Wherefore the prophet addresses these messengers of good tidings thus: You disciples of Christ, go as the Savior himself has commanded you; 'Go rather to the lost sheep of the house of Israel,' and 'Going make disciples of all the nations **in My Name.**'"
18. **Isaiah 34:16** "For he who said to them, 'make disciples of all the nations **in My Name,**' also forbad them to establish churches in one and the same place."

Allusions. Look carefully at the key words mentioned in the Great Commission.

[Go, and make disciples of all the nations in My Name] Matthew 28:19

[Go ye into all the world, and preach the gospel...In my Name] Mark 16:16-17

The following citations could be taken as allusions or veiled references to Matthew 28:19. Look at how similar their wording is to Matthew 28:18-20

[Go / Make disciples-preach the gospel / all the nations-all the world / In my Name-His Name] [unto the end]

Against the life of Apollonius

19. IV-Thanks to his divine and mysterious power, [All power is given unto me]...his divine teaching [preach]...easily won over by him [make disciples]...the divine doctrine [gospel].... for ages without end all over the inhabited world [all the nations]...invocation of his mysterious name [in My Name].

Demonstratio Evangelica (The Proof of the Gospel) Book 2

20. 2:3 the choir of the Apostles, and those of the Hebrews who believed in Christ, were preserved from among them as a fruitful seed, and going [Go] through every race of men in the whole world, [all the nations] filled every city and place and country with the seed of Christianity [Gospel] and Israel, so that like corn springing from it, the churches [disciples] which are founded in our Saviour's name [in his name] have come into being.

Demonstratio Evangelica (The Proof of the Gospel) Book 3

21. 3:5 But to preach to all the Name of Jesus, [in my name] to teach [and make disciples] about His marvellous deeds in country and town [Gospel], that some of them should take possession (the Roman Empire, and the Queen of Cities itself, and others the Persian, others the Armenian, that others should Go to the Parthian race, and yet others to the Scythian, that some already should have reached the very ends of the world, [of all the nations] should have reached the land of the Indians, and some have crossed the Ocean and reached the Isles of Britain.)

Theophania Book 3

22. 3:4 and, that his name should fill the hearing [Preach], and tongues of every people upon the face of the whole earth [of all the nations]? But this, no man has done excepting our Saviour alone, who said to his disciples by word, and fulfilled it by deed: "Go and teach all nations." He said (also) to them,--what He had foretold and previously revealed,--that it was necessary His Gospel should be preached throughout the whole creation, for a testimony [witness] to all nations. And, with the word, He brought the deed also to pass: for, immediately,--and not at a great distance of time,--the whole creation was filled with His words [teachings]!

Theophania Book 4

23. 4:9 On one occasion indeed, He said, that "in His Name should be preached repentance to all nations."

Theophania Book 5

24. 5:26 By What power too, did they [the Apostles] effect that which they undertook? It might have happened indeed, that some rustics at their own homes would be perverted and led astray [and make disciples]. But, that they (the Disciples) should be sent forth [Go] into foreign countries [all the nations], and should not relinquish their object through remissness, but should preach the name of our Saviour [in my name] to every man...to the Persians ...Armenians...Parthians...Scythians...Hindoos. [Every creature]

25. 5:46 It is likely therefore, that He would shew forth the Excellency of the unseen **power**, which was hidden from the many, by **His name**; and, (accordingly) He made the addition, "**In My Name**." He thus accurately foretold moreover, something which should come to pass, (when) He said, "**It is expedient that this my Gospel be preached in the whole world, for the testimony of all nations.**"

The Oration of Eusebius in Praise of Emperor Constantine Chapter 15

26. 15:7 The reason of this is clear. It was needful that **his disciples** should receive ocular proof of the certainty of that resurrection on which he had taught them to rest their hopes as a motive for rising superior to the fear of death. It was indeed most needful that they who purposed to pursue a life of godliness should receive a clear impression of this essential truth: more needful still for those who were destined to **[go]** declare **his name** in all the world **[all the nations]**, and to communicate **[teach-make disciples]** to mankind that knowledge of God **[Gospel]** which he had before ordained for **all nations**.
27. **Psalms 59:9** "According to another explanation, the words Sichem, Galaad, Manasses, Ephraim, Juda, Moab, and Edom represent **all nations** indiscriminately. The Jews are mentioned in the first place, because to them first should the kingdom of God be announced; but after them Christ commanded his disciples to **[go]** **preach the Gospel 'to all the nations in his Name.'**"

Direct references (My Name = 18) +

Allusions (My Name =1) (his Name =4) (the Name of our Saviour =1) (the Name of Jesus =1)
(in our Saviour's name=1) (his mysterious name=1) Total = 27

Indirect References

Throughout his books Eusebius mentions the fulfillment of this great commission to the gentiles over 100 times and gives many examples that show this prophetic fulfillment according to him, and often explains the power of **his name**. If Eusebius before the Council of Nicea had the traditional form of the great commission it is highly doubtful that he would have shied away from using it. In all his voluminous writings there is never a mention or a hint of the "The Father, Son and Holy Ghost" not only in a baptismal context but in any context at all, prior to Nicea. It is like he had never heard that phrase at all; otherwise it would have been mentioned in some manner in his writings.

Anyone who suggests that Eusebius was abbreviating the great commission, has obviously not read Eusebius, for the man was longwinded and verbose and tended to actually expand and over explain the great commission. Many people have failed to see all the many mentions of the great commission in Eusebius because his verbosity creates a forest of words that hides the message. I have shortened many of his citations, so that people can see these indirect references to the Great Commission, but anyone is free to look at the original writings and see them in their complete looong form.

It is quite obvious from his early writings that he had a simplified text of Matthew 28:19. Most probably when he was citing Matthew he was using the older Hebrew manuscript which was left to him by Pamphilus and not a newly corrupted Greek manuscript.

There are over 100 indirect references by Eusebius which used similar wording as the Great Commission. Think about this over 100 mentions of the great commission yet zero mention of the triune phrase. There are so many that only 10 sample passages are presented below here; but all the rest can be found in our ministry web page. www.apostolic-bible.com

Look at how the following passages of Eusebius that echo the fulfillment of his text of Matthew 28:19.

[Go, and make disciples of all the nations in My Name]

Demonstratio Evangelica (The Proof of the Gospel) Book 1

1:4 For out of Sion shall go forth a law, and the word of the Lord from Jerusalem. And all the nations shall go...the Gospel, "going forth from Sion" through our Saviour Jesus Christ [His name] and going through all the nations?...the law of the new covenant began and from thence went forth and shone upon all, according to the commands which He gave his disciples when He said:
"Go ye, and make disciples of all the nations, teaching them to observe all things, whatsoever I have commanded you."

Demonstratio Evangelica (The Proof of the Gospel) Book 2

2:3 "the oracle shall be fulfilled which said that all men [all the nations] should call no longer on their ancestral gods, nor on idols, nor on daemons, but on the Name of the Lord [His name] and shall serve Him [disciples]...of the new Covenant of Christ [Gospel]"

Demonstratio Evangelica (The Proof of the Gospel) Book 3

3:6 "a power of holiness as the disciples of Jesus [His name]...having discovered Him to bear forth that knowledge, to unveil it, to supply it, and to preach it to all men among all races of the world,...the instruction given by these men there are among all the nations of the earth many multitudes...worship Him only [his disciples], and base their whole theology on Christ"

Demonstratio Evangelica (The Proof of the Gospel) Book 4

4:16 "the return of Christ (Who is named) or of God to heaven, and His Teaching heard like thunder by all, and...the apostles of Christ, of Whom it is written ..."The Lord will give a word to the preachers of the Gospel with much power." Here, also, he mentions Christ by name, humanly known as our Saviour, Whose horn he says shall be exalted, meaning His invisible Power and Kingdom...And in my Name shall his horn [Kingdom] be exalted."

Demonstratio Evangelica (The Proof of the Gospel) Book 5

5:5 "many multitudes from all the earth, that is to say from all the nations of the earth, have ceased to fear daemons as before, and have feared the Lord Jesus, and all the inhabitants of the world have been moved at the Name of Christ, [His name] agreeably to the oracle which here says, "Let the earth fear the Lord: By him shall be moved all the inhabitants of the world."

Demonstratio Evangelica (The Proof of the Gospel) Book 6

6:2 "the preaching of the Gospel heard in all the world. [all nations] For as the trumpet is the loudest of all musical instruments, it seems a fit symbol to shew forth that the teaching given to all men about Christ is proclaimed in stronger and louder tones than any other teaching has ever been, by which as by a trumpet for the hearing of all men"

Demonstratio Evangelica (The Proof of the Gospel) Book 7

7:1 "He would be accepted by us Gentiles and prove Himself our source of salvation and of the knowledge of God...we Gentiles that believe on Him, [disciples] vanquished by the truth and power of Him Who is God with us,...in the very ends of the earth, according to the prophecy which says, "Obey even at the ends of the earth." Yet though we obey Him and hear His call, the prophecy as it proceeds must refer to those nations that do not yet believe"

On the Celebration of the Pascha

“By the "crop," he was referring to **the calling of the nations**; and by the "new loaves," he was referring to the souls presented to God by Christ, **the churches from the nations**, [disciples] in which the greatest festival [Pentecost] is celebrated in honor of the God who loves mankind. We have been harvested by the spiritual sickles of **the Apostles**, [Acts 2] and have been gathered together into the **churches everywhere in the world**” {7 number of perfection} {7x7=49+1=50=Pentecost}

Praeparatio Evangelica Book 1

1:3 “our present discourse proclaiming [preaching] to **all men** the good tidings [Gospel] of all the grace of God and His heavenly blessing, and accrediting in a more logical way by very many manifest proofs the dispensation of God concerning our **Lord and Saviour Jesus Christ**.”

Praeparatio Evangelica Book 4

4:4 “how can the great mystery of the **Gospel** dispensation...that **all men from all quarters** [all the nations] have been sailed back [disciples] by our Saviour's voice from the delusion...and that the men who dwell as far off as the ends of the earth...delusion in all the heathen nations...temples truly venerable, and schools of true religion have been raised up in honour of the Absolute Monarch and Creator of the universe in the midst of cities and villages by the **power** and goodness of our Saviour throughout the whole world...according to the divine doctrines of salvation, are day by day continually offered up by all nations”

And many, many more

Egyptian Coptic texts

Sir Ernest Alfred Wallis Budge (1857-1934) who was a curator at the British Museum was a scholar, translator and collector of ancient manuscripts. Budge was an expert in Semitic languages. Here is a translation of what is most probably a reading from “The Gospel of the Hebrews” and a nearer original reading of Matthew 28:19. The great scholar Jerome mentioned this “Gospel of the Hebrews” many times. The manuscript describes events around the early 5th century, for we do know that Cyril lived from 376 to 444 AD, E. A. Wallis Budge, *Miscellaneous Coptic Texts in the Dialect of Upper Egypt*, 1915, p. 637: *Homily on the Dormition* (Discourse on Mary Theotokos by Cyril, Archbishop of Jerusalem):

тпє ϩαϣтнн • Пєхє ппатріархнє кѳрїλλос • хє
нїє аѳтїпноотк • хє тїсѳω пαї • Пєхє пн пαϥ •
хє пєхс аѳхоос хє є мєошє є ѳολ є пκосєос
тнрѣ • птєтїтїсѳω п нїгєѳнос тнрот ϩє пα
ραν ϩє мєα нїє • Пєхє αпα кѳрїλλос пαϥ • хє
ϩє пα ϣαν
in every place
ϩє мєα нїє
in my name

“And that monk [Annarikhus] said unto him [Cyril], 'The Christ said,
'Go ye forth into all the world, and teach ye all the nations in My Name in every place.”

When questioned where did he got his doctrines, the monk Annarikhus, who was an Ebionite, mentions “*The Gospel of the Hebrews*.” as the source of his doctrines. The Ebionites only accepted “*The Gospel of the Hebrews*” for the life and ministry of Christ.

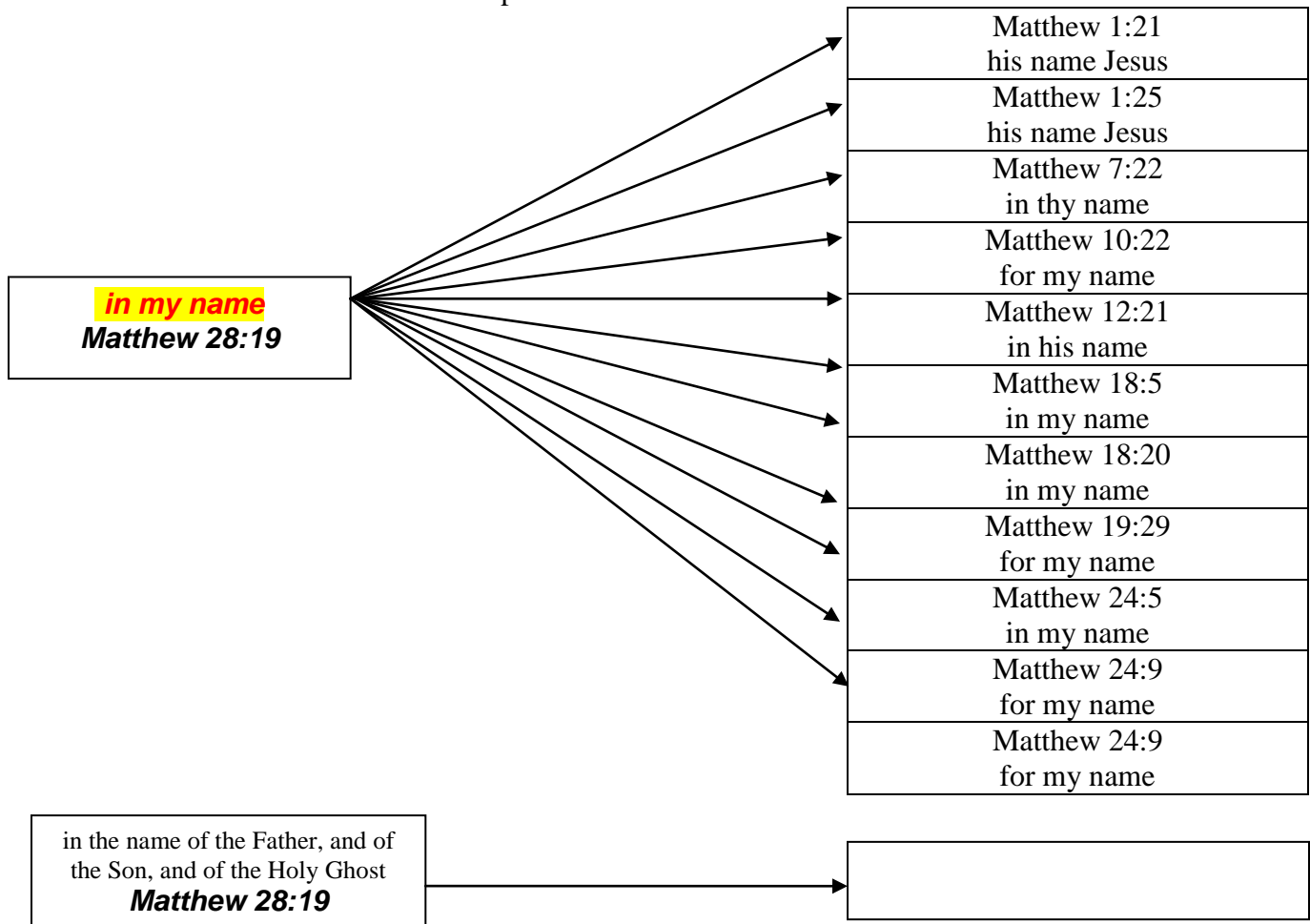
Notes on the Holy Apostolic Gospel of Matthew

Here are three more excerpts from *Miscellaneous Coptic Texts in the Dialect of Upper Egypt*.

- “And I, Cyril ...baptized him [Gastôr] into the great Resurrection of the Christ.” (*Discourse on Mary Theotokos* by Cyril, Archbishop of Jerusalem, p. 627)
- “I [Michael] tell you that through Jesus the Christ, in Whose Name ye received baptism, no evil shall befall you.” (*A Discourse on the Compassion of God and on the Freedom Speech of the Archangel Michael* by Severus, Archbishop of Antioch, p. 744)
- “And [Arôs] said unto him [bishop], ‘Baptize thou me and my wife, and my son Mercurius, and my men-servants, and my maidservants, and these Dog-faces in the Name of Jesus Christ.’” (*The Martyrdom of Mercurius*, p. 1166)

Plenty of phrases in the Gospel of Matthew connect with “in my name”

Here are the text connections in the Gospel of Matthew.



These same text connections occur in the other gospels and throughout the New Testament. As anyone can see there are plenty of connections to the text **in my name**, but there are zero connections to the traditional text. Go ahead and search in all of the New Testament and you will see that there are zero connections to the traditional formula.

Let us count the witnesses

The following apocryphal texts that mention the name of Jesus in baptism were written earlier than the oldest verified traditional text, “The Codex Vaticanus or even the Greek texts used for “The Textus Receptus”.

“He that believeth and is baptized shall be saved...In my name” Mark 16:16
“start from Jerusalem and tell this message in my name to - all nations.” Lke 24:47
“Jerusalem...of every nation...be baptized - in the name of Jesus Christ” Peter
“the people of Samaria...were baptized in the name of the Lord Jesus” Philip
“the Gentiles...baptized in the name of Jesus Christ.” Peter (Acts 10)
“Corinthians - were baptized...name of our Lord Jesus Christ” Paul (Bezae Codex)
“the whole people - be baptized by him in the name of Jesus” James (Rec. of Clement)
“he baptized them in the name of the Lord Jesus Christ” John (The Acts of John)
“baptized all of you...in the baptism of the Lord.” Bartholomew (The Martyrdom of Bart.)
“Go, and make disciples of all the nations in My Name.” Eusebius
“the nations - in the Name of - Jesus Christ -marked [baptized] with His Name.” Eusebius
“Go forth, make disciples of all the peoples, and they shall believe in me” Aphraates
“...proclaim my gospel to the whole of creation and baptize all the gentiles.” Ephrem
“Go ye forth - and teach ye all the nations in My Name in every place.” Annarikhus

And of course we still have more citations throughout the centuries. Some from advocates of such baptism (like the rebaptismate) and others from adversaries of such baptism like Cyprian.

Let us see, we have one witness for the traditional Matthew text.

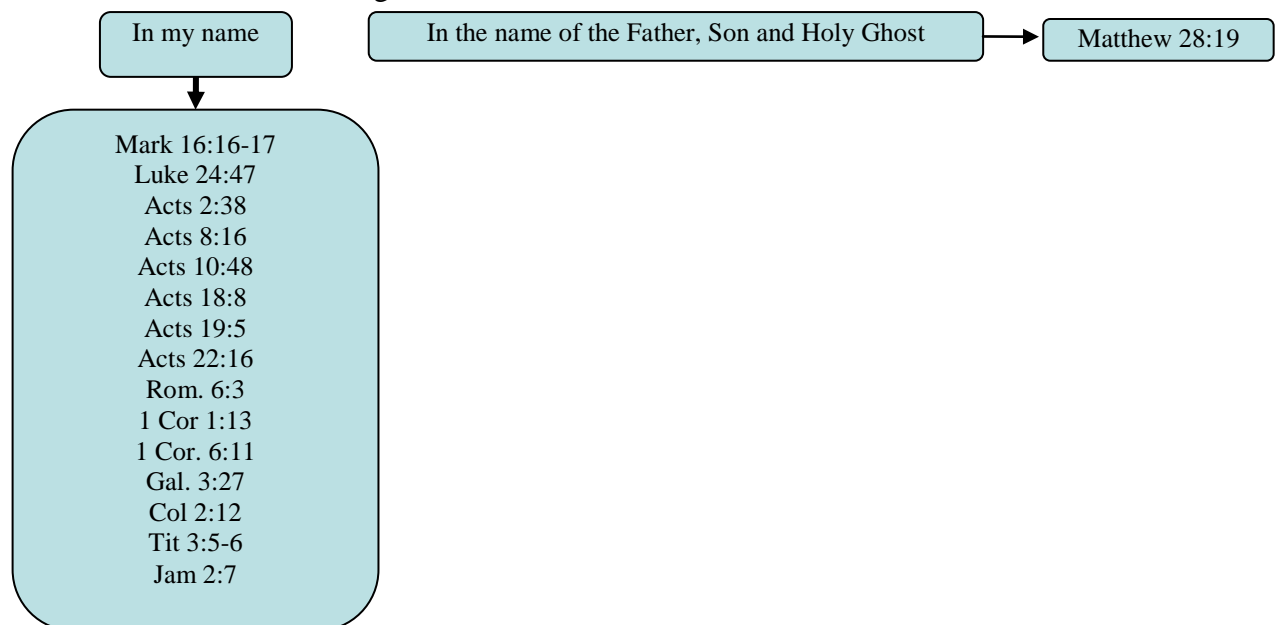
Then we have 12 witness that give a similar wording for the great commission; most of them meaning the name of the Lord Jesus Christ.

Five Apostles (Peter, Philip, Paul, John, Bartholomew) James, Mark, Luke, Eusebius, Aphraates, Ephrem, Annarikhus.

This clearly means that there was an earlier form of Matthew 28:19 which did not have a Trinitarian text. It is quite obvious that the traditional text of Matthew did not exist in the 1st Century and may have come first in the scene in the middle of the 2nd century or early in the 3rd century, but did not become well known until the 4th century.

How many times was baptism mentioned in each phrase

Let us see which baptism is supported by more scriptures, which side has more weight. I am only including those scriptures that make a strong case for baptism in the name of Jesus and not including those which do not have a strong case.



Here are 15 scriptures that support “in my name”, and only one that supports the traditional text. According to the Biblical standard for a guilty verdict, there had to be at least 2 witnesses, so where is the second witness to the traditional text?

REASONS FOR TRANSLATING *BAPTIZŌ* AS “IMMERSE”

The word *baptizo* is translated as “immerse”

The Holy Apostolic Bible uses the word immersion for baptism; here is the explanation for this. Most of the early translations did not translate the Greek word *baptizō* as immersion, probably to avoid offending some religious traditions, so leaving the Greek word BAPTIZO un-translated became a common practice. Through the years people have become accustomed to this Greek word and do not realize that it is a foreign word that has no roots in English.

An exhaustive examination of the word baptizein was made using the Lexical and Grammatical uses of the word "drawn from writers in almost every department of literature and science; from poets, rhetoricians, philosophers, critics, historians, geographers; from writers on husbandry, on medicine, on natural history, on grammar, on theology; from almost every form and style of composition-romances, epistles, orations, fables, odes, epigrams, sermons, narrative; from writers of various nations and religions, Pagan, Jew, and Christian, belonging to many different countries and through a long succession of ages". And the conclusion was that the word baptizein meant to **immerse** or **submerge**.

From the earliest age of Greek literature down to its close (a period of about two thousand years), not an example has been found in which the word has any other meaning. There is no instance in which it signifies to make a partial application of water by affusion or sprinkling, or to demise, to purify apart from the literal act of immersion as the means of cleansing or purifying." *The Act of Baptism in the History of the Christian Church* (1879) P. 25-26 by Doctor of Divinity Henry Sweetser Burrage.

The word immerse, as well as its synonyms immerge, etc., expresses the full import of the Greek word baptizein. The idea of emersion is not included in the meaning of the Greek word. It means, simply, to put into or under water (or other substance), without determining whether the object immersed sinks to the bottom, or floats in the liquid, or is immediately taken out. This is determined, not by the word itself, but by the nature of the case, and by the design of the act in each particular case. A living being, put under water without intending to drown him, is of course to be immediately withdrawn from it; and this is to be understood, wherever the word is used with reference to such a case. *The meaning and use of baptizein* (1868) pp. 106-107 by Thomas Jefferson Conant

Although every Bible scholar has known for centuries that this is the correct translation, the common person in the street has no clear understanding of what exactly this word means. We decided to break with the tradition of leaving this Greek word un-translated and decided to follow the example of the *Complete Jewish Bible* (CJB) and others less known versions which have translated it into English. Because the proper translation of this word serves to make it clear to everyone how this ritual was performed by the early church.

- **baptizo**: “To make a thing dipped or dyed. **To immerse** for a religious purpose”
(*A Critical Lexicon and Concordance to the English and Greek New Testament*, E.W. Bullinger).
- **baptizo**: “Dip, **immerse**, mid. dip oneself, wash (in non-Christian lit. also ‘plunge, sink, drench, overwhelm)”
(*A Greek-English Lexicon of the New Testament*, W.F. Arndt and F. W. Gingrich, p. 131).
- **baptizo**: “**immersion**, submersion”
(*A Greek-English Lexicon of the New Testament*, Grimm- J.H. Thayer, p. 94).

- **baptizo**: “to dip, **immerse**, sink”
(*Manual Greek Lexicon of the New Testament*, G. Abbott-Smith, p. 74).
- **baptizo**: “consisting of the process of **immersion**, submersion and emergence (from *bapto*, to dip)”
(*Vine’s Expository Dictionary of New Testament Words*).
- **baptizo**: “**immerse**, submerge. The peculiar N.T. and Christian use of the word to denote immersion, submersion for a religious purpose”
(*Biblico-Theological Lexicon of the New Testament Greek*, Hermann Cremer).
- **baptizo**: “to dip, **immerse**; to cleanse or purify by washing”
(*The New Analytical Greek Lexicon*, W. J. Perschbacher, p. 66).
- **baptizo**: “to dip, **to immerse**, to sink. . . . There is no evidence that Luke or Paul and the other writers of the New Testament put upon this verb meanings not recognized by the Greeks”
(*Greek Lexicon of the Roman and Byzantine Periods (B.C. 146 A.D. 1100)*, E.A. Sophocles).
- **baptizo**: “from Greek *baptizein* ‘to immerse, to dip in water,’ also used figuratively, e.g. ‘to be over one’s head’ (in debt, etc.), ‘to be soaked (in wine);’ in Greek Christian usage, ‘baptize;’ from *baptein* ‘to dip, steep, dye, color,’ from PIE root *βαπτω- “to dip, sink.” Christian baptism originally consisted in full immersion”
(Online Etymology Dictionary)

Matthew 3:11, as translated by over 40 versions, which did translate baptize as “immerse.” Below there are 10 examples:

1826: “I, indeed, immerse you in water”	Living Oracles (Ed. 4)
1842: “I indeed immerse you in water”	Bernard’s Bible
1959: “I indeed am immersing you in water”	Rotherham’s Emphasized Bible
1961: “I indeed immerse you in water”	Wuest’s Expanded Translation
1998: “It’s true that I am immersing you in water”	The Complete Jewish Bible
2009: “I indeed to-ye I-immersed-to in unto-a-water”	GNT, Westcott & Hort (literal translation)
2009: “I indeed immerse you with mayim (water)”	Hebraic Translation Scripture
2010: “I indeed mikvah (immerse) ye with mayim (water)”	Abrahamic-Faith Nazarene Hebraic
2012: “Behold I am only immersing you in water”	Hebraic-Roots Version
2013: “I indeed immerse * you* in water”	Modern Literal Version

The first lower-Saxon Bible, 1470 AD and the Augsburg Bible, 1473 AD both say. "And I, indeed, dip you in water."

According to rabbinical customs to make a **Mikvah** (Baptism) you need at least 71 gallons of water, however others say that it is 191 gallons of natural water. Now that does not sound like some drops of water sprinkled in the forehead. (Lamentations Rabbah 2:4).

Here is a picture of a baptismal pool before the time of John the Baptist.
People would walk the steps unto the center and then immerse themselves.

Notes on the Holy Apostolic Gospel of Matthew



This mikveh (ritual bath of purification) is located to the south of the Temple close to the Huldah gates, and dates to the second-Temple period. Jews would cleanse themselves from ritual impurity in this mikveh in order to be qualified to enter the Temple (see Lev 14, 15; Num 19). Recent archaeological excavations have found 48 different mikvaot near the Monumental Staircase leading into the Temple Complex.

The historian Polybius used the Greek verb *baptizō* several times of men or boats being submerged and of men sinking in bogs. It is the word used in the Bible in 2 Kgs v 5:14 “Then went he down and **dipped** himself seven times in Jordan “;

It is quite interesting to note that the Greek Orthodox church has always baptized using immersion, it seems that they do know the meaning of the word *baptizō* for after all it is in their own language.

Dear Reader, thank you

We have provided some evidence to convince you that the original ending in Matthew 28:19 was “in my name” instead of the traditional Trinitarian text. For those interesting in reading much more evidence you can go to www.apostolic-bible.com and download “The Jesus Name Appendix” or get the book “The Original Matthew 28:19 Restored”

- The Spanish version of this translation (*El Santo Apostólico Nuevo Testamento*) is now available, but it lacks some study features, its final format should be finished before the end of the year 2015.
- The complete *HAB* should be finished hopefully by the year 2017.

Evangelist George Card has the full responsibility for all the contents of the Jesus Name Appendix.

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