

Kata Mattyah

Kata Mattyah: According to Matthew

- FROM -

THE HEBRAIC NEW TESTAMENT OF YAHSHUA THE MESSIAH

Translated from 3rd Century Sinaitic Manuscript x
And Diligently Compared With
The H. L. Anderson New Testament (begun in 1861),
The Dead Sea Scrolls, The Aramaic Peshitta, and
The Nestle-Aland 26 Greek Text:
For Readers of the English Language.

Kata Mattyah is very useful for gaining a command of biblical Hebrew. Many common transliterated Hebrew words replace their familiar English counterparts so that the student progressing through this version might gain a basic Hebrew vocabulary.

*The way of the righteous is level;
yes, you have made smooth
the path of the righteous.
In the way of your judgments,
O Yahweh, we wait for you.
Your memorial name
is the desire of our soul.
Isaiah 26:7,8*

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Dedicated to the fearless young prophets of 2008:
They departed this age with
consuming zeal and
crushing apathy.

May they live forever somewhere in between.

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Kata Mattyah 1

{The toledoth¹ of the family of Dawid}

1 A roll: Toledoth Yahshua haMoshiach ben Dawid ben Avraham.

2 Avraham fathered Yitzchak; Yitzchak fathered Ya'akov; Ya'akov fathered Y'hudah and his achim;² 3 Y'hudah fathered Ph'erez and Zerach of Tamar; Ph'erez fathered Chetzron; Chetzron fathered Ram; 4 Ram fathered Amminadav; Amminadav fathered Nachshon; Nachshon fathered Salmon; 5 Salmon fathered Boaz of Rachav; Boaz fathered Oved of Rut; Oved fathered Yishai; 6 Yishai fathered Dawid ha melek.³

Dawid fathered Shlomo of the wife of Uriyah; 7 Shlomo fathered Rechavam; Rechavam fathered Abiyah; Abiyah fathered Asa; 8 Asa fathered Y'hoshafat; Y'hoshafat fathered Yoram; Yoram fathered Uziyahu; 9 Uziyahu fathered Yotam; Yotam fathered Achaz; Achaz fathered Chizkiyahu; 10 Chizkiyahu fathered Mnasheh; Mnasheh fathered Amon; Amon fathered Yoshiyahu; 11 Yoshiyahu fathered Y'khanyahu and his achim about the time of the exodus to Bavel.

12 After the exodus to Bavel, Y'khanyahu fathered Shealtiel; Shealtiel fathered Y'zrubavel; 13 Y'zrubavel fathered Avichud; Avichud fathered Elyakim; Elyakim fathered Azur; 14 Azur fathered Tzadok; Tzadok fathered Ya'akhin; Ya'akhin fathered Elichud; 15 Elichud fathered Elazar; Elazar fathered Mattan; Mattan fathered Ya'akov; 16 Ya'akov fathered Yosef the gowra of Maryah, of whom was born Yahshua called Moshiach.⁴

17 So all the families from Avraham until Dawid are fourteen families; and from Dawid until the exodus to Bavel are fourteen families; and from the exodus to Bavel until the Moshiach are fourteen families.

{Maryah and Yosef, the tzadik}

¹ toledoth = genealogy; a list of 'begats.'

² achim = achim / siblings / significant others.

³ ha melek = the king.

⁴ gowra (Aram.) in this case *gowra* may be father, protector, or husband. To make the fourteen generations, the word here must mean *father of*, making this the toledoth of Maryah, who was married to another Yosef.

Maryah = this name is prevalent on ossuaries of the time. In the Aramaic language of the first century, the name also meant "Master Yahweh."

Moshiach = Anointed One = "Christos," Χριστός , means "one anointed / spread / smeared with unguent or oil"; indicating, in the context of the scriptures, the anointed Ruler, King, or Messiah. Since "Christ" is never a name and is often preceded by a definite article, we will translate the word *Christos* as "the Anointed" or "Messiah" (Moshiach) from here onward.

18 The birth of Yahshua the Anointed was like this: After his mother Maryah had been betrothed to Yosef (but before they came together), she was found with a child of the Ruach haKodesh.⁵ 19 Yosef her protector, being a tzadik⁶ and not willing to make her an example, intended to loose her privately.

{Yosef's first epiphany – the name Yahshua}

20 While he thought of these things, hinneh!⁷ a malach of Yahweh⁸ appeared to him in a dream, saying, Yosef ben Dawid, fear not to take Maryah your isha to you; for the one conceived in her is of the Ruach haKodesh. 21 She will bear a son. You will call his name Yahshua, for he will shua⁹ his people from their sins.

22 All this happened so what was spoken by Yahweh through the navi¹⁰ might be fulfilled, saying, 23 Hinneh! The virgin will be with child and will bear a son, and they will call his name Immanu-El, (which means when translated) Elohim with us.¹¹

24 Yosef arose from his sleep and did as the malach of Yahweh had commanded him, and took his isha to him. Yet he knew her not until she brought a son. He called his name Yahshua.¹²

Kata Mattyah 2

{The homage of the Magoi}

1 After Yahshua had been born in Beit Lechem¹³ of Y'hudah in the days of Herod the melek, hinneh! Magoi¹⁴ from the rising¹⁵ *star* came to

⁵ Ruach haQodesh = the Spirit, the set-apart one.

⁶ tzadik = one who strictly follows the Torah and prophets.

⁷ hinneh! = look! behold!

⁸ malach = a spiritual messenger, an angel. Malach of Yahweh = The angel or messenger of Yahweh. Yahweh is the universally accepted name of the god of Israel, though there are a few variations.

⁹ shua = save; and part of the name Yahshua, which means Yahweh Saves.

¹⁰ navi = prophet.

¹¹ El, Elohim = the title of Yahweh, meaning “Mighty One” – often plural indicating the family of spiritual beings.

¹² Yahshua = correction of the traditional English “Jesus.” Yahshua means “salvation” or “deliverance of Yahweh.”

¹³ Beit Lechem = House of Bread.

¹⁴ magus, magoi (pl) = seekers of truth by signs in the sky, astronomers and philosophers.

¹⁵ rising, anatolia = a reference to the sunrise – in the east.

Y'rushalayim, 2 saying, Where is he who is born melek of the Y'hudaïm? We saw his star at its rising and have come to honor¹⁶ him.

3 Hearing it, melek Herod was alarmed and all Y'rushalayim with him.

4 He assembled all the cohenim ha gadol and sofrim¹⁷ of the people and inquired of them where the Moshiach¹⁸ might be born. 5 They said to him, In Beit Lechem of Y'hudah, ¹⁹ for thus it is written by the navi:

6 You, Beit Lechem, land of Y'hudah, are by no means the least among the tsorim²⁰ of Y'hudah; for out of you will come a Ruler, who will rule Ami Yisrael.²¹

7 Then Herod, having called the Magoi secretly, strictly asked them about the time the star appeared. 8 Then sending them to Beit Lechem, said, When you have gone make strict inquiry about the yelad.²² When you have found him, bring me word so I might go and honor him, too. 9 Upon hearing the melek, they left. And hinneh! The star that they had seen rising went before them until it stood over the place where the yelad was. 10 When they saw the star, they celebrated with very great joy.

11 Entering the house, they saw the yelad with Maryah his mother. Bowing down, they honored him. Having opened their treasures, they offered him gifts of gold, frankincense, and myrrh. 12 But having been warned in a dream not to return to Herod, they withdrew into their own country by another way.

{Yosef's second epiphany, flight to Egypt / Mitzraim}

13 After they had withdrawn, hinneh! a malach of Yahweh appeared to Yosef in a dream, saying, Get up and take the yelad and his mother. Flee into Mitzraim!²³ Stay there until I bring you word, for Herod is about to seek for the yelad to destroy him. 14 Yosef arose and took the yelad and his mother at night and withdrew into Mitzraim. 15 They were there until the death of Herod – so what was spoken by Yahweh through the navi might be fulfilled, the saying,

Out of Mitzraim I called my Son.

¹⁶ honor = usually translated “worship,” *shachah* in Hebrew – to bow before him and show humility and awe.

¹⁷ cohenim ha gadol and sofrim = high priests and scribes.

¹⁸ Moshiach = Messiah, political savior and king from the line of Dawid.

¹⁹ Y'hudah = Judea; Y'hudaïm = people of Judea.

²⁰ tsor, tsorim = princes, rulers, “czars.”

²¹ Ami Yisrael = my people Israel.

²² yelad = child.

²³ Miztraim = Egypt.

{Herod's slaughter of yeladim}

16 Then Herod, seeing that he had been deceived by the Magoi, was greatly enraged. Having sent some out, he slew all the male yeladim²⁴ that were in Beit Lechem and in all its precincts, from the age of two years and under, according to the time he had strictly inquired of the Magoi. 17 Then what was spoken through Yirmeyahu²⁵ the navi was fulfilled, the saying,

18 A voice was heard in Ramah, wailing and great mourning. *It is Rachel weeping for her yeladim.* She would not be comforted because they are no more.

{Yosef's third epiphany, return to Yisrael and Netzeret}

19 After Herod died, hinneh! a malach of Yahweh appeared in a dream to Yosef in Mitzraim, 20 saying,

Arise and take the yelad and his mother and come into erez Yisrael; ²⁶ for those that sought the yelad's life are dead.

21 And he arose and took the young child and his mother, and came into erez Yisrael.

22 Now hearing that Archelaus²⁷ reigned in Y'hudah in place of his father Herod, he was afraid to go toward there. So being warned in a dream, he withdrew into the regions of the Galil²⁸ 23 and came and dwelt in a town called Netzeret. What was spoken through the navi was thus fulfilled:

He will be called a Netzer.²⁹

Kata Mattyah 3

{The message of the Dunker}

1 In those days came Yochanon the Dunker, and *he* would preach in the wasteland of Y'hudah, 2 saying, Shuv! For the malkuth shamayim is at hand.³⁰ 3 For this is he who was spoken of through Yesha'yahu³¹ the navi, saying, The voice of one crying in the wasteland. Prepare the way of Yahweh, make his paths straight.

²⁴ yeladim = small children.

²⁵ Yiremyahu = corrected transliteration of "Jeremiah."

²⁶ Yisrael = Israel.

²⁷ Archelaus – "Ruler of a Multitude."

²⁸ Galil = Galilee, the northernmost province of Israel.

²⁹ Branch = Netzer.

³⁰ shūv = turn back, return, repent! See teshuvah.

³¹ Yesha'yahu = Isaiah.

4 This same Yochanon had his clothing of camel's hair, and a girdle of leather around his loins, and his food was flat cakes³² and wild honey. 5 Then *they* went out to him: Y'rushalayim and all Y'hudah, and all the region round about the Yarden,³³ 6 and were dunked by him in the river Yarden, confessing their sins.

7 Seeing many of the P'rushim and Tzadikim³⁴ coming to his dunking, he said to them, Brood of vipers, who warned you to flee from the coming wrath? 8 Bring forth fruit worthy of teshuvah ³⁵ 9 and think not to say inside yourselves, We have Avraham for a father; for I say to you that Elohim is able of these stones to raise up yeladim for Avraham. 10 And hinneh! the ax is ready at the root of the trees, so every tree that brings not forth good fruit is cut down, and thrown into the fire.

11 Indeed, I dunk you in water in order for teshuvah; but he who comes after me is mightier than I, whose sandals I am not worthy to carry. He will dunk you in the Ruach haKodesh and in fire, 12 he whose winnowing shovel is in his hand. He will thoroughly cleanse his threshing floor and gather his grain into the granary; but the chaff he will burn up with unquenchable fire.

{The appearance of Yahshua, his dunking and epiphany}

13 Then came Yahshua from the Galil to the Yarden to Yochanon to be dunked by him. 14 But *Yochanon* forbade him, saying, I have need to be dunked by you and come you to me? 15 But Yahshua answered and said to him, Permit it now; for thus it becomes us to fulfill every righteous act. Then he permitted him.

16 Having been dunked, Yahshua immediately went up from the water; and hinneh! the shamayim³⁶ were opened, and he saw the Ruach of Yahweh descending like a dove and coming upon him. 17 And hinneh! a voice from the shamayim, saying, This is my beloved Son, this day I have begotten you.

Kata Mattyah 4

{Yahshua in the wasteland; three tests}

³² cakes = "locusts" is a scribal error when moving from Aramaic to Greek.

³³ Y'rushalayim, Yarden = Jerusalem, Jordan.

³⁴ P'rushim and Tzadikim = Pharisees and Sadducees. These particular men were neither "set apart" or "righteous livers," as the names of their groups suggest.

³⁵ teshuvah = repentance, a turning around, a turning back to Torah, a changing of the mind.

³⁶ shamayim = heavens, skies.

1 Then was Yahshua led up by the Ruach into the wasteland to be tempted by the Belial.³⁷ 2 Having fasted forty days and forty nights, he was afterward hungry. 3 The tempter came and said to him, If you are the Son of Elohim, command that these stones become bread. 4 But he answered and said, It is written, Not by bread alone will man live, but by every word that comes forth through the mouth of Yahweh.

5 Then the Belial took him into the set-apart city and set him on the wing of the hekel.³⁸ 6 He said to *Yahshua*, If you are the Son of Elohim, cast yourself down; for it is written, He will give his malachim charge over you, and in their hands they will catch you up lest you strike your foot against a stone. 7 Yahshua said to him, Again it is written, you will not put Yahweh your Elohim to the proof.

8 Again, the Belial took him to a very high mountain and showed him all the malkuoth³⁹ of the world and their fame, 9 He said to Yahshua, All these will I give you, if you will fall down and honor me. 10 Then Yahshua says to him, Get in the back, shatan⁴⁰; for it is written, Yahweh your Elohim you will revere and him only will you serve. 11 Then the Belial left him; and, hinneh! malachim came and ministered to him.

{ Yahshua, successor to Yochanon }

12 When he had heard that Yochanon was delivered-up-and-imprisoned, he withdrew into the Galil. 13 And leaving Netzeret, he came and dwelt in K'far Nachum⁴¹ (which is on the sea, in the borders of Zebulon and Naphtali) 14 that it might be fulfilled, that which was spoken through Yesha'yahu the navi, saying,

15 The land of Zebulon, and the land of Naphtali, toward the sea, beyond the Yarden, the Galil of the tribes; 16 the people that sat in darkness saw great light; and upon those who sat in the region and shadow of death light arose.

17 From that time Yahshua began to proclaim and to say, Shuv! For the malkuth shamayim is at hand.

{ Calling of followers }

18 And walking by the sea of the Galil, he saw two achim, Shimeon who is called Kefa, and Adam his ach, throwing a net into the sea, for they were fishermen. 19 And he said to them, Come after me, and I

³⁷ Belial = the worthless swallower; the devil. 2 Corinthians 6:15.

³⁸ hekel = temple.

³⁹ malkuth, malkuoth = nations, kingdoms.

⁴⁰ Shatan = adversary, enemy.

⁴¹ K'far Nachum = Nachum's Helmet

will make you fishers of men. 20 And they immediately left their nets and followed him.

21 Going on from there, he saw another two achim, Ya'akov the son of Zebedyah and Yochanon his ach in the boat with Zebedyah their father mending their nets. He called to them. 22 Immediately leaving the boat and their father, they followed him.

{Yahshua and four talmidim travel h'erez}

23 He went about in the whole of the Galil, teaching in their kahalim,⁴² and proclaiming the good news of the malkuth, and curing every disease and every malady among the people. 24 His fame went abroad into the whole of Syria; they brought to him all that were sick with various diseases, and those who were afflicted with torments, and those possessed with demons, and lunatics, and paralytics: and he cured them. 25 Many crowds followed him there from the Galil, and Decapolis, and Y'rushalayim, and Y'hudah, and from beyond the Yarden.

Kata Mattyah 5

{The sermon on the mount; those who are great}

1 So seeing the crowds, *Yahshua* went up into the mountain; and when he sat down, his talmidim came to him. 2 He opened his mouth and taught them, saying,

3 The poor in ruach are rabbim for theirs is the malkuth shamayim.⁴³

4 The gentle are rabbim for they will inherit the land. 5 Mourners are rabbim for they will be comforted. 6 Those who hunger and thirst for righteousness are rabbim for they will be filled. 7 The merciful are rabbim for they will receive mercy. 8 The pure in lev⁴⁴ are rabbim for they will see Elohim. 9 Peacemakers are rabbim for they will be called b'nai Elohim.⁴⁵

10 Those persecuted for righteousness' sake are rabbim for theirs is the malkuth shamayim. 11 You are rabbim when they (will) reproach you and persecute you and say every evil thing against you falsely for

⁴² kahal, kahalim = place where people are called together; *synagogue* (G.).

⁴³ μακαριοι = *makarioi* = usually translated blessed, happy, or "congratulations." The Greek word is a plural adjective with the root meaning *great*. "Blessed" is a tradition, but more appropriate and probably more accurate is "great ones." This translates into our vernacular-style Hebrew as rabbim = great ones. Contextually, *Yahshua* is speaking as a rabbi to those who are rabbim, or "greats."

⁴⁴ lev = heart, bowel, mind, inner intelligence.

⁴⁵ B'nai Elohim – sons (children) of Elohim.

my sake. 12 Samach!⁴⁶ Be very glad! for rab is your prize in the shamayim; for such persecuted the naviim before you in the very same way.

{Salt and light}

13 You are the salt of the land; but if the salt will become tasteless, by what means will *something* be salted? It is then good for nothing but, after being cast out, to be trod upon by men. 14 You are the light of the world. A city that resides on a mountain cannot be hidden. 15 Likewise, people do not light a lamp and put it under the bucket, but on the lampstand; and *the lamp* gives light to all that are in the house. 16 So let your light shine before others⁴⁷ so they may see your good works, and honor your Father who is in the shamayim.

{The Torah stands and is to be taught}

17 Think not that I have come to destroy the Torah⁴⁸ or the naviim: I have not come to destroy, but to fulfill. 18 For amein⁴⁹ I tell you, until shamayim and h'erezt pass away, one yod or one point will in no way pass from the Torah until all is accomplished. 19 So whoever will make void one of the least of these mitzvot, and will teach men so, will be called least in the malkuth shamayim; but whoever will do and teach, he will be called rab⁵⁰ in the malkuth shamayim, 20 for I tell you, unless your righteousness will be more abundant than that of the sophrim and P'rushim, you can by no means enter into the malkuth shamayim.

{Peshet on raqa / raca}

21 You have heard that it was said to the ancients, You will not kill. And whoever kills will be liable to the judgment. 22 But I say to you that whoever is angry with his ach will be liable to the judgment; and whoever will say to his ach, "Raqa,"⁵¹ will be liable to the court; but whoever will say, You fool, will be liable to be cast into the Gey-Hinnom⁵² of the fire. 23 So if you bring your gift to the altar and there remember that your ach has anything against you, 24 leave there your gift before the altar and go – first be reconciled to your ach and then come and offer your gift.

⁴⁶ samach = take joy!

⁴⁷ others = I often use this word to replace the generic use of "men."

⁴⁸ Torah = the instruction of Yahweh found in Exodus through Judges.

⁴⁹ amein = "it is true!"

⁵⁰ rab, rabbi, rabboni = great, great one, greatest one.

⁵¹ Raqa = "I spit on you," (Aramaic).

⁵² Gey-Hinnom = the Valley of Hinnom's Son, Jerusalem's burning trash heap.

{Avoid the council}

25 Agree with your opponent-at-Torah quickly, while you are on the way with him, unless perhaps the opponent-at-Torah deliver you to the shofat, and the shofat to the hegemon, and you be cast into prison.⁵³ 26 Amein I tell you, you will not come out from there until you will have paid the last quadrans.

{On immorality and marriage}

27 You have heard that it was said, you will not commit adultery. 28 But I tell you, That every one who looks on a woman to cherish desire has already committed adultery with her in his lev. 29 But if *the vision of your right eye* ensnares you, pull it out and throw it from you; for it is profitable for you that one of your members perish, and not that your whole body be thrown into Gey-Hinnom.

30 If *the impression of your right hand* ensnares you, cut it out and throw it from you; for it is profitable for you that one of your members perish, and not that your whole body go away into Gey-Hinnom.

31 It has been said, Whoever will put away his isha, let him give her a bill of divorce. 32 But I tell you, that whoever will put away his isha, except on account of immorality, causes her to commit adultery; and whoever will marry her that is put away commits adultery.

{On oaths and vows / nidrei}

33 Again, you have heard that it was said to the ancients, you will not swear falsely, but will pay to Yahweh your vows. 34 But I tell you, Swear not at all, neither by shamayim, for it is the throne of Elohim; 35 nor by h'erez, for it is his footstool; nor by Y'rushalayim, for it is the city of the great Melek. 36 Neither will you swear by your head, for you cannot make one hair white or black. 37 But let your word be yea, yea; no, no; and what is more than these is of the evil one.

{On retaliation}

38 You have heard that it was said, Eye for eye, and tooth for tooth. 39 But I tell you, that you resist not the smiter; but whoever will smite you on the right cheek, turn to him the other also. 40 And to him who will go to Torah with you and take away your clothes, give your underclothes too. 41 And whoever will impress you to go one mile, go with him two. 42 Give to him who asks of you, and from him who would borrow of you, turn not away.

{On reverence and love}

⁵³ shofat, shofatim = judge(s); hegemon (Gr. / L.) = a Roman legal authority.

43 You have heard that it was said, you will love your neighbor and hate your enemy. 44 But I say to you. Love your enemies, and pray for them that persecute you; 45 that you may become B'nai Avikem⁵⁴ who is in the shamayim; for he makes his sun to rise on the evil and the good, and sends his rain on the just and the unjust. 46 For if you love them that love you, what reward have you? Do not even the telónai⁵⁵ do the same?

47 And if you salute your achim only, what do you more? Do not even the goyim the same? 48 So you be perfect as your Father in the shamayim is perfect.

Kata Mattyah 6

{On humility in doing good}

1 Make sure that you do not your righteousness before others so to be seen by them, else you have no reward with your Father who is in the shamayim. 2 So when you would, do not sound a shofar before you as the pretenders do in the kahalim and in the streets, so they may be honored by others. Amein I tell you, they have their reward in full. 3 When you do a mitzvah, let not your left hand know what your right hand does 4 so that your mitzvah may be in secret. Your Father who sees in secret will reward you.

{On praying and prayer}

5 When you pray, you will not be as the pretenders! for they love to pray standing in the kahalim and in the crossroads of the derekim⁵⁶ so they may be seen by others. Amein I tell you, they have their reward in full. 6 But you, when you pray, go into your closet. Having once closed your door, pray to your Father who is in secret, and your Father who sees in secret will reward you. 7 But when you pray, use not useless repetitions as do the tribes, for they think they will be heard for their much talking. 8 So be not like them, for your Father knows what things you have need of before you ask him.

{The way you pray}

9 In this way you pray: Avi who is in the shamayim, may your name be qadosh.⁵⁷ 10 May your malkuth come; your will be done as in shamayim so also on h'ereztz. 11 Give us our lechem⁵⁸ that we need this

⁵⁴ b'nai avikem = sons / children of your father.

⁵⁵ telónai (tell-OH-nigh) = tax farmers.

⁵⁶ derekim = roadways.

⁵⁷ qadosh = kadosh = set-apart, separate, devoted to something or someone.

⁵⁸ lechem = bread.

very day. 12 Forgive us our sin-debts, as we also have forgiven our sin-debtors; 13 and lead us not into temptation, but convey us from the evil one.

14 For if you forgive men their sin-debts, your Father in the shamayim will also forgive you; 15 but if you do not forgive, neither will your Father forgive your sin-debts.

{On fasting}

16 And when you fast, be not as the pretenders; that is, of a sad countenance – for they disfigure their faces so they may appear to others to be fasting. Amein I tell you, They have their reward in full. 17 But when fasting, do anoint your head and wash your face 18 so that you appear to others not to fast, but to your Father who is in secret. Your Father who sees in secret will reward you.

{Regarding treasures}

19 Do not store treasures on h'erez for yourselves, where moth and rust consume, where thieves break through and thieve; 20 instead store for yourselves treasures in shamayim, where neither moth nor rust consumes and where thieves do not break through nor thieve. 21 For where your treasure is, there will your lev also be.

{The eye: light and dark}

22 The lamp of the body is the eye. If your eye is simple your whole body will be full of light; 23 but if your eye is evil your whole body will be full of darkness. If then the light that is within you is darkness, how great is that darkness!

{Anxiety over possessions and time}

24 No one can serve two adonaim,⁵⁹ for either he will hate the one and love the other or he will hold to the one and despise the other. You cannot serve Elohim and *mammon*.⁶⁰ 25 For this reason I tell you, Do not be worried about your life – nor what you will eat, nor for your body, nor what you will wear. Is not the nephesh⁶¹ more than the food and the body more than the clothing?

26 Look at the birds of the shamayim: they do not sow, they do not reap, they do not gather into granaries. Yet your Father in the shamayim feeds them. Are you not so much better than they? 27 Which of you all, by being worried, can add a cubit to his height?

⁵⁹ adon, adonai, adonaim = master, my master, masters. This word is sometimes a cover-up for the divine name Yahweh.

⁶⁰ mammon = (Chaldean) confidence; (Aramaic) wealth from avarice. Mammon did not achieve demonic status until the middle ages.

⁶¹ nephesh = inner being, soul, mind.

28 Why are you anxious about clothing? Consider the lilies of the field, how they grow. They do not labor, they do not spin *cloth*. 29 I tell you, even Shlomo in all his luxury was not clothed as one of these. 30 Now if *he* dresses the plant in the field so, which exists today and tomorrow is thrown into the oven, will not Yahweh clothe you much more, O you of small belief?

31 Do not then be anxious, saying, What will we eat, what will we drink, with what will we be dressed? 32 For the tribes look out for all these. Your Father of shamayim knows you need them all. 33 Look first to his malkuth and tzedek,⁶² and all these things will be given you in addition. 34 So do not worry about tomorrow; tomorrow will worry about itself. Sufficient for the day is its own evil.

Kata Mattyah 7

{How to judge rightly}

1 Do not judge so you will not be judged. 2 With whatever judgment you judge, you will be judged; and with whatever measure you measure, it will be measured to you. 3 Why examine the splinter in your ach's eye but not examine the beam that is in your own eye? 4 Or how will you say to your ach, Let me pull the splinter out of your eye, and hinneh! the beam is in your own eye! 5 You pretender! Pull first the beam out of your own eye and then you will see clearly to pull the splinter out of your ach's eye.

{Regarding asking, giving, receiving}

6 Do not hang earrings on dogs. Neither *should you* cast your pearls to hogs in case they *might* trample them with their feet and turn and tear at you. 7 Ask and it will be given you; seek and you will find; knock and it will be opened to you. 8 For every one who asks receives; and the one who seeks finds; and *for* the one who knocks it will be opened. 9 What person among you, when his son asks bread, will he give a stone? 10 Or if he should also ask for a fish, will he give him a snake? 11 If then you being bad know how to give your yeladim good gifts, how much more will your Father who is in the shamayim give good gifts to those who ask him? 12 So anything you would like for others to do for you, even so you do for them. Such is the Torah and the naviim.

{The straight gate, appropriate fruit}

13 Enter in through the narrow gate; for the gate that leads to destruction is wide and the road *to it* is broad. Many go in through that. 14 But the gate is narrow, and narrow is the road that leads to

⁶² tzedek = righteousness; the keeping of Torah.

life. Few find it. 15 Look out for shaqer naviim,⁶³ who come to you in sheep's wool, but are starving wolves inside.

16 You will know them by their fruits. Do they gather grapes from thorns or figs from thistles? 17 So every good tree produces good fruit; but the crooked tree produces bad fruit. 18 A good tree cannot produce bad fruit; neither can a crooked tree produce good fruit. 19 Every tree that does not produce good fruit is cut down and thrown in the fire. 20 So by their fruits you will know them.

{Hearing and doing, sand and rock}

21 Not every one who says to me, O Lørd, Lørd, will enter the malkuth shamayim; only the one who does the will of Avi in the shamayim.⁶⁴

22 Many will say to me in that day, Lørd, Lørd, did we not prophesy by your name, and by your name cast out demons, and by your name do many powerful works? 23 I will confess to them then, I **never** knew you! Leave me, you who work inequity!

24 So every one who hears these words of mine and does them will be compared to a wise man who built his beit⁶⁵ on the rock.⁶⁶ 25 The rain fell, the floods came, the winds blew. They beat upon that beit, yet it did not fall because it was founded on the rock. 26 Everyone who hears my words and does them not will be compared to a foolish man who built his beit upon the sand. 27 The rain fell, the floods came, the winds blew. They beat upon that beit and it fell; and great was its fall.

28 So it happened that when Yahshua finished these words, the crowds were amazed at his teaching; 29 for he taught them with authority, not as their sofrim.

Kata Mattyah 8

{The mystery of the leper's cleansing}

1 When *Yahshua* had come down from the mountain, many large groups followed him. 2 And hinneh! a leper came and bowed-in-reverence to him, saying, Adon, if you will, you can make me tahor.⁶⁷ 3 *Yahshua* stretched out his hand and touched him, saying, I will, be tahor. Immediately his leprosy was made tahor. 4 *Yahshua* said to

⁶³ shaqer naviim = false prophets.

⁶⁴ The title Lørd ultimately traces back to several ancient, pagan gods. We use the title here to translate κυριε only because this word is employed so often today as a cover up for the memorial name.

⁶⁵ beit (bay-EET) = house.

⁶⁶ Rock here is Tzur, a title of YHWH, as in Deuteronomy 32:4.

⁶⁷ tahor = cleansed of leprosy.

him, See that you tell nobody. Go, show yourself to the cohen instead and offer the gift that Moshe commanded as a testimonial to them.

{The mystery of the centurion's servant}

5 When *Yahshua* entered K'far Nachum, a centurion came to him begging, 6 and saying, Domine, my servant lies in my house palsied, fearfully tormented.⁶⁸ 7 *Yahshua* says to him, I will come and cure him. 8 But the centurion, answering, said, Domine, I am not worthy for you to come beneath my roof; so speak only in a word and my servant will be restored to health. 9 For I am a man under authority, having soldiers under me. I say to this one, Vade! and he goes; and to another, Veni! and he comes, and to my servant, Faq! and he does it.⁶⁹

10 Hearing it, *Yahshua* was filled with admiration. He said to those who followed, Amein I tell you, not even in Yisrael have I found so strong a belief. 11 But I tell you, many will come from east and west, and will recline at tables with Avraham and Yitzchak and Ya'akov in the malkuth shamayim; 12 but the b'nai malkuth⁷⁰ will go out into the outside darkness. There will be howling and teeth gnashing.

13 *Yahshua* told the centurion, Vade! As you have believed let be done for you. The servant was restored to health in that hour.

{Ministry at Beit Kefa}

14 *Yahshua* then went into the house of Kefa and saw his mother-in-law lying down, ill with fever. 15 He touched her hand and the fever left her. She arose and served him. 16 When evening had come, they brought to him many possessed by demons. He cast out the ruachim with a word and he cured all who were sick 17 so that what was spoken through Yesha'yahu the navi might be fulfilled, saying,

He himself took our infirmities and bore our diseases.

{Professions of talmidim and *Yahshua*'s proclamations }

18 Seeing many groups around him, *Yahshua* gave orders to leave for the other side (*of the mayim*). 19 A moreh⁷¹ came and said to him, Rabbi, I will follow you wherever you go. 20 *Yahshua* said to him, The foxes have dens and the birds of shamayim have roosts, but the Ben Adam has nowhere to lay his head. 21 Another of his talmidim said to

⁶⁸ Domine = (L.) master of a house, or master.

⁶⁹ K'fer Nachum = Nachum's village. centurion = Roman soldier over a hundred or more troops. Domine (L.) = Master! Vade, Veni (L.) (WAH-day, WEN-ee) = Go! Come! Faq (A.) = Go to! Get out!

⁷⁰ b'nai malkuth = sons or children of the Kingdom, Israelites in covenant with Yahweh.

⁷¹ moreh = teacher of the Torah.

him, Master, allow me to first go bury my father. 22 But *Yahshua* told him, Follow me and let the dead bury their own dead.

{Quelling a great tempest}

23 After he entered the boat, his talmidim followed him. 24 And hinneh! a great tempest rose upon the sea such that the boat was covered by the waves; but *Yahshua* was sleeping. 25 His talmidim came and woke him, saying, Master, hoshiana! We die! 26 He tells them, Why are you scared, you of small belief? Then he arose and rebuked the winds and the sea, and there was a great calm. 27 The men were amazed, saying, What kind of a man is this? Even the ruachim and mayim obey him?

{Two demoniacs approach}

28 When he had come to the other side, into the country of the Gadarenim, there met him two men possessed by demons coming out of the qebarim,⁷² very fierce, so that no one could pass by that way. 29 And hinneh! They cried out, saying, What have we to do with you, Ben Elohim? Have you come here before the *set* time to torment us?

30 At a distance from them, there was a herd of many hogs feeding. 31 The demons demanded of him, saying, Send us into the herd of hogs if you do cast us out! 32 *Yahshua* said to them, Leki!⁷³ They all came out and went away into the hogs. And hinneh! the whole herd rushed down the steeps into the mayim and died in the waters. 33 Those who fed them fled, and going away into the city told all, even what had happened to those possessed with the demons. 34 And hinneh! the whole city came out to meet *Yahshua*. Seeing him, they demanded that he depart their borders!

Kata Mattyah 9

{Forgiving sins, and the consequences}

1 *Yahshua* got into a boat and passed over and came into his own city. 2 And hinneh! they brought to him a palsied man lying on a bed. *Yahshua*, seeing their belief, said to the palsied man, Courage son! Your sins are forgiven! 3 And hinneh! some of the sofrim were speaking among themselves, This fellow is blaspheming! 4 *Yahshua*, perceiving their thoughts, said, Why do you think *such* evil in your lev? 5 Which is easier to say, Your sins are forgiven, or say, Get up and walk? 6 So you may know that the Ben Adam on h'erez has authority

⁷² qebar / qebur / qebarim = tomb, tombs, sepulchre.

⁷³ leki = go!

to forgive sins (then he said to the palsied man): Get up! Pick your bed up and go to your beit. 7 He arose and went away to his beit. 8 The crowds saw and were in awe. They honored Yahweh who had given such authority to men.

{Dining at the house of Mattyah}

9 Then passing by from there, Yahshua saw a man called Mattyah sitting at the tax booth. He said to him, Follow me! *Mattyah* arose and followed Yahshua. 10 It happened that, as he reclined at table in the house, hinneh! many telōnai and chattaïm came and reclined at table with Yahshua and his talmidim. 11 Seeing this, the P'rushim said to his talmidim, Why does your rabbi eat with the telōnai and chattaïm? 12 Hearing it he said, Those who are healthy have no need of a doctor – just those who are sick. 13 So go and learn what “I desire mercy and not sacrifice” means.⁷⁴ For I came not to call tzadikim, but chattaïm.

14 Then the talmidim of Yochanon came to him saying, Why do we and the P'rushim fast but your talmidim do not fast? 15 Yahshua said to them, Can the b'nei mishteh⁷⁵ grieve while the chatan⁷⁶ is with them? Yomin⁷⁷ are coming in which the chatan will be taken away from them. Then will they fast!

{New things and old}

16 *See*, nobody *patches* an old garment with a piece of unshrunk cloth, for what fills *the tear* rips from the garment and a worse tear is made. 17 They do not put new wine into old skins or else the skins burst, the wine runs out, and the skins are ruined.⁷⁸ They put new wine into new skins instead so both are preserved together.

{Yahshua meets a ruler and an infirm woman }

18 While he was speaking these things to them, hinneh! a ruler came in and honored him, saying, My daughter just now died. Come and lay your hand on her and she will live. 19 Yahshua arose and followed him, and so did his talmidim. 20 And hinneh! a woman who had had a release of blood for twelve years came behind *him* and touched the wings of his tallit;⁷⁹ 21 for she said within herself, If I may only touch his tallit, I will be saved.⁸⁰ 22 *Yahshua* turned and saw her and said,

⁷⁴Hosea 6:6.

⁷⁵ b'nei mishteh = sons of the feast.

⁷⁶ chatan = bridegroom.

⁷⁷ yomin = days.

⁷⁸ are ruined = lit. perish.

⁷⁹ tallit = his rabbinical robe or prayer robe.

⁸⁰ wings = tassles; tzitzim; tallit = prayer shawl or priestly robe.

Daughter, take courage! Your belief has saved you *already*. And the woman was saved from that hour.

23 Then Yahshua entered the ruler's beit and saw the musicians and the group making a racket, and he said, 24 *Faq*, for the *almah*⁸¹ is not dead, but sleeps. They derided him. 25 So when the crowd had been put out, *Yahshua* went in and took her hand and the *almah* arose. 26 The *besorah*⁸² of this went forth into all that *eretz*.

{Mystery of the two blind men, eyes opened}

27 While *Yahshua* passed from there, two blind men followed him, crying out and saying, Have mercy on us, Ben Dawid. 28 After *Yahshua* had come into the house, the blind men came to him. *Yahshua* said to them, Do you believe that I am able to do this? They said to him, Yes, Adon. 29 Then he touched their eyes saying, In as much as you believe, be it done to you! 30 Their eyes were opened! *Yahshua* warned them in a terse manner, saying, See that no one knows it! 31 But they went out and published his *works* in all that land and abroad.

{A demoniac freed, and criticism}

32 As they were going out, *hinneh!* they brought to him a man unable to speak and possessed by a demon. 33 After the demon had been cast out, the dumb man spoke. The crowds were astonished, saying, Never did such appear this way in *Yisrael!* 34 But the *P'rushim* said, By the *tzor*⁸³ of the demons casts he out the demons!

{*Yahshua* moved with compassion; harvesters needed}

35 *Yahshua* went around to all the cities, even villages, teaching in their *kahalim* and proclaiming the good news⁸⁴ of the *malkuth*, and curing every disease and every illness. 36 Seeing the crowds, he was moved with compassion⁸⁵ for them because they were troubled and scattered as sheep who had no shepherd. 37 Then said he to his *talmidim*, The harvest is great indeed, but the workers, few. 38 Pray the Harvest Master to send workers forward into his harvest.

⁸¹ *almah* = young woman. *Faq* (A.) = go away!

⁸² *besorah* means both body (flesh) and news.

⁸³ *tzor* = prince.

⁸⁴ good news = *ευαγγελιον*, "good message," or *besorah* (Hebrew).

⁸⁵ compassion = *εσπλαγχνισθη* = referring to the displacement of internal organs; extreme visceral pity. Hebrew *chanan* will be used later in our text.

Kata Mattyah 10

{Commissioning and sending forth the talmidim}

1 *Yahshua* called his twelve talmidim to him and gave them authority over unclean ruachim so that they could cast them out; and to cure every disease and every illness. 2 The names of the twelve shlichim⁸⁶ are: the first, Shimeon called Kefa, and Adam his ach; Ya'akov of Zebedyah and Yochanon his ach; 3 Philippos and Bar-Talmal; T'oma and Mattyah the telónēs; Ya'akov the Alef and Leviyah; 4 Shimon the Canaanim; and Y'hudah the dyer⁸⁷ who also gave him up.

5 These twelve *Yahshua* sent forth after he had charged them saying, Do not go the way of the tribes⁸⁸ and do not enter cities of Shomron;⁸⁹ 6 but go instead to the lost sheep of beit Yisrael. 7 As you go, declare the saying, The malkuth shamayim is near. 8 Cure the sick, raise the dead, cleanse the lepers, cast out the demons. You received freely so give freely. 9 Do not provide gold, neither silver or brass for your money-belts, 10 no bag for the journey, neither two coats, nor sandals, nor *even* a staff: for the worker is worth his food. 11 Into whatever city or village you enter, find out who is trustworthy in it and stay there until you go forth.

12 When you enter a beit, honor it. 13 And if the household is worthy, let your shalom come upon it. But if it be not worthy, let your shalom return to you. 14 Whoever will not receive you nor hear your words, when you leave that beit or k'far, shake off the dust of your feet.⁹⁰ 15 Amein, I tell you, it will be more tolerable for the land of S'dom and 'Amora in the day of judgment than for that k'far.

{Cautions for shlichim of all times}

16 See now, I send you forth as sheep in the midst of wolves, so become wise as serpents and pure as doves. 17 Beware of everyone, for they will deliver you up to councils, and in their kahalim they will whip you severely. 18 Even before governors and melekim will you be brought for my sake as a witness to them and to the tribes. 19 When they *all* give you up, do not be worried how or about what you will say for that which you are to say will be given in that hour, 20 for you are not the speakers: the Ruach of Av speaks in you.

⁸⁶shlichim = emissaries or apostles.

⁸⁷Dyer – the most plausible solution to the strange transliteration *iscariot*. Others: the sicarii, the assassin, the man of Kerioth, etc.

⁸⁸ the way of the tribes – the road across the borders and on to the lands into which the tribes had been assimilated.

⁸⁹ Shomron = Samaria.

⁹⁰ k'far = town or village.

{Persecuted throughout the circuit of Yisrael}

21 Ach will deliver up ach to hamot⁹¹ and the av the yelad, and yeladim will rise up against avrim and cause them to be put to ha mot. 22 And you will be hated by all because of my name: but the one who holds out to the end will be rescued.⁹² 23 When they persecute you in this city, flee into the other for, Amein I tell you, you will not have made the circuit of the cities of Yisrael until the Ben Adam will have come.

{Be not afraid!}

24 A talmid is not above the rabbi, nor an eved⁹³ above his adon. 25 It is enough for the talmid that he become as his rabbi, and the eved as his adon. If they have nicknamed the adon of the house Ba'al Zibub, how much more those of his household. 26 Then do not be afraid of them; for nothing is concealed that will not be revealed and hid that will not be known. 27 What I tell you in the darkness, speak in the light! What you hear in the ear, proclaim on the housetops. 28 Do not be afraid of those who kill the besorah but are not able to kill the nefesh; instead fear him who is able to destroy both nefesh and besorah in Gey-Hinnom.

29 Are not two sparrows sold for an assarion?⁹⁴ Yet not one of them will fall to the ground without your Av. 30 Even the hairs of your head are all numbered. 31 So do not be afraid, you are of more worth than many sparrows. 32 Everyone who will profess me before others, that one I will profess before Avi who is in the shamayim also. 33 But whoever will deny me before others, that one I will deny before Avi who is in the shamayim also.

{No shalom or ahava}⁹⁵

34 Do not think that I came to send shalom upon h'erezt. I did not come to send shalom, but a chereb.⁹⁶ 35 For I came to cleave

anthrōpon kata tou patros autou, kai
a man against his father, and
thugathera kata tēs mētros autēs, kai
a daughter against her mother, and
numphen kata tēs pentheras autēs, kai
a bride against the bride's-mother, and

⁹¹ hamot = the death.

⁹² my name = shemi. Yahshua means "Yahweh's rescue," so there is a good correspondence between the name and the rescue in this verse.

⁹³ eved, evedim = slave, slaves.

⁹⁴ Assarion = 1/10 of a Greek drachma,; a drachma was the "day's wage."

⁹⁵ shalom, ahava = peace, love.

⁹⁶ chereb = a messenger angel with a sword, or just the sword.

*echthroi tou anthrōpou oi oikiakoi autou.*⁹⁷

those hostile to the man *among* his household.

37 The one who loves av or em more than me is not worthy of me; the one who loves ben or bat more than me is not worthy of me. 38 The one who does not take a stake and follow after me is not worthy of me. 39 The one who finds chaim will lose it and the one who loses chaim⁹⁸ for my sake will find it.

40 The one who receives you receives me and the one who receives me receives the one who sent me. 41 The one who receives a navi because he is a navi will receive a navi's reward. The one who receives a tzadik because he is a tzadik will receive a tzadik's reward. 42 And whoever will give one of these little ones only a cup of cold water to drink because that one is a talmid – Amein I tell you – that one will not lose a reward.

Kata Mattyah 11

{Yochanon as EliYah}

1 It so happened that when Yahshua completed instructing his twelve talmidim, he departed from there to teach and preach in their cities. 2 But Yochanon, having heard in prison of the Moshiach's works, sent *word* by his talmidim, 3 and told him, Are you he who comes or do we look for another? 4 Answering, Yahshua said to them, Go and tell Yochanon what you hear and see: 5 the blind receive sight, the lame walk, lepers are cleansed, the deaf hear, even the dead are raised – and the poor have the good news proclaimed to them. 6 Whomever will not be scandalized by me is rab.

7 While these were leaving, Yahshua began to speak about Yochanon to the crowds, What did you go out into the wasteland to see? a reed shaken by the wind? 8 Well, what did you go out to see? A man dressed in a comfortable suit? Hey! they who wear comfortable suits remain with the melekim!⁹⁹

9 Why did you all go out? To see a navi? Yes, I tell you, one even greater than a navi. 10 This is he of whom it is written,

See, I send my malach¹⁰⁰ before your face, the one who will prepare your way before you.¹⁰¹

⁹⁷ Micah 7:6.

⁹⁸ chaim = life.

⁹⁹ melekim = kings, rulers.

¹⁰⁰ malach = angel or messenger. Here there is a play on words between malach and melek.

11 Amein I tell you, among those born of women there has not arisen a greater *one* than Yochanon the Dunker; but the least in the malkuth shamayim is greater than he. 12 From the days of Yochanon the Dunker until now, the malkuth shamayim is taken by force, and those with force seize it¹⁰² eagerly. 13 For all of the Naviim and the Torah prophesied up until Yochanon. 14 So if you will receive it, he is Elijah that was to come. 15 He who has ears let him hear.

{Yahshua upbraids rulers and their cities}

16 To what will I compare this family? It is like yeladim sitting in the markets, who call to the others 17 and say,

We played to you and you did not dance,

we wailed and you did not lament.¹⁰³

18 For Yochanon came neither eating nor drinking and they say, He has a demon! 19 The Ben Adam has come eating and drinking and they say, Look here! A *mere* man, a glutton and a drunk, a friend of telónēs and sinners.

Yet Wisdom is judged by her works.¹⁰⁴

20 Then he began to criticize the cities in which most of his rab mitzvot¹⁰⁵ had been done because they did not shuv. 21 Too bad for you, Korazin; too bad for you, Beit-Tzaidah! For if the rab mitzvot done in you had been done in Tzor and Tzidon, they would have repented long ago in sackcloth and ashes.

22 Furthermore I tell you, it will be more tolerable for Tzor and Tzidon in the day of judgment than for you.

23 And you, K'far Nachum, will you be raised to shamayim? *No!* You will be brought down to sheol! For if the rab mitzvot done in you had been done in S'dom, it would have remained to this day. 24 Moreover, I tell you, It will be more tolerable for the land of S'dom in the day of judgment than for you!

25 Thus so he responded in that moment.¹⁰⁶

{Prayer of simplicity, invitation to yokefellowship}

25b *Then* Yahshua spoke *again*, I thank you, Abba, Master of shamayim and of h'erez, that you have hidden these things from the

¹⁰¹ Malachi 3:1.

¹⁰² "seize it" might be also read as "seize him."

¹⁰³ Isaiah 14:13ff.

¹⁰⁴ A more accurate reading might be, Wisdom is judged by her children. Luke 7:35.

¹⁰⁵ rab mitzvot = great works.

¹⁰⁶ Εν εκείνω τῷ καιρῷ ἀποκριθεῖς.

wise and sensible and have revealed them to babies. 6 Yes, Abba, for this seemed good in your sight.

27 All things have been delivered to me by my Father, and no one knows the Son but the Father. Neither does anyone know the Father but the Son, also whomever the Son will reveal him.

28 *So* come to me, all you who work and are heavily loaded down, and I will give you rest. 29 Take my yoke upon you and learn of me. For I am gentle and humble in lev and you will find for yourselves rest; 30 for my yoke is good and my burden is light.

Kata Mattyah 12

{Master of the Shabbat}¹⁰⁷

1 At that time, on the Shabbat, Yahshua went among the fields of grain. His talmidim were hungry and they began to pull at the ears of grain and to eat. 2 Seeing it, the P'rushim said to him, Hinneh! Your talmidim are doing what is illegal on the Shabbat.

3 He told them, Have you not read what Dawid did when he was hungry, those with him also, 4 how he entered the Beit Yahweh and ate some of the loaves of the presence, which were illegal for him, as well as those who were with him? *They were* for the cohenim only! 5 Or have you not read in the Torah that on the Shabbatot the cohenim in the hekel¹⁰⁸ desecrate the Shabbat and *yet* are blameless? 6 So I tell you that something greater than the hekel is here.

7 If you had known what 'I desire mercy and not sacrifice'¹⁰⁹ means, you would not have condemned the blameless. 8 For the Ben Adam is Master of the Shabbat.

{Shabbat – all the good you want}

9 He departed from there, and came into their kahal. 10 And hinneh! a man had a withered hand. They asked him, saying, Is it legal to cure on the Shabbat? just so that they might accuse him. 11 But he said to them, Which man of you all who has a sheep if it falls into a pit on the Shabbat, will not lay hold of it and lift it up? 12 How much better is a man than a sheep! So it is legal to do good on the Shabbat. 13 Then he tells the man, Stretch out your hand. And *he* stretched it out; and it was restored to wholeness, just as the other.

¹⁰⁷ Shabbat = the sabbath, in the west, Friday sundown to Saturday sundown.

¹⁰⁸ hekel, heykal = palace or temple; in this case, temple.

¹⁰⁹ Hosea 6:6.

14 The P'rushim went out and met together against him so they might destroy him. 15 Yet Yahshua perceived it and left. Many folk followed him and he cured them all. 16 *He* charged them that they should not make him known, 17 so that which was spoken through Yesha'yahu the navi might be fulfilled – the saying,

18 Behold my servant whom I have chosen, my beloved, in whom my being is well pleased. I will put my Ruach upon him, and he will declare judgment to the tribes.

19 He will not contend nor cry out, neither will any one hear his voice in the streets. 20 He will not break a bruised reed and he will not extinguish a smoking wick until he sends forth judgment to victory.

21 And the tribes will trust in his name.¹¹⁰

{A malkuth divided against itself}

22 Then a blind and dumb demoniac was brought to him. He cured him so that the dumb man spoke and saw. 23 All the folks were astonished and said, Is this the Ben Dawid? 24 But the P'rushim, hearing it, said, This man does not cast out demons except by Ba'al Zibub, the tzor¹¹¹ of the demons.

25 Knowing their thoughts he said to them, Every malkuth divided against itself is made desolate. No city or house divided against itself will stand. 26 And if the shatan casts out the shatan, he is divided against himself, how then will his malkuth stand?

27 So if I by Ba'al Zibub cast out demons, by whom do your sons cast them out? For this reason they will be your judges. 28 But if I by the Ruach of Yahweh cast out demons, then the malkuth of Yahweh has already come upon you.

29 How can any one enter the beit gibor¹¹² and seize his odeka¹¹³ unless he first chain the gibor? Then he will plunder his beit! 30 He who is not with me is against me, and he who does not gather with me scatters.

{The unforgiveable sin, rebuke of the sofrim and P'rushim}

31 For this reason I tell you, Every sin and blasphemy will be forgiven, but the blasphemy of the Ruach will not be forgiven. 32 And whoever will speak a word against the Ben Adam, it will be forgiven; but whoever will speak against the Ruach haKodesh, it will not be

¹¹⁰ Isaiah 42:1-4.

¹¹¹ tzor = prince.

¹¹² gibor, giborim = man of war, mighty hero, giant. Genesis 6:4.

¹¹³ odeka = might or stuff. Deuteronomy 6:5.

forgiven, neither in this age nor in that to come. 33 Either make the tree goodly and its fruit goodly, or make the tree corrupt and its fruit corrupt; for by the fruit the tree is known.

34 Brood of vipers, how can you, being evil, speak of good? For out of the abundance of the lev the mouth speaks. 35 The good, out of good treasure, brings forth good things; and the evil, out of evil treasure, brings forth evil things. 36 I tell you that for every idle word people will speak, they will give an account of it in the day of judgment. 37 By your words you will be justified¹¹⁴ and by your words you will be condemned.

{The sign of Yonah to an evil family }

38 Then some of the sofrim and P'rushim answered him, saying, Rabbi, we wish to see a sign from you. 39 But he answered and said to them, An evil and adulterous family seeks a sign. No sign will be given it but the sign of Yonah the navi. 40 For as Yonah was three days and three nights in the gullet of the sea monster,¹¹⁵ so will the Ben Adam be three days and three nights in the lev of h'ereztz.

41 The men of Nineveh will rise up in the judgment with this family and will condemn it because they repented at the preaching of Yonah; yet look, someone greater than Yonah is here! 42 The queen of the south will rise in the judgment with this family and will condemn it because she came from the most distant parts of h'ereztz to hear the hochmah of Shlomo;¹¹⁶ and look, someone greater than Shlomo is here!

{The return journey of the unclean ruach}

43 When the unclean ruach has gone out from the person, it goes through dry places seeking rest and finds none. 44 Then it says, I will return from whence I came: to my beit. It returns and finds it empty and swept clean and furnished. 45 Then it comes and brings with it seven other ruachim more evil than itself and they enter in and live there *also*; so the final state of that person becomes worse than the first. So will it be with this evil family also.

{Yahshua's family}

46 While he was yet talking to the crowds, hinneh! his ema¹¹⁷ and his achim stood outside wanting to speak with him. 47 Someone said to him, Hey, your ema and your achim are standing outside, wanting to

¹¹⁴ justified means to be found "not guilty" in a court.

¹¹⁵ Jonah 1:17.

¹¹⁶ hochmah, Shlomo = wisdom of Solomon.

¹¹⁷ ema = mother.

18 speak to you. 48 But he answered and said to the one who told him, Who is emi and who are achimi? 49 And stretching forth his hand over his talmidim, he said, Look at emi and achimi! 50 For whoever will have done the will of Abbi in the shamayim, this one is achimi and achayoti and emi.¹¹⁸

Kata Mattyah 13

{Mashal¹¹⁹ of the sower }

1 In that day, Yahshua went out of the beit and sat by the mayim.¹²⁰ 2 Many folks came to him together so he entered a boat and sat down while the whole bunch stood on the shore. 3 He spoke many mashalim to them, saying,

See, the sower went forth to sow. 4 As he sowed, some fell by the road and the birds came and ate them up. 5 Others fell on rocky places where they had little soil. They immediately sprung up as they had no depth of soil. 6 When the sun had risen, they were scorched. They withered because they had no root. 7 Others fell among thorns and the thorns grew up and choked them. 8 Others fell on good ground and brought forth fruit: one a hundred times, one sixty, one thirty. 9 He who has ears, let him hear.

10 The talmidim came and said to him, Why do you speak to them in mashalim? 11 He answered and said, To you it is given to know the mysteries of the malkuth shamayim, but to them it is not given. 12 For whoever has, to that one will be given so that he will have abundance. Whoever has not, even what he has will be taken away. 13 For this reason I speak to them in mashalim – so that while seeing they see not and while hearing they hear not nor understand.

14 In them is fulfilled the prophecy of Yesha'yahu that says,

By hearing you will hear and will not understand. By seeing you will see and will not perceive. 15 For the lev of this am¹²¹ has become fat, and with their ears they hear heavily, and their eyes they have closed; save maybe they should see with their eyes and hear with their ears and understand with their lev, and shuv – so that I might restore them to health.

¹¹⁸ ach, achim, l'achim = brother, brothers, my brothers. ema, emi = mother, my mother. achayot = sisters.

¹¹⁹ mashal, mashalim = parable, proverb, allegory.

¹²⁰ Beit (beth) = house. yam (mayam) = sea or waters.

¹²¹ am = people.

16 Rab are your eyes for they see and your ears for they hear. 17 Amein I tell you, Many naviim and tzadikim longed to see what you see and saw not, and to hear what you hear and heard not.

18 Attend then to the mashal of the sower, 19 When anyone hears the word of the malkuth and understands it not, the evil one comes and snatches away what is sown in that one's lev. This is that which was sown by the road.

20 That which was sown on the rocky places is the one who hears the word and receives it immediately with joy, 21 yet inside has no root, but endures it only a while. When difficulty or persecution arises because of the word, that one is quickly embarrassed.¹²²

22 Then that which was sown among thorns is the one who hears the word, yet the worry of the times and the fraudulence of riches choke the word, and that one becomes unfruitful.

23 But that which is sown in good soil is the person who hears the word and understands it, who also bears fruit and produces: one a hundred times, one sixty, one thirty.¹²³

{The man sows zerayim and harvests zitos, the enemy zizania, zinapi and zumé¹²⁴}

24 Another mashal he laid before them, saying, The malkuth shamayim is like a man who sowed good zerayim in his field. 25 But while the men slept, his enemy came and sowed zizania throughout the zitos and went away. 26 So when the blade sprung up and produced zitos, the zizania appeared also. 27 The evedim of the master of the beit came and said to him, Sir, did you not sow good zerayim¹²⁵ in your field? Why then has it zizania?

28 He said to them, An enemy did this! The evedim say to him, Then do you want us to go and gather them up? 29 But he said, No! It may be that you root up the zitos¹²⁶ while gathering the zizania. 30 Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather first the zizania and bind them into bundles to burn; then gather the zitos into my granary.

¹²² embarrassed, offended, or scandalized.

¹²³ notable it is that the word "seed" (*sperma, zerah, zerayim*) is never used in the mashal, only "that which is sown."

¹²⁴ zizania = a grass-like wild rice. zinapi, sinapi = is the proper term for a certain variety of mustard that exhibits such characteristics. zumé = yeast. Along with sata / zata (the next footnote), all types of satan. This wonderful alitteration is lost outside the root languages.

¹²⁵ zerah, zerayim = Hebrew, *seed, seeds*. Greek is *sperma, spermata*,

¹²⁶ sitos / zitos = wheat; probably *spelt*.

31 Another mashal he laid out before them, saying, The malkuth shamayim is like a zerah of zinapi that a man took and sowed in his field. 32 Indeed, this is smallest of all zerayim, but when grown it is larger than the garden plants and becomes a tree. The birds of shamayim come and roost in its branches.

33 He told them another mashal, The malkuth shamayim is like zumé that a guné took and hid in three zata¹²⁷ of ground-up-zitos so that the whole was ezumized.

34 All these things spoke Yahshua to the crowds in mashalim; without a mashal he spoke nothing to them 35 so that which was spoken through the navi Yesha'yahu might be fulfilled, saying,

I will open my mouth in mashalim; I will utter things hidden since haYesod.¹²⁸

{The explanation of the zizania}

36 Then dismissing the crowds he came into the beit. His talmidim came to him, saying, Explain to us the mashal of the zizania of the field. 37 He answered and said, He who sows the good zerayim is the Ben Adam. 38 The field is h'erez. The good zerayim, these are b'nei malkuth.¹²⁹ The zizania are the b'nei hara.¹³⁰ 39 Ha shatan that sowed them is the Belial. The harvest is the conclusion of the age and the reapers are malachim.

40 Then as the zizania are collected and burned in fire, so will it be in the conclusion of the age. 41 The Ben Adam will send forth his malachim. They will gather out of his malkuth all disgusting things as well as doers of iniquity 42 and will cast them into the fiery furnace – there will be howling and teeth gnashing. 43 Then will the tzadikim shine forth as the zerah in the malkuth abiyem.¹³¹ The one having ears, hear.

{Mashalim of the malkuth}

44 The malkuth shamayim is like treasure hidden in the field, which a man found and hid, and for joy over it, went and sold all that he had and bought that field. 45 Again, the malkuth shamayim is like a man, a merchant, seeking good pearls. 46 Finding one pearl of great value, he went and sold all he had and bought it. 47 Again, the malkuth shamayim is like a net that was cast into the sea and gathered up every

¹²⁷ sata (Gr.) = a measure of 3 gallons; 9 gallons altogether.

¹²⁸ haYesod = the mystical “foundation” of all things. Psalm 78.

¹²⁹ sons of the reign of Heaven.

¹³⁰ hara or h'ra = evil or evil one.

¹³¹ zerah = Hebrew, scarlet – referring to the sunrise. Abiyem = their father.

kind. 48 When it was full, they drew it to the shore. Seated, they gathered the good into baskets, but threw the bad away.

49 So will it be in the conclusion of the age: the malachim will come forth and set ha tzadikim apart from among hara, 50 then cast into the fiery furnace. There will be howling and teeth gnashing.

51 Have you understood all these things? They say to him, Yes. 52 He said to them, So every moreh instructed in the malkuth shamayim is like a master of a household who brings forth out of his treasury things new and old.

53 It so happened that, when Yahshua had made an end of these mashalim, he departed from there.

{Yahshua teaches unbelievers in his kahal }

54 And he came into his own homeland and taught them in their kahal in such a way that they were astonished. They said, Where has this adam gotten this hochmah and rab mitzvot?¹³² 55 Is not this the ben tekton?¹³³ Is not his mother called Maryah and his achim, Ya'akov, Yosef, Shimon and Y'hudah? 56 And his achiyot, are they not all with us? Where then has this adam gotten all these? 57 They were scandalized by him. But Yahshua said to them, A navi is not without honor – unless in his own homeland and in his own beit. 58 He did not *do* many rab mitzvot there because of their unbelief.

Kata Mattyah 14

{Herod scandalized by his lust}

1 At that time, Herod the tetrarch heard of Yahshua's fame 2 and said to his evedim, Is this not Yochanon the Dunker? He has risen from the dead! So this is why such powers are active within him! 3 For Herod had taken Yochanon, had him bound and put away in prison – all because of Herodias his brother Philippos' wife. 4 For Yochanon said to him, It is not Torah for you to have her! 5 Intending to kill him, *Herod* was afraid of the people because they believed *Yochanon* to be a navi.

6 When Herod's birthday was celebrated, Herodias' talitha¹³⁴ danced among *them* and excited¹³⁵ Herod, 7 so he promised with a curse to give her whatever she would ask. 8 Having been prompted by her mother before, the *talitha* said, Give me the head of Yochanon the

¹³² hochmah, rab mitzvot = wisdom and great works.

¹³³ ben tekton = H. & Gr. meaning son of a builder or architect.

¹³⁴ talitha (A.) = young girl, young daughter.

¹³⁵ ηρεσεν, αρεσκω = lift up emotions, excite, titillate.

Dunker here in a bowl. 9 The melek was scandalized because of the curses and the guests, *but* he commanded it be granted. 10 He sent and beheaded Yochanon in the prison. 11 His head was brought in a bowl and given to the *talitha* and she carried it to her mother. 12 *Yochanon's* talmidim came and took away the corpse and buried it.

{Yahshua again has compassion on the crowds}

They went and told Yahshua. 13 When Yahshua heard it, he left out from there in a boat to a isolated place apart. Yet the crowds, when hearing about it, followed him on foot from the cities. 14 *Yahshua then* came out and saw the great crowds and was moved with compassion for them and cured their sick.

15 When evening had come, the talmidim came to him, saying, This place is isolated and the hour has already passed. Send the crowds away so they may go into the villages and buy themselves food. 16 But he said to them, They have no need to depart. You give them *something* to eat. 17 They say to him, We have nothing here but five loaves and two fish. 18 He said, Bring them here to me.

19 Then after commanding the crowds to recline on the grass, he took the five loaves and the two fish, and having looked up to the shamayim, he blessed, broke, and gave the bread to the talmidim, and the talmidim to the peoples. 20 All ate and were filled. They took up what remained of the broken pieces – twelve baskets full. 21 Those who had eaten were about five thousand adamim besides nashim¹³⁶ and yeladim.

{Yahshua walking on the sea}

22 Then *Yahshua* commanded the talmidim to enter the boat and go before him to the other side while he sent the crowds away. 3 Having sent *them* away, he went up into the mountain apart to pray. When evening had come, he was there alone. 24 But the boat, which was now in the middle of the mayim, was thrown by the waves; for the ruach was against it.¹³⁷

25 At the fourth watch of the night, *Yahshua* came to them walking over the mayim. 26 Seeing him walking on the mayim, they were scared, saying, It is a ghost! and they cried out for fear. 27 But he immediately spoke to them, saying, Chazak!¹³⁸ It is I! Do not be afraid!

¹³⁶ nashim = women.

¹³⁷ ruach = wind, breath, spirit.

¹³⁸ chazak! = be strong! take courage!

28 Kefa answered him and said, Master, if it is you, command me to come to you over the mayim. 29 So Yahshua said, Kum! Descending from the boat, Kefa walked over the mayim and came to Yahshua. 30 But observing the ruach, he was afraid. Starting to sink, he cried out, saying, Mar! Hoshiyani!¹³⁹ 31 Yahshua immediately stretched forth his hand and took hold of *Kefa* and said to him, You of weak belief! Why did you doubt?

32 After they had climbed into the boat, the ruach stopped. 33 Those in the boat honored him, saying, Amein! You are definately Ben Elohim.

{Healing and debate at Ginosaur}

34 Then they passed over and came to the land of Ginosaur. 35 When they learned of him, the men of that place sent into that whole region around there and brought all who were sick to Yahshua. 36 They demanded that he allow them to touch but the tzitziot of his robe. As many as touched were completely restored to health.

Kata Mattyah 15

{Customs vs. Commandments}

1 Then to Yahshua came P'rushim and sofrim from Y'rushalayim, saying, 2 Why do your talmidim transgress the custom of the zakanim? They do not wash their hands when they eat bread! 3 Answering, he told them, Why do you also transgress the commandment of Yahweh on account of your custom? 4 For Yahweh commanded, saying, Honor your father and your mother. Whoever speaks bad about father or mother, let him surely die.

5 But you all say, Whoever will tell father or mother, What help you might have received from me is corban – that person honors his father or his mother no more.¹⁴⁰ 6 So you have made the Torah of Yahweh of no account because of your customs.

{What enters the mouth; blind leaders of the blind}

7 You pretenders! Yesha'yahu did right to prophesy about you, saying, This people honors me with their lips, but their lev is distant from me by far. 9 For nothing do they show devotion to me, teaching doctrines of men's commands!

¹³⁹ Mar! Hoshiyani! = Master! Save me!

¹⁴⁰ Corban – in other words, “my money that could have helped you is going into the hekel treasury instead” – a traditional practice used by the rich to disinheriting their needy parents in favor of receiving interest on their money or a reduction of their taxes.

10 Calling the crowd to him, he addressed them: Shema! 11 It is not what enters the mouth that pollutes the person, but what comes forth out of the mouth – this corrupts the person! 12 The talmidim came to him and said, Do you not know that the P'rushim were scandalized when they heard this saying? 13 But Yahshua answered and said, Every plant that Avi in the shamayim has not planted will be rooted up. 14 Let them go on! They are blind – leaders of the blind – and if a blind leads a blind, both will fall in the ditch.

15 Yet Kefa answered and said to him, Explain to us the mashal. 16 And *Yahshua* said, Are you also without understanding? 17 Do you not perceive that everything that enters the mouth goes into the gut and is cast out into the latrine?¹⁴¹ 18 But the things that come forth from the mouth proceed from the lev and these defile the person. 19 For out of the lev come evil fantasies, murders, adulteries, lewdness, thefts, lies, and blasphemies. 20 These do defile the person! But to eat with unwashed hands does not defile the person.

{In Tsor and Tsidon – the Kanaän mother}

21 Yahshua left there and withdrew into the area of Tzor and Tzidon. 22 And hinneh! a woman of Kanaän who came from those regions cried out, saying, Have mercy on me, Master, Ben Dawid! My daughter is invaded by a demon – mortally so. 23 But to her, *Yahshua* answered not a word. His talmidim came and demanded of him, saying, Let her go, for she trails us wailing! 24 He answered and said, I have not been sent but to the lost sheep of Beit Yisrael.

25 Still she came and bowed-and-revered him, saying, Master, help me! 26 He answered and said, It is not a good thing to take the bread of the yeladim and cast it out to the little dogs. 27 She said, True, Master. Yet you can still help me, for the little dogs eat the crumbs that fall from their master's table. 28 Then Yahshua answered and said to her, Woman, great is your belief! Let it be done for you as you will. And her daughter was restored to health from that hour.

{The second feeding of a multitude}

29 Departing from there, Yahshua went by the Mayim of Galil. Ascending the mountain, he sat there.¹⁴² 30 Many peoples came to him. They had the lame, blind, dumb, maimed, and many more with them; all these they cast down at his feet and he cured them. 31 The multitude was astonished when they saw the dumb speaking, the

¹⁴¹ the sitting place, ἀφεδρωνα.

¹⁴² It was customary to sit on a higher plain the the audience to teach. *Sit* therefore means something like *prepared to teach*.

maimed whole, the lame walking, and the blind seeing. So they all honored the Elohim of Yisrael.

32 Yahshua called to him his talmidim and said, I have compassion on the crowds because they have continued with me now three days while having nothing to eat. I am not willing to send them away fasting lest they may faint on the way. 33 The talmidim replied to him, In the desert here, how might we have as many loaves as will fill so great a multitude? 34 Yahshua said to them, How many loaves do you have? They said, Seven plus a few little fish. 35 Having commanded the multitude to recline on the ground, 36 he took up the seven loaves and the fish. After giving b'rakah, he broke *them* and gave *them* to the talmidim, then the talmidim gave them to the peoples.

37 They all ate and were filled. They took up what remained of the broken pieces – seven baskets full. 38 They who had eaten were four thousand men besides yeladim and nashim.

39 *Yahshua* sent the crowds away and entered the boat then went within the borders of Magadan.

Kata Mattyah 16

{The lechem of the Tzadikim}

1 The P'rushim and Tzadikim came. Testing him, they asked him to show them a sign from the shamayim. 2 But he answered and said to them, 3 [no verse]¹⁴³ 4 An evil and faithless family pursues a sign, yet no sign will be given it but the sign of Yonah. He left them and departed.

5 The talmidim, having arrived on the other side, forgot to take lechem. 6 Yahshua said to them, Take heed! Beware the zumé¹⁴⁴ of the P'rushim and Tzadikim. 7 They all reasoned among themselves, saying, This is because we took no bread! 8 Perceiving it, Yahshua said, Why reason among yourselves because you brought no bread, you of little belief? 9 Do you not understand? And do you not yet remember the five loaves of the five thousand, and how many baskets you took up? 10 nor the seven loaves of the four thousand, and how many baskets you took up?

11 How is it that you do not understand that I did not speak to you about bread other than to beware of the zumé of the P'rushim and Tzadikim! 12 Then they understood that he did not bid them beware

¹⁴³ The last part of verse two and all of verse three are later additions to the text and do not appear in the Sinaitic Codex.

¹⁴⁴ zumé (G.) or chametz (H.) = yeast or leavening.

of the zumé of the P'rushim and the Tzadikim, but of the lessons of the P'rushim and Tzadikim.

{Mysteries revealed by Kefa }

13 When Yahshua had come into the borders of Kaesarea Philippi, he asked his talmidim, saying, Who do people say is the Ben Adam? 14 They said, Some, Yochanon the Dunker. Others, Eliyah. Others, Yirmeyahu or one of the navüim. 15 Yahshua tells them, So who do you say I am? 16 Shimeon Kefa said in answer, You are the Anointed, the Ben Elohim Chaïm.¹⁴⁵ 17 Yahshua in answering said to him, You are rab, Shimeon ben Yonah, for body and blood did not reveal this to you, but Avi in the shamayim.¹⁴⁶ 18 I also tell you, You are a stone! So upon this, the stone, I will build-a-home¹⁴⁷ for my called-out, and the gates of Sheol will not succeed against it.¹⁴⁸ 19 I will give you the keys of the malkuth shamayim. Whatever you will chain up on h'erez will be chained up in the shamayim; whatever you will loosen up on h'erez will be loosened up in the shamayim.¹⁴⁹ 20 Then he charged the talmidim to tell no one that he was the Anointed.

21 From that time on, Yahshua began to show his talmidim that he must go to Y'rushalayim and suffer much from the zakanim, cohenim ha gadol, and sofrim – even be killed – yet rise on the third day.¹⁵⁰ 22 Kefa took him aside and began to scold him, saying, Let it be far from you, Master! This will not be *done* to you. 23 But *Yahshua* turned and told Kefa, Get back behind me, Shatan! You are a shame to me, for your mind is not on the things of Yahweh, but on those of the crowds!

{Denial of self, the affirmation of the Ben Adam}

24 Then Yahshua told his talmidim, If anyone wants to come after me, let him deny himself, take up his torture-stake, and follow me. 25 For whoever will save his life will lose it; but whoever will have lost his life for my sake will find it. 26 For what does a person accomplish if he will have gained the whole world yet lose his own life? What will a person give as a ransom for his life? 27 For the Ben Adam will come in the radiance of his Father with his malachim; then he will reward each

¹⁴⁵ Ben Elohim Chaïm = son of the living El.

¹⁴⁶ Yonah = was Kefa the spiritual son of Yonah the navi?

¹⁴⁷ οικοδομεω – “house build.”

¹⁴⁸ What is to be constructed is “built” right into the verb – an “οικος” = “house,” the verb being οικοδομησω. “Kefa” (in Aramaic) and “petra” (in Greek) mean “rock,” “stone” or “cliff.” Petra is also a city on the east bank of the Jordan where early believers gathered for refuge and worship.

¹⁴⁹ loose = the word in Greek means both “loose” and “destroy” or “dissolve.”

¹⁵⁰ “Y'rushalayim” = Jerusalem. “cohenim ha gadol” = “priests the great ones” or “high priests.”

one in accordance with his work. 28 Amein I tell you: there are some standing here who will not taste of death before they see the Ben Adam coming in his malkuth.

Kata Mattyah 17

{The “metamorphosis”}

1 Now after six days Yahshua takes with him Kefa, Ya’akov, and his ach, Yochanon. *He* leads them up a high mountain apart. 2 He was changing-shape before them: his face shone as the sun and his clothing became white as light. 3 And hinneh! there appeared to them Moshe and Eliyah talking with him. 4 In response, Kefa said to Yahshua, Master, it is a good thing we are here. If you want, let us make three sukkot¹⁵¹ here – one for you, one for Moshe, and one for Eliyah.

5 While he was yet speaking, hinneh! a cloud of light hovered over them. Then hinneh! A voice from the cloud is saying, This is my beloved Son in whom I am very pleased! Shema! 6 Hearing this, the talmidim fell on their faces and were very much afraid. 7 Yahshua then advanced. Touching them, he said, Arise and do not be afraid. 8 So when they lifted up their eyes, they saw no one except Yahshua alone.

{The Eliyah must come first}

9 As they descended the mountain, Yahshua charged them, saying, Tell the vision to no one until the Ben Adam has risen from the dead. 10 The talmidim asked him, saying, Why then do the sofrim say that Eliyah must first come? 11 He answered and said, Eliyah really comes! He will restore all things. 12 But I tell you – Eliyah has already come and they did not know him. They did whatever they pleased to him. Likewise the Ben Adam will suffer by them too. 13 Then the talmidim knew that he spoke to them of Yochanon the Dunker.

{Casting out the difficult demon}

14 When they went to the crowds, a man came to him. Kneeling, 15 he was saying, Master, have mercy on beni, for he is moon-struck and suffers mortally.¹⁵² He falls in the fire and water a lot. 16 I brought him to your talmidim, but they were unable to cure him.

17 Yahshua answered, saying, O you tribes – faithless and obstinate! How long will I be with you? How long will I bear with you? Bring him

¹⁵¹ sukkot = booths, tents, skins, as for the feast of booths / tabernacles.

¹⁵² beni = my son.

here to me. 18 Then Yahshua rebuked the demon and it came out of him. The yelad was cured from that hour.

19 Then the talmidim came to Yahshua privately and said, Why were we not able to cast it out? 20 He said to them, Because of your little belief: for Amein I tell you, if you have belief as a grain of sinapi you will say to this mountain, You pass on over to such a place! and it will pass over. Nothing will be impossible for you. 21 [no verse]

{Yahshua provides the didrachma for Kefa and himself}

22 While they remained in the Galil, Yahshua said, The Ben Adam will be betrayed into the hands of men 23 and they will kill him. But on the third day he will arise. And they were very sad.

24 So when they got to K'far Nachum, the ones who collected the didrachma¹⁵³ came to Kefa and said, Does your rabbi pay the didrachma? 25 He said, Yes. After *Kefa* came into the beit, Yahshua, anticipated him, said, What do you think, Shimeon? From whom do the world's melekim collect luxury or property *taxes*? From their own benim or from others? 26 When *Kefa* said, From others, Yahshua replied to him, If that is the case,¹⁵⁴ the benim are free! 27 But so that we may not affront them, go to the mayim and throw in a hook. Take the first fish that rises. When you have opened his mouth, you will find a stater.¹⁵⁵ Take that to give them for me and you.

Kata Mattyah 18

{Trapping little ones forbidden}

1 In that hour, the talmidim came to Yahshua, saying, Who then is greatest in the malkuth shamayim? 2 And calling a little yelad to him, he placed him in the midst of them. 3 *He* said, Amein I tell you, unless you turn and become as little yeladim, you will in no way enter into the malkuth shamayim. 4 So whoever will humble himself as this little yelad, that one is rab in the malkuth shamayim. 5 And whoever will receive one such little yelad in my name, that one receives me. 6 But whoever will trap¹⁵⁶ one of these little ones who believes in me, it would be better for him if a grinding-stone were hung around his neck and he were drowned in the depth of the sea. 7 Alas for the world because of traps; for it is necessary that traps come, yet regrettable for the one through whom the trap comes.

¹⁵³ didrachma = half-shekel = this was the annual hekel fee.

¹⁵⁴ if that is the case = then.

¹⁵⁵ one stater = one Jewish shekel.

¹⁵⁶ traps, offenses, scandals = σκανδαλιστη.

{Traps unto fiery fate}

8 So if your hand or your foot traps you, cut it off and throw it from you – it is better for you to enter into life maimed or lame than having two hands or two feet and to be cast into the eon¹⁵⁷ of fire. 9 And if your eye traps you, pull it out and throw it from you: it is better for you to enter into life with one eye than to be cast into fiery Gey-Hinnom with two.¹⁵⁸ 10 Take heed that you do not affront¹⁵⁹ even one of these little ones; for I tell you, that their malachim in the shamayim always behold the face of Avi who is also in the shamayim. 11 For the Ben Adam has come to rescue those who have lost.¹⁶⁰

{Those gone astray, bound and loosed}

12 What do you all think? If anyone has a hundred sheep and one of them is led away, does he not leave the ninety-nine upon the hills to go forth to seek the one led away? 13 If it happens he finds it, Amein I tell you, he celebrates that one more than the ninety-nine that were not led away. 14 So it is not the will of Avikem who is in the shamayim that *even* one of these little ones perish.

15 So if your ach¹⁶¹ sins, go tell him of his fault alone, just between you and him. If he heeds you, you have gained your ach. 16 But if he does not attend to you, take one or two more with you, so that by the mouth of two or three witnesses every word may be affirmed. 17 If he yet refuses to listen to them, tell it to the kahal; and if he refuses to heed the kahal also, let him be to you as the tribes and the telōnēs.¹⁶²

{Two or three}

18 Amein I tell you, whatever you will chain on h'ereztz will be chained in the shamayim. Whatever you will destroy¹⁶³ on h'ereztz will be destroyed in shamayim. 19 Again, I tell you, If two of you on h'ereztz will agree together about anything – whatever they will ask – it will be done for them by Avi who is in the shamayim. 20 For where there are two or three assembled in my name, I am there among of them.

¹⁵⁷ age = G. aiōn, the concept is time and/or place, like *dimension*.

¹⁵⁸ Gey-Hinnom = Hinnom's Ditch = the smoky trash ditch south of Jerusalem.

¹⁵⁹ *καταφρονησητε*.

¹⁶⁰ Might we understand that Yahshua also came to save lost eyes and limbs?

¹⁶¹ ach, achim = brother, brothers.

¹⁶² tribes = the pagan tribes and their agents the tax farmers.

¹⁶³ destroyed = or loosed = *λυσητε*.

{The unforgiving eved}

21 Then Kefa came and said to him, Master, how often will achi sin against me and I forgive him?¹⁶⁴ as many as shiva? 22 Yahshua tells him, I do not tell you, as many as shiva, but as many as shivim-va-shiva.¹⁶⁵

23 For this reason the malkuth shamayim is compared to a man, a melek, who would settle on his word with his evedim. 24 When he started to settle, there was brought to him one who owed him aseret alafim¹⁶⁶ talents. 25 Since he was not able to pay, the master commanded him to be sold – even his isha and his yeladim – even all that he had – and payment to be made. 26 Falling down from there, that eved bowed low to him, saying, Have patience with me and I will pay you all of it. 27 The eved's master, moved with chamal,¹⁶⁷ loosed him and forgave him the debt.

28 Yet that eved went out and found one of his fellow evedim who owed him a hundred denarii. Laying hold on him, he took him by the throat, saying, Pay what you owe! 29 So falling down, his fellow eved demanded of him, saying, Have patience with me and I will pay you! 30 But he would not. He went forth and threw him into prison until he would pay the debt. 31 His fellow evedim, seeing what had been done, were greatly offended, and went and made known to their master all that had been done. 32 Then his master called him and said to him, You evil eved, I forgave you all of that debt because you begged me. 33 Should you not have had racham¹⁶⁸ on your fellow eved also just as I had racham on you?

34 Angry, his master delivered him to the torturers until he would pay all that was due to him. 35 So also will Avi in the shamayim do to you if you do not forgive each one his ach from the lev.

Kata Mattyah 19

{Divorce}

1 It came to pass that when Yahshua had finished these words, he departed from the Galil and went across the borders of Y'hudah beyond the Yarden. 2 Many peoples followed him and he cured them

¹⁶⁴ sin = that is, do something against the Torah against him.

¹⁶⁵ shiva, shivim va shiva = seven, seventy-seven.

¹⁶⁶ aseret alafim = ten thousand = it would take a man an ice age to accumulate this amount.

¹⁶⁷ chamal = andother word for compassion or empathy.

¹⁶⁸ racham = mercy.

there. 3 The P'rushim came to him, tempting him and saying, Is it Torah for a man to put away his ishah¹⁶⁹ for any reason? 4 *Yahshua* answered and said, Have you not read that the Creator made them male and female from the start? 5 And that *he* even said, For this cause will a man leave father and mother and be joined to his ishah and the two will be besorah echad.¹⁷⁰ 6 So then, they no longer are two, but besorah echad. What Yahweh has joined, let not a man breach.

7 They say to him, Why then did Moshe command *him* to give a notice of divorce to put her away? 8 He said to them, Moshe, because of the hardness of your lev, permitted you to put away your ishahim; but from the start it was not so. 9 But I, I tell you, Whoever puts away his ishah (except for lewdness) and marries another commits adultery.

10 The talmidim say to him, If such is the case of the adam with the ishah, it is not good to marry. 11 But he told them, All may not accept this word – only those to whom it is given. 12 But there does exist eunuchs¹⁷¹ who were born so from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the sake of the malkuth shamayim. He who is able to accept it, let him accept it.

{The little yeladim}

13 Then some little yeladim were brought to him so he could lay his yadim¹⁷² on them and pray, but the talmidim rebuked them. 14 Yet *Yahshua* said to them, Let the little yeladim alone and do not forbid them to come to me; for to such belong the malkuth shamayim. 15 So he laid his yadim upon them and left there.

{The rich desire ageless life}

16 Then *hinneh!* One came after him and said, Rabbi, what tov mitzvah will I do that I may live for an age? 17 *Yahshua* said to him, Why do you ask me about what is tov? Echad¹⁷³ is tov! If you will enter into life, keep the mitzvot! 18 Which ones? said he. *Yahshua*: You will not kill. You will not commit adultery. You will not steal. You will not bear false testimony. 19 Honor your father and your mother. And, you will love your neighbor as yourself.

¹⁶⁹ ishah or nashah = wife.

¹⁷⁰ besorah echad = one body (body one).

¹⁷¹ eunuch = A man or boy whose testes have been removed or have never developed. The Greek word means Master of the Bedroom. Eunuch was also a synonym for one who is a faithful follower. Esther 2:15.

¹⁷² yad, yadim = hand(s).

¹⁷³ echad = one or unity.

20 The youth says to him, All these have I kept! What do I yet lack? 21 Yahshua said to him, If you will be complete, go sell your stuff and give to the poor. You will have treasure in the shamayim. And come follow me! 22 Hearing it, the youth went sadly away, for he had a great deal.

23 Yahshua said to his talmidim, Amein I tell you, a person who is rich will enter into the malkuth shamayim with great-trouble. 24 Again I tell you, It is easier for a heavy-rope to enter in through the eye of a needle than for a rich person to enter into the malkuth shamayim. 25 Hearing this, the talmidim were greatly surprised, saying, Who then can be saved? 26 But Yahshua looked on them and said to them, With humankind, such as this¹⁷⁴ is impossible. But with Yahweh, all are possible.

{The reward of the “poor”}

27 Then Kefa answered and told him, Hinnah! We have left all and followed you! So what will we get? 28 Yahshua said to them, Amein I tell all you who have followed me: in the new birth, when the Ben Adam will sit on the throne of his kavod,¹⁷⁵ you yourselves also will sit on twelve thrones, judging the twelve tribes of Yisrael. 29 Everyone who has left achim, or achoth, or av, or em, or yeladim, or h’eretz, or beit, for the sake of shemi,¹⁷⁶ will receive many times more, and will inherit an age of life.

30 So many first will be last and last first.

Kata Mattyah 20

{The householder, the workers, and the payroll}

1 For the malkuth shamayim is like a householder who went out early in the morning to hire workers for his kerem. 2 When he had agreed with the workers for a denarius a day, he sent them into his kerem.¹⁷⁷ 3 Then he went out about the third hour and saw others standing idly in the market 4 and he told them, You go into the kerem also. Whatever seems right I will give you. 5 So they went. He went out again about the sixth and ninth hour and did the same. 6 About the eleventh hour, he went out and found others standing around. He said to them, Why

¹⁷⁴ such as this = probably unraveling the heavy rope, thus allowing it to pass through the needle’s eye.

¹⁷⁵ kavod = radiance, power and glory.

¹⁷⁶ shem, shemi = name, my name.

¹⁷⁷ karem = vineyard.

do you stand here idle all day? 7 They said to him, Because no one has hired us. He said to them, You go out to the kerem too.

8 When evening had come, the kerem master said to his caretaker, Call the workers and pay their hire. Start with the last on to the first. 9 When the ones who had been hired about the eleventh hour came, they received one denarius each. 10 As for those who came, those who had been hired first, they thought they should receive more; but they received one a denarius each too.

11 When they received it, they complained against the householder, 12 saying, These last ones worked one hour and you made them equal to us! We bore the weight of the whole day, and its heat. 13 But he answered one of them, saying, Achi, I do you no wrong! Did you not agree with me for a denarius? 14 Take what is yours and go. I will give to the last even as to you. 15 Am I not allowed to do what I want with my own stuff? Or is your ayin hara¹⁷⁸ because I am tov? 16 So will it be, the last first and the first last.

{Yahshua disclosed the mission}

17 Yahshua went up to Y'rushalayim, he took the twelve aside privately on the halakah¹⁷⁹ and told them, 18 Shema! We are going up to Y'rushalayim! The Ben Adam will be delivered to the cohenim ha gadol and sofrim and they will condemn him to ha mot!¹⁸⁰ 19 They will deliver him to hagoyim¹⁸¹ to mock and scourge severely – and to impale *him*. On the third day he will rise!

{The imah of the Zebedyahs}

20 Just then the imah of Zebadyah's sons approached (along with her sons), bowing-humbly as if to ask something of him. 21 He said to her, What do you want? She says to him, Decree¹⁸² that these two sons of mine may be seated, one on your right hand and one on your left, in your malkuth.

22 Yahshua answered and said, You do not know what you are asking! Can you drink the cup I am about to drink? They say to him, We can!

¹⁷⁸ ayin hara = eye evil = one with the evil eye is jealous or slandering.

¹⁷⁹ Halakah (ha-lah-kah). "On the way" or "on the road" = "Halakah originates from the Aramaic word, 'hilkheta' (the direction of the action) and the Hebrew word 'holech' (from the verb 'to walk'). We combine the meanings. Hilkheta and Holech give us 'Halakah,' which means, "This is the way to go." (Aiello, Barbara. "Progressive Judaism and Halakah" at www.rabbibarbara.com.) So halakah has a distinctive double meaning: the road (or the way) and the discipline or law one is living.

¹⁸⁰ ha mot = the death.

¹⁸¹ hagoyim = the nations or heathen tribes.

¹⁸² decree = say.

23 He says to them, My cup you will drink for sure. But to sit on my right and on my left, such are not mine to grant, but will be given to whom they have been prepared by my Father.

24 When the ten heard of it, they were mad at the two achim. 25 But Yahshua called them to him and said, You all know that the chiefs of the tribes subdue them and the rabbim take power over them. 26 It will not be this way among you. Whoever will become rab among you will be your shamash. 27 Whoever will be echad among you will be your eved. 28 Just as Ben Adam did not come to be served but serve; to give his life as a ransom for many.¹⁸³

{Two blind men receive sight}

29 As they went out from Yericho, a great crowd followed him. 30 And hinneh! Two blind men are sitting by the road.¹⁸⁴ Hearing that Yahshua was passing by, they shouted out saying, Have chanan¹⁸⁵ on us, Ben Dawid. 31 But the masses rebuked them, telling them they should be quiet. Still, they shouted all the more, saying, Master, have chanan on us, Ben Dawid. 32 Yahshua stood there and spoke to them. He asked them, What do you want me to do for you? 33 They say to him, Master, our eyes opened! 34 Moved with chanan, Yahshua touched their eyes and they received sight right away. So they followed him.

Kata Mattyah 21

{Yahshua enters Y'rushalayim riding jenny and foal}

1 When they neared Y'rushalayim, passing through Beit Pagey to Har Zayith,¹⁸⁶ Yahshua sent two talmidim, 2 saying to them, Go into the village that is over-against you and you will find a jenny tied and a foal with her right away.¹⁸⁷ Loose them and bring them to me. 3 If anyone speaks to you, you will say that the Master has need of them. He sent them away immediately. 4 This was done so what was spoken through the navi might be fulfilled, namely,

¹⁸³ shamash = servant. The shamash is also the 9th candle of Hanukkah. eved = slave. It is said that there is no word for "slave" in Hebrew. Eved means laborer. Echad = one, united or first.

¹⁸⁴ road = derek.

¹⁸⁵ chanan = mercy, grace, favor, compassion. Exodus 22:27. The names Hannah and Yochonan derive from this word.

¹⁸⁶ Beit Pagey = house of early figs. Har Zayith = Mount Olivette.

¹⁸⁷ jenny and foal = jenny, a female donkey or ass; the foal is and offspring of less than a year in age.

5 Say to the daughter of Zion, Behold, your Melek comes to you gently, mounted on a chamor: yes, on an ayir ben athon.¹⁸⁸

6 The talmidim went *away* and did as Yahshua had commanded them; 7 they brought the jenny and the foal, put their clothing on them, and he sat upon them. 8 Most of the crowd spread their clothing in the road, but others cut branches from the trees and spread them in the road. 9 The crowds that went in front of him and that followed him too cried out, saying, Hoshana to the Ben Dawid! He is baruch! He who comes in the name of Yahweh! To You, the Highest One, Hoshana!¹⁸⁹

10 As *Yahshua* entered into Y'rushalayim, the whole city was moved, saying, Who is this? 11 And the crowds responded, This is the navi *Yahshua*, who is from Netzeret of the Galil.

{*Yahshua* enters the hekel area}

12 *Yahshua* entered the hekel¹⁹⁰ of Elohim. He cast out all who sold and bought in the hekel. He overturned the tables of the money-changers and the seats of those who sold doves. 13 He said to them all, It is written,

My house will be called Beit Tefillah, but you make it a den of robbers.¹⁹¹

14 The blind and the lame came to him there in the hekel and he cured them. 15 So the cohenim ha gadol and the sofrim were restless at seeing the wonderful things he did, and the yeladim crying out in the hekel saying, Hoshana to the Ben Dawid! 16 They said to *Yahshua*, Do you hear what these people say? *Yahshua* tells them, Yes! Have you never read that

Out of the mouth of infants and nurslings you have prepared praise?¹⁹²

{The withering of the fig-tree; the power of prayer}

17 *Yahshua* left them and went out of the city to Beit Anyah and spent the night there.¹⁹³ 18 In the morning, as he returned to the city, he was hungry. 19 Seeing a fig-tree on the road, he went to it and found

¹⁸⁸ Zechariah 9:9. Chamor = donkey. Ayir = colt. Ben athon = the son of a female donkey.

¹⁸⁹ Hoshana = Deliver us! Baruch = blessed. Psalms 118:26.

¹⁹⁰ hekel = temple.

¹⁹¹ Isaiah 56:7. Beit Tefillah = a house of prayer.

¹⁹² Psalms 8:2?? Check the reference and see.

¹⁹³ Beit Anyah = House of Figs.

nothing on it, only leaves. So he said to it, Let fruit grow from you no more even forever! The fig-tree immediately withered up.

20 Seeing it, the talmidim were astonished, saying, How did the fig-tree wither so quickly? 21 But Yahshua answered and said to them, Amein I tell you, If you believe and do not doubt, you will do not only this to the fig-tree! Even if you say to this mountain, Be taken up and cast into the sea! it will be done. 22 All things you will ask in tefillah believing, you will receive.¹⁹⁴

{Yahshua's authority }

23 When Yahshua had come into the hekel, as he was teaching, the cohenim ha gadol and the zakanim l'am came to him, saying, By what s'mikhah do you these things? and who gave you this s'mikhah?¹⁹⁵ 24 Yahshua answered and said to them, I will ask you one word also. If you tell me, I will also tell you by what s'mikhah I do these things. 25 The dunking of Yochanon – where was it from – shamayim or adam?

They reasoned with themselves, saying, 26 If we say shamayim, he will say to us, Then why did you not believe him? If we say adam, we are afraid of the crowd: everybody hails Yochanon as a navi! 27 So they answered Yahshua and said, We do not know! He said to them, Neither will I tell you by what s'mikhah I do these things.

{The mashal of two sons}

28 Yet consider this: A man had shnei benim. Coming to the first, he said, Beni, go on. Work today in the kerem. 29 The ben answered and said, I will not! Afterward, he regretted it and went. 30 Coming to the other ben, he said the same thing. That one answered and said, I am going, sir. But he did not go. 31 Which of the shnei did avi's will? They say, The first! Yahshua says to them, Amein I tell you, the telónoi and the zonot go into the malkuth l'Elohim before you do!¹⁹⁶ 32 For Yochanon came to you in the Orach l'Tzedaqa, yet you did not believe him.¹⁹⁷ But the telónoi and the zonot believed him! And you, when you saw it all, felt no regret afterwards so as to believe him!

{The mashal of the kerem usurpers}

33 Hear another mashal. A man was beit-adon.¹⁹⁸ He planted a kerem and put a hedge around it. He dug a gath¹⁹⁹ in it and built a tower.

¹⁹⁴ this mountain = Mount Zion; tefillah = prayer.

¹⁹⁵ zakanim l'am = the elders (beards) of the people. s'mikhah = credentials or authority.

¹⁹⁶ zonot = harlots.

¹⁹⁷ Orach l'Tzedaqa = way of righteousness, Proverbs 8:20.

¹⁹⁸ adon = master.

¹⁹⁹ gath = wine press.

Then he rented it to korem and went to another country.²⁰⁰ 34 When the season of the fruits drew near, he sent his evedim to the korem to get his fruits. 35 The korem took his evedim and whipped one severely. They killed another and stoned another. 36 Again he sent other evedim – more than at first. They did these the same way. 37 Finally, he sent beno to them, saying, They will respect beni! 38 Yet seeing ha ben, the korem said among themselves, This is the heir! Come on! Let us kill him and have his inheritance! 39 So they took him and cast him out of the kerem, then they killed him.

40 So when the adon of the kerem comes, what will he do to those korem? 41 The *hearers* say to him, Those wretches! He will destroy them wretchedly and he will let out the kerem to other korem who will deliver the fruits in their moedim to him.²⁰¹ 42 Yahshua *then* says to them, Did you never read in the Scriptures, A stone that the builders rejected, this same one became the head of the corner. This was from Yahweh and it is amazing in our eyes?²⁰²

43 So now I tell you that the malkuth of Elohim will be taken away from you and given to a tribe bringing forth its fruits. 44 The one who falls on this stone will be broken to pieces! The one on whom it will fall will it make like chaff for the ruach!

45 After the cohenim ha gadol and the P'rushim heard his mashalim, they knew that he spoke about them. 46 They wanted to seize him, but they feared the crowds since all considered him a navi.

Kata Mattyah 22

{The mashal of the wedding}

1 Replying, Yahshua spoke to them again in mashalim, saying,

2 The malkuth shamayim is compared to a man, a melek, who made a marriage-contract for (his) beno. 3 He sent forth his evedim to visit those who had been called to the marriage, but they would not come. 4 Again he sent forth other evedim, saying, Tell those who have been called: Hinnah! I have prepared my dinner, my bulls and the heifers are killed, and all things are ready. Come to the marriage! 5 But they were careless and went away, one to his farm, another to his merchandise. 6 But the rest, laying hold on his evedim, tortured and slew them.

²⁰⁰ korem = vinedressers.

²⁰¹ moedim = seasons.

²⁰² Psalms 118:22.

7 The melek was wroth, and sending his troops, he destroyed those murderers and set their city on fire. 8 Then he said to his evedim, The marriage is completely ready, but those who were called were not worthy. 9 So go to the streetcorners. Call whoever you find to the marriage. 10 Those evedim went out into the roads and brought all together – as many as they found – both bad and good – and the bride chamber was filled with guests.

11 But when the melek came in to look upon the guests, he saw there a man who did not have a wedding suit. 12 He said to him, Hay'did!²⁰³ How did you come in here without a wedding suit? But he was silent. 13 Then the melek said to the waiters, Bind his feet and hands and cast him out into the dark: there will be howling and teeth gnashing. 14 For many are called, but few called out.²⁰⁴

{Yahshua is tested by money matters}

15 Then the P'rushim came *together* and took counsel that they might entrap him in a word. 16 They send their talmidim to him along with the Herodians, saying, Rabbi, we know that you are true and teach the way of Elohim in emet; and that you care for no one, for you do not look upon people's status.²⁰⁵

17 Tell us then, what do you think? Is it Torah to give a *caenosus*²⁰⁶ to Kaesar²⁰⁷ or not?

18 But Yahshua, knowing their wickedness, said, Why tempt me, you pretenders? 19 Show me the coin. So they brought him a denarius. 20 Yahshua says to them, Whose picture is this, and the title? 21 They say, Kaesar's. Then he says to them, So give Kaesar Kaesar's and Yahweh Yahweh's. 22 In hearing this, they marveled. Then leaving him, they went away.

{One bride for seven}

23 In that day Tzadikim, who say there is no resurrection, went to him. They asked him, 24 saying, Rabbi, Moshe said, If any one die without having yeladim, his ach will marry his ishah and raise up offspring for his ach. 25 Now there were seven achim with us: the first

²⁰³ Hay'did = friend = hah-yah-DEED.

²⁰⁴ few called out = *ολιγοι εκλεκτοι*. I understand that this form of the verb can also be translated "choose," which would give the passage an ominous double meaning. *Eklektos* is related to *ekklesia*, the body to which the believer in Yahshua is called, Mattyah 16:18.

²⁰⁵ emet = *H.* truth.

²⁰⁶ *κηνσον* = *L. caenosus*. This has two meanings: 1) the assessment on property, 2) excrement or refuse., giving this saying an even more sticky meaning.

²⁰⁷ Kaesar = Caesar = kite-CZAR.

married and died, and not having offspring, he left his ishah to his ach.²⁰⁸ 26 The same way for the second and the third also, to the shiva. 27 Last of all, the nashah died. 28 So in the rising-up, of which of the shiva will she be isha, for all had her? 29 Yahshua answered and said to them, You are wrong in not knowing the Scriptures nor the power of Yahweh. 30 For in the rising-up, they neither marry nor are given in marriage, but are as malachim of Elohim in the shamayim. 31 And about the dead rising-up, have you not read that which was spoken to you by Yahweh, saying, 32 I am the Elohim of Avraham, the Elohim of Yitzchak, and the Elohim of Ya'akov? He is not the Elohim l'mot, but l'chai!²⁰⁹ 33 So the crowds, hearing this, were amazed at his teaching.

{The rab mitzvah}

34 Now the P'rushim, hearing that *Yahshua* had put the Tzadikim to silence, came together in the same place. 35 One of them, a moreh, asked a sh'eilah, tempting him, 36 Rabbi, what mitzvah is rab in the Torah? 37 Yahshua replied to him, You will love Yahweh Eloheinu with your whole lev, your whole nefesh, and your whole meod.²¹⁰ 38 This is the rab and echad mitzvah. 39 A sheni is like it, you will love your neighbor as yourself.²¹¹ 40 On these shney mitzvot balance the entire Torah and navïim.

41 Just as the P'rushim had congregated, Yahshua asked them a sh'eilah, 42 saying, What do you think of the Moshiach? Whose ben is he? They say to him, Dawid's.²¹² 43 He says to them, Why then does Dawid in ruach call him Master, saying, 44 Yahweh said to Adonai: Sit at my right until I put your foes beneath your feet. 45 If Dawid calls him Adon, how is he his ben? 46 No one was able to answer him a devar, nor did any one from that day scheme to ask him another sh'eilah.

Kata Mattyah 23

{Humility among achim}

1 Then Yahshua spoke to the crowds and to his talmidim, 2 saying, The sophrim and P'rushim sat down in Moshe's seat, 3 so do and observe all they ask you; but not according to their works, for they say

²⁰⁸ 2 Maccabees 2:7, Tobit 3:7.

²⁰⁹ mot = dead. chai = living.

²¹⁰ meod = in this case, it means "might," interpreted by Rashi to mean "resources."

²¹¹ shnayim, shney = second, two.

²¹² sh'eilah = question, riddle.

but do not. 4 They tie up heavy loads and lay them on people's shoulders; they will not shift them with *even* one of their fingers. 5 They do all their works to be seen by others: they enlarge their tefilim and lengthen the rays of *their tzitziot*.²¹³ 6 They love the foremost places of reclining at suppers, the first seats in the kahalim, 7 the salutations in the markets, and to be called rabbi by others.²¹⁴ 8 Be you not called rabban; for your rabban is echad and you all are achim. 9 Call no one on h'erezt your av; for echad is your Aviyah in the shamayim. 10 Neither be called masters; for echad is your master, the Moshiach. 11 Among you all, the rabban will be your shammah. 12 For whoever will exalt himself will be humbled, and whoever will humble himself will be exalted.

{Yahshua lambasts the pretenders}

13 Alas for you, sofrim and P'rushim, you pretenders! for you eat up the houses of widows, and for a pretext make long tefillim. For this reason you will receive the greater blame. 14 Again, alas for you, sofrim and P'rushim, you pretenders! for you shut up the malkuth shamayim right before the people! You do not go in and you do not permit those who are entering to go in. 15 Alas for you, sofrim and P'rushim, you pretenders! for you range over sea and land to make one talmid. Then when he is made, you make him shnayim more a yelad of Gey-Hinnom than yourselves.

16 Alas for you, blind guides, who say, Whoever will swear by the hekel, it means nothing; but whoever will swear by the gold of the hekel is bound. 17 Fools and blind! Which is greater, the gold or the hekel that sanctifies the gold? 18 And *you say*, Whoever will swear by the altar, it is nothing; but whoever will swear by the gift²¹⁵ that is on it is bound. 19 Blind! Which is greater, the gift or the altar that sanctifies the gift? 20 This means that whoever swears by the altar swears by it and by all that is on it, 21 and whoever swears by the hekel swears by it and by Him who dwells in it, 22 and whoever swears by shamayim swears by the throne of Elohim and by Him who sits upon it.

23 Alas for you, sofrim and P'rushim, you pretenders! You pay tithes of mint and dill and cummin yet have neglected the more important

²¹³ tefilim = phylacteries; this word also roots in *prayer* – they enlarge the content of their prayers. tzitziot are the wings of the robe, the fringes. tefillim = prayers, the singular is tefilla.

²¹⁴ Rabbi = my great one or mighty one; not necessarily a teacher. rab or rabban = great.

²¹⁵ b'rachah = blessing or gift given to Elohim.

matters of the Torah, like tzedek, chesed, and emunah!²¹⁶ These you should have done and the other you should not have left undone.

24 You blind guides, who strain out the gnat but swallow the camel!
25 Lamentably for you, sofrim and P'rushim, you pretenders! you clean the outside of the cup and the dish, but within, they are full of loot and self-indulgence. 26 You blind P'rush, clean out the inside of the cup first so its outside may become clean also.

27 Too bad for you, sofrim and P'rushim, you pretenders! for you are like bleached tombs that seem beautiful outwardly, but within are full of the bones of the dead and of all uncleanness. 28 Indeed you also outwardly appear to be tzadikim to the people, but within you are full of pretence and lawlessness. 29 Alas for you, sofrim and P'rushim, you pretenders! for you build the tombs of the naviim and decorate the tombs of the tzadikim, 30 and say, If we had *lived* in the days of our avot, we would not have been involved with them in the dam²¹⁷ of the naviim. 31 So then you testify about yourselves: that you are the bonim l'avot²¹⁸ who murdered the naviim! 32 Do you also fill up the measuring-cup of your avot?

33 You snakes! You sons of snakes! How can you escape the sentence of Gey-Hinnom? 34 So hinneh! I send you naviim and morim and sofrim. Some of them you will kill and stake! Some of them you will severely lash in your kahalim and persecute from city to city! 35 From the dam of Hevel ha Tzadik to the dam of Z'kharyah ben Beraekhyah, whom you murdered between the hekel and the altar, may all the dam ha tzedek shed in h'erezt come upon you all!²¹⁹ 36 Amein I tell you, all these things will come upon this family!

37 Y'rushalayim, Y'rushalayim, all you who murders the naviim and stones them that have been sent to you! How many times have I desired to gather your yeladim as a hen gathers her young under her wings, but you refused! 38 Hinneh! Your beit is left to you deserted: 39 for I tell you, you will see me no more from now on until you say, Baruch haba b'shem Yahweh.²²⁰

²¹⁶ tzedek, chesed, emunah = justice, mercy, faith.

²¹⁷ avot = fathers, ancestors. dam = blood.

²¹⁸ bonim l'avot = sons of your fathers or ancestors.

²¹⁹ There is sound textual evidence that the Zechariah was the father of Yochanon (John the Baptist). Altar = mizbeach (MIZ-bay-ach).

²²⁰ Psalms 118:26.

Kata Mattyah 24

{The sign of Yahshua's presence and the end of 'olam hazeh}

1 Going out, Yahshua was departing from the hekel. His talmidim came to point out the buildings of the hekel to him. 2 He answered and told them, Do you not see all these? Amein I tell you, there will not be left here a stone on a stone that will not be thrown down. 3 Then as he sat upon the mount of Olives, his talmidim came to him privately, saying, Tell us, when will these things be, and what the sign of your shekinah (presence)²²¹ and of the end of 'olam hazeh?²²²

{Wars, calamities, messiahs}

4 Yahshua answered and said to them, See that no one deceives you. 5 Many will come in my name, saying, I, I am the Anointed One, and will deceive many.²²³ 6 You will hear of wars and rumors of wars: see that you are not worried. They must come to be, but the end is not yet. 7 Tribe will rise against tribe and malkuth against malkuth, and there will be famines and earthquakes in various places. 8 But all these are *but* the beginning of pains.

{Hated on account of the name Yahshua}

9 Then they will deliver you up to torture and will kill you, and you will be hated by all tribes because of my name. 10 Then will many be scandalized, and will deliver one another up, and hate one another. 11 Many shaqer naviim²²⁴ will arise and deceive many. 12 And because Torah-breaking²²⁵ will be multiplied, the ahava of many will grow cold.

13 But the one who endures to the end, that one will be rescued.

{Good news proclaimed to all tribes, then flight }

14 Then this tov besora²²⁶ of the malkuth will be proclaimed in kol h'erezt as 'edah²²⁷ to all the tribes. Then the end will come. 15 So when you see the pollution of total-destruction standing in the qadosh qadoshim, such as was spoken of by Dani'el the navi, 16 then those

²²¹ shekinah = presence = παρουσία is always to be translated "presence"; it is "being alongside." "Coming" is an incorrect translation perpetuated by tradition-oriented translators. Parousia also means shekinah, the radiance of the Almighty.

²²² 'olam hazeh = the present world as opposed to 'olam haba, the world to come.

²²³ I, I am = εγω ειμι = this emphatic duplication is the Greek device for translating the sacred name Yahweh.

²²⁴ shaqer naviim = false prophets.

²²⁵ ανομια, Torah-breaking, lawlessness, anti-law, anarchy.

²²⁶ tov besorah = good news.

²²⁷ 'edah = ay-DAW = a witness, always plural.

who are in Y'hudah – flee to the mountains!²²⁸ 17 That one on the housetop – may he not come down to take the stuff out of his beit! 18 And the one in the field – may he not turn back to get his coat. 19 Alas for those with yeladim and those with yanakim²²⁹ in those yomin.²³⁰

20 Pray that your escape may not be in winter nor on Shabbat, 21 for there will be great hardship as has not been from b'reishit l'olam hazeh until now, nor will ever be.²³¹ 22 Unless those yomin had been shortened, no one could be rescued; but because of the bacharim, those yomin will be shortened.²³²

{Rumors of messiahs and prophets}

23 Then if any one says to you, Hinneh! Here is Moshiach! or There! Do not believe it. 24 For shaqer moshiachim and shaqer naviim will rise and will grant great signs and shows, so as to deceive, if possible, even the bacharim.

25 Hinneh! I have told you in advance. 26 If they all say to you, Look here! He is in the desert! Do not go out. Hinneh! He is in the sanctuary!²³³ Do not believe – 28 for wherever the corpse is, the buzzards there will gather together. *But* 27 as lightning comes forth from the east and gleams in the west, so will the shekinah of the Ben Adam be also.²³⁴

{The sign of the Ben Adam and his coming}

29 Right after the hardship of those days the shemesh will be darkened, the yareach will not give her light, the kochavim will fall from the shamayim; and the elohim of the shamayim will be shaken up.²³⁵

30 Then the sign of the Ben Adam will appear in the shamayim, and all the tribes in h'erezt will wail, and will see the Ben Adam coming on the ananim of the shamayim with koach gadol.²³⁶ 31 He will send his malachim out with a tekiah-ha gadol l'shofar, and they will gather his

²²⁸ qadosh qadoshim = holy place or holy of holies, the inner sanctuary. The abomination of desolation may be the Roman Eagle, as attested by a contemporaneous text, 4 Ezra (2 Esdras) 4:1-10ff.

²²⁹ yanak = breast-feeding, or the infant who breast-feed.

²³⁰ yom, yomin = day, days.

²³¹ b'reishit l'olam hazeh = in the beginning of this present world. Breishit is also the name of the first book of Moses in the Torah, Genesis.

²³² bacharim = chosen or elect ones.

²³³ ταμειοις = inner sanctums; also refers to a secret storehouses.

²³⁴ again, here is *parousia* = presence or shekinah.

²³⁵ shemesh, yareach, kochavim = sun, moon, stars.

²³⁶ ananim = clouds. koach gadol = great power (power great).

bacharim from the four ruachim: from the ends of the shamayim to the *other* ends.²³⁷

{Other signs of the last days}

32 From the fig learn the mashal. When its netzer²³⁸ has now become tender and shoots forth leaves, you know that summer is near. 33 So you, too – when you see all these things – know that it is near, at the doors. 34 Amein I tell you, this mishpacha²³⁹ will not pass away until all these things take place. 35 Shamayim and h'ereztz will pass away, but my devarim²⁴⁰ will not pass away.

36 No one knows of that yom and sha'ah, not the malachim of shamayim, nor the Ben, but only Av.²⁴¹ 37 But as the yomin of Noach, so will the shekinah of Ben Adam be. 38 For they were eating, drinking, marrying, and betrothing in the yomin before the flood, until the *very* yom in which Noach entered the ark. 39 They knew nothing until the flood came and took them all away. And so will it be in the shekinah of Ben Adam.

40 Shnayim nashim²⁴² will be in the field then; echad will be taken and echad left. 41 Shtayim nashim²⁴³ will be grinding at the mill; achat will be taken and achat left.²⁴⁴ 42 So watch, for you do not know what yom your Adon comes. 43 But know this, if the ba'al beit²⁴⁵ had known the time the thief had scheduled to come, he would have kept awake and not have allowed his beit to be broken through! 44 So you be ready also! For at a sha'ah you do not suspect, the Ben Adam comes.

{The mashal of faithful and unfaithful evedim}

45 Who is the faithful and wise eved the adon has set over his beit-evedim to give them their meals on time? 46 Rab is that eved who is doing so – that his master will find out when he comes. 47 Amein I tell you that *the master* will set him over all his stuff. 48 But if the hara²⁴⁶ eved will say in his lev, Adonai is late! 49 and he starts to strike his

²³⁷ tekiah ha gadol l'shofar= long, loud trumpet (horn) blast. ruachim = winds, spirits.

²³⁸ netzer = branch.

²³⁹ mishpacha = γενεα = family, tribe, kinfolk; traditionally translated *generation*. He may be referring to the fig, which signifies the tribes or nation of Israel, or he may be referring to a literal generation of 40 years. The fall and destruction of Jerusalem came 40 years after this setting.

²⁴⁰ devarim = just words! just speeches!

²⁴¹ sha'ah = moment or hour.

²⁴² shnayim nashim = two men.

²⁴³ shtayim nashim = two women.

²⁴⁴ Taken, that is, as the unsuspecting of Noach's time were taken away by the flood.

²⁴⁵ Exodus 2:8: ba'al beit = owner of the house.

²⁴⁶ hara = evil.

fellow evedim, and eats and drinks with drunkards, 50 that eved's adon will come in a yom he does not expect, at a sha'ah that he does not know, 51 and will cut him in shnayim and appoint him to his fate with the pretenders!²⁴⁷ There will be howling and teeth gnashing.

Kata Mattyah 25

{The mashal of the virgins}

1 Then will the malkuth shamayim be compared to tevet betulim²⁴⁸ who took their naharim and went forth to meet the chatan.²⁴⁹ 2 Chumesh were foolish and chumesh were wise. 3 The foolish took the naharim and took no shemem with them; 4 but the wise took shemem in the flasks with their own naharim. 5 While the chatan delayed they all nodded and fell asleep.

6 At midnight there was a cry, Here comes the chatan! Go out to meet him! 7 Then all those betulim rose up and trimmed their naharim. 8 The foolish said to the wise, Give us some of your shemem, for our naharim are going out! 9 But the wise answered, saying, Maybe there is not enough for both us and you! Instead, go to those sellers and buy *some* for yourselves.

10 While they were going to buy, the chatan came! Those who were ready went in with him to the chatanah, and the door was shut.

11 Afterwards, the other betulim came also, saying, Adon! Adon! Open for us! 12 But he answered and said, Amein I tell you, I do not know you! 13 So watch, for you do not know the yom nor the sha'ah.

{Mashal of the talents}

14 *It is* just as the gowra, on leaving beit, called his evedim, and delivered his stuff to them.²⁵⁰ 15 To one he gave talents chumesh, to another shnayim, to another echad, to each according to his own talent, then he left beit.²⁵¹ 16 Right away, he who had received the talents chumesh went and traded with them and made another talents chumesh. 17 Likewise, the one who had received the shnayim gained another shnayim. 18 But he who had received the echad went and dug in heretz and hid his gowra's money.

²⁴⁷ pretenders = the P'rushim *et al.*

²⁴⁸ tevet *betulim* = παρθενοίς = *parthenois* = ten virgins.

²⁴⁹ naharim = lamps. chatan = groom. chatahah = marriage. shemem = oil.

²⁵⁰ gowra (A.), beit, evedim, chumesh, shnayim, echad = master, home, slaves, twelve, two, one.

²⁵¹ A talent was equivalent to 100 pounds of silver or 200 pounds of gold.

19 After a long time, the gowra of those evedim comes and settles up with them. 20 The *eved* who had received the talents chumesh came and brought another talents chumesh, saying, Adonai, talents chumesh you delivered to me. Hinneh! Another talents chumesh have I gained. 21 His adon said to him, Kol ha kavod, tov and emunah eved!²⁵² You were emunah over a few things so I will set you over many! Enter into the chedvah²⁵³ of your adon!

22 Then the one who had received the talents shnay came and said, Master, talents shnay you delivered to me. Hinneh! Another talents shnay have I gained. 23 His master said to him, Kol ha kavod, tov and emunah eved! You were emunah over a few things so I will set you over many! Enter into the chedvah of your adon!

24 Then the one who had received the echad talent came and said, Adonai, I knew that you are a hard man, reaping where you did not sow and gathering where you did not scatter. 25 Being afraid, I went and hid your talent in h'erez. Hinneh! You have your own. 26 But his adon answered and said to him, You hara and atsal eved!²⁵⁴ Did you *indeed* know that I reap where I did not sow and gather where I did not scatter? 27 Then you needed to put my money with the bankers! Upon return I could have received my own with interest.

28 Take then from him the talent and give it to him who has the tevet talents, 29 for to every one that has will be given that he will have plenty; but from the one who has not *a thing*, even that which he has will be taken from him. 30 And cast the unprofitable eved into the outside darkness where there will be howling and gnashing teeth.

{The Ben Adam, sheep and goats, hungry and thirsty}

31 When the Ben Adam will have come in his kavod, and all the malachim with him, he will sit on the kes of his shekinah; 32 and gathered before him will be kol mishpachot.²⁵⁵ He will separate them one from another, as the rohe²⁵⁶ separates the sheep from the goats, 33 and he will place the sheep on his right hand, but the goats on the left.

34 Then will the Melek say to those on his right, Come, you barak of Avi, inherit the malkuth that has been prepared for you from the

²⁵² kol ha kavod = expression "all to the glory" = "well done!" emunah = faith, faithful, faithfulness.

²⁵³ chedvah = joy, gladness, Nehemiah 8:10.

²⁵⁴ hara and atsal = evil and lazy (slothful).

²⁵⁵ kavod = radiance, glory. malachim = messengers, angels. shekinah = presence. kes, kisot = throne. kol mishpachot = all tribes.

²⁵⁶ rohe = shepherd. Psalms 23.

founding of ha tebel.²⁵⁷ 35 For I was hungry and you gave me something to eat. I was thirsty and you gave me a drink. I was a stranger and you took me to your beitim.²⁵⁸ 36 I was naked and you clothed me. I was sick and you visited me. I was in prison and you came to me.

37 Then the tzadikim will answer him, saying, Rabin, when did we see you hungry and fed you? or thirsty and gave you a drink? 38 And when did we see you as a stranger and took you to our beitim? or naked and clothed you? 39 And when did we see you sick or in prison and came to you? 40 And the Melek will answer and say to them, Amein I tell you, As you did it for one of the least of these achi you did it for me.

41 Then he will say to those also on the left, You curséd! Go away from me into the perpetual esh that is prepared for the Belial and his malachim.²⁵⁹ 42 For I was hungry and you did not give me a thing to eat. I was thirsty and you did not give me a drink. 43 I was a stranger and you did not take me to your beitim; naked, and you did not clothe me; sick and imprisoned and you did not visit me!

44 Then will they likewise answer him, saying, Rabin, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and did not minister to you? 45 Then he will answer them, saying, Amein I tell you, just as you did not do for one of the least of these, you did not do for me either. 46 And these will go away into correction²⁶⁰ l'olam va-ed, but the tzedek into chaim l'olam va-ed.²⁶¹

Kata Mattyah 26

{The woman with the alabaster jar, a timeless remembrance}

1 After Yahshua had finished all these devarim, he said to his talmidim, 2 You know that after yomim shnei the Pesach is kept and the Ben Adam is delivered up to be impaled.

3 Then the cohenim ha gadol and the zakanim of ha'am²⁶² gathered into the court of the Cohen ha Gadol (who is called Kayafa) 4 and they counseled about how they might take Yahshua by deceit and kill him.

²⁵⁷ ha tebel = the world.

²⁵⁸ beit, beitim = house, houses, homes.

²⁵⁹ esh (aish) = fire.

²⁶⁰ κολασις αιωνιον = pruning an age, correction for an age, punishment an age.

²⁶¹ chaim = life. Heb., *h'olam va-ed* = to the (end of the) age and onward; Greek, αιωνιον, an age. This goes for most other passages traditionally translated "forever" or "forever and ever."

²⁶² ha am = the people, Deuteronomy 4:10.

5 They said, Not during the moed, in case of an uproar among ha'am.²⁶³

6 So while Yahshua was in Beit Anyah, in beit Shimeon the jar-seller, 7 an isha came to him holding an alabaster jar of very expensive balm. She poured it on his rosh as he reclined at the table. ²⁶⁴ 8 Seeing this, the talmidim were mad, saying, Why this waste? 9 This could have been sold for a lot and given to ha'ebonim.²⁶⁵

10 But Yahshua, perceiving it, said to them, Why trouble ha'isha? She has done a tov mitzvah to me. 11 You always have ha'ebionim with you, but me you do not always have. 12 In pouring this ointment on basari,²⁶⁶ she has done it to prepare me for burial. 13 Amein I tell you, Wherever this tov besorah will be proclaimed in ha 'olam, what she has done will also be told as a zakar of her. ²⁶⁷

{Pesach – who will deliver you up?}

14 Then one of the shteim'esrei²⁶⁸ by the name of Y'hudah the Dyer went to the cohenim ha gadol 15 and said, What will you give me? I will deliver him over to you. And they weighed shloshim²⁶⁹ pieces of silver to him. 16 From that time on he sought an opportunity so he could deliver him up.

17 On the first yom of the matzah, the talmidim came to Yahshua, saying, What place do you want us to prepare for you to eat Pesach? 18 He said, Go into the city to a certain enosh²⁷⁰ and say to him, The Rab says, My time is at hand: I keep the Pesach with you and with my talmidim. 19 So the talmidim did as Yahshua had commanded them and made the Pesach ready. 20 When evening had come, he reclined at the table with the shteim'esrei talmidim. 21 As they were eating, he said, Amein I tell you that one of you will deliver me up. 22 Getting very upset, each one began to ask him, Mara, is it I?²⁷¹ 23 He answered and said, The one that dips the hand with me into the dish, he will deliver me up.

²⁶³ moed = festival season; that is, Passover and Unleavened Bread.

²⁶⁴ jar seller = *graba* in Aramaic (potter) not *garba* (leper). rosh = head; rosh hashana = head of the year, the 10th day of the seventh month.

²⁶⁵ la ebon, ebonim = to the poor. In the New Testament, "the Poor," or Ebionites, were among the first to believe in Yahshua.

²⁶⁶ basar, basari = body, my body.

²⁶⁷ tov besorah = good news, playing on the word basar. zakar = remembrance. Zachariah means remembrance of Yah.

²⁶⁸ shteim'esrei = the twelve.

²⁶⁹ shloshim = thirty.

²⁷⁰ enosh = another word for *man*.

²⁷¹ mar, mara = master (A.) Maryah is the Aramaic designation of Yahweh.

24 Indeed, the Ben Adam goes where it is written of him. But alas for that adam by whom the Ben Adam is delivered up. It would be tov for that adam if he had not been born. 25 Y'hudah, who delivered him up, answered and said, Rabbi, is it I? *Yahshua* says to him, So you have said!

{Body and blood}

26 As they were eating, *Yahshua* took matzah, and having made barakhah, he broke it. Then giving it to the talmidim, he said, Take. Eat. This is basari. 27 He took the cup, and having made barakhah, he gave to them, saying, Drink from it, all of you; 28 for this is dami of the Brit Chadosha, shed for buying-back the chatot for many.²⁷² 29 But I tell you, I will not drink of this fruit of hakerem from now on until that yom when I drink it with you anew in the malkuth of Avi.

{In the garden}

30 Then they sung a Hallel and went out into the mount of Olives.²⁷³ 31 *Yahshua* says to them, All of you will be shocked by me tonight. For it is written,

I will strike the rohe and the rahal of the kahal will be scattered.²⁷⁴

32 After I have risen up, I will go before you into the Galil.

33 Then Kefa answered and said to him, Though kol *Israel* should be shaken by you, I will never be shaken. 34 *Yahshua* said to him, Amein I tell you, on this night, before a cock will have crowed, you will deny me shalosh. 35 Kefa says to him, Though it may be required of me to die with you, I will not deny you. In like manner said all the *other* talmidim also.

36 Then *Yahshua* accompanies them to a place called Gat Sh'manim, and he says to the talmidim, Sit here while I go and pray over there. 37 He took Kefa and the bnei shnei of Zebedyah with him; and he began in grief and travail. 38 Then he tells them, Nefeshi is surrounded with the sorrow of hamot. Stay to mishmer with me.

39 Then moving forward a little, he fell on his face in prayer, saying, Av, if it is possible, let this cup pass by me! But not what I want, but what you *want*. 40 He goes to his talmidim and finds them sleeping. He says to Kefa, You did not have the strength to mishmer with me for

²⁷² chata, chatot = sin, sins, 1 Kings 14:16.

²⁷³ "The Shining," Psalms 113-118 & 136.

²⁷⁴ rohe = shepherd. rahal = sheep. kahal = flock (or congregation). Zechariah 13:7.

shaah? 41 Mishpah and shaal,²⁷⁵ so you do not enter into testing. The ruach is surely willing, but the basar is weak.

42 Again for a moed shnei he went away and prayed, saying, Av, if this cannot pass away unless I drink it, your will be done. 43 Then he went again and found them sleeping, for their eyes were heavy. 44 Leaving them, he again left and prayed a moed shalosh, saying the same word again. 45 Then he goes to the talmidim and says to them, Sleep the moed away and rest. Hinneh! The sha'ah is at hand! The Ben Adam is delivered into the hands of chattahim! 46 Get up, let us go! Hinneh! The one who delivers me up is at hand!

47 As he was yet speaking, Y'hudah, one of the shteim'esrei, and with him a great crowd with swords and clubs, came from the cohenim ha gadol and zakanim of ha'am; for 48 the one who delivered him up had given them a sign, saying, He whom I will kiss is the one! Secure him!

49 Then right away he went to Yahshua and said, Shalom, Rabbi! and kissed him. 50 Yahshua said to him, Rea, why have you come?²⁷⁶ Then they all came and laid hands on Yahshua and secured him.

51 Hinneh!²⁷⁷ One of those who was with Yahshua stretched out his yad and drew his chereb.²⁷⁸ He struck the eved of the Cohen ha Gadol, and cut off his ear. 52 Then Yahshua said to him, Put your chereb back into its place, for all who take up the chereb will mot by the chereb. 53 Do you think that I cannot even now call upon Avi, and he will stand more than legions shteim'esrei of malachim by me? 54 But how then would the devarim be fulfilled, if this *is the way* it must be?

55 At the same time, Yahshua said to the crowds, Have you come out here as against a criminal, to take me with cherebim and yathedot?²⁷⁹ I sat with you in the hekel every yom and taught you, and you did not take me.

56 All this was done that the devarim of the navïim might be fulfilled. Then all the talmidim ran off and left him.

{Trial by night at the palace of Kayafa}

57 Now those who took Yahshua led him away to Kayafa the Cohen ha Gadol, where the sofrim and zakanim had gathered. 58 At a distance, Kefa followed him to the palace of the Cohen ha Gadol. He went in and sat with the attendants to witness the end. 59 So the cohenim ha

²⁷⁵ mishpah and shaal = watch and pray (or ask).

²⁷⁶ rea = friend.

²⁷⁷ hinneh = behold! or hinneh!

²⁷⁸ yad = hand. chereb, cherebim = sword, swordsman, sword-bearing angels.

²⁷⁹ cherebim and yathedot = swords and stakes.

gadol and the zakanim and the whole Sanhedrin sought testimony²⁸⁰ against Yahshua so they might put him to ha mot, 60 but they found none. Though many false witnesses came, yet they found nothing.²⁸¹

At last ed shaqer shnei came 61 and said, This ish said, I am able to destroy the hekel of Elohim and build it in shloshet yomin.²⁸² 62 The Cohen ha Gadol rose up and said to *Yahshua*, Do you not answer? What *about* these *who* testify against you? 63 But Yahshua remained silent. The Cohen ha Gadol answered and said to him, I command you by l'Elohim chaim²⁸³ that you tell us whether *or not* you are ha Moshiach, the Ben Elohim! 64 Yahshua said to him, You have said so! Further, I tell you that from now on, you will see the Ben Adam sitting on the yamim of ha G'vurah and coming upon the amamim shamayim.

65 Then the Cohen ha Gadol tore his begedim²⁸⁴ and said, He has spoken disrespectfully! What further need do we have of edim? See now! You have heard his disrespectful devarim! 66 What do you think? They answered and said, He is bound for ha mot!

67 Then they raq in his panim and nakah him with their egrophim; some nakah him with the kaph, 68 and said, Give us an answer, Moshiach! Who nakah you?²⁸⁵

{Kefa fails to be forthright}

69 Kefa was sitting outside in the courtyard when h'almah²⁸⁶ came to him and said, You too were with Yahshua of Galil! 70 But he denied before them all, saying, I do not know what you are talking about. 71 Then when he went out into the entry-way, another almah saw him and said to those who were there, This ish was with Yahshua the Netzer too! 72 Again he denied it, *this time* with a curse. I do not know the man! 73 After a little while, those who stood by came to Kefa and said, Amein! You too are one of them, for your accent betrays you. 74 Then *Kefa* began to curse and swear. I do not know h'adam! Right away the cock crew. 75 Then Kefa had zachar of the devar that

²⁸⁰ Lit., "false testimony" = (ed shaqer) but this does not make sense within the context, so we see it as an scribe's attempt to clarify the passage.

²⁸¹ ed shaqer = false witness, witnesses. Exodus 20:16, Psalms 27:12.

²⁸² shloshet yomin = three days.

²⁸³ ha Elohim chaim (kah-EEM) = the living El.

²⁸⁴ begedim = robes.

²⁸⁵ raq, raqa = spit (Aramaic). panim = face. nakah = strike. egrophim = fists. kaph = palm of the hand.

²⁸⁶ almah = young lady.

Yahshua had spoken to him, Before the cock crows, you will deny me shaloshet. And Kefa left out, weeping bitterly.

Kata Mattyah 27

{The fate of Y'hudah}

1 Early *hours* came on, and all the cohenim ha gadol and zakanim of ha'am held a discussion against Yahshua to the end that they might put him to hamot. 2 They tied him and led him away, then delivered him to Pontius Pilatus the hegemon.²⁸⁷

3 Y'hudah, who had delivered him up, when he saw that Yahshua was condemned, was stung by remorse, and brought back the shloshim pieces of keseph to the cohenim ha gadol and zakanim, 4 saying, I have sinned in delivering up innocent dam. But they said, What is it to us? You will see! 5 Throwing the pieces of keseph into the hekel, he left; then went on and strangled himself. 6 The cohenim ha gadol took the pieces of keseph and said, It is not legal to put them into the kodesh treasury because they are the price of dam. 7 So they took some advice and bought the potter's field with it as a burial place for goyim. 8 For this reason, that field has been called the Hagel Demach to this day.²⁸⁸ 9 That which was spoken through Yirmeyahu the navi was fulfilled, saying,

They took the shaloshim pieces of keseph, the price of him who had a price set upon him, on whom they of bnei Yisrael set a price, 10 and gave *it* to them for the potter's field – as Yahweh commanded me.²⁸⁹

{Yahshua before Pilatus}

11 So Yahshua stood before the hegemon. The hegemon asked him, saying, Es tu rex Iudeorum? (Are you the king of Y'huda'im?) And Yahshua said, Tu dicis. (You say *it*.) 12 While he was accused by the cohenim ha gadol and zakanim, he answered nothing. 13 Then says Pilatus to him, Non audis quanta adversum te dicant testimonia? (Hear not how many *things* against you they say in witness?) 14 Yahshua answered him not even echad devar so that the hegemon was greatly surprised.

15 At every moed the hegemon had been accustomed to release to the crowd one prisoner, whomever they chose. 16 At that time they had a notorious prisoner called Barava. 17 So when they all gathered, Pilatus

²⁸⁷ hegemon = Greek, governor or ruler. "law man."

²⁸⁸ Aram., *hagel demach* or *Akeldama*, Field of Blood.

²⁸⁹ keseph = silver. Zechariah 11:12,13?

said to them, Quem vultis dimittam vobis Barabban an Iesum qui dicitur Chrestus? (Whom will you that I release to you, Barava or Yahshua called ha Moshiach?) 18 For he knew that they had delivered him up because of qana.²⁹⁰

19 While Pilatus sat on the Kes of Mishpat, his uxor²⁹¹ sent to him, saying, Nihil tibi et iusto illi multa enim passa sum hodie per visum propter eum. (Have nothing to do with that righteous one for I have suffered much this day in a dream because of him.) 20 But the cohenim ha gadol and the zakanim persuaded the crowds that they should ask for Barava and so destroy Yahshua. 21 The hegemon answered and said to them, Quem vultis vobis de duobus dimitti? (Which of the two do you will that I release to you?) They said, Barava!

22 Pilatus says to them, Quid igitur faciam de Iesu qui dicitur Chrestus? (What then will I do with Yahshua who is called Anointed?) They all say, Let him be yathed!²⁹² 23 But he said, Praeses quid enim mali fecit? (Why, what evil has he done?) They cried out the more, saying, Let him be yathed!

24 Pilatus, seeing that nothing would avail (but that a tumult is rising), took water and washed his hands before the multitude, saying, Innocens ego sum a sanguine iusti huius, vos videritis! (I am innocent of the blood of this man, you see!) 25 And kol ha'am answered and said, His dam be upon us and upon our yeladim!

{The cruelty of the soldiers}

26 *Pilatus* released to them Barava. But Yahshua, after *Pilatus* severely thrashed him, delivered him up so he might be yathed. 27 Then the tsviot of the hegemon took Yahshua into the palace and brought the entire cohort together to him.²⁹³ 28 And having stripped him, they put a beged tola on him.²⁹⁴ 29 After fashioning a crown of thorns, they plated it on his rosh and put a reed in his yam, then bowing the knee before him, they mocked him, saying, Have! Rex Iudaeorum! (All hail, King of the Jews!) 30 Afterward, they raqa upon him. They took the reed and with it they beat *him about* his rosh. 31 Then they ridiculed him *and* took the beged from him and put his own begedim upon him. Then they led him away to yathed him.

{Yahshua is yathed up}

²⁹⁰ qana = jealousy.

²⁹¹ uxor = Latin, wife.

²⁹² yathed = stake / staked out.

²⁹³ tsviot = army, often translated 'host.' cohort = 480 soldiers.

²⁹⁴ beged tola (tow-law) = scarlet robe or cloth. Numbers 4:8.

32 Upon leaving, they found a man of Kurene, named Shimon. They forced him to carry his yathed. 33 When they had come to a place called Gulgolta, known as Skull Place, 34 they gave him yayin mixed with cholēs to shathah.²⁹⁵ When he tasted it, he would not shathah.

35 After they yathed him up, they divided his begedim, casting the dice. 36 Then, seated beneath, they watched him. 37 And they placed his title, HIC EST IESUS REX IUDAEORUM, over his head. 38 With him were two robbers yathed, one on the right and one on the left.

{Yahshua is mocked}

39 Those ‘am passing despised him, shaking their rosham 40 and saying, You who would destroy the hekel and rebuild it in shloshet yomim, yeshua²⁹⁶ yourself! If you are the Ben Elohim, come down from the yathed. 41 Likewise, the cohenim ha gadol, deriding with the sofrim and zakanim, said, 42 Others did he shua, but he cannot yashah himself. And he is the Melek of Yisrael? Let him come down from hayathed now and we will enumah in him. 43 He trusted in El! Let Eli shuah him now, if in him he delights, for he said, Ani ha Ben Elohim! 44 Even the robbers that were yathed with him uttered the same rebukes against him.

{Yahshua calls on El}

45 Darkness came over kol heretz from shesh shah ‘til tisha shah.²⁹⁷ 46 About tisha shah, Yahshua cried with a qol gadol, saying, Eli! Eli! Lemana shavak thani? that is, My Power, my Power, why have you spared me?²⁹⁸ 47 Some of them who stood there, hearing it, said, This man calls for Eliyah! 48 Right then one of them ran up and took a sponge, filled it with yayin, put it on a mattyah, and gave it to him to shathah. 49 But the rest said, Wait! Let us see if Eliyahu is coming to yeshua him.²⁹⁹

{After Yahshua’s death, visitation, terror, observation}

²⁹⁵ yayin = Hebrew for wine (oinos in Greek). shathah = drink. χολης = cholēs = kholace = green herb, *Artemisia absinthium* = absinthe, a narcotic poison.

²⁹⁶ yahshua = rescue, save, or deliver. Yahshua = Yahshua, meaning Yahweh saves.

²⁹⁷ shesh shah, tisha shah = sixth and ninth hours, with the hours beginning at 6 AM = noon to 3 PM.

²⁹⁸ qol gadol (call gaw-dowl) = great voice. My Power = this would be a fair rendering of the Hebrew, and it is found this way in the Gospel of Peter. “Power” refers to Elohim, for El means “strength” or “power.” Spared me = this is the rendering of *Ruach Qadim* by Andrew Gabriel Roth.

²⁹⁹ Observe the wine in a sponge affixed to a mattyah = rod and lifted, and that the bystanders wanted to see if Yahshua would be yashua! Not also the resemblance of mattyah (Mattyah) to the composer of the besorah.

50 But Yahshua cried out once more with ha qol gadol and gave up the ruach. 51 And hinneh! the perokhet of the hekel was torn in shnei from top to bottom, h'erezt shook, the kefaim³⁰⁰ were split, 52 and the tombs were opened. Many besorim of the tzadikim that slept awoke 53 and, after his rising, left their tombs and entered the ur-ha-qodesh, appearing to many.³⁰¹ 54 Even the centurion and those with him watching Yahshua, seeing the earthquake and what had taken place, were terrified, saying, Veritas! This **was** Ben Elohim!

55 Many nashim were there looking on from a distance, *women* who had followed Yahshua from the Galil, serving him. 56 Among them were Marimnea Magdala, Maryah the mother of Ya'akov and Yosef, and the mother of the sons of Zebedyah.³⁰²

{Yahshua's burial}

57 When evening had come, there came from Ramatayim h'ashir named Yosef, who himself was a talmid of Yahshua.³⁰³ 58 This man went to Pilatus and asked for the besorah of Yahshua. Pilatus then commanded it to be given. 59 Taking the besorah, Yosef wrapped it in ha begedim ha tahor 60 and laid it in his new qebarah, which he had hewn in ha tzur.³⁰⁴ After having rolled ha tzur gadol³⁰⁵ to the door of the qebarah, he left. 61 Mariamne Magdala³⁰⁶ was there, along with the other Maryah, sitting opposite the qebarah.

62 Now the morrow after the preparation,³⁰⁷ the cohenim ha gadol and the P'rushim came together to Pilatus, 63 saying, Sir, we zachar that the deceiver said *he was* while yet alive, After shloset yomin, I will arise up. 64 So command that the qebarah be made safe until ha shloset yomim, lest maybe the talmidim go and steal him *away* then say to ha'am, He has risen from hamot. The last deception will be worse than the first! 65 Pilatus said to them, Habetis custodiam ite custodite sicut scitis. (You have a guard. Go on, make it as safe as you

³⁰⁰ kephim (A.) = rocks, stones.

³⁰¹ ur-ha-qodesh = set-apart city. meaning Yer(ur)ushalyim.

³⁰² Maria is Greek / Latin, MarYah is Hebrew / Aramaic. This distinction is made in ossuary inscriptions.

³⁰³ h'ashir = a person of wealth.

³⁰⁴ ha begedim ha tahor = a ritually clean garment. Yosef a tzadik priest of some kind. ha tzur = the stone or rock.

³⁰⁵ qebarah = tomb, a cave. ha tzur gadol = a big stone.

³⁰⁶ Mariamne Magdala (G.) = another Maryah variation, Mary Magdalene.

³⁰⁷ The preparation; that is, Pesach / Passover, which is the day of preparation for the first day of the Festival of Unleavened Bread (Matzah), a high day. Since days are from sundown to sundown, this action would be taking place the day after the Passover meal, but before sundown when the high day began.

know how.) 66 So they went and made the qebarah safe, sealing the eben and setting the mishma'at.³⁰⁸

Kata Mattyah 28

{Yahweh's malach informs the women of Yahshua's rising}

1 Late on the Shabbat, upon light of the echad of the Shabbat, Mariamne Magdala and the other Maryah came to see the qebarah. 2 And hinneh! There had been a great shaking! For a malach of Yahweh, having descended from shamayim and *now* approaching, rolled away the eben ha gadol and sat on it. 3 His appearance was like lightning and his begedim were white as snow. 4 For fear of him, the mishma'at shook and became as dead men.

5 The malach answered³⁰⁹ and said to the nashim, Fear not, you! For I know that you seek Yahshua who was yathed. 6 He is not here, for he has risen as he said. Kum! See the place where he lay. 7 Now go quickly and tell his talmidim that he has risen from hamot; and hinneh! he goes before you into the Galil. There you will see him. Hinneh! I told you.

{Yahshua appears to the women}

8 Leaving the qebarah quickly with fear and great joy, they ran to bring his talmidim devar. 9 And hinneh! Yahshua met them, saying, Shalom! And they came and laid hold of his raglaot, and honored him.³¹⁰ 10 Then Yahshua speaks to them, Do not fear! Go! Tell my achim that they come into the Galil. There will they see me.

{The rumor of Yahshua's besorah}

11 As they were going, hinneh! Some of the mishma'at came into the city and told the cohenim ha gadol all that had been done. 12 After meeting with the zakanim and taking *their* advice, they gave big money to the soldiers, 13 saying, Tell that his talmidim came at night and stole him while we slept. 14 *Then* if this is brought up before the hegemon, we will persuade him so as to make you secure. 15 They took the money and did as they were told. Yet this devar is commonly reported among the Y'hudaim to this day.

{Yahshua and talmidim on the Galil mount}

16 The talmidim echad³¹¹ went into the Galil, to ha har³¹² that Yahshua had pointed out to them. 17 When they saw him they *offered* shakah

³⁰⁸ mishma'at = guard. 2 Samuel 23:23.

³⁰⁹ Evidently, the question was perceived by the malach.

³¹⁰ regel, raglaot = foot, feet.

³¹¹ echad means one, but also can mean eleven. Genesis 32:22.

to him, but some were unsure. 18 So Yahshua went forth to address them saying, Kol koach in shamayim and on h'erezt has been given over to me. 19 So going on *your way*,³¹³ instruct kol 'edah of shemi,³¹⁴ 20 teaching them to observe all I commanded you; then they will enumah³¹⁵ in me.³¹⁶

Kata Mattyah

The End.³¹⁷

³¹² ha har = the mountain.

³¹³ πορευθεντες ουν = So going on.

³¹⁴ kol 'edah = all tribes. shem, shemi = name, my name. His name is Yahshua, *Yahweh saves*. enumah = faith, belief, or believe.

³¹⁵ shem, shemi = name, my name. His name is Yahshua, *Yahweh saves*.

³¹⁶ The "old" Aramaic version of Aphraates (circa 340), ends Mattyah in this way.

³¹⁷ "dunking them in the name of the Father, the Son, and the Ruach haQodesh" – This ending is disputed by many (most) scholars. Several *possible* earlier witnesses lack the Trinitarian formula. Historian and commentator Eusebius Pamphilus (circa 310), who quoted Mattyah 28:19 eighteen times, did not betray in his volumes that he knew the Trinitarian formula. (Eusebius was a trinitarian!) He quotes the ending of Mattyah in the following form:

19 So going on, instruct all tribes in my name, teaching them to observe all that I have commanded you. And hinneh! I am with you every day to the consummation of the age!

Pronunciation Tips

Generally, the Hebrew word's accent is on the last syllable:

egrophim = egg-roe-FEEM

halakah = hawl-aw-KAH

Elohim = ayl-oh-HEEM

qadosh = caw-DŌSH

Learn these and you cannot go wrong:

a = **ahh** or **aw**

a ≠ **ă** in **cat** (never)

ä = **ah'ah** pronounce **ah** twice

a'a = **ah'ah** also

ai = **eye**

ai = **ah'ee**

ay = **eye**

ch = **kh** from the back of the throat

i = **ee**, as in **meet**

im = **eem**, as in **seem**

e = **eh**, as in **pet**

ē = **ay**, as in **ray**

ei = **ay**

g = always **gh** (soft **g**) as in **get**

o = as in **moan** (usually)

ō = as in **moan**

o = as in **Joshua**

Glossary

A. = Aramaic, G. = Greek, L. = Latin
If not designated, the word / phrase is Hebrew.

abisinthe, a narcotic poison = cholēs (G.)

ach, achim = brothers / siblings / significant others.

achayot = sisters.

adon, adonai, adonaïm = master, my master, masters. This word is sometimes a cover-up for the divine name Yahweh, and may have originated in Egyptian idolatry.

adversary = shatan, “satan.”

age of punishment = kolasis aiōnion (G.).

ahava = love, beloved.

all tribes = kol mishpachot.

almah = young woman; sometimes translated “virgin” in the Elizabethan sense of the word.

am = the people, Deuteronomy 4:10.

amein = amen! “It is true!”

anamim = clouds. koach gadol = great power (power great).

Anointed One = “Christos,” Χριστός, means “one anointed / spread / smeared with unguent or oil.”

apostles, emissaries = shlichim

Archelaus = Son of Herod the Great, meaning “Ruler of the People.”

armies, hosts = tsviot (commonly, *sabaoth*).

aseret alafim = ten thousand (talents) = it would take a man an ice age to accumulate this amount.

aseret alafim = ten thousand.

Assarion = 1/10 of a Greek drachma; the latter was considered the “day’s wage.”

assembling, of people or sheep = kahal, kahalim.

athon = female donkey.

authority, credentials = s’mikhah

Avi (Abba, Abbi) = my Father.

aviyem, abiyem = their father.

avot = fathers, ancestors.

ayin hara = eye evil = one with the evil eye is jealous or slandering.

ayir = colt.

b'nai avikem = sons / children of your father.

b'nai malkuth = sons or children of the Kingdom = Israelites in covenant with Yahweh.

b'nai, bnei Elohim = sons (children) of Elohim.

b'rachah = blessing or gift given to Elohim.

b'reishit l'olam hazeh = in the beginning of this present world. B'reishit is also the name of the first book of Moses in the Torah, Genesis.

ba'al beit = owner (master) of the house, Exodus 2:8.

bady, my body = basar, basari.

baruch = blessed. Psalms 118:26.

baruchah, barachah = the blessing prayer.

basar, basari = body, my body.

beged tola (tow-law) = scarlet robe or cloth. Numbers 4:8.

begedim = robes.

behold! = hinneh!

Beit Anyah = House of Figs.

Beit Lechem = Bethlehem = House of Bread.

Beit Pagey = Bethphage = house of early figs.

beit tefillah = a house of prayer, Isaiah 56:7.

Belial, Beliar = worthless swallower; the devil. 2 Cor 6:15.

ben athon = the 'son' of a female donkey.

Ben Elohim = the Son of Elohim.

besorah = (1) good news = euagellion, "gospel," (2) a physical body.

besorah echad = one body (body one).

Bethlehem = Beit Lechem.

Bethphage = Beit Pagey = house of early figs.

blessed = baruch.

blessed = rabbim, makarioi (G.).

blessing prayer = b'rachah.

blood = dam.

body = besorah.

bonim l'avot = sons of your fathers or ancestors.

branch = netzer.

branch = netzer. Netzeret = Nazareth, place of the branch; Nazarene or Nazorean, the name of the sect lead by Yahshua, Ya'akov his brother, and Shaul (Paul) (Matthew / Mattyah 2:23, Acts 24:5).

branch-place = Netzeret, the town.

bread = lechem.

breast-fed = yanak.

breath, breaths = ruach, ruachim

brother, brothers, my brother = ach, achim, achi.

Caesar = Kaesar (G.).

cakes is mistranslated as "locusts" (Matthew 3:5) in all traditional translations on account of an early scribal error in moving from Aramaic to Greek.

Capernaum = K'far Nachum.

cave = qebar.

centurion = Roman soldier over a hundred or more troops.

chai, chaim = living, life.

chamal = another word for compassion or empathy.

chambermaster = eunuch.

chametz = yeast. Along with sata / zata, types of satan.

chamor = donkey.

chana = compassion = esplagenisqh = referring to the displacement of internal organs; extreme visceral pity; mercy, grace, favor, compassion. Exodus 22:27. The names Hannah and Yochanon derive from this word.

chata, chatot = sin, sins, 1 Kings 14:16.

chatahah = marriage.

chatan = groom.

chazak! = be strong! take courage!

chedvah = joy, gladness, Nehemiah 8:10.

chereb, cherebim = sword, swordsman, sword-bearing angels.

cherebim and yathedot = swords and stakes.

child, children = yelad, yeladim.

cholēs χολης (kho-lace, G.) = green herb, Artemisia absinthium, absinthe, a narcotic poison.

Christ = an Anointed One, a smeared one.

clean = tahor.

clouds = anamim.

Cohen Hagadol = the High Priest, Annas or Caiaphas / Kayafa.

cohenim = priest.

cohenim ha gadol = high priests, who were tzadikim = Sadducees.

cohort = 480 soldiers.

colt = ayir.

colt = ben athon.

come! = veni (L.) (WEN-ee).

compassion = chana.

confidence in wealth = mammon.

corban = a sacrifice; sacrifice money so that one may disown parents or the poor.

dam = blood.

day, days = yom, yomin.

day's wage = assarion = 1/10 of a Greek drachma.

dead, the death = met, ha mot.

derek, derekim = road, roads, streets.

devarim = words, declarations.

devil = Belial, Beliar, worthless swallower.

didrachma = half-shekel = this was the annual hekel / temple fee.

Domine (L.) = Master, "Lord" (L.).

donkey (colt) = ayir.

donkey (female) = athon.

donkey = chamor.

drink = shathah.

ebon, ebonim = poor. In the New Testament, "the Poor," or Ebionites, were among the first to believe in Yahshua.

eben = stone, rock, monument.

echad = one, united, or first. echad also can mean eleven. Genesis 32:22.

ed shaqer = false witness, witnesses. Exodus 20:16, Psalms 27:12.

egrophim = fists.

Egypt = Miztraim.

El, Elohim = the title of Yahweh, meaning “Mighty One” – often plural indicating the family of spiritual beings.

Elohim chaim (kah-EEM) = the living El.

ema = mother.

emet = truth.

empathy, compassion = chamal.

emunah = faith, faithful, faithfulness.

enemy = shatan.

enosh = another word for man.

esh (aish) = fire.

eunuch = A man or boy whose testes have been removed or have never developed. The Greek word means “Master of the Bedroom.” Eunuch was also a synonym for one who is a faithful follower. Esther 2:15.

eved, evedim = slave, slaves. It is said that there is no word for *slave* in Hebrew. Eved means laborer.

evil = (ha) ra.

evil and lazy = hara and atsal.

eye, evil eye = ayin, ayin hara.

face = panim.

faith = emunah.

false, false witness = ed shaqer.

family = mishpacha, genea / genea (Gr.).

faq = (Aram.) Go to it! Get out of here!

father, fathers, my father = ava, avot, avi.

father, protector, husband = gowra (A.).

father, their = aviyem, abiyem.

feast = mishteh.

Field of Blood = hagel demach.

fire = esh (aish).

fists = egrophim.

foot, feet = regel, raglaot.

forever, to the end of the age = (h)'olam va-ed.

foundation = (ha) yesod.

friend = hay'did.

friend = rea.

fringes = tzitziot.

Galil = Galilee, the northernmost province of Israel.

Galilee = Galil.

gath = wine press.

genealogy = toledoth.

get out! = Faq! (A.)

Gey-Hinnom = sometimes translated "hell," the Valley of (the Son of) Hinnom, Jerusalem's burning trash heap, south of the city wall. Hinnom also means mourning or lamentation.

gibor, giborim = man of war, mighty hero, giant, beast, monster. Genesis 6:4.

girl = talitha (A.).

girl, damsel, young woman = almah.

go! = vade (L.) (WAH-day).

god(s) = elohim.

good news, "gospel" = tov besorah.

governor = hegemon (G. / L.).

gowra (A.) = father, protector, or husband.

goyim = the nations or heathen tribes.

graba = jar seller (Aramaic); potter. Not garba (leper). Simon was no leper, he was a potter.

great one, my = rabbi.

great, great one = rab, rabban, rabbi, rabboni.

groom = chatan.

guard = mishma'at, natzer.

hagel demach or Akeldama (A.) = Field of Blood.

halakah (ha-lah-kah). “On the way” or “on the road” = originates from the Aramaic word, ‘hilkheta’ (the direction of the action) and the Hebrew word ‘holech’ (from the verb ‘to walk’). We combine the meanings. Hilkheta and Holech give us ‘Halakah,’ which means, ‘This is the way to go.’ So halakah has a distinctive double meaning: the road (or the way) and the discipline or law one is living.

half shekel = didrachma.

hand = yad.

har = mountain, hill. Har Zayith = Mount Olivette

hara and atsal = evil and lazy (slothful).

harlots = zonot.

hay’did = friend = hah-yah-DEED.

head = rosh.

heart = lev.

heavens = shamayim.

hegemon (G. / L.) = a Roman legal authority or ruler.

hekel = temple; the temple in Jerusalem.

hell = Gey-Hinnom, the Valley of Hinnom, Jerusalem’s trash heap.

Herod = Archelaus = Son of Herod the Great.

High Priest = Cohen Hagadol.

high priests = cohenim ha gadol.

hill = har, ha har.

hinneh = behold! or look!

hochmah or chochmah = wisdom.

holy spirit = Ruach ha Kodesh, Qodesh.

holy, set-apart = qadosh, qodesh, kadosh.

hoshana! = Deliver us!

hour = sha’ah, sha.

house master = ba’al beit.

House of figs = Beit Anyah.

house of prayer = beit tefillah.

in the beginning = b’reishit l’olam hazeh.

Isaiah = Yesha’yahu.

ishah or nashah = wife.

Israel = Yisrael.

J = There is no equivalent for “J” in Hebrew, Latin, or Greek. Why do you suppose so many “Bible” names start with “J”?

jar seller = graba.

jealous = ayin hara.

jealousy = qana.

Jeremiah = Yiremyahu.

Jerusalem = Y'rushalayim.

Jesus = Yahshua.

Jordan = Yarden.

joy = chedvah.

joy, take joy = samach.

Judas Iscariot = Y'huda the Dyer.

Judea = Y'hudah.

Judeans = Y'hudaïm.

judge(s) = shofat, shofatim

justice = tzedek.

k'far = town or village.

K'far Nachum = Nachum's Helmet = Capernaum, a town on the sea.

kadosh, qadosh, qodesh = set-apart, separate, devoted to something or someone. Traditionally translated “holy.”

Kaesar (G.) = Caesar = kite-CZAR.

kahal, kahalim = (1) place where people are called together, the assembly of believers; in Greek, synagogue. (2) flock of sheep. Zechariah 13:7.

kaph = palm of the hand.

Kefa = Stony (Simeon Kefa = Simon Peter)

kefaim = stones.

kerem = vineyard.

kavod = radiance, glory, fame, 'shekinah.'

kes, kisot = throne.

keseeph = silver. Zechariah 11:12,13?

king, kings = melek, melekim.

Kingdom of Heavens = Malkuth Shamayim.

koach gadol = great power (power great).

kol ha kavod = expression “all to the glory” = “well done!”

kol mishpachot = all tribes.

kolasis aiōnion (G.), κολασις αιωνιον = pruning an age, correction for an age, punishment an age.

korem = vinedressers.

lamps = naharim.

law of Yahweh = Torah.

leaven = zumé (G.), sata(n) (H.), chametz (H.).

lechem = bread.

leper = garba.

lev = heart, bowel, mind, inner intelligence.

living god = (ha) Elohim chaim.

living, life = chai, chaim.

locusts should be “cakes” = Matthew 3:5 in all traditional translations has a scribal error when moving from Aramaic to Greek.

love, beloved = ahava.

magus, magoi (pl, from Farsi) = seekers of truth by signs in the sky; astronomers and philosophers.

malach, malachim = angel(s) or messenger(s). Malach also sometimes means “man.”

Malkuth Shamayim = Kingdom of Heavens.

malkuth, malkuoth = nations, kingdoms.

mammon = (Chaldean) confidence; (Aramaic) wealth gotten from avarice. Mammon did not achieve demonic status until the middle ages.

man = enosh (another word for man).

mar, mara = master (Aramaic). The Maryah is the Aramaic designation of Yahweh.

Maria (G., L.), MarYah (H., A.). This distinction is made from ossuary inscriptions.

Mariamne = Greek rendition of Mary. This may well have been Magdala's name correctly spelled.

marriage = chatahah.

Mary = Maryah (A.), Mariamne (G.), Maria (L.).

Maryah = Aramaic name "Mary," meaning "Sovereign (mar) Yahweh (Yah)."

mashal, mashalim = parable, proverb, allegory.

Master = Domine (L.)

master = mar, mara.

master, masters = adon, adonaim, adonai.

mattayah = rod, pole, pike.

melek, melekim = king, kings, rulers.

meod = might, resources.

mercy = chesed.

messenger(s) = malach, malachim.

messiah = Moshiach.

might, resources, stuff = meod.

mighty hero(s), giant, beast = gibor, giborim.

Mighty One = El, Elohim.

mind = nephesh, inner being, soul, mind.

mishma'at = guard. 2 Samuel 23:23.

mishpacha = genea = family, tribe, kinfolk; traditionally translated generation. He may be referring to the fig, which signifies the tribes or nation of Israel, or he may be referring to a literal generation of 40 years. The fall and destruction of Jerusalem came 40 years after this setting.

mishteh = feast, banquet. ben mishteh = sons of the feast.

mispah and shaal = watch and pray (or ask).

Miztraim = Egypt.

moed, moedim = festival season; that is, Passover and Unleavened Bread; seasons.

moon = yareach,

moreh, morim = teacher, teachers of the Torah.

Moshiach = Messiah from the line of King David. Recent discoveries tell us that there was also the expectation of a suffering messiah who would rise from death in three days. For more information, search "Hazon Gabriel."

mot, met = the dead, the death.

mother = ema.

mountain = (ha) har.

mustard = zinapi, sinapi (G.).

naharim = lamps.

nakah = strike.

name, my name = shem, shemi.

nashah, nashim = wife, wives.

nation(s), kingdom = malkuth, malkuoth.

navi, naviim = prophet, prophets.

nephesh = inner being, soul, mind.

Netzer = Branch (Yeshayahu / Isaiah 11:1).

Netzeret = Nazareth, place of the branch.

Netzerim, Notzrim = Nazarene or Nazorean, the name of the sect lead by Yahshua, Ya'akov his brother, and Shaul (Paul) (Matthew / Mattyah 2:23, Acts 24:5).

ninth hour = tisha shah.

oil = shemem.

olam hazeh = the present world as opposed to 'olam haba, the world to come.

olam va-ed = to the (end of the) age and onward; Greek, aiwnion, an age. This goes for most other passages traditionally translated "forever" or "forever and ever."

olives = zayin.

one body = besorah echad.

one, united, first, eleven = echad.

orach l'tzedaka = way of righteousness.

P'rushim and Tzadikim = Pharisees and Sadducees. These particular men were neither "set apart" or "righteous livers," as the names of their groups suggest.

palm of the hand = kaph.

panim = face.

parable(s), proverb, allegory = mashal, mashalim.

peace = shalom.

people, the people = (ha) am

phylacteries = tefilim.

pole, pike = mattyah.

poor, poor ones = ebon, ebonim.

power, great power = koach gadol.

prayer = tefillah.

prayer shawl or robe = tallit.

Preparation = Pesach / Passover is the day of preparation for the first day of the Festival of Unleavened Bread (Matzah), a high day. Since days are from sundown to sundown, action would be taking place the day after the Passover meal, but before sundown.

Preparation, Pesach, Passover = the day before the first day of the Festival of Unleavened Bread (Matzah).

priests = cohenim.

prince, princes = tsor, tsorim.

prophet, prophets = navi, naviim.

qadosh, qodesh, kadosh = set-apart, separate, devoted to something or someone. Traditionally translated “holy.”

qana = jealousy.

qebur / qeburim / qeburim = tomb, tombs, sepulchre.

question = sh'eilah

ra = evil.

rab, rabban, rabbi, rabboni = great, great one, greatest one.

rabbi = my great one or mighty one; not necessarily a teacher.

rabbim = makarioi = makarioi = usually translated blessed, happy, or “congratulations.” The Greek word is a plural adjective with the root meaning great. “Blessed” is a tradition, but more appropriate and probably more accurate is “great ones.” This translates into our vernacular-style Hebrew as rabbim = great ones. Contextually, Yahshua is speaking as a rabbi to those who are rabbim, or “greats.”

racham = mercy.

radiance, glory, fame = kavod.

rahal = sheep.

raqa = “I spit on you,” (A.).
rea = friend.
regel, raglaot = foot, feet.
remembrance = zakar, zokar.
repent! repentance = shūv! teshuvah.
repent, return, turn back! = shūv! teshuvah!
riddle = sh’eilah.
righteous, righteous ones = tzadik, tzadikim.
righteousness = tzedaqā.
road = derek.
robe of scarlet = beged tola.
robes = begedim.
rock = (1) tzur, (2) eben (stone).
rohe = shepherd.
rosh = head;
rosh hashana = head of the year, the 10th day of the seventh month.
Ruach ha Kodesh = the set-apart (qadosh) Spirit = Spirit (the) holy one.
ruach, ruachim = wind(s), spirit(s), breath(s).

s’mikhah = credentials or authority.
Sabbath = Shabbat.
sacrifice = corban.
Sadducees = Tzadikim.
samach = joy, take joy!
Samaria = Shomron.
sata sata (G.) = a measure of 3 gallons; 9 gallons altogether.
save = yashah.
scarlet = zerah.
scribes, secretaries, scribes = sofrim.
sea, waters = yam, mayam.
season(s), festivals = moed, moedim.
seed, seeds = zerah, zerayim.
seer(s), “wise men” = magus, magoi (pl. from Farsi).

servant = shamash.

seven, seventy-seven = shiva, shivim va shiva.

sh'eilah = question, riddle.

sha'ah = moment or hour.

Shabbat = the sabbath. In the west, Friday sundown to Saturday sundown.

shachah = to bow and show humility and awe; to worship or honor.

shalom = (1) peace; (2) a greeting.

shamash = servant. The shamash is also the 9th candle of Hanukkah.

shamayim = heavens, skies, "the waters above."

shatan = adversary, enemy; Satan.

shathah = drink.

sheep = rahal.

shekel, Jewish = stater

shem, shemi = name, my name. His name is Yahshua, meaning Yahweh saves.

shemem = oil.

shemesh, yareach, kochavim = sun, moon, stars.

shepherd = roeh.

shesh shah, tisha shah = sixth and ninth hours, with the hours beginning at 6 AM = noon to 3 PM.

shiva, shivim va shiva = seven, seventy-seven.

shlichim = emissaries or apostles.

shloshet yomin = three days.

shloshim = thirty.

shnayim nashim = two men.

shnayim, shney, shnei = second, two.

shofar tekiah ha gadol = long, loud trumpet (horn / shofar) blast (horn blast the great).

shofat, shofatim = judge(s).

Shomron = Samaria.

shtayim nashim = two women.

shteim'esrei = the twelve.

shūv! = turn back, return, repent! See teshuvah.

silver = keseeph.

sins, sinners = chattaïm.
sisters = achiyot.
sitos / zitos σιτος (G.) = wheat; probably spelt.
sixth hour = shesh shah.
skies = shamayim
slave(s), laborer = eved, evedim.
sofrim = scribes, writers, scribes, recorders, secretaries; a class of such.
soldier = centurion (L.).
soldiers = cohort (L.)
Son of Elohim = Ben Elohim.
sons (children) of Elohim = b'nai, bnei Elohim.
sons of the kingdom = b'nai malkuth.
sons of your fathers = bonim l'avot.
soul = nefesh, neshamah.
spirit, holy = Ruach ha Kodesh.
spirit, spirits = ruach, ruachim.
spit = raqa (A.).
stake = mattyah.
stake, staked out = yathed.
stars = kochavim.
stater = one Jewish shekel.
stone = see *rock*.
street, road = derek.
strike = nakah.
sukkot = booths, tents, skins, as for the feast of booths / tabernacles.
sun = shemesh.
sword, swordsman = chereb, cherebim.
swords and stakes = cherebim and yathedot.

tahor = cleansed (of leprosy).
talent = equivalent to 100 pounds of silver or 200 pounds of gold.
talitha (A.) = young girl.
tallit = prayer shawl or priestly robe.

tare, a type of = zizania (G.)
 tax farmer = telónai (G.).
 teacher, teachers = moreh, morim.
 tebel = the world.
 tefillim = phylactories; this word also roots in prayer – “they enlarge the content of their prayers.”
 tefillah = prayer.
 tekton = Gr. meaning builder or architect.
 telónai (G.) = tax farmers. They collected taxes for a percentage.
 ten thousand = aseret alafim.
 tenth day of the seventh month = rosh hashana.
 tents, booths, tabernacles, skins = sukkot.
 teshuvah = repentance, a turning around, a turning back to Torah, a changing of the mind. shūv! = the imperative = repent!
 tevet betulim = παρθενοίς = parthenois = ten virgins.
 thirty = shloshim
 three days = shloshet yomin
 throne(s), seat = kes, kisot.
 toledoth = genealogy; a list of ‘begats.’
 tomb, tombs = qebar / qebur / qebarim.
 Torah = the instruction of Yahweh found in Exodus through Judges.
 tov besorah = good news.
 twon = k’far.
 tribes of heathens = (ha)goyim.
 truly, it is true! = amein.
 trumpet loud blast = shofar tekiah ha gadol
 truth = emet.
 tsor, tsorim = princes, rulers, “czars.”
 tsviot = hosts, armies. Yahweh Tsviot = Yahweh of Hosts.
 twelve = shteim’esrei
 two men = shnayim nashim
 two women = shtayim nashim
 two, second = shnayim, shney, shnei

tzadik, tzadikim = (1) righteous man or men, a priest of the sect of the Nazoreans, also known as The Poor. (2) The Sadducees, leaders of the temple, who called themselves “righteous” as though they were.

tzedaqa = righteousness = following the Torah.

tzedek, chesed, emunah = justice, mercy, faith.

tzitziot = the wings of the robe, the fringes.

tzur = rock / granite, or Rock, a title of YHWH.

uxor (Latin) = wife.

vade, veni (L.) = (WAH-day, WEN-ee ; Latin) = Go! Come!

village = k'far.

vinedressors = korem.

vineyard = karem.

virgins, ten = tevet betulim.

walk = halakah.

watch and pray = mispah and shaal.

way = orach.

weed, a type of = zizania (G.)

well done! = kol ha kavod.

wheat / spelt = sitos / zitos / sitoV (G.)

wife, wives = nashah, nashim, ishah, uxor (L.).

wind, winds = ruach, ruachim.

wine = yayin.

wine press = gath.

words, declarations = devarim.

world = (ha) tebel.

worship = shachah.

Y'huda the Dyer = the most plausible solution to the enigmatic transliteration Judas Iscariot. Other solutions: the sicari, the assassin, the man of Kerioth, etc.

Y'hudah = Judea.

Y'hudaïm = people of Judea.

Y'rushalayim = Jerusalem.

yad = hand.

Yahshua = correction of the traditional English "Jesus." Yahshua means "salvation" or "deliverance of Yahweh."

yam (mayam) = sea or waters.

yanak = breast-feeding, or the infant who breast-feed.

Yarden = Jordan (River).

yashah = save = the meaning of the name Yahshua.

yathed = stake / staked out.

yayin = wine (oinos in Greek).

yeast = zumé (G.), sata(n) (H.), chametz (H.).

yeast, leaven = chametz.

yeladim = small children.

Yesha'yahu = Isaiah.

yeshua, shua = save, rescue, salvation.

Yesod = the mystical "foundation" of all things. Psalm 78.

Yiremyahu = corrected transliteration of "Jeremiah."

Yisrael = Israel.

yom, yomin = day, days.

zakar, zokar = remembrance. Zachariah means 'remembrance of Yah.'

zayith = Olivette.

zerah, zerayim = (1) seed or germ. Notable it is that the word "seed" (sperma (G.), zerah, zerayim) is never used in the mashal, only "that which is sown." (2) zerah = scarlet.

zinapi, sinapi (G.) = the proper term for a certain variety of mustard: a small seed produces a large plant.

zizania (G.) = a grass-like wild rice considered a weed or tare.

zonot = harlots.

zumé (G.) / sata / chametz = yeast. Along with sata / zata, all types of satan.