

The Good News of the Kingdom according to Mattiyah

¹ The book of the origin of Yeshua the Messiah, the Son of David, the son of Abraham. ² Abraham fathered Isaac. Isaac fathered Jacob. Jacob fathered Judah and his brothers. ³ Judah fathered Peretz and Zerah by Tamar. Peretz fathered Hetzron. Hetzron fathered Rahm.

⁴ Rahm fathered Amminadav. Amminadav fathered Nahshon. Nahshon fathered Salmon. ⁵ Salmon fathered Boaz by Rahav. Boaz fathered Obed by Ruth. Obed fathered Yishai. ⁶ Yishai fathered David the king. David fathered Solomon by the wife of Uriyah. ⁷ Solomon fathered Rehav'am.

Rehav'am fathered Aviyah. Aviyah fathered Asa. ⁸ Asa fathered Yehoshafat. Yehoshafat fathered Yoram. Yoram fathered Uzziyah. ⁹ Uzziyah fathered Yotam. Yotam fathered Ahaz. Ahaz fathered Hizkiyahu. ¹⁰ Hizkiyahu fathered Menasheh. Menasheh fathered Amon. Amon fathered Yoshiyahu. ¹¹ Yoshiyahu fathered Yehonyah and his brothers, at the time of the exile to Bavel.

¹² After the exile to Bavel, Yehonyah fathered Shealtiel. Shealtiel fathered Zerubbavel. ¹³ Zerubbavel fathered Avihud. Avihud fathered Elyakim. Elyakim fathered Azur. ¹⁴ Azur fathered Tzadok. Tzadok fathered Yahin. Yahin fathered Eliud. ¹⁵ Eliud fathered Elazar. Elazar fathered Mattan. Mattan fathered Jacob. ¹⁶ Jacob fathered Yosef, the husband of Miryam, from whom was born Yeshua, who is called Messiah.

¹⁷ So all the generations from Abraham to David are fourteen generations; from David to the exile to Bavel fourteen generations; and from the carrying away to Bavel to the Messiah, fourteen generations.

¹⁸ Now the birth of Yeshua, the Messiah, was like this. After his mother, Miryam, was engaged to Yosef, before they became one, she was found to be pregnant from the Ruah Kodesh. ¹⁹ Yosef, her husband, being a righteous man and not wanting to publicly disgrace her, intended to divorce her secretly. ²⁰ But as he thought about these things, an angel of the Everpresent appeared to him in a dream! He said, "Yosef, son of David, do not be afraid to take Miryam, your wife, because what is conceived in her from the Spirit is holy. ²¹ She will bring forth a son. You shall call his name Yeshua, for it is he who will save his people from their sins."

²² Now all this happened that what was spoken by the Everpresent through the prophet might be fulfilled, saying, ²³ "Behold, the virgin will be pregnant, and will bring forth a son. They will call

Mattiyah/Matthias presumably bears the name of the faithful Jewish priest who led the Maccabean revolt. Early sources tell us that Mattiyah wrote his good news of the kingdom in Hebrew. We have Greek translations of what he wrote, but no Hebrew copies. To demonstrate that Yeshua is the Messiah, Mattiyah often points out the fulfillment of Messianic references from Tanakh, or makes particular application of familiar scriptures.

1:1 "The book of the origin" The Greek phrase appears in LXX Gen.2:4, referring to the creation of heaven and earth, and in Gen.5:1, referring to Adam and his descendants. "the Son of David" is an explicit designation of the Messiah in the Scriptures (e.g. 2Sam.7:12-16; Is. 9:6-7) and the rabbinic writings (e.g. Sanh.97a).

"son of Abraham," the Father of the Jewish people.

"son of David," the King of Israel.

1:3,5,6,16 Biblical genealogies are generally patrilineal, tracing the male line. In this genealogy, Mattiyah includes several women: Tamar (v.3), Rahav (v.5), Ruth (v.5), and "the wife of Uriyah" (v.6). The genealogy concludes (v.16) with "Jacob fathered Yosef, the husband of Miryam, from whom was born Yeshua, who is called Messiah." The text presents the genealogy of Yosef, but does not present Yosef as the father of Yeshua. He is presented as the husband of Miryam, the mother of Yeshua. Verses 18,20 record that Yeshua was conceived from the Ruah Kodesh. Yosef is his "adoptive" human father.

1:21 The angel tells Yosef to call the child "Yeshua," meaning savior, because he "will save his people from their sins" — a necessary task. Yeshua bin Nun, i.e. "Joshua", led Israel into their inheritance.

1:23 See "The Virgin will be Pregnant," in the ADDITIONAL NOTES after the Messianic

his name Emmanuel,” [Is. 7:14] which when translated is “God with us.”

²⁴Having been awakened from his sleep, Yosef did as the angel of the Everpresent commanded him, and received his wife. ²⁵And he did not know her sexually until she had brought forth her son, the firstborn. And he named him Yeshua.

2 ¹Now when Yeshua was born in Beit Lehem of Judea in the days of Herod the king, magi from the east came to Yerushala'im, saying, ²“Where is the one who has been born King of the Jews? For we saw his star in the east, and have come to bow down to him.”

³When Herod the king heard it, he was troubled, and all Yerushala'im with him. ⁴Gathering together all the chief priests and Torah scholars of the people, he asked them where the Messiah would be born. ⁵They said to him, “In Beit Lehem of Judea, for that is what is written by the prophet, ⁶You Beit Lehem, land of Judea, are in no way least among the rulers of Judea. For out of you will come forth a ruler, who will shepherd My people, Israel.” [Mic. 5:1H; 2Sam. 5:2; Ps.78:70-71]

⁷Then Herod secretly called the magi, and learned from them exactly what time the star appeared. ⁸He sent them to Beit Lehem, and said, “Go and search diligently for the young child. When you have found him, bring me word, so that I also may come and bow down to him.”

⁹Having listened to the king, they went their way. And the star which they had seen in the east went before them, until it came and stood over where the young child was! ¹⁰When they saw the star, they rejoiced greatly, filled with joy. ¹¹They came into the house and saw the young child with Miryam his mother, and they fell down and bowed down before him. Opening their treasures, they presented tribute to him: gold, frankincense, and myrrh. [1Kgs. 4:21; Sir. 24:15] ¹²Being warned in a dream that they should not return to Herod, they went back to their own country another way.

¹³Now when they had departed, an angel of the Everpresent appeared to Yosef in a dream! He said, “Arise and take the young child and his mother, and flee into Egypt. And stay there until I tell you, because Herod will seek the young child to destroy him.”

¹⁴He arose and took the young child and his mother by night, and departed into Egypt. ¹⁵He was there until the death of Herod, so that what was spoken by the Everpresent through the prophet might be given fullness, saying, “Out of Egypt I called My son.” [Hos. 11:1]

¹⁶Then Herod, when he saw that he was deceived by the magi, was furious. He then sent out and slaughtered all the male children who were in Beit Lehem and in all the surrounding countryside, from two years old and under, according to the exact time which he had learned from the magi. ¹⁷Then what was spoken by Jeremiah the prophet was fulfilled, saying, ¹⁸“A voice was heard in Ramah, lamentation, weeping and great mourning — Rachel weeping for her children. She would not be comforted, because they are no more.” [Jer. 31:15]

¹⁹But when Herod was dead, an angel of the Everpresent appeared in a dream to Yosef in Egypt! He said, ²⁰“Arise and take the young child and his mother, and go into the land of Israel, for those who sought the young child’s life are dead.”

²¹He arose and took the young child and his mother, and came into the land of Israel. ²²But when he heard that Archelaus was reigning over Judea in the place of his father Herod, he was afraid to go there. Being warned in a dream, he withdrew into the region of the Galil, ²³and came and lived in a city called Natzeret. In that way, what was spoken through the prophets was fulfilled: “He will be called a Natzri.” [Is. 11:1]

Writings. No one ever “calls” Yeshua by the name of Emmanuel; it is who he is, i.e. “God with us”..

1:25 “firstborn” following the Textus Receptus

2:2-4 Bowing down to a king is a recognition of his sovereignty. Herod, and everyone, understood that. Because the magi were looking for the one who was “born” King of the Jews — as distinct from one who is appointed — Herod knew that they were speaking of Messiah. That is why he asked the chief priests and Torah scholars where the Messiah was to be born. Herod had been appointed King of Judea by Rome. In killing the boy babies of Beit Lehem, he was seeking to protect his position.

2:19 Josephus describes the death of Herod in Antiq. 17:168ff.

2:23 “He will be called a Natzri.” The reference seems to be to Is. 11:1b, “A *netzer* from his roots will bear fruit.” Mattiyah uses the linguistic similarity of Natzri (a Nazarene) to *netzer* (a branch) to make a prophetic application. This usage is similar to that in Jer. 1:11-12, where God

3 ¹In those days, Yoḥanan the Immerser came in the wilderness of Judea and proclaimed, ²“Turn back, because Heaven’s kingdom has come near.” ³For this is the one who was spoken of by Isaiah the prophet: “The voice of one crying in the wilderness, ‘Make ready the way of the Everpresent. Make His paths straight.’” [Is. 40:3]

⁴Now Yoḥanan himself wore clothing made of camel’s hair, with a leather belt around his waist. His food was locusts and wild honey. ⁵Then people from Yerushala’im, all of Judea, and all the region around the Yarden went out to him. ⁶Confessing their sins, they were immersed by him in the Yarden. ⁷But when he saw many of the Perushim and Tzadukim coming to be immersed by him, he said to them, “Offspring of vipers, who warned you⁺ to flee from the wrath to come? ⁸Therefore bring forth fruit worthy of repentance. ⁹Do not think to say to yourselves, ‘We have Abraham for our father,’ for I tell you⁺ that God is able to raise up children to Abraham from these stones.

¹⁰“Even now the axe lies at the root of the trees. So every tree that does not bring forth good fruit is cut down, and cast into the fire. ¹¹I indeed immerse you⁺ in water unto repentance, but the one who comes after me is mightier than I, whose sandals I am not worthy to carry. He will immerse you⁺ in the Ruah Kodesh. ¹²His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but he will burn up the chaff with unquenchable fire.”

¹³Then Yeshua came from the Galil to the Yarden to Yoḥanan to be immersed by him. ¹⁴But Yoḥanan sought to dissuade him, saying, “I need to be immersed by you, and yet you come to me?”

¹⁵But Yeshua responded and said to him, “Permit it now, for this is the appropriate way for us to fulfill all righteousness.” Then he let him.

¹⁶When Yeshua was immersed, as soon as he came up from the water, the heavens were opened to him! He saw the Spirit of God descending as a dove, and coming upon him. ¹⁷A voice out of the heavens said, “This is my beloved Son, in whom I delight.” [Is. 42:1]

shows Jeremiah an almond /*sha’ked* to signify that “I will watch /*sho’ked* over My word to do it.”

3:2 “Turn back because Heaven’s kingdom has come near.” Mid. Song of Songs Rabba II:33: “The time of the song is come: the time has come for Israel to be delivered; the time has come for uncircumcision to be cut off; the time has come for the kingdom of the Cutheans to end; the time has come for the kingdom of heaven to be revealed, as it says, ‘And the Everpresent will be king over all the earth’ (ib. XIV, 9). And the voice of the turtledove is heard in our land.’ [Song 2:12] Who is this? This is the voice of the Messiah proclaiming, ‘How beautiful upon the mountains are the feet of the messenger of good news’ (Is. 53:7).”

3:4 There is a discussion in Tal. Menachot 39b about what kind of garments require tzitzit. A teacher from the school of R. Ishmael exempted garments made of camel’s hair, goat’s hair, et al..

3:17 (cf. Mk. 1:11; Lk. 3:17) When Yeshua is immersed, the voice from heaven says (in the Greek text), “This is My Son /*huios*, whom I love; with him I am well pleased.” This seems to be a reference to Is. 42:1: “Here is My Servant /*ebed*, whom I uphold, My chosen one in whom My soul delights; I will put My Spirit on him and he will bring justice to the nations.” The Hebrew word *ebed* means “servant,” and the Greek word *huios* means “son.” The LXX, however, sometimes translates *ebed* into Greek as *pais*, which means either “servant” or “child”. (e.g. Gen. 24:28; Prov. 29:1) As Israel’s King, Messiah represents the people of Israel — God’s “firstborn son,” cf. Ex. 4:22. He represents them before God, even as Yeshua the High Priest does in Zech. 3.

“God spoke to Israel saying, ‘As I made Jacob firstborn, for it is written *Israel is My son, My firstborn* [Ex.4:22], so I will also make Messiah my firstborn, as it is written, *I will make him My firstborn.*’ [Ps.89:28H]” Mid. Ex.19:7

A voice from heaven, called a *bat kol*, appears often in apocalyptic and rabbinic literature. In the Talmud, a *bat kol* tells Solomon which woman is truly the mother of the child [Makkot 23b]; a *bat kol* rebukes Nebuchadnezzar [Pesachim 93a]; and a *bat kol* signals the shift in authority from

⁴ Then Yeshua was led up by the Spirit into the wilderness to be tempted by the Accuser. ² He fasted forty days and forty nights. Afterwards he was hungry, ³ and the Tempter came and said to him, "If you are the Son of God, command that these stones become bread."

⁴ But he answered, "It is written, 'Man is not to live by bread alone, but by every word that proceeds out of the mouth of God.'" [Dt. 8:3]

⁵ Then the Accuser took him into the holy city. He set him on the pinnacle of the Temple, ⁶ and said to him, "If you are the Son of God, throw yourself down, for it is written, 'He will give His angels charge concerning you,' and 'on their hands they will bear you up, so that you do not strike your foot against a stone.'" [Ps. 91:11,12]

⁷ Yeshua said to him, "Again, it is written, 'You are not to test the Everpresent, your God.'" [Dt. 6:16]

⁸ Again the Accuser took him to an exceedingly high mountain, and showed him all the kingdoms of the world and their glory. ⁹ He said to him, "I will give you all of these things, if you will fall down and bow down to me."

¹⁰ Then Yeshua said to him, "Get back, Adversary, because it is written, 'You are to bow down to the Everpresent, your God, and you are to serve Him only.'" [Dt. 6:13]

¹¹ Then the Accuser left him, and angels came and ministered to him! ¹² Now when Yeshua heard that Yohanan was arrested, he withdrew into the Galil. ¹³ Leaving Natzeret, he came and lived in Kfar Nahum, which is by the sea in the region of Zevulun and Naftali. ¹⁴ In that way, what was spoken through Isaiah the prophet came to be fulfilled. He said, ¹⁵ "The land of Zevulun and the land of Naftali, toward the sea, beyond the Yarden, Galil of the Gentiles — ¹⁶ the people who sat in darkness have seen a great light. To those who sat in the region and shadow of death, a light has dawned." [Is. 8:23-9:1H]

¹⁷ From that time, Yeshua began to proclaim, "Turn back, because Heaven's kingdom has come near."

¹⁸ Walking by the sea of the Galil, he saw two brothers, Shimon, who is called Kefa, and Andrai, his brother. They were casting a net into the sea, because they were fishermen. ¹⁹ He said to them, "Come after me, and I will make you⁺ fishermen after men." [Jer. 16:16] ²⁰ They immediately left their nets and followed him.

²¹ Going on from there, he saw two other brothers, Jacob the son of Zavdai and Yohanan his brother, in the boat with Zavdai their father. They were mending their nets. He called them. ²² They immediately left the boat and their father, and followed him.

²³ Yeshua went around in all of the Galil, teaching in their meetingplaces, proclaiming the good news of the kingdom, and healing every disease and every sickness among the people.

²⁴ The report about him went out into all Syria. They brought to him all who were sick, afflicted with various diseases and torments. And they brought to him those afflicted by demons, not in their right minds, and those who were paralyzed. And he healed them. ²⁵ Great multitudes from the Galil, Decapolis, Yerushala'im, Judea and from beyond the Yarden followed him.

⁵ Seeing the multitudes, he went up onto the mountain. When he had sat down, his followers came to him. ² He opened his mouth and taught them, saying,

³ "The poor in spirit are blessed [Ps.1:1-3; Is.11:4,61:1], because Heaven's kingdom is theirs.

⁴ "Those who mourn are blessed [Is.61:3], because they will be comforted.

⁵ "The humble are blessed, because they will inherit the land. [Ps. 37:9,11]

⁶ "Those who hunger and thirst after justice are blessed, because they will be filled. [Dt. 16:20]

⁷ "The merciful are blessed, because they will obtain mercy.

Beth Shammai to Beth Hillel [Eruvin 13b]. For more detail, see the chapter "It is not in Heaven" in my book, *Rabbi Akiba's Messiah: The Origins of Rabbinic Authority*.

5:1-11 It is not easy to clearly define the concept represented by *ashrei/makarios*/blessed. It seems to carry the sense of well-being as a result of being in God's purpose and care. Some passages that may help are Ps.1:1-3, 32:1-2, 40:4, 94:12-13

5:3 To a people suffering under Roman domination, Yeshua proclaims the good news that there is a just kingdom coming, God's kingdom. He later sends out his followers as heralds and ambassadors, i.e. *shalihim*, of that kingdom.

⁸“The pure in heart are blessed, because they will see God.

⁹“The peacemakers are blessed, because they will be called children of God.

¹⁰“Those who have been persecuted on account of justice are blessed, because Heaven’s kingdom is theirs.

¹¹“When people insult you⁺, persecute you⁺, and say all kinds of evil against you⁺ falsely for my sake, you⁺ are blessed. ¹²Rejoice and be exceedingly glad, because your⁺ reward in heaven is great, for that is how they persecuted the prophets who were before you⁺.

¹³“You⁺ are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing except to be cast out and trampled under the feet of men. ¹⁴You⁺ are the light of the world. A city situated on a hill cannot be hidden. ¹⁵Nor do they light a lamp, and put it under a basket, but on a stand; and it gives light to all who are in the house. ¹⁶In the same way, let your⁺ light shine before men, so that they may see your⁺ good works, and glorify your⁺ Father who is in heaven.

¹⁷“Do not think that I came to bring an end to the Torah or the prophets. I did not come to bring an end, but to bring fullness. ¹⁸For I tell you⁺ truly that until heaven and earth pass away, not even one of the smallest letters or one tiny stroke will ever pass away from the Torah, until all things have come to pass. ¹⁹So whoever relaxes one of the least of these commandments and teaches others to do so will be called least in Heaven’s kingdom. But whoever does and teaches them, this is the one who will be called great in Heaven’s kingdom. ²⁰For I tell you⁺ that unless your⁺ righteousness exceeds that of the Torah scholars and Perushim, there is no way you⁺ will enter into Heaven’s kingdom.

²¹“You⁺ have heard that it was said to the ancient ones, ‘You⁺ shall not murder,’ [Ex. 20:13, Dt. 5:17] and ‘Whoever murders will be guilty in the judgment.’ ²²But I tell you⁺ that everyone who is angry with his brother without a cause will be guilty in the judgment. And whoever calls his

5:8 “Said R. Simeon b. ‘Azzai: ‘I do not wish to appear as though I were contradicting the words of my teacher [R. Akiba], but adding to his words: The Glorious is One of whom it says, ‘Do not I fill heaven and earth? says the Everpresent’ (Jer. 23:24). Yet see to what lengths He went in His love of Israel! This same Glory, that was so vast, compressed itself so as to appear to be speaking from above the ark-cover between the two cherubim!’ R. Dosa said: ‘He says this, For man shall not see Me and live’ (Ex. 23:20). This implies that men cannot see God when they are alive but that they can see Him at their death; in that it says, All they that go down to the dust shall kneel before Him, even the one who cannot keep his soul alive’ (Ps. 22:30).” Mid. Numbers Rabbah 14:22

5:9 “The following are the things for which a man eats their fruits in this world while the principal remains for him in the world to come: honoring father and mother, the practice of lovingkindness, and to bring peace between a man and his friend; but the study of the Torah is equal to all of them.” Tal. Pe’ah I.1

5:13 In Tal. Bechorot 8b, there is a fanciful story where the question is asked, “When salt becomes unsavory, with what can it be salted?” The final answer given is that salt cannot become unsavory. I.e., it is only a hypothetical question.

5:14 “You are the light of the world.” Tal. Baba Bathra 4a: Herod said: “‘Had I known how enlightened the Rabbis were, I would not have killed them. Now show me, how can I amend for this?’ He [Baba b. Buta] said, ‘As you have extinguished the light of the world — as it is written, For the commandment is a candle and Torah is light [Prov.6:23]— go and conduct yourself in the light of the world, as it is written, ‘And all the nations are enlightened by it [lit. *stream to it*].’ [Is.2:2]”

Mid. Gen. Rabbah LIX:5: “Jerusalem is the light of the world, as it says [Is.60:3], ‘And nations will walk to your light.’ And who is the light of Jerusalem? The Holy One, blessed be He, as it is written, ‘But the Everpresent will be an everlasting light to you.’ [Is.60:19]”

5:17 See “God’s Law and the New Covenant” in the ADDITIONAL NOTES.

5:21-22 Rashi comments on Dt.19:11, “But if any man hates his neighbor”: “Through

brother, 'Brainless!' will be in danger of the Council. And whoever says, 'Stupid fool!' will be in danger of the fire of Gehinnom.

²³"Therefore if you are offering your gift at the altar, and remember there that your brother has something against you, ²⁴leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. ²⁵Agree with your opponent quickly, while you are with him in the way, so that the adversary does not deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. ²⁶I tell you truly that you will never get out of there until you have paid the last cent.

²⁷"You+ have heard that it was said, 'You shall not commit adultery.' [Ex. 20:14, Dt. 5:18] ²⁸But I tell you+ that everyone who gazes at a woman to desire her has committed adultery with her already in his heart. [Pr.6:25-26] ²⁹If your right eye causes you to stumble, pluck it out and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehinnom. ³⁰If your right hand causes you to stumble, cut it off, and throw it away from you, because it is more profitable for you that one of your members should perish, and your whole body not be thrown into Gehinnom.

³¹"It was also said, 'Whoever sends away his wife, let him give her divorce papers.' [Dt. 24:1] ³²But I tell you+ that whoever sends away his wife, except on account of sexual immorality, causes her to commit adultery. And whoever marries her when she is put away commits adultery.

³³"Again you+ have heard that it was said to those of long ago, 'You shall not make false vows, but shall perform your vows to the Everpresent.' [Lev. 19:12, Num. 30:2, Dt. 23:22, 24H]

³⁴But I tell you+, do not swear at all, not by heaven, for it is the throne of God; ³⁵nor by the earth, for it is the footstool of His feet [Is. 66:1], nor by Yerushala'im, for it is the city of the great King. [Ps. 48:2] ³⁶Nor should you swear by your head, for you cannot make one hair white or black.

³⁷Rather let your+ word be 'Yes, yes.' 'No, No.' Whatever is more than these is from what is evil. [Sirach 23:9-11]

³⁸"You+ have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' [Ex. 21:24, Lev. 24:20, Deut 19:21] ³⁹But I tell you+, do not be the opponent of the evil person. Instead,

hating him he comes to 'lie in wait for him.' Hence (our Rabbis) said: 'If one transgresses a commandment of minor importance, eventually he will transgress a commandment of major importance. Because he transgressed against You shall not hate, (Lev.19:17), he will eventually come to shed blood." The Pentateuch and Rashi's Commentary: Deuteronomy, Abraham ben Isaiah & Benjamin Sharfman, S.S.&R. Publishing Co. Inc., Brooklyn, 1950

5:22 "And whoever says to his brother, '*Raka* / Empty-headed, good-for-nothing!' will be in danger of the council." In 2 Sam. 6:20, Michal despises David and compares him to one of the *raykim*, who uncover themselves in public.

"The one who calls his neighbour 'slave', let him be under the ban; 'mamzer', ... he is beaten with forty [lashes]; 'wicked,' he may go after his life." Tal. Kiddushin 28a

5:23 "The Day of Atonement atones for transgressions that are between a man and the All-Present, but the Day of Atonement does not atone for transgressions that are between a man and his fellow-man." Tal. Yoma Mishnah 8:6 cf. discussion in Yoma 87a

5:26 "R. Joshua b. Levi said: Whoever relates stories about the disciples of the wise after their death falls into Gehinnom." Tal. Berachot 19a

5:27-30 "A man who counts money from his hand into the hand of a woman so as to gaze at her, even if there is Torah in his hand and good deeds as Moses our teacher, he shall not be innocent of the sentence of Gehinnom." Tal. Berachot 61a cf. Tal. Sotah 4b

Tal. Niddah 13a-b speak of certain types of immorality as deserving having the hand cut off. That was not an actual punishment, it was just a way of expressing the importance of not committing such sin.

5:33-37 The Rabbis made provision for annulling vows, but recognized that it was not scriptural. "The dissolution of vows hovers in the air and they have nothing to rest on." Tal. Hagigah I.5

5:38-42 There are three passages in Torah where the phrase appears. Ex. 21:22-24 prescribes

whoever strikes you on your right cheek, turn to him the other also. ⁴⁰If anyone wants to bring you to judgment to take away your shirt, let him have your coat also. ⁴¹Whoever compels you to go one mile, go with him two. ⁴²Give to the one who asks of you, and do not turn away the one who desires to borrow from you.

⁴³"You⁺ have heard that it was said, 'You are to love your neighbor, [Lev. 19:18] and hate your enemy.' ⁴⁴But I tell you⁺, love your⁺ enemies, bless those who curse you⁺. Do good to those who hate you⁺, and pray for those who mistreat and persecute you⁺. ⁴⁵Then you⁺ become children of your⁺ Father who is in heaven. For He makes His sun to rise on the evil and the good, and sends rain on the just and the unjust. ⁴⁶For if you⁺ love those who love you⁺, what reward do you⁺ have? Do not even the tax collectors do the same? ⁴⁷If you⁺ only greet your⁺ brethren, what do you⁺ do more than others? Do not even the Gentiles do the same? ⁴⁸Therefore be blameless even as your⁺ Father in heaven is blameless. [Dt. 18:13]

6 ¹"Be careful that you⁺ do not do your⁺ deeds of compassion before the children of Adam in order to be seen by them, or else you⁺ have no reward from your⁺ Father who is in heaven. ²Therefore when you do deeds of compassion, do not sound a shofar before yourself as the pretenders do in the meetingplaces and in the streets, so that they may get glory from people. I tell you⁺ truly that they have received their reward. ³But when you do deeds of compassion, do not let your left hand know what your right hand is doing, ⁴so that your deeds of compassion may be in secret. Then your Father who sees in secret will reward you.

⁵"When you⁺ pray, don't be as the pretenders, for they love to stand and pray in the meetingplaces and on the streetcorners, so that they may be seen by the children of Adam. I tell you⁺ truly, they have received their reward. ⁶But you, when you pray, go into your room, shut your door, and pray to your Father who is in secret. And your Father who sees in secret will reward you.

⁷"But in praying, do not use vain repetitions as the Gentiles do, for they think that they will be

"eye for eye, tooth for tooth..." for harm done to a child in the womb. Lev.24:19-20 prescribes the same for a person who disfigures another. Dt.19:16-21 prescribes the same for the punishment that a false witness would have brought on the one falsely accused.

The normal rabbinic view is that, where the Torah prescribes "an eye for and eye," monetary compensation is to be given. "R. Shimon ben Yohai says, '*An eye for an eye* means money [*mammon*].' ...R. Zebid said in the name of Raba, '*Scripture says, wound for wound*. This means to give compensation in the place of punishment.' ...R. Ashi said, '*It is written here eye for eye* [Ex.21:24], even as it is written there *he is to fully recompense ox for ox* [21:36].'" Tal. Baba Kama 84a

Yeshua does not address these specific legal specifications. Instead, he seems to be addressing an attitude of demanding an exact retribution for every offense committed against me, an attitude which includes both an unwillingness to accept any less than is required and also an unwillingness to give any more than is required. He seems to be saying that, for the sake of the other, I should be willing to go beyond both the exact enumeration of my rights and also the exact limits of my obligations. From what Yeshua says next, he seems to be implying that I will do this if I am committed to obey the law to love my neighbor.

5:39-44 Some say that this is not traditional Jewish teaching, but compare it to David's response to Saul in 1Sam.24:1-15 and 1Sam.26:7-12. Or compare it to Elisha's treatment of the Syrian army in 2Kings 6:11-23.

5:44 "bless those who curse you⁺. Do good to those who hate you⁺" as in the Textus Receptus

6:1-4 The Greek is *anthropos*, i.e. "men". The Hebrew would be *bnay adam*, i.e. children of Adam". Yeshua speaks of praying for the purpose of being seen by men.

"R. Yannai saw a man give a silver coin to a poor person publicly, so he said to him, 'It would have been better if you had not given to him than that you have given to him publicly.'" Tal. Chagigah 5a

heard because of their many words. ⁸Therefore do not be like them, for your⁺ Father knows what things you⁺ need, before you⁺ ask him.

⁹Pray like this: 'Our Father in heaven, may Your name be kept holy. ¹⁰Bring Your kingdom, accomplish Your will on earth as in heaven. ¹¹Give us today our daily bread. (Ex. 16:4-5) ¹²Forgive us our debts, as we also forgive those indebted to us. [Sir.28:2-5] ¹³Do not bring us into temptation, but deliver us from what is evil. For the kingdom, the power, and the glory are Yours forever. Amen.' [1Chr. 29:11]

¹⁴For if you⁺ forgive the children of Adam their trespasses, your⁺ heavenly Father will also forgive you⁺. ¹⁵But if you⁺ do not forgive the children of Adam their trespasses, neither will your⁺ Father forgive your⁺ trespasses.

¹⁶Moreover when you⁺ fast, do not be like the pretenders with despondent faces. For they distort their faces so that they appear to people to be fasting. I tell you⁺ truly that they have received their reward. ¹⁷But you, when you fast, anoint your head, and wash your face, ¹⁸so that you are not noticed to be fasting by people, but by your Father who is in secret. And your Father, who sees in secret, will reward you.

¹⁹Do not lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal. ²⁰Instead, lay up for yourselves treasures in heaven, where neither moth nor rust will spoil them, and where thieves do not break in and steal. ²¹For where your treasure is, there your heart will be also.

²²The lamp of the body is the eye. If therefore your eye has a single focus, your whole body will be full of light. ²³But if your eye is evil, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is the darkness.

²⁴No one can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You⁺ cannot serve both God and Mammon. ²⁵Therefore I tell you⁺, do not be anxious about your⁺ life — what you⁺ will eat, or what you⁺ will drink — nor for your⁺ body — what you⁺ will wear. Isn't life more than food, and the body more than clothing? ²⁶See and consider the birds of the sky, that they do not sow, nor do they reap or gather into barns. Your⁺ heavenly Father feeds them. Aren't you⁺ of much more value than they?

²⁷Which of you⁺, by being anxious, can add one cubit to the measure of his life? ²⁸Why are you⁺ anxious about clothing? Consider the lilies of the field, how they grow. They do not toil, nor do they spin yarn. ²⁹Yet I tell you⁺ that not even Solomon in all his glory was dressed like one of these. ³⁰But if God clothes the grass of the field in this way, which exists today and is thrown into the fire tomorrow, won't He take more care to clothe you⁺, you⁺ of little faith?

³¹So do not be anxious, saying, 'What will we eat?' 'What will we drink?' or, 'With what will we be clothed?' ³²For the Gentiles pursue all these things. Indeed, your⁺ heavenly Father knows that you⁺ need all these things, ³³but first seek God's kingdom and His justice, and all these things will be given to you⁺ as well. [Dt. 16:20; Mic. 6:8] ³⁴So do not be anxious about tomorrow, because tomorrow will take care of itself. Each day has enough trouble of its own. [Prov. 27:1]

6:9-10 "R. Judah b. Tema said, 'Be strong as the leopard and swift as the eagle, fleet as the deer and courageous as a lion to do the will of your Father in heaven.'" Tal. Pesachim 112a

"Does one mention the going out from Egypt in the days of the Messiah?... It is not that the going out from Egypt will be removed from its place, but rather to say that the going out from Egypt will be additional to the the reign of the King, but the reign of the King will be primary, and the going out from Egypt secondary." Tos. Berakhot 1:12, commenting on Jer.23:7-8

6:10 The Sephardic half-Kaddish and Kaddish al-Yisrael say: "...May His Kingdom reign, and may He cause His redemption to sprout, and may He bring near His Messiah — in your lifetime and in your days..." The Ashkenazic does not have the part in italics.

6:13 In the morning blessings, we read: "Do not bring me into the power of sin, or the power of iniquity, or the power of temptation, or the power of contempt. And keep me far from the evil inclination, and make me cling to the good inclination.... and from the destroying Adversary."

6:34 In Tal. Sanhedrin 100b, there is a discussion of fruitless anxiety. In part, it says, "'Do not let anxiety enter your heart, because it has slain many people.' But Solomon said [Prov. 12:25] likewise, 'Anxiety in the heart of man makes it stoop....' Do not be anxious over tomorrow,

7¹ "Do not judge, so that you⁺ are not judged. ²For with whatever judgment you⁺ judge, you⁺ will be judged. And with whatever measure you⁺ measure, it will be measured to you⁺.

³"Why do you see the speck that is in your brother's eye, but do not consider the beam that is in your own eye? ⁴Or how will you tell your brother, 'Let me remove the speck from your eye;' but look, the beam is in your own eye. ⁵You pretender. First remove the beam out of your own eye, and then you can see clearly to remove the speck out of your brother's eye.

⁶"Do not give what is holy to the dogs, nor throw your⁺ pearls before the pigs, or they may trample them under their feet, turn, and attack you⁺.

⁷"Ask, and it will be given to you⁺. Seek, and you⁺ will find. Knock, and it will be opened for you⁺. ⁸For everyone who asks receives; the one who seeks finds; and to the one who knocks, it will be opened. ⁹Or who is there among you⁺ that, if his son asks him for bread, will give him a stone? ¹⁰Or if he asks for a fish, who will give him a serpent? ¹¹So if you⁺, being evil, know to give good gifts to your⁺ children, how much more will your⁺ Father who is in heaven give good things to those who ask Him? ¹²Therefore whatever you⁺ would desire that men would do to you⁺, so you⁺ also do to them; because this is the Torah and the prophets.

¹³"Enter in by the narrow gate, because the gate is wide and the way is broad that leads to destruction, and many are those who enter in by it. ¹⁴How narrow is the gate, and besieged is the way that leads to life. [Dt.28:53] Few are those who find it.

¹⁵"Beware of false prophets who come to you⁺ in sheep's clothing, but inwardly are voracious wolves. ¹⁶You⁺ will know them by their fruits. Do men gather grapes from thorns, or figs from thistles? ¹⁷Even so, every good tree produces good fruit, but the rotten tree produces evil fruit. ¹⁸A good tree cannot produce evil fruit, nor can a rotten tree produce good fruit. ¹⁹Every tree that does not produce good fruit is cut down, and thrown into the fire. ²⁰Therefore you⁺ will know them by their fruits. ²¹Not everyone who says to me, 'Lord, Lord,' will enter into Heaven's kingdom, but the one who does the will of my Father who is in heaven. ²²Many will tell me in that day, 'Lord, Lord, didn't we prophesy in your name, cast out demons in your name, and do many mighty works in your name?' ²³Then I will tell them, 'I never knew you⁺. Depart from me, you⁺ who do what is contrary to the Law.' [Ps. 6:8; 13:4LXX; 52:5LXX; 91:7,9LXX; 93:4LXX]

²⁴"Therefore everyone who hears these words of mine and does them will be like a wise man who built his house on a rock. ²⁵The rain came down, the rivers came up, and the winds blew and beat on that house. Yet it did not fall, because it was founded on the rock. ²⁶Everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. ²⁷The rain came down, the rivers came up, and the winds blew and beat on that house. So it fell, and great was its fall."

²⁸When Yeshua had finished saying these things, the multitudes were astonished at his

because you do not know to what a day may give birth, and perhaps tomorrow he is no more. He will have been anxious over a world that is not his."

7:3 "R. Tarfon said, 'I wonder if there is one in this generation who receives a rebuke. If one says to him: Remove the speck from between your eyes, he answers back to him: Remove the beam from between your eyes!'" Tal. Arachin 16b R. Tarfon, after the Great Revolt, treats the response as a rejection of authority.

7:12 Some people prefer the negative "Silver" rule as expressed by Hillel: "What is hateful to you, do not to your neighbor." Tal. Shabbat 31a It is found in Tobit 4:15 as "Do not do to anyone what you hate..." It is encompassed in Rom.13:10: "Love does not work evil to a neighbor. Therefore love is the fulness of the Law." While the rule itself is good, it does not fulfill the positive command of Lev. 19:18: "You shall love your neighbor as yourself."

7:14 The phrase in Dt.28:53 is "siege and affliction," *matzor/stenochoria* and *matzok/thlipsei*. The related phrase here is *tzar/stenei* and *mootzak/tethelimmenei*

The observation of Rebbe Nachman of Breslov, in the beginning of the 1800s, is interesting: "All the world is a very narrow bridge, and the principle thing is to not be afraid." [*Kol ha'olam kulo gesher tzar meod, ve'ha'ikkar lo lefached.*]

7:23 *ergazemenoi ten anomian* The original phrase in Hebrew, *poalei aven*, is often translated as "workers of iniquity". I.e. those who do what is contrary to God's Law.

teaching, ²⁹because he taught them as one having authority, and not as the Torah scholars.

⁸ ¹When he came down from the mountain, great multitudes followed him. ²A leper came, bowed down to him, and said, "Lord, if you want to, you can make me clean."

³Yeshua stretched out his hand and touched him, saying, "I want to. Be made clean." Immediately his leprosy was cleansed. ⁴Yeshua said to him, "See that you tell nobody, but go, show yourself to the Kohen, and offer the gift that Moses commanded, as a testimony to them."

⁵When he came into Kfar Nahum, a centurion came to implore him, ⁶saying, "Lord, my servant is lying in the house paralyzed, greatly afflicted."

⁷Yeshua said to him, "I will come and heal him."

⁸The centurion answered, "Lord, I am not worthy for you to come under my roof. Just say the word, and my servant will be healed. ⁹For I also am a man under authority, having soldiers under me. I tell this one, 'Go,' and he goes. And I tell another, 'Come,' and he comes. And I tell my servant, 'Do this,' and he does it."

¹⁰When Yeshua heard it, he marveled and said to those who followed, "I tell you⁺ truly, not even in Israel have I found so great a faith. ¹¹I tell you⁺ that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in Heaven's kingdom, ¹²but there will be children of the kingdom thrown out into the outer darkness. There will be weeping and the gnashing of teeth."

¹³Yeshua said to the centurion, "Go your way. Let it be done for you as you have believed." His servant was healed in that hour.

¹⁴When Yeshua came into Kefa's house, he saw his mother-in-law lying sick with a fever. ¹⁵He touched her hand, and the fever left her. She got up and served him. ¹⁶When evening came, they brought to him many afflicted by demons. He cast out the spirits with a word, and healed all who were sick. ¹⁷In this way, what was spoken through Isaiah the prophet was fulfilled: "He took our infirmities, and bore our diseases." [Is. 53:4] ¹⁸Now when Yeshua saw great multitudes around him, he gave a command to depart to the other side.

¹⁹A Torah scholar came, and said to him, "Rabbi, I will follow you wherever you go."

²⁰Yeshua said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Adam has nowhere to lay his head."

²¹Another of his followers said to him, "Lord, allow me first to go and bury my father."

²²But Yeshua said to him, "Follow me, and leave the dead to bury their own dead."

²³When he got into a boat, his followers went after him. ²⁴A big storm arose in the sea, so much that the boat was covered with the waves! Yet he was asleep. ²⁵They came to him and woke him up, saying, "Save us, Lord! We are lost!"

²⁶He said to them, "Why are you⁺ fearful and of little faith?" Then he got up, rebuked the wind and the sea, and there was a great calm.

²⁷The men were amazed, saying, "What kind of man is this, that even the wind and the sea listen to him?"

²⁸When he came to the other side into the country of the Gadarenes, two people afflicted by demons met him there. They would come out from the graveyard with great violence, so that nobody could pass by that way! ²⁹They cried out, saying, "What do we have to do with you, Yeshua, Son of God? Have you come here to torment us before the time?" ³⁰Now there was a herd of many pigs feeding at a distance from them. ³¹The demons begged him, saying, "If you cast us out, let us go away into the herd of pigs."

³²He said to them, "Go." They came out and went into the herd of pigs. Then the whole herd of pigs rushed down the cliff into the lake, and drowned in the water!

³³Those who herded them fled, went away into the city, and told everything, including what happened to those who were afflicted by the demons. ³⁴All the city came out to meet Yeshua! When they saw him, they begged that he would depart from their area.

8:17 "The Rabbis said, 'His [Messiah's] name is 'the sufferer rabbi,' as it is written, 'Surely he has carried our griefs, and was loaded down with our sorrows: yet we thought him to be a leper, stricken by God, and afflicted.' [Is.53:4] " Tal. Sanhedrin 98b

8:19 Yhn.1:38 tells us that "Rabbi" is translated as *didaskalos* / "Teacher" "He who has talmidim, they call him 'Rabbi'. If his talmidim are praised, they call him 'Rabban'. If these and those [talmidim of his talmidim] are praised, they call him by his name." Tos. Eduyot 3:4

⁹ He entered into a boat, crossed over, and came into his own city. ² They brought to him a man who was paralyzed, lying on a bed! Seeing their faith, Yeshua said to the paralytic, “Son, be encouraged. Your sins are forgiven you.”

³ Some of the Torah scholars said to themselves, “This man is blaspheming.”

⁴ Knowing their thoughts, Yeshua said, “Why do you⁺ think evil in your⁺ hearts? ⁵ For which is easier, to say? ‘Your sins are forgiven’; or to say, ‘Get up, and walk.’ ⁶ But so that you⁺ may know that the Son of Adam has authority on earth to forgive sins” — then he said to the paralytic — “Get up, take up your mat, and go home.” ⁷ He arose and departed to his house. ⁸ Now when the multitudes saw it, they were astonished and glorified God, who had given such authority to men.

⁹ As Yeshua passed by from there, he saw a man called Mattiyah sitting at the tax collection office. He said to him, “Follow me.” He got up and followed him. ¹⁰ Now as Yeshua sat in the house, many tax collectors and sinners came and sat down with him and his followers!

¹¹ When the Perushim saw it, they said to his followers, “Why does your⁺ teacher eat with tax collectors and sinners?”

¹² When Yeshua heard it, he said to them, “Those who are healthy have no need for a physician, but those who are sick do. ¹³ Now go and learn what this means: ‘I desire mercy, and not sacrifice.’ [Hos. 6:6] For I did not come to call the righteous, but sinners to turn back.”

¹⁴ Then Yohanan’s followers came to him, saying, “Why do we and the Perushim fast often, but your followers do not fast?”

¹⁵ Yeshua said to them, “Can the friends of the bridegroom mourn as long as the bridegroom is with them? Nevertheless, the days will come when the bridegroom will be taken away from them, and then they will fast. ¹⁶ No one puts a piece of unshrunk cloth on an old garment, because the patch would tear away from the garment, and a worse hole is made. ¹⁷ Nor do people put new wine into old wineskins, or else the skins would burst, the wine be spilled, and the skins ruined. No, they put new wine into fresh wineskins, and both are preserved.”

¹⁸ While he told them these things, a ruler came, bowed down before him, and said, “My daughter has just died, but come and lay your hand on her, and she will live.”

¹⁹ Yeshua got up and followed him, as did his followers. ²⁰ A woman who had a discharge of blood for twelve years came behind him, and touched the tzitzit of his garment! ²¹ For she thought to herself, “If I just touch his garment, I will be made well.”

²² Now turning around and seeing her, Yeshua said, “Daughter, be encouraged. Your faith has made you well.” And the woman was made well from that hour.

²³ When Yeshua came into the ruler’s house and saw the flute players and the crowd making a commotion, ²⁴ he said to them, “Step back, because the girl is not dead, but sleeping.” And they ridiculed him. ²⁵ But when the crowd was put out, he entered in, took her by the hand, and the girl arose. ²⁶ The news of this went out into that whole region.

²⁷ As Yeshua passed by from there, two blind men followed him, calling out and saying, “Have mercy on us, Son of David!” ²⁸ When he had come into the house, the blind men came to him. Yeshua said to them, “Do you⁺ believe that I am able to do this?”

They told him, “Yes, Lord.”

²⁹ Then he touched their eyes, saying, “As your⁺ faith is, be it done unto you⁺.” ³⁰ Their eyes were opened. Yeshua strongly warned them, saying, “See that no one knows about this.” ³¹ But they went out and spread abroad his fame in that whole region.

³² As they went out, a mute man who was afflicted by a demon was brought to him! ³³ When the demon was cast out, the mute man spoke. The crowds were amazed, saying, “Nothing like this has ever been seen in Israel!”

9:14-17 Yeshua is responding to the question about fasting. The parables illustrate that some things are appropriate at one time or in one circumstance, but not in another. His followers will fast later, when it is appropriate.

9:20 God commanded Israel to wear fringes/tzitzit with a blue cord on the corners of their four cornered garments so “that you may look upon it and remember all the commandments of the Everpresent and do them.” [Num.15:38-40] Yeshua faithfully remembered and observed all the commandments of the Everpresent. By touching Yeshua’s tzitzit, the woman was making her appeal to God on the basis of Yeshua’s righteousness.

³⁴But the Perushim said, “He casts out demons by the prince of the demons.”

³⁵Yeshua went about all the cities and the villages, teaching in their meetingplaces, proclaiming the good news of the kingdom, and healing every disease and sickness among the people. ³⁶Now when he saw the crowds, he was moved with compassion for them, because they were wearied and scattered, like sheep without a shepherd. ³⁷Then he said to his followers, “The harvest indeed is plentiful, but the laborers are few. ³⁸Pray therefore that the Lord of the harvest will send out laborers into his harvest.”

10 ¹He called his twelve followers to himself, and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness. ²Now the names of the twelve ambassadors are these: the first, Shimon, who is called Kefa, Andrai his brother, Jacob the son of Zavdai, Yohanan his brother, ³Filippos, Bar Talmi, Toma, Mattiyah the tax collector, Jacob the son of Halfai, and Lebbai, whose nickname was Taddi, ⁴Shimon the Canaanite, and Judah from K’riyot, who also betrayed him.

⁵Yeshua sent these twelve out, and instructed them, saying, “Do not go among the Gentiles, and do not enter into any city of the Samaritans. ⁶Go instead to the lost sheep of the house of Israel. [Jer.50:6] ⁷As you⁺ go, proclaim, ‘Heaven’s kingdom has come near.’ ⁸Heal the sick, cleanse the lepers, and cast out demons. You⁺ received freely, so give freely. ⁹Do not take any gold, or silver, or bronze in your⁺ money belts. ¹⁰Take no bag for the journey, nor two coats, nor shoes, nor a staff, because the workman is worthy of his livelihood. ¹¹Into whatever city or village you⁺ enter, find out who in it is worthy, and stay there until you⁺ go on. ¹²As you⁺ enter into the household, greet it with peace. ¹³If the household is worthy, let your⁺ peace come upon it, but if it is not worthy, let your⁺ peace return to you⁺. ¹⁴Whoever does not receive you⁺ or hear your⁺ words, shake off the dust from your⁺ feet as you⁺ depart from that house or that city. ¹⁵I tell you⁺ truly that it will be more tolerable for the land of Sedom and Amorah in the day of judgment than for that city.

¹⁶Know that I am sending you⁺ out as sheep in the midst of wolves. Therefore be wise as serpents, and harmless as doves. ¹⁷But beware of men, for they will deliver you⁺ up to councils, and they will scourge you⁺ in their assemblies. ¹⁸Yes, and you⁺ will be brought before governors and kings for my sake, for a testimony to them and to the Gentiles. ¹⁹But when they deliver you⁺ up, do not be anxious about how or what you⁺ will say, because what you⁺ will say will be given to you⁺ in that hour. ²⁰For it is not you⁺ who speak, but the Spirit of your⁺ Father who speaks in you⁺.

²¹Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death. ²²You⁺ will be hated by all men for my name’s sake, but the one who endures to the end will be saved. ²³Now when they persecute you⁺ in this city, flee into the next, for I tell you⁺ truly that you⁺ will not have gone through the cities of Israel before the Son of Adam has come.

²⁴A student is not above his teacher, nor a servant above his lord. ²⁵It is enough for the student that he be like his teacher, and the servant like his lord. If they have called the master of the house Baal Zevul, how much more those of his household. [2Kgs. 1:2] ²⁶Therefore do not be afraid of them, because there is nothing covered that will not be revealed, nor hidden that will not be known. ²⁷What I tell you⁺ in the darkness, speak in the light. And what you⁺ hear whispered in the ear, proclaim on the housetops. ²⁸Do not be afraid of those who kill the body, but are not able

10:1-4 “The ambassador/*shaliakh* of a man is as the man.” Tal. Berachot 34b

10:8 In Tal. Bekorot 29a, Prov.23:23 — “Buy the truth and do not sell it” — is used as support for Rab Judah’s statement, “Just as I teach without charge, so you should teach without charge.”

10:9-10 “Let a man not be disrespectful to the Eastern Gate because it is straight across from the Holy of Holies. A man should not enter the Temple Mount with his staff or in his shoes or with his pouch or with dust on his feet.” Tal. Berachot IX:1

10:16 “R. Judah said in the name of R. Simon: ‘The Holy One, blessed be He, said about Israel, With Me they are innocent like doves, but with the peoples of the world they are cunning like serpents.’” Mid. Song of Songs Rabba II:34

10:25 Some texts have *Baal Zevul*, which means “lord of dung or garbage”. Other texts have *Baal Zevuv*, which means “lord of flies” (a Canaanite god).

to kill the soul. Rather fear the One who is able to destroy both soul and body in Gehinnom.

²⁹Are not two sparrows sold for a copper coin? Not one of them falls to the ground apart from your⁺ Father. ³⁰But the very hairs of your⁺ head are all numbered. ³¹So do not be afraid, you⁺ are of more value than many sparrows.

³²Therefore everyone who confesses me before men, I also will confess him before my Father who is in heaven. ³³But whoever denies me before men, I also will deny him before my Father who is in heaven.

³⁴Do not think that I came to send peace on the earth. I did not come to send peace, but a sword. ³⁵For I came to turn a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. [Mic.7:5-6] ³⁶A man's foes will be those of his own household. [Mic. 7:6] ³⁷The one who loves father or mother more than me is not worthy of me. And the one who loves son or daughter more than me is not worthy of me. ³⁸The one who does not accept his tree of death, and follow after me, is not worthy of me. ³⁹The one who finds his life will lose it, and the one who loses his life for my sake will find it. ⁴⁰The one who receives you⁺ receives me, and the one who receives me receives the One who sent me. ⁴¹The one who receives a prophet in the name of a prophet will receive a prophet's reward. And the one who receives a just man in the name of a just man will receive a just man's reward. ⁴²Whoever gives one of these little ones merely a cup of cold water to drink in the name of a follower, I tell you⁺ truly that he will certainly not lose his reward."

11 ¹When Yeshua had finished instructing his twelve followers, he departed from there to teach and proclaim in their cities. ²Now when Yohanan in prison heard the works of the Messiah, he sent two of his followers ³and said to him, "Are you the One who is coming, or should we look for another?"

⁴Yeshua answered them, "Go and tell Yohanan the things which you⁺ hear and see — ⁵the blind receive their sight [Is. 35:5], the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the good news proclaimed to them. [Is. 61:1] ⁶Blessed is the one who is not offended by me."

⁷As these went their way, Yeshua began to say to the multitudes concerning Yohanan, "What did you⁺ go out into the wilderness to see? A reed shaken by the wind? ⁸But what did you⁺ go out to see? A man in soft clothing? Look, those who wear soft clothing are in the houses of kings.

⁹But why did you⁺ go out? To see a prophet? Yes, I tell you⁺, and much more than a prophet. ¹⁰For this is the one of whom it is written, 'Behold, I send My messenger before your face, who

10:28 "When Rabban Johanan ben Zakkai was sick, his disciples came in to visit him. When he saw them he began to weep. His disciples said to him: 'Candle of Israel, pillar of the right hand, hammer of strength! In front of what are you weeping?' He said to them: 'If I were being taken before a king of flesh and blood who is here today and tomorrow in the grave, if he is angry with me, his anger is not an everlasting anger. And if he imprisons me, his imprisonment is not an everlasting imprisonment. And if he puts to death, his putting to death is not an everlasting death. And I can persuade with words and bribe with money, even so I would weep. Now I am being taken before the King of kings of kings, the Holy One, blessed be He, who lives and endures for ever and ever and ever. And if He is angry with me, His anger is an everlasting anger. And if He imprisons, His imprisonment is an everlasting imprisonment. And if He puts me to death puts me to death for ever, and I cannot persuade Him with words or bribe Him with money. And even more, there are two ways before me, one of the Garden of Eden and one of Gehinnom, and I do not know by which I will be taken. Should I not weep?'" Tal. Berachot 28b

10:34-37 Tal. Sotah 49b: "In the footsteps of the Messiah, harshness will increase and honor decrease... A son will despise his father, a daughter will rise against her mother, a daughter-in-law against her mother-in-law, and a man's enemies will be the men of his household." cf. Tal. Sanh.97a

11:4-5 In the traditional prayer Nishmat, we bless the Everpresent, who "resurrects the dead and heals the sick, gives sight to the blind, causes those who are bent over to stand upright, and gives speech to the mute." The Birkhat haShahar uses similar language.

11:10 The Hebrew *malakh*, and the Greek *aggelos*, can be translated as either "messenger"

will prepare your way before you.' [Mal. 3:1] ¹¹I tell you+ truly that among those who are born of women there has not arisen anyone greater than Yohanan the Immerser. Yet the one who is least in Heaven's kingdom is greater than he. ¹²From the days of Yohanan the Immerser until now, Heaven's kingdom is assaulted, and the violent try to take possession of it. ¹³For all the prophets and the Torah prophesied unto Yohanan. ¹⁴If you+ are willing to receive it, this is Eliyahu, who is to come. ¹⁵He who has ears to hear, let him hear.

¹⁶But to what shall I compare this generation? It is like children sitting in the marketplaces, who call to their companions ¹⁷and say, 'We played the flute for you+, and you+ did not dance. We lamented for you+, and you+ did not mourn.'¹⁸For Yohanan came neither eating nor drinking, and they say, 'He has a demon.'¹⁹The Son of Adam came eating and drinking, and they say, 'Look, a gluttonous man and a drunkard, a friend of tax collectors and sinners.' But wisdom is proven right by her children."

²⁰Then he began to denounce the cities in which most of his mighty works had been done, because they did not turn back. ²¹Woe to you, Korazin! Woe to you, Beit Tzaidah! For if the mighty works which were done in you+ had been done in Tzor and Tzidon, they would have returned long ago in sackcloth and ashes. ²²But I tell you+ that it will be more tolerable for Tzor and Tzidon on the day of judgment than for you+. ²³You Kfar Nahum, will you not be lifted up to Heaven? You will go down to the Grave. For if the mighty works which were done in you had been done in Sedom, it would have remained until this day. ²⁴But I tell you+ that it will be more tolerable for the land of Sedom on the day of judgment than for you."

²⁵At that time, Yeshua answered, "I thank you Father, Lord of heaven and earth, that You have hidden these things from the wise and understanding, and have revealed them to little children. ²⁶Yes, Father, for doing this was very pleasing to You. ²⁷All things have been delivered to me by my Father. No one knows the Son, except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son desires to reveal Him.

²⁸Come to me, all you+ who labor and are heavily burdened, and I will give you+ rest. ²⁹Take my yoke upon you+, and learn from me, for I am gentle and humble in heart. Then you+ will find rest for your+ souls, [Jer. 6:16] ³⁰because my yoke is easy, and my burden is light."

12 ¹At that time, Yeshua went on Shabbat through the grain fields. His followers were hungry and began to pluck heads of grain and eat. ²But when the Perushim saw it, they said to him, "Look, your followers do what is not permitted to do on Shabbat."

³But he said to them, "Have you+ not read what David did, when he and those who were with him were hungry? ⁴how he entered into the house of God, and ate the bread of the Presence, which was not permitted to him to eat, nor for those who were with him, but only for the priests.

⁵Or have you+ not read in the Torah that on Shabbat the priests in the Temple profane Shabbat, and are guiltless? ⁶Now I tell you+ that one greater than the Temple is here. ⁷But if you+ had known

or "angel". "'Behold, I send an angel.' Wherever the angel appeared, the Shekhinah appeared, as it says, 'And the angel of the Everpresent appeared to him in a flame of fire' (Ex.3:2), and immediately, 'God called to him' (v. 4). Even more, in the hour Israel calls out before Him, salvation comes to them... In the Age to Come, likewise, when he will reveal himself, redemption will come to Israel, as it says, 'Behold, I send My messenger, and he will turn the way before Me.'" Mid. Exodus Rabba XXXII:9

11:11 No matter how great one "born of woman" is, he must be born of the Spirit to enter the kingdom of God. No matter how "small" one is in the kingdom, he is greater than all those outside it.

11:13 "prophesied unto Yohanan" is explicit in the Aramaic.

11:14; 17:12 "he is the Eliyahu who was to come" can be compared to the statement "Pinchas is Eliyahu." [e.g. Yalkut Shim'oni, chapter 771] The Rabbis equated the two because of the zeal for righteousness of Pinchas. cf. Lukas 1:17

11:29-30 "One should begin by receiving upon himself the yoke of the Kingdom of Heaven and after that receive upon himself the yoke of the commandments." Tal. Berachot Mishnah II.1 The discussion continues through Berachot 13a-14b.

12:5 "Temple slaughter overrides Shabbat and uncleanness." Tos. Menahot 1:3

what this means, 'I desire mercy, and not sacrifice,' [Hos. 6:6] you⁺ would not have condemned the guiltless. ⁸For the Son of Adam is Lord of Shabbat."

⁹He departed there, and went into their meetingplace, ¹⁰and there was a man with a withered hand! In order to accuse him, they asked him, "Is it permitted to heal on Shabbat?"

¹¹He said to them, "What man is there among you⁺ who has one sheep, and if this one falls into a pit on Shabbat, won't he take hold of it, and lift it out? ¹²So how much more valuable is a man than a sheep? Therefore it is permitted to do good on Shabbat." ¹³Then he told the man, "Stretch out your hand." He stretched it out; and it was restored whole, just like the other. ¹⁴But the Perushim went out and conspired against him, as to how they might destroy him. ¹⁵Perceiving this, Yeshua withdrew from there.

Large crowds followed him, and he healed them all, ¹⁶And he instructed them that they should not make him known, ¹⁷so that what was spoken through Isaiah the prophet might be fulfilled: ¹⁸"Behold, My servant whom I have chosen, My beloved in whom My soul is well pleased. I will put My Spirit on him. He will proclaim justice to the Gentiles. ¹⁹He will not strive or shout, nor will anyone hear his voice in the streets. ²⁰He will not break a bruised reed, and he will not quench smoking flax, until he leads justice to victory. ²¹In his name, the Gentiles will hope." [Is. 42:1-4LXX]

²²Then a man afflicted by a demon was brought to him, blind and mute. And he healed him so that the blind and mute man both spoke and saw. ²³All in the crowd were amazed, and said, "Can this be the Son of David?"

²⁴But when the Perushim heard it, they said, "This man does not cast out demons, except by Baal Zevul, the prince of the demons."

²⁵Knowing their thoughts, Yeshua said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. ²⁶If the Adversary casts out the Adversary, he is divided against himself. How then will his kingdom stand? ²⁷If I cast out demons by Baal Zevul, by whom do your⁺ children cast them out? Therefore they will be your⁺ judges. ²⁸But if I cast out demons by the Spirit of God, then God's kingdom has come upon you⁺. ²⁹Or how can one enter into the house of the strong man, and plunder his goods, unless he first binds the strong man? Then he will plunder his house.

³⁰The one who is not with me is against me, and the one who does not gather with me scatters. ³¹Therefore I tell you⁺ that every sin and blasphemy will be forgiven the children of Adam, but the blasphemy against the Spirit will not be forgiven the children of Adam. ³²Whoever speaks a word against the Son of Adam, it will be forgiven him. But whoever speaks against the Ruah Kodesh, it will not be forgiven him, neither in this age, nor in that which is to come.

³³Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten, because the tree is known by its fruit. ³⁴Offspring of vipers, how can you⁺, being evil, speak good things? For the mouth speaks from what flows out of the heart. ³⁵The good man brings good things out of his good treasure, and the evil man brings evil things out of his evil treasure. ³⁶I tell you⁺ that every idle word that men speak — they will give an account of it in the day of judgment. ³⁷For by your words you will be justified, and by your words you will be condemned."

³⁸Then certain of the Torah scholars and Perushim responded, "Rabbi, we want to see a sign from you."

12:8 God created Shabbat and commanded Israel to observe it forever. [Ex.31:13-17] Yeshua is claiming to have authority over Shabbat.

12:10 Beit Shammai forbid praying for the sick on Shabbat. Beit Hillel permitted it. Tos. Shab.17:14, c.f. Shab.12a

12:11-14 The prevailing view in the Talmud is different from that of these Perushim. "R. Eleazar said: 'One may determine humanitarian justice to the poor on the Sabbath.' Again, R. Jacob b. Idi said in R. Johanan's name: 'One may attend to the saving of a life or saving many on Sabbath, and one may go to the meetingplaces to attend to affairs of the community on the Sabbath.' The School of Manasseh taught: 'One may make arrangements on the Sabbath for the betrothal of young girls and to educate a child and to teach him a trade.' Scripture says, [refrain] 'from finding your own desires or speaking your own words.' 'Your desires' are forbidden, the desires of Heaven are permitted." Tal. Shab.150a

³⁹But he answered them, “An evil and adulterous generation seeks after a sign, but no sign will be given to it except the sign of Yonah the prophet. ⁴⁰For as Yonah was three days and three nights in the belly of the great fish [Yon. 2:1H; Est.4:16-5:1], so will the Son of Adam be three days and three nights in the heart of the earth. ⁴¹The men of Nineveh will stand up in the judgment with this generation, and will condemn it, because they repented at the proclamation of Yonah. And look, more than Yonah is here. ⁴²The Queen of the South will rise up in the judgment with this generation, and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon. [1Kings 10:1-10] And look, more than Solomon is here.

⁴³But when an unclean spirit is gone out of the man, it passes through waterless places seeking rest, and does not find it. ⁴⁴Then it says, ‘I will return into my house from which I came out.’ And when it has come back, it finds it empty, swept, and put in order. ⁴⁵Then it goes, and takes with itself seven other spirits more evil than it is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it also be to this evil generation.”

⁴⁶While he was still speaking to the crowds, his mother and his brothers stood outside, seeking to speak to him. ⁴⁷Someone said to him, “Look, your mother and your brothers stand outside, seeking to speak to you.”

⁴⁸But he answered the one who spoke to him, “Who is my mother? Who are my brothers?”

⁴⁹He stretched out his hand towards his followers and said, “Look, my mother and my brothers. ⁵⁰For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother.”

13 ¹On that day Yeshua went out of the house, and sat by the sea. ²Large crowds gathered to him, so he entered into a boat and sat, while all the crowd stood on the shore. ³He told them many things in parables. He said, “Listen, a sower went out to sow. ⁴As he sowed, some seeds fell by the roadside, and the birds came and devoured them. ⁵Others fell on rocky ground where they did not have much soil. And because they had no depth of soil, they sprang up immediately. ⁶When the sun had risen, they were scorched. Because they had no root, they withered away. ⁷Others fell among thorns, and the thorns grew up and choked them. ⁸And others fell on good soil, and yielded fruit — some one hundred times as much, some sixty, and some thirty. ⁹He who has ears to hear, let him hear.”

¹⁰The followers came and said to him, “Why do you speak to them in parables?”

¹¹He answered them, “To you⁺ it is given to know the mysteries of Heaven’s kingdom, but it is not given to them. ¹²For whoever has, to him will be given and he will have abundance. But whoever does not have, even what he does have will be taken away from him. ¹³Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. ¹⁴The prophecy of Isaiah is fulfilled in them, which says, ‘In hearing you⁺ will hear, and will not at all understand. Seeing you⁺ will see, and will not at all perceive. ¹⁵For the heart of this people has grown callous, their ears are dull of hearing. They have shut their eyes. Otherwise they might perceive with their eyes, hear with their ears, understand with their heart, and return. Then I would heal them.’ [Is. 6:9, 10, Ps. 119:70, Zech. 7:11]

¹⁶But your⁺ eyes are blessed, because they see, and your⁺ ears, because they hear. ¹⁷For I tell you⁺ truly that many prophets and righteous men desired to see the things which you⁺ see, and did not see them; and to hear the things which you⁺ hear, and did not hear them.

¹⁸Listen then to the parable of the sower. ¹⁹When anyone hears the message of the kingdom and does not understand it, the Evil One comes and snatches away what has been sown in his heart. This is what was sown by the roadside. ²⁰What was sown on the rocky places, this is the one who hears the message and immediately receives it with joy. ²¹Yet he has no root in himself, but endures for a while. When tribulation or persecution arises because of the message, he immediately stumbles. ²²What was sown among the thorns, this is the one who hears the message, but the cares of this world and the deceitfulness of riches choke the message, and he becomes unfruitful. ²³What was sown on the good ground, this is the one who hears the message and understands it. He indeed brings forth and produces fruit — some one hundred times as much, some sixty, and some thirty.”

²⁴He set another parable before them, saying, “Heaven’s kingdom is like a man who sowed good seed in his field, ²⁵but while people slept, his enemy came and sowed *zunin* also among the wheat, and went away. ²⁶But when the blade sprang up and brought forth fruit, then the *zunin*

appeared also. ²⁷The servants of the master of the house came and said to him, 'Sir, didn't you sow good seed in your field? Where did these *zunin* come from?'

²⁸He said to them, 'An enemy has done this.'

"The servants asked him, 'Do you want us to go and gather them up?'

²⁹But he said, 'No, because while you⁺ gather up the *zunin*, you⁺ might root up the wheat with them. ³⁰Let both grow together until the harvest, and in the harvest time I will tell the harvesters, First gather up the *zunin*, and bind them in bundles to burn them. Then gather the wheat into my barn."³¹

³¹He set another parable before them, saying, "Heaven's kingdom is like a grain of mustard seed which a man took and sowed in his field. ³²It indeed is smaller than all seeds, but when it is grown, it is bigger than the herbs, and becomes a tree, so that the birds of the air come and lodge in its branches." [Ezek. 17:23, 31:6]

³³He spoke another parable to them. "Heaven's kingdom is like leaven which a woman took and mixed into three measures of meal until it all was leavened."

³⁴Yeshua spoke all these things to the crowds in parables, and did not speak to them without a parable. ³⁵In this way, fullness was given to what was spoken through the prophet: "I will open my mouth in parables. I will utter things hidden from the foundation of the world." [Ps. 78:2]

³⁶Then Yeshua sent the crowds away, and went into the house. His followers came to him, saying, "Explain to us the parable of the *zunin* of the field."

³⁷He answered them, "The one who sows the good seed is the Son of Adam. ³⁸The field is the world. The good seed, these are the children of the kingdom, and the *zunin* are the children of the evil one. ³⁹The enemy who sowed them is the Accuser. The harvest is the culmination of the age, and the harvesters are angels. ⁴⁰Therefore, as the *zunin* are gathered up and burned with fire, so it will be at the end of this age. ⁴¹The Son of Adam will send out his angels, and they will gather out of his kingdom everything that causes stumbling, and those who do what is against the Law, ⁴²Then he will cast them into the furnace of fire. There will be weeping and the gnashing of teeth. ⁴³Then the righteous will shine forth like the sun in the kingdom of their Father. [Dan. 12:3] He who has ears to hear, let him hear.

⁴⁴Again, Heaven's kingdom is like a hidden treasure in the field, which a man found and hid. In his joy, he goes and sells all that he has, and buys that field.

⁴⁵Again, Heaven's kingdom is like a man who is a merchant seeking fine pearls. ⁴⁶Having found one pearl of great price, he went and sold all that he had, and bought it.

⁴⁷Again, Heaven's kingdom is like a dragnet that was cast into the sea, and gathered some fish of every kind. ⁴⁸When it was filled, they drew it up on the beach. They sat down, and gathered

similar to the word *zonot*, i.e. "harlots." Wheat and *zunin* are put together in Tal. Kilayin 1:1 and Mid. Genesis Rabba 28:8.

13:28-30 "R. Joshua answered: 'Let the owner of the vineyard [God] come and weed out the thorns.'" Tal. Baba Metzia 83b

13:43-48 Rashi says something similar in his commentary on Gen. 37:1. "And so like this with the ten generations from Noah to Abraham, it is short with them, but when it reaches Abraham it is long with him. It may be compared to a pearl which fell into the sand; a man searches in the sand and sifts it in a sieve until he finds the pearl; and from the time he finds it he throws away the pebbles from his hand and keeps the pearl."

Also Tal. Berachot 33b: "Rab and Samuel instituted for us a precious pearl in Babylon: 'And You, O Everpresent our God, made us know Your righteous judgments and taught us to do the statutes that You willed, and made us inherit times of gladness and pilgrimages of freewill-offering, and did give us the holiness of Shabbat and the glory of the appointed season and the celebration of the pilgrimage festival. You have divided between the holiness of Shabbat and the holiness of the festival, and have made the seventh day holy above the six work days: You have set apart and sanctified Your people Israel with Your holiness. And You have given us...' etc."

In Tal. Makkot 21b, R. Yannai said to R. Yohanan, "Had I not picked up the broken pot for you, who would have forgotten the pearl beneath it?" I.e. 'If I hadn't removed the rubble covering it, you would not have found this great understanding.'

the good into containers, but the bad they threw away. ⁴⁹It will be like this in the culmination of the age. The angels will come forth and separate the wicked from among the just, ⁵⁰and will cast them into the furnace of fire. There will be weeping and the gnashing of teeth.” ⁵¹Yeshua said to them, “Have you+ understood all these things?”

They answered him, “Yes, Lord.”

⁵²He said to them, “Therefore every Torah scholar who has been made a follower in Heaven’s kingdom is like a man who is master of a house, who brings new and old things out of his treasure.”

⁵³When Yeshua had finished these parables, he departed from there. ⁵⁴Coming into his own region, he taught them in their meetingplace, so that they were amazed and said, “Where did this man get this wisdom, and these mighty works? ⁵⁵Isn’t this the son of the craftsman? Isn’t his mother called Miryam, and his brothers, Jacob, Yosi, Shimon, and Judah? ⁵⁶Aren’t all of his sisters with us? Where then did this man get all of these things?” ⁵⁷They were offended by him.

But Yeshua said to them, “A prophet is not without honor, except in his own region and in his own house.” ⁵⁸And because of their disbelief, he did not do many mighty works there.

14 ¹At that time, Herod, the ruler of a fourth of the province, heard the report concerning Yeshua ²and said to his servants, “This is Yoḥanan the Immerser. He has been raised from the dead. That is why these powers work in him.” ³For Herod had seized Yoḥanan, bound him, and put him in prison because of Herodias, the wife of his brother Filipos. ⁴For Yoḥanan said to him, “It is not permitted for you to have her.” ⁵Though he wanted to kill him, he feared the multitude, because they esteemed him as a prophet. ⁶But when Herod’s birthday came, the daughter of Herodias danced before them and pleased Herod. ⁷Consequently he promised with an oath to give her whatever she might ask. ⁸Being persuaded by her mother, she said, “Give me the head of Yoḥanan the Immerser, here on a platter.”

⁹The king was grieved, but because of his oaths, and because of those who sat at the table with him, he commanded it to be given. ¹⁰Then he sent and beheaded Yoḥanan in the prison. ¹¹His head was brought on a platter, and given to the girl. Then she brought it to her mother.

¹²His followers came, took the body, buried it, and went and told Yeshua. ¹³Now when Yeshua heard this, he withdrew from there in a boat to a private, deserted place. When the multitudes heard it, they followed him on foot from the cities.

¹⁴Yeshua went out, and he saw a large crowd. He had compassion on them, and healed their sick. ¹⁵When evening had come, his followers came to him, saying, “This place is deserted, and the hour is already late. Send the crowds away, so that they may go into the villages, and buy food for themselves.”

¹⁶But Yeshua said to them, “They do not need to go away. You+ give them something to eat.”

¹⁷They told him, “We have nothing here but five loaves and two fish.”

¹⁸He said, “Bring them here to me.” ¹⁹He commanded the multitudes to sit down on the grass. He took the five loaves and the two fish, and looking up to heaven, he gave thanks. Having broken the loaves, he then gave them to the followers, and the followers gave them to the multitudes. ²⁰They all ate, and were filled. They took up twelve baskets full of what was left over of the broken pieces. ²¹Those who ate were about five thousand men, besides women and children.

²²Yeshua immediately made the followers get into the boat to go ahead of him to the other side, while he sent the multitudes away. ²³After he had sent the multitudes away, he went up into the mountain by himself to pray. When evening had come, he was there alone.

²⁴But the boat was now in the middle of the sea, battered by the waves, because the wind was against it. ²⁵In the fourth watch of the night, Yeshua came to them, walking on the sea. ²⁶When the followers saw him walking on the sea, they were troubled, saying, “It’s a ghost!” and they cried out for fear. ²⁷But immediately Yeshua spoke to them, saying “Be encouraged. It is I. Do not be afraid.”

²⁸Kefa answered him and said, “Lord, if it is you, command me to come to you on the waters.”

²⁹He said, “Come.”

Kefa stepped down from the boat, and walked on the waters to come to Yeshua. ³⁰But when

14:4 Tal. K’ritot 1:1 “There are in the Torah thirty-six [transgressions punishable with] being cut off: When one has intercourse with... his brother’s wife.”

he saw that the wind was strong, he was afraid, and beginning to sink, he cried out saying, "Lord, save me!"

³¹Immediately Yeshua stretched out his hand, took hold of him, and said to him, "You of little faith, why did you waver?" ³²When they got into the boat, the wind ceased. ³³Those who were in the boat came and bowed down before him, saying, "Truly you are the Son of God!"

³⁴When they had crossed over, they came to the land of Ginosar. ³⁵When the men of that place recognized him, they sent into all that surrounding region, and brought to him all who were sick. ³⁶Then they begged him that they might just touch the tzitzit of his garment. As many as touched it were made whole.

15 ¹Then Perushim and Torah scholars came to Yeshua from Yerushala'im. They said, ²"Why do your followers disobey the tradition of the Elders? For they do not wash their hands when they eat bread."

³He answered them, "And why do you⁺ disobey the commandment of God for the sake of your⁺ tradition? ⁴For God commanded, 'Honor your father and your mother.' [Ex. 20:12, Dt. 5:16] And, 'He who speaks evil of father or mother, let him be put to death.' [Ex. 21:17, Lev. 20:9] ⁵But you⁺ are saying, 'Whoever has told his father or his mother, Whatever help you might otherwise have gotten from me is a gift devoted to God, he ⁶is not required to honor his father or his mother.' You⁺ are voiding the commandment of God through your⁺ tradition. ⁷Pretenders. Isaiah prophesied correctly of you⁺, saying, ⁸'These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me. ⁹And they worship Me in vain, teaching the commandments of men as precepts.'" [Is. 29:13]

¹⁰He summoned the multitude, and said to them, "Listen and understand. ¹¹What comes into the mouth does not defile the man, but what comes out of the mouth, this defiles the man."

¹²Then the followers came, and said to him, "Do you know that the Perushim were offended when they heard this saying?"

¹³But he answered, "Every plant which my heavenly Father did not plant will be uprooted. ¹⁴Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit."

¹⁵Kefa responded to him, "Explain the parable to us."

¹⁶So Yeshua said, "Are you⁺ also still without understanding? ¹⁷Don't you⁺ understand that whatever goes into the mouth passes into the belly, and then out of the body? ¹⁸But the things which come out of the mouth come out of the heart, and they defile the man. ¹⁹For out of the heart come forth evil thoughts, murders, adulteries, sexual sins, thefts, perjury, and blasphemies. ²⁰These are the things which defile the man. But to eat with unwashed hands does not defile the man."

²¹Yeshua went out from there, and withdrew into the region of Tzor and Tzidon. ²²A Canaanite woman came out from those borders, and cried out, saying, "Have mercy on me lord, Son of David! My daughter is severely afflicted by a demon!"

²³But he did not answer her a word. His followers came and urged him, "Send her away, because she is crying out after us."

²⁴But he answered, "I was not sent to anyone but the lost sheep of the house of Israel." [Jer. 50:6]

²⁵But she came and bowed down before him, saying, "Lord, help me."

²⁶But he answered, "It is not good to take the children's bread and throw it to the little dogs."

²⁷But she said, "Yes, Lord, but even the little dogs eat the crumbs which fall from their masters' table."

²⁸Then Yeshua answered her, "Woman, your faith is great. Be it done to you even as you

14:36 See note on 9:20.

15:2 The issue is clean food becoming unclean because of the unwashed hands, and then profaning the one who eats. The prayer Netilat Yadaim marks the significance of hand washing. The Talmud connects unwashed hands with defilement.

"When R. Dimi came, he said: 'First [no] water, then the eating of pig's flesh, and afterwards the wife separates from her husband.' When Rabin came, he said: 'The first things, then the eating of *nebelah* [i.e. an animal that died of itself], and the last things killed the soul.'" Tal. Chullin 106a

desire.” And her daughter was healed from that hour.

²⁹Yeshua left there, and came near to the lake of the Galil. And he went up into the mountain, and sat down there. ³⁰Great crowds of people came to him, having with them the lame, blind, mute, maimed, and many others. And they put them down at his feet. He healed them, ³¹so that the multitude of people were amazed when they saw the mute speaking, the crippled made whole, the lame walking, and the blind seeing. Then they glorified the God of Israel.

³²Yeshua summoned his followers and said, “I have compassion on the multitude, because they have continued with me now three days and have nothing to eat. I do not want to send them away fasting, otherwise they might faint on the way.”

³³The followers said to him, “In a deserted place, where could we get enough loaves to satisfy so large a multitude?”

³⁴Yeshua said to them, “How many loaves do you⁺ have?”

They said, “Seven, and a few small fish.”

³⁵He commanded the multitude to sit down on the ground. ³⁶Then he took the seven loaves and the fish. He gave thanks, broke them, and gave them to the followers; and the followers to the multitudes. ³⁷They all ate, and were filled. They took up seven baskets full of the broken pieces that were left over. ³⁸Those who ate were four thousand men, besides women and children. ³⁹Then he sent away the multitudes, got into the boat, and came into the borders of Magdala.

16 ¹The Perushim and Tzadukim came and tested him, asking him to show them a sign from Heaven. ²But he answered them, “When it is evening, you⁺ say, ‘It will be fair weather, for the sky is red.’ ³In the morning, ‘It will be foul weather today, for the sky is red and threatening.’ Pretenders. You⁺ know how to discern the appearance of the sky, but you⁺ cannot discern the signs of the times. ⁴An evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet Yonah.”

He left them and departed. ⁵The followers came to the other side, having forgotten to take bread. ⁶Yeshua said to them, “Take heed and beware of the leaven of the Perushim and Tzadukim.”

⁷They spoke to each other, saying, “It is because we brought no bread.”

⁸Knowing that, Yeshua said, “You⁺ of little faith, why are you⁺ discussing with each other that you⁺ have brought no bread? ⁹Do you⁺ not yet perceive or remember the five loaves for the five thousand, and how many baskets you⁺ took up? ¹⁰Nor the seven loaves for the four thousand, and how many baskets you⁺ took up? ¹¹How is it that you⁺ do not perceive that I did not speak to you⁺ concerning bread, but to beware of the leaven of the Perushim and Tzadukim?”

¹²Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Perushim and Tzadukim. ¹³Now when Yeshua came into the region of Kaesarea Philippi, he questioned his followers, saying, “Who do men say that the Son of Adam is?”

¹⁴They said, “Some say, ‘Yohanan the Immerser.’ Some, ‘Eliyahu.’ And others, ‘Jeremiah, or one of the prophets.’”

¹⁵He said to them, “But who do you⁺ say that I am?”

¹⁶Shimon Kefa answered, “You are the Messiah, the Son of the living God.”

¹⁷Yeshua responded to him, “You are blessed, Shimon son of Yonah, for flesh and blood has

16:16 “Messiah, the Son of the living God” Ps. 2:2-7 “...against the Everpresent and against His Anointed/Messiah ... The Everpresent has said to me, ‘You are My Son, today I have begotten You.’”

16:17 Yeshua calls Shimon “son of Yonah/Jonah,” whereas in Yhn. 1:42 he calls him “the son of Yohanan/John”. It is possible that there is a scribal error in the Greek text of Matthew, but it seems more likely that the text is correct, and that Yeshua is characterizing Shimon. Yonah was called to proclaim God’s message to the Gentiles. In a few years, Shimon will be called to do the same. In the same sense that a man who does the deeds of Abraham is a son of Abraham, so one who does the deeds of Yonah is a son of Yonah.

The Greek text transliterates the Aramaic *bar yonah*, and does not have a definite article; whereas the text in Yohanan — “son of Yohannes” — contains a definite article, but no Aramaic. So our text has “a son of Yonah,” perhaps tied by the Aramaic to the Yonah who went to Nineveh.

not revealed this to you, but my Father who is in heaven. [Is.28:16] ¹⁸I also tell you that you are Kefa. And on this rock I will build my community, and the powers of the Grave will not prevail against it. [Gen. 24:60] ¹⁹I will give to you the keys of Heaven's kingdom, and whatever you bind on earth will be bound in heaven; and whatever you release on earth will be released in heaven." ²⁰Then Yeshua commanded the followers that they tell no one that he is the Messiah. ²¹From that time, Yeshua began to show his followers that he must go to Yerushala'im and suffer many things from the Elders, chief priests, and Torah scholars; and be killed, and raised up the third day.

²²Kefa took him aside, and began to rebuke him, saying, "Far be it from you, Lord! This will never be done to you."

²³But he turned, and said to Kefa, "Get out of my way, adversary. You are an offense to me, for you are not setting your mind on the things of God, but on the things of men." ²⁴Then Yeshua said to his followers, "If anyone wants to come after me, let him deny himself, take up his tree of death, and follow me. ²⁵For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it. ²⁶For what will it profit a man if he gains the whole world, and destroys his soul? Or what will a man give in exchange for his soul? ²⁷For the Son of Adam will come in the glory of his Father with His angels, and then he will give to each one according to his deeds. [Ps. 62:12, Prov. 24:12; Is. 62:11] ²⁸I tell you⁺ truly that there are some standing here who will certainly not taste of death, until they see the Son of Adam come in his kingdom."

17 ¹After six days, Yeshua took with him Kefa, Jacob, and Yoḥanan his brother, and brought them up into a high mountain by itself. ²His appearance was changed before them. His face shone like the sun, and his garments became as white as the light. ³Moses and Eliyahu were visible to them, talking with him!

⁴Kefa responded, and said to Yeshua, "Lord, it is good for us to be here. If you are willing, let us make three shelters here — one for you, one for Moses, and one for Eliyahu."

⁵While he was still speaking, a bright cloud suddenly overshadowed them. A voice came out of the cloud, saying, "This is My beloved Son, in whom I delight [Gen.22:2]. Listen to him."

⁶When the followers heard it, they fell on their faces and were very afraid. ⁷Yeshua came, touched them, and said, "Get up, and do not be afraid." ⁸Lifting up their eyes, they saw no one except Yeshua alone. ⁹As they were coming down from the mountain, Yeshua commanded them, "Do not tell anyone what you⁺ saw, until the Son of Adam has risen from the dead."

The text in Yoḥanan, on the other hand, seems to speak definitely of physical descent, "the son of Yoḥanan".

Additionally, Yonah went to Yaffa to escape God's call to go to Nineveh. [Jon.1:3] Shimon Kefa was in Yaffa when God called him to go to Cornelius. [Acts 10:5]

16:18 "you are Kefa" The Greek translation of Mattiyah's text has *petros* for the Aramaic *kefa*. As Yoḥanan 1:42 explains, "Yeshua looked at him, and said, 'You are Shimon the son of Yoḥanan. You will be called Kefa,' (which is translated as *Petros*)." According to Liddell and Scott, *petros* means "a stone"; *petra*, which is used to refer to Yeshua, means "a rocky peak or ridge, fixed rock," i.e. bedrock.

The Peshitta Aramaic uses Kefa in every instance, except Acts 1:13, 1Kefa 1:1, and 2Kefa 1:1.

Yeshua announces that he intends to build his community / *kahal* / *ekklesia*, which is that of the Everpresent. The Scriptures explicitly proclaim that to be *kahal Yisrael*. E.g. Dt.23:2-9H/LXX.

16:23 In Mid. Genesis Rabba LVI:4, the Adversary tries to dissuade Abraham from sacrificing Isaac. When that fails, he tries to dissuade Isaac from being a willing sacrifice.

16:28 See "Your Children Saw Your Kingdom" in the ADDITIONAL NOTES.

17:3-13 "The Holy One, blessed be He, said 'Moses, by your life, as you have given your life to them in this world, so too in the Age to Come when I bring Elijah the prophet to them, the two of you will come as one.'" Mid. D'varim Rabbah III:17

17:5 The Greek text says, "This is my beloved son [*ho huios mou ho agapetos ev o eudokesa*] ..." In the LXX of Gen.22:2, God says to Abraham about Isaac, "Take your beloved son whom you have loved [*ton huion sou ton agapeton on egapesas*] ..."

¹⁰His followers asked him, saying, “Then why do the Torah scholars say that Eliyahu must come first?” [Mal. 4:5]

¹¹Yeshua answered them, “Eliyahu indeed is coming first, and will restore all things. ¹²Nevertheless I tell you⁺ that Eliyahu has come already, and they did not recognize him, but did to him whatever they wanted to. In the same way, the Son of Adam will soon also suffer under them.” ¹³Then his followers understood that he spoke to them of Yohanan the Immerser.

¹⁴When they came to the multitude, a man came to him, kneeling down to him, saying, ¹⁵“Lord, have mercy on my son, because he is sometimes not in his right mind, and suffers severely, often falling into the fire, and often into the water. ¹⁶So I brought him to your followers, and they could not heal him.”

¹⁷Yeshua answered, “Unfaithful and obstinate generation. How long will I be with you⁺? How long will I bear with you⁺? Bring him here to me.”

¹⁸Yeshua rebuked the demon, and it went out of him, and the boy was healed from that hour.

¹⁹Then the followers came to Yeshua privately and said, “Why weren’t we able to cast it out?”

²⁰He said to them, “Because of your⁺ lack of faith. For I tell you⁺ truly that if you⁺ have faith as a grain of mustard seed, you⁺ will tell this mountain, ‘Move from here to there,’ and it will move. And nothing will be impossible for you⁺.” ²¹

²²While they were staying in the Galil, Yeshua said to them, “The Son of Adam is about to be delivered up into the hands of men, ²³and they will kill him. Then he will be raised up the third day.” They were extremely distressed.

²⁴When they had come to Kfar Nahum, those who collected the two drachma tax came to Kefa, and said, “Doesn’t your⁺ teacher pay the two drachma tax?” ²⁵He said, “Yes.” When he came into the house, Yeshua anticipated Kefa and said, “What do you think, Shimon? From whom do the kings of the earth receive tariffs or tribute? From their children, or from strangers?”

²⁶Kefa said to him, “From strangers.”

Yeshua said to him, “Therefore the children are exempt. ²⁷But so that we do not offend them, go to the lake, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a four drachma coin. Take that, and give it to them for me and you.”

18 ¹At that time the followers came to Yeshua, saying, “Who then is greater in Heaven’s kingdom?”

²Yeshua called a little child to himself, set him in the midst of them. ³Then he said, “I tell you⁺ truly that unless you⁺ turn back and become as little children, you⁺ will certainly not enter into Heaven’s kingdom. ⁴Whoever therefore humbles himself as this little child, that is the one who is greater in Heaven’s kingdom. ⁵Whoever receives one such little child in my name receives me.

17:12 “Eliyahu has come already” can be compared to the statement “Pinchas is Eliyahu.” [e.g. Yalkut Shim’oni, chapter 771] The Rabbis equated the two because of the zeal for righteousness of Pinchas.

17:24-27 “He [Caesar] also laid a tribute upon the Jews wheresoever they were and enjoined every one of them to bring two drachmae every year into the Capitol, as they used to pay the same to the Temple at Jerusalem. And this was the state of the Jewish affairs at this time.” Josephus, The Jewish War, 7.6.6.218

18:6 “whoever causes one of these little ones who believe in me to stumble...” Rashi comments on Dt. 23:4-9, referring to the Midrash. He compares the Edomites and the Egyptians, who can enter the community / *kahal* / *ekklesia* of the Everpresent after three generations, to the Ammonites and Moabites who cannot even enter through the tenth generation. “Other nations, however, are permitted immediately. So you learn that one who causes a person to sin, it is harder for him than for one who kills him; because the one who kills him kills him in this world, but the one who causes him to sin, he takes him out of this world and from the age to come. Consequently the Edomites who attacked them with the sword, were not abhorred; and similarly the Egyptians who drowned them; but those who caused them to sin, were abhorred (Siphre).” The commentary in the Midrash, BaMidbar XXI:4, is on Num. 25:17. See also Mid. Vayikra XXXIV:8.

⁶But whoever causes one of these little ones who believe in me to stumble, it would be better for him that a heavy millstone should be hung around his neck, and that he should be sunk in the depths of the sea.

⁷Woe to the world because of stumblingblocks. For the coming of stumblingblocks is unavoidable, but woe to that person through whom they come. ⁸If your hand or your foot causes you to stumble, cut it off, and cast it from you. It is better for you to enter into life maimed or crippled, rather than to be cast into the eternal fire having two hands or two feet. ⁹If your eye causes you to stumble, pluck it out, and cast it from you. It is better for you to enter into life with one eye, rather than to be cast into the Gehinnom of fire having two eyes.

¹⁰See that you⁺ do not despise one of these little ones, for I tell you⁺ that in heaven their angels always behold the face of my Father who is in heaven. ¹¹For the Son of Adam has come to save what was lost.

¹²What do you⁺ think? If a man has one hundred sheep, and one of them goes astray, doesn't he leave the ninety-nine, go to the mountains, and seek the one which has gone astray? ¹³If it happens that he finds it, I tell you⁺ truly that he rejoices over it more than over the ninety-nine which have not gone astray. ¹⁴Even so it is not the will of your⁺ Father who is in heaven that one of these little ones should perish.

¹⁵If your brother sins against you, go and show him his fault between you and him alone. If he listens to you, you have gained back your brother. ¹⁶But if he does not listen, take one or two more with you, so that every word may be established at the mouth of two or three witnesses. [Dt. 19:15] ¹⁷If he refuses to listen to them, tell it to the community. If he also refuses to hear the community, let him be to you as a Gentile or a tax collector. ¹⁸I tell you⁺ truly that whatever things you⁺ will bind on earth will be bound in heaven, and whatever things you⁺ will loose on earth will be loosed in heaven. ¹⁹Again, I tell you⁺ truly that if two of you⁺ will agree on earth concerning anything that they will ask, it will be done for them by my Father who is in heaven. ²⁰For where two or three are gathered together in my name, there I am in the midst of them."

²¹Then Kefa came and said to him, "Lord, how often shall my brother sin against me and I forgive him? Up to seven times?"

²²Yeshua said to him, "I am not telling you up to seven times, but up to seventy times seven. ²³Therefore Heaven's kingdom is like a certain king, who wanted to settle accounts with his servants. ²⁴When he had begun to settle them, one was brought to him who owed him ten thousand talents. ²⁵But because he could not pay, his lord commanded him to be sold with his wife, his children, and all that he had, and payment to be made. ²⁶The servant therefore fell down and knelt before him, saying, 'Lord, have patience with me, and I will repay you everything.' ²⁷Being moved with compassion, the lord of that servant released him, and forgave him the debt.

²⁸But having gone out, that servant found one of his fellow servants who owed him one hundred denarii. He grabbed him, and took him by the throat, saying, 'Pay me what you owe!'

²⁹So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will repay you.' ³⁰He was not willing to, but went and threw him into prison until he should pay back what was owed. ³¹So when his fellow servants saw what had happened, they were very upset, and came and told their lord all that had taken place. ³²Then his lord called him in, and said to him, 'You wicked servant! I forgave you all that debt, because you begged me. ³³Shouldn't you also have had mercy on your fellow servant, even as I had mercy on you?' ³⁴His lord was angry, and delivered him to the torturers, until he should pay all that was due to him. ³⁵So my heavenly Father will also do to you⁺, if you⁺ each do not forgive your⁺ brother from your⁺ hearts for his offenses."

19 ¹When Yeshua had finished these words, he departed from the Galil, and came into the borders of Judea beyond the Yarden. ²Large crowds followed him, and he healed them there. ³Perushim came to him, testing him and saying, "Is it permitted for a man to divorce his wife for

18:19-20 "R. Hananiah b. Teradion said, '...when two sit together and there are words of Torah between them, the Sheh_{in}ah abides among them.'" Tal. Avot 3:2

19:3 "Mishnah. Beit Shammai says, 'A man should not divorce his wife unless he has truly found in her shameful nakedness, as it says, Because he has found an act of shameful nakedness in her.' [Dt. 24:1] But Beit Hillel says, 'Even if she has spoiled his meal...' R. Akiba says, 'Even

any reason at all?"

⁴He answered, "Haven't you⁺ read that from the beginning, He who made them made them male and female? [Gen. 1:27, 5:2] ⁵He also said, 'For this cause a man will leave his father and mother, and will be joined to his wife. And the two will become one flesh.' [Gen. 2:24] ⁶Consequently they are no longer two, but one flesh. What therefore God has joined together, do not let man tear apart."

⁷They asked him, "Why then did Moses command us to give her a written divorce and send her away?" [Dt. 24:1-4]

⁸He said to them, "Because of the hardness of your⁺ hearts, Moses allowed you⁺ to divorce your⁺ wives, but from the beginning it has not been so. ⁹I tell you⁺ that whoever divorces his wife, except for sexual immorality, and marries another commits adultery. And he who marries the one who is divorced commits adultery."

¹⁰His followers said to him, "If this is the case of the man with his wife, it is better not to marry."

¹¹But he said to them, "Not all men can receive this saying, but those to whom it is given. ¹²For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men. There are also eunuchs who made themselves eunuchs for the sake of Heaven's kingdom. He who is able to receive it, let him receive it." [Jer. 16:2]

¹³Then little children were brought to him so that he would lay his hands on them and pray, but the followers rebuked them. ¹⁴However Yeshua said, "Allow the little children to come to me, and do not forbid them, because Heaven's kingdom belongs to such as these." ¹⁵He laid his hands on them, and departed from there.

¹⁶One came to him and said, "Rabbi, what good thing should I do that I may lay hold of eternal life?"

¹⁷He said to him, "Why do you ask me about what is good? There is One who is good. Now if you want to enter into life, keep the commandments."

¹⁸He said to him, "Which ones?"

Yeshua said, "'You shall not murder.' 'You shall not commit adultery.' 'You shall not steal.' 'You shall not commit perjury.' ¹⁹'Honor your father and mother.' [Ex. 20:12-16; Dt. 5:16-20] And, 'You shall love your neighbor as yourself.'" [Lev. 19:8]

²⁰The young man said to him, "All these things I have observed from my youth. What do I still lack?"

²¹Yeshua said to him, "If you want to be fulfilled, go sell what you have and give to the poor, and you will have treasure in heaven. Then come, follow me." ²²But when the young man heard what was said, he went away grieved, for he was one who had great possessions. ²³Yeshua said

if he finds another woman more pleasant than she is, as it says, if it happens that she finds no grace in his eyes.' [Dt. 24:1]... R. Eleazar said, 'Everyone who divorces his first wife, even the altar sheds tears over it.'" Tal. Gittin 90a-b

19:8 "because of the hardness of your hearts" Dt.19:11 speaks of a man desiring to make an attractive captive woman his wife. Rashi says, "The Torah would not speak this except in opposition to the evil inclination, because if the Holy One, blessed be He, does not make her permitted, he will marry her though forbidden. But if he does marry her, his end will be to hate her..." See "Regulating the Actions of Hard Hearts" in the ADDITIONAL NOTES.

19:10-12 "A man has no right to live without a wife, and a woman has no right to live without a husband." Tos. Yebamot 8:2

19:18 The young man asks a very revealing question, "Which ones?" The question implies that there are some less important ones that he can break and still have eternal life.

19:21 "Monobaz the king gave out all his treasure in years of hardship. His brothers said to him, 'Your fathers stored up treasure and added to that of their fathers. But you have continued to give away all your treasures, yours and your fathers.' He said to them, 'My fathers stored up treasures for below, and I have stored up treasures for above.... My fathers stored up treasures in this world, but I have stored up for the world to come'" Tos.Peah 4:18

to his followers, "I say to you⁺ truly that it is with difficulty that a rich man will enter into Heaven's kingdom. ²⁴Again I tell you⁺ that it is easier for a camel to go through the eye of a needle, than for a rich man to enter into God's kingdom."

²⁵When the followers heard it, they were greatly astonished and said, "Who then can be saved?"

²⁶Looking at them, Yeshua said, "With men this is impossible, but with God all things are possible."

²⁷Then Kefa answered, "Look, we have left everything, and followed you. What then will we have?"

²⁸Yeshua said to them, "In the time of restoration, when the Son of Adam will sit on the throne of his glory [Dan.7:9-10], I tell you⁺ truly that you⁺ who have followed me, you⁺ also will sit on twelve thrones, judging the twelve tribes of Israel. ²⁹Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for the sake of my name, will receive one hundred times, and will inherit eternal life. ³⁰But many who are first will be last; and many who are last, first.

20 ¹For Heaven's kingdom is like a man, the ruler of a household, who went out early in the morning to hire laborers for his vineyard. ²When he had agreed with the laborers for a denarius a day, he sent them into his vineyard. ³He went out about the third hour, and saw others standing idle in the marketplace. ⁴To them he said, 'You⁺ also go into the vineyard, and whatever is right I will give you⁺.' So they went their way. ⁵Again he went out about the sixth and the ninth hour and did likewise. ⁶About the eleventh hour he went out and found others standing idle. He said to them, 'Why do you⁺ stand here idle all day?'

⁷"They said to him, 'Because no one has hired us.'

"He said to them, 'You⁺ also go into the vineyard, and you⁺ will receive whatever is right.'

⁸When evening had come, the lord of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'

⁹"When those who were hired at about the eleventh hour came, they each received a denarius.

¹⁰When the first came, they supposed that they would receive more, but they likewise each received a denarius. ¹¹When they received it, they murmured against the ruler of the household.

¹²They said, 'These last ones have spent one hour, and you have made them equal to us, who have carried the weight of the day and the scorching heat.'

¹³"But he answered one of them, 'Friend, I am doing you no wrong. Didn't you agree with me for a denarius? ¹⁴Take what is yours, and go your way. It is my desire to give to this last one the same as to you. ¹⁵Am I not allowed to do what I want to with what I own? Or is your eye covetous, because I am good?' ¹⁶In this way the last will be first, and the first last. For many are called, but few are chosen."

¹⁷As Yeshua was going up to Yerushala'im, he took the twelve followers aside, and on the way he said to them, ¹⁸"Listen, we are going up to Yerushala'im, and the Son of Adam will be delivered to the chief priests and Torah scholars. And they will condemn him to death. ¹⁹They will hand him over to the Gentiles to mock, to scourge, and to put to death on the tree. And the third day he will be raised up."

²⁰Then the mother of the sons of Zavdai came to him with her sons, kneeling and asking something of him. ²¹He said to her, "What do you want?"

She said to him, "Say that these two sons of mine may sit in your kingdom one on your right hand, and one on your left hand."

²²But Yeshua answered, "You⁺ do not know what you⁺ are asking. Are you⁺ able to drink the cup that I am about to drink?"

They said to him, "We are able."

²³He said to them, "You⁺ will indeed drink my cup, but to sit on my right hand and on my left hand is not mine to give. It is instead for those for whom it has been prepared by my Father."

²⁴When the ten heard it, they were indignant with the two brothers. ²⁵But Yeshua summoned them and said, "You⁺ know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. ²⁶It is not to be so among you⁺, but whoever desires to become great among you⁺ is to be your⁺ servant. ²⁷Whoever desires to be first among you⁺ is to be your⁺

20:19 Here, and throughout, I have translated the Greek *stauros* as in LXX Esther 7:9; 17:16. As the Talmud says about Haman, "They hung him and his sons on the tree." Tal. Megilah 19a

bondsman, ²⁸even as the Son of Adam did not come to be served, but to serve, and to give his life as a ransom for many.”

²⁹As they went out from Yeriho, a great multitude followed him. ³⁰Two blind men were sitting by the road! When they heard that Yeshua was passing by, they cried out, saying, “Lord, Son of David, have mercy on us!” ³¹The crowd rebuked them, telling them that they should be quiet, but they cried out even more, “Lord, Son of David, have mercy on us!”

³²Yeshua stood still, called them, and asked, “What do you⁺ want me to do for you⁺?”

³³They told him, “Lord, that our eyes may be opened.”

³⁴Moved with compassion, Yeshua touched their eyes. Immediately they received their sight, and they followed him.

21 ¹When they drew near to Yerushala'im and came to Beit Pagey, to the Mount of Olives, Yeshua then sent two followers, ²saying to them, “Go into the village that is opposite you⁺, and right away you⁺ will find a donkey tied there, and a colt with her. Untie them, and bring them to me. ³If anyone says anything to you⁺, you⁺ are to say, ‘The Lord needs them,’ and immediately he will send them.”

⁴All this was done so that what was spoken through the prophet might be fulfilled: ⁵“Tell the daughter of Zion, Behold, your King comes to you, humble and riding on a donkey, on a colt, the foal of a donkey.” [Is. 62:11, Zech. 9:9]

⁶The followers went, did just as Yeshua commanded them, brought the donkey and the colt, and laid their garments on them. Then he sat on the garments. ⁸A very large crowd spread their garments on the road. Others cut branches from the trees, and spread them on the road. ⁹The crowds who went before him and who followed kept shouting, “Please save us through the Son of David! Blessed is he who comes in the name of the Everpresent! [Ps. 118:26] Please save us by the highest!”

¹⁰When he had come into Yerushala'im, all the city was stirred up, saying, “Who is this?” ¹¹The multitudes said, “This is the prophet Yeshua, from Natzeret of the Galil.”

¹²Yeshua entered into the Temple of God, drove out all of those who sold and bought in the Temple, and overthrew the tables of the money-changers and the seats of those who sold the doves. ¹³He said to them, “It is written, ‘My house will be called a house of prayer,’ [Is. 56:7] but you⁺ have made it a den of bandits.” [Jer. 7:11]

¹⁴The blind and the lame came to him in the Temple, and he healed them. ¹⁵But the chief priests and the Torah scholars were indignant when they saw the amazing things that he did and the children who were crying out in the Temple and saying, “Please save through the Son

21:5 “R. Joshua b. Levi brought two verses that are written, ‘And behold, one like the son of man coming with the clouds of heaven’ [Dan.7:13] but it is written, ‘humble, and riding upon a donkey! [Zech.9:9]’— If they are worthy, ‘with the clouds of heaven’; if they are not worthy, ‘humble and riding on a donkey’. King Shavur said to Samuel, ‘You say the Messiah will come on a donkey: I will send him instead my white horse.’ He answered him, ‘Do you have one of a hundred colors?’” Tal. Sanh. 98a

“R. Joseph said: Let him come, and may I be worthy to sit in the shadow of his donkey’s saddle.” Tal. Sanh.98b

21:9 “Because the Everpresent your God is the One who goes with you to fight for you against your enemies to save you.” Dt. 20:4

21:12-13 “This (Temple) market was what in Rabbinic writings is styled ‘the bazaars of the sons of Annas’ (Chanuyoth beney Chanan), the sons of that High-Priest Annas, who is so infamous in New Testament history... From the unrighteousness of the traffic carried on in these Bazaars, and the greed of the owners, the ‘Temple-market’ was at the time most unpopular. This appears, not only from the conduct and words of the patriarch Simeon [the grandson of Hillel, cf. Ker. i.7] and of Baba ben Buta... [Jerus. Chag. 78a], but from the fact that popular indignation, three years before the destruction of Jerusalem, swept away the Bazaars of the family of Annas, and this, as expressly stated, on account of the sinful greed which characterized their dealings.” Alfred Edersheim, The Life and Times of Jesus the Messiah, Anson D.F. Randolph and Company, New York, 1883, Vol. I, Pp.371-2

of David!”.

¹⁶They said to him, “Do you hear what these are saying?”

Yeshua said to them, “Yes. Did you⁺ never read, ‘Out of the mouth of infants and nursing babies You have established praise?’” [Ps. 8:2] ¹⁷He left them, and went out of the city to Beit Anya, and spent the night there.

¹⁸Now as he returned to the city in the morning, he was hungry. ¹⁹Seeing a fig tree by the road, he came to it, and found nothing but leaves on it. He said to it, “Let there be no fruit from you forever.”

Immediately the fig tree withered away. ²⁰When the followers saw it, they were amazed and said, “How did the fig tree immediately wither away?”

²¹Yeshua answered them, “I tell you⁺ truly that if you⁺ have faith and do not doubt, you⁺ will not only do what is done to the fig tree, but even if you⁺ told this mountain, ‘Be taken up and cast into the sea,’ it would be done. ²²Whatever you⁺ ask in prayer believing, all this you⁺ will receive.”

²³When he had come into the Temple, the chief Kohanim and the Elders of the people came to him as he was teaching, and said, “By what authority do you do these things? Who gave you this authority?”

²⁴Yeshua answered them, “I also will ask you⁺ one question, which if you⁺ tell me, I likewise will tell you⁺ by what authority I do these things. ²⁵The immersion of Yoḥanan, where was it from? From heaven or from men?”

They reasoned with each other, saying, “If we say, ‘From heaven,’ he will ask us, ‘Why then did you⁺ not believe him?’ ²⁶But if we say, ‘From men,’ we fear the multitude, because everyone thinks of Yoḥanan as a prophet.” ²⁷They answered Yeshua, and said, “We do not know.”

He also said to them, “Neither will I tell you⁺ by what authority I do these things. ²⁸But what do you⁺ think? A man had two sons, and he came to the first, and said, ‘Son, go work today in my vineyard.’ ²⁹He answered, ‘I will not,’ but afterward he changed his mind, and went. ³⁰He came to the second, and said the same thing. He answered, ‘I am going, sir,’ but he did not go. ³¹Which of the two did the will of his father?”

They said to him, “The first.”

Yeshua said to them, “I tell you⁺ truly that the tax collectors and the prostitutes are entering into God’s kingdom before you⁺. ³²For Yoḥanan came to you⁺ in the way of righteousness, and you⁺ did not believe him, but the tax collectors and the prostitutes believed him. Nevertheless, having seen it, you⁺ did not afterwards repent to believe him.

³³Hear another parable. There was a man who was a ruler of a household, who planted a vineyard, set a hedge about it, dug a winepress in it, and built a tower. [Is. 5:1-2] He leased it

21:18-27 (Mk. 11:12-14, 20-24) Yeshua curses a fig tree which does not have any fruit when he looks for it. Since it was not the season for figs, why did Yeshua curse the tree?

This is similar to the confrontation in Num. 17 over who is to be the High Priest, the Kohen Gadol. A rod to represent each tribe was put in the Tabernacle overnight. Aaron’s name was written on the rod of the tribe of Levi. God said that the rod which blossomed overnight would indicate whom He had chosen to be the High Priest. In the natural order of things, none could be expected to blossom. All the rods were dead.

The next day it was seen that the rod of Aaron had supernaturally budded, blossomed, and borne fruit. The rods which represented the other tribes did not. The purpose of this sign was to demonstrate that God had chosen Aaron to be Kohen Gadol. What was natural was not sufficient. It was necessary to show by a supernatural demonstration who it was that God had chosen to exercise His authority.

The cursing of the fig tree may also serve to indicate that there are times when what is natural is simply not sufficient. As Sha’ul writes in 2Tim.4:2, “Be ready in season and out of season.”

21:33-46 The text says explicitly that the parable was spoken against “the chief Kohanim and Elders...and Perushim”. vv.23,45 They understood that Yeshua was saying that the kingdom would be taken away from them. They were unwilling to repent, but they could not act openly against him because they feared the people, who gladly received his teachings. This is what is spoken of in Ezek. 34:1-16.

out to farmers, and went into another country. ³⁴When the season for the fruit drew near, he sent his servants to the farmers to receive his fruit. ³⁵The farmers took his servants, beat one, killed another, and stoned another. ³⁶Again he sent other servants, more than the first, and they treated them the same way. ³⁷But afterward he sent his son to them, saying, 'They will respect my son.' ³⁸But the farmers, when they saw the son, said among themselves, 'This is the heir. Come, let's kill him, and seize his inheritance.' ³⁹So they took him, and threw him out of the vineyard, and killed him. ⁴⁰So when the lord of the vineyard comes, what will he do to those farmers?"

⁴¹They told him, "He will destroy those evil men completely, and will lease out the vineyard to other farmers who will give him the fruit in its season."

⁴²Yeshua said to them, "Did you⁺ never read in the Scriptures, 'The stone which the builders rejected, it was made the head of the corner. This was from the Everpresent. It is marvelous in our eyes?' [Ps. 118:22-23]"

⁴³"So I tell you⁺ that God's kingdom will be taken away from you⁺, and will be given to a people who will produce its fruits. ⁴⁴The one who falls on this stone will be broken, but on whomever it falls, it will scatter him as dust."

⁴⁵When the chief priests and the Perushim heard his parables, they understood that he spoke about them. ⁴⁶Though they were trying to arrest him, they feared the multitudes, because the multitudes considered him to be a prophet.

22 ¹Yeshua responded and spoke to them again in parables, saying, ²"Heaven's kingdom is like a certain king who made a marriage feast for his son. ³He sent out his servants to call those who were invited to the marriage feast, but they would not come. ⁴Again he sent out other servants, saying, 'Tell those who are invited, Look, I have prepared my dinner. My oxen and my fatlings are killed, and all things are ready. Come to the marriage feast.' ⁵But they paid no attention, and went their ways, one to his own farm, another to his merchandise. ⁶And the rest grabbed his servants, treated them disgracefully, and killed them. ⁷When the king heard that, he was angry. And he sent his armies, destroyed those murderers, and burned their city.

⁸"Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. ⁹So go to the crossroads of the highways, and invite to the marriage feast as many as you⁺ find.' ¹⁰Those servants went out into the highways, and gathered together as many as they found, both good and bad. The wedding was filled with guests. ¹¹But when the king came in to

Leaders are to be servants of those they lead. Their task is to enable the people to fulfill their identity and purpose. The reality of servant-leadership is not readily found in the governments of the world. cf. Mt.20:25

22:1-5 "R. Johanan b. Zakkai said: This may be compared to a king who invited his servants to a banquet, but did not appoint a time for them. The wise ones of them prepared themselves and sat at the door of the king's palace. They said, 'Nothing is lacking in a king's palace.' The foolish ones of them went about their work. They said, 'There can be no banquet without preparation.' Suddenly the king requested his servants [to come]. The wise of them entered before him because they were prepared. The foolish entered before him but were unrepresentable. The king was happy to greet the wise, but angry to greet the foolish ones. He said, 'Those who prepared themselves for the banquet, let them sit, eat and drink. But those who did not prepare themselves for the banquet, let them stand and watch.'" Tal. Shab.153a

The Midrash on Ruth (Prologue II) says: "Israel was too preoccupied to show kindness to Joshua when he died. The land of Israel was divided, and the division took too much of their attention. Israel were all occupied in their regular work. One was occupied with his field, another was occupied with his vineyard, and another with his olive trees, and another with quarrying stones... They therefore did not show kindness to Joshua after his death, and the Holy One, blessed be He, sought to bring an earthquake upon all the inhabitants of the world."

22:8-10 "To take out a corpse [from the Temple] is a commandment for the priests. If there are no priests, Levites enter. If there are no Levites, any man of Israel enters. It is a commandment for the clean. If there are no clean ones, unclean people enter. It is a commandment for unblemished people. If there are no unblemished ones, blemished people enter." Tos. Keilim 1:9

see the guests, he saw a man there who was not wearing appropriate clothes for the marriage feast. ¹²And he said to him, 'Friend, how did you come in here not wearing appropriate clothes for the marriage feast?' He was speechless. ¹³Then the king said to the servants, 'Bind him hand and foot, take him away, and throw him into the outer darkness where there will be weeping and gnashing of teeth.' ¹⁴For many are called, but few chosen."

¹⁵Then the Perushim went and thought about how they might trap him in what he said. ¹⁶They sent their followers to him along with the Herodians, saying, "Rabbi, we know that you are true, and teach the way of God in truth. And you are not anxious concerning anyone because you are not looking at the appearance of men. ¹⁷Tell us therefore, what do you think? Is it permitted to pay taxes to Caesar, or not?"

¹⁸But Yeshua perceived their malice, and said, "Pretenders, why do you+ test me? ¹⁹Show me the tax money."

They brought a denarius to him.

²⁰He asked them, "Whose image and inscription is this?"

²¹They said to him, "Caesar's."

Then he said to them, "Then give back to Caesar the things that are Caesar's, and to God the things that are God's."

²²When they heard it, they were amazed. They left him, and went away.

²³On that day some Tzadukim — those who say that there is no resurrection — came to him. They questioned him, ²⁴"Rabbi, Moses said, 'If a man dies having no children, his brother is to marry his wife, and raise up descendants for his brother.' [Dt. 25:5] ²⁵Now there were seven brothers with us. The first married and died. And having no descendants, he left his wife to his brother. ²⁶In like manner the second also, and the third, to the seventh. ²⁷After them all, the woman died. ²⁸So in the resurrection, whose wife of the seven will she be? For they all had her."

²⁹But Yeshua answered them, "You+ are mistaken, not knowing the Scriptures nor the power of God. ³⁰For in the resurrection they neither marry, nor are given in marriage, but are like the angels of God in heaven. ³¹But concerning the resurrection of the dead, haven't you+ read what was spoken to you+ by God, saying, ³²I am the God of Abraham, and the God of Isaac, and the

22:23 Some modern scholars follow the Tzadukim in saying that resurrection is not taught in Tanakh, at least not until the book of Daniel. This is simply not true. Resurrection is taught throughout the Torah, Prophets, and Writings, as Yeshua's response indicates.

For example, in response to Yosef's dream, Jacob says, "Shall your mother and I and your brothers indeed come to bow down to the earth before you?" (Gen.37:10) But Rachel, Yosef's mother, was dead. Only after the resurrection could she bow down to him.

Or the 37th chapter of Ezekiel: "Thus says the Everpresent Lord: 'Look, My people, I will open your graves, cause you to come up from your graves, and bring you into the land of Israel. Then you will know that I am the Everpresent, because I have opened your graves, O My people, and caused you to come up from your graves.'" vv.12-13

Someone might say, 'But that is just a metaphor.' Yes it is, but what then is the metaphor? that God brought decaying corpses up from their graves and put them on the surface of the land? No, rather that God restored the dead to wholeness and to life. As He promises in Is.26:19, "Your dead will live; my dead body, they will arise. Awake and sing, you+ that dwell in the dust; for your dew is as the dew of herbs, and the earth shall cast forth the dead."

There is also the explicit statement of Hannah in her prayer: "The Everpresent kills and makes alive; He brings down to the grave and brings up." (1Sam. 2:6)

"When all the blessings in the Temple were completed, they would say, 'for ever.' When the Tzadukim erred and said there is only one age, it was established that they would say, 'from everlasting to everlasting.'" Berachot Mishnah IX:1

"The following have no portion therein [in the age to come]: he who maintains there is no resurrection of the dead from the Torah, and there is no Torah from Heaven..." Tal. Sanhedrin Mishnah XI:1 In Sanhedrin 91b, the Rabbis point to a variety of verses to prove that resurrection is taught in Torah.

God of Jacob?' [Ex. 3:6] God is not the God of the dead, but of the living."

³³When the multitudes heard it, they were astonished at his teaching. ³⁴But when the Perushim heard that he had put the Tzadukim to silence, they gathered themselves together. ³⁵One of them, a Torah scholar, asked him a question, testing him. ³⁶"Rabbi, which is the greatest commandment in the Torah?"

³⁷Yeshua said to him, "You are to love the Everpresent, your God, with all your heart, and with all your soul, and with all your mind.' [Dt. 6:5] ³⁸This is the first and great commandment. ³⁹And a second is like it: 'You are to love your neighbor as yourself.' [Lev. 19:18] ⁴⁰The entire Torah and the prophets hang down from these two commandments."

⁴¹Now while the Perushim were gathered together, Yeshua asked them a question, ⁴²saying, "What do you⁺ think of the Messiah? Whose son is he?"

They said to him, "David's."

⁴³He said to them, "How then does David, by the Spirit, call him 'Lord,' saying, ⁴⁴'The Everpresent said to my Lord, Sit on My right hand, until I make your enemies a footstool for your feet?' [Ps. 110:1] ⁴⁵If David calls him 'Lord,' then how is he his son?"

⁴⁶No one was able to answer him a word, nor did any man dare from that day on to ask him any more questions.

23 ¹Then Yeshua spoke to the multitudes and to his followers, ²saying, "The Torah scholars and the Perushim are sitting on the seat of Moses. ³So observe and do all things that they tell you⁺ to observe. But do not do according to their works, because they say, and do not do. ⁴For they tie up heavy burdens that are hard to bear, and lay them upon men's shoulders, but they themselves will not lift a finger to help them. ⁵And they do all their works to be seen by men. They make their tefillin broad, and enlarge the tzitzit of their garments. ⁶They love the place of honor at feasts, the best seats in the meetingplaces, ⁷the greetings in the marketplaces, and to be called 'Rabbi' by men. ⁸But don't you⁺ be called 'Rabbi,' because one is your⁺ teacher, the Messiah, and all of you⁺ are brothers. ⁹Call no man on the earth your⁺ Father, because one is your⁺ Father — He who is in heaven. ¹⁰Neither be called Masters, for one is your⁺ master, the Messiah. ¹¹But the one who is greatest among you⁺ will be your⁺ servant. ¹²Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

¹³"Woe to you⁺ Torah scholars and Perushim, pretenders, because you shut up the kingdom of Heaven against men, but you don't enter in, and you seek to prevent those who are entering.

¹⁴"Woe to you⁺ Torah scholars and Perushim, pretenders, because you devour widows' houses, and as a pretense you make long prayers. Therefore you will receive greater condemnation.

¹⁵"Woe to you⁺ Torah scholars and Perushim, pretenders, because you⁺ travel around by sea and land to make one proselyte; and when he becomes one, you⁺ make him twice as much a son of Gehinnom as yourselves.

¹⁶"Woe to you⁺ blind guides who say, 'Whoever swears by the Temple, it is nothing; but whoever swears by the gold of the Temple, he is obligated.' ¹⁷Blind fools. For which is greater, the gold or the Temple that sanctifies the gold? ¹⁸Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obligated.' ¹⁹You⁺ are blind — for which is greater,

23:2-3 See "The Seat of Moses" in the ADDITIONAL NOTES. The medieval Shem Tov Hebrew text has verse 3 as "and now, all that they say to you, observe and do; but with their reforms and their works, do not you do since they are ones who say, but they are not ones who do."

23:7 At the time, "Rabbi" was an honorific title, not a job description. Rabban Yohanan ben Zakkai, after the destruction of the Second Temple, is the first individual to be called by this title in the Talmud. But the Talmud does project the title back into earlier times. e.g. Tal. Makkot 24a

23:13-36 A passage in Tal. Sotah 22b speaks of 7 types of Perushim, including those who do the right thing for the wrong motive, those who show false humility, those who are eager to do some commandments but blind to others, those who think they have obeyed all the commandments, and those who seek to please God from love of Him. The discussion concludes: "King Yannai said to his wife', 'Do not be afraid of the Perushim nor of those who are not Perushim, but the ones of multiple appearances, who seem like the Perushim, but their deeds are those of Zimri yet they seek a reward like Phinehas'."

the gift or the altar that sanctifies the gift? ²⁰Therefore the one who swears by the altar swears by it, and by everything on it. ²¹The one who swears by the Temple swears by it, and by Him who inhabits it. ²²The one who swears by heaven swears by the throne of God, and by Him who sits on it.

²³Woe to you⁺ Torah scholars and Perushim, pretenders, because you⁺ take out the tenth of mint, dill, and cummin, yet have left undone the weightier matters of the Torah: justice, mercy, and faith. But it is necessary to do these things, and not to have left the other undone. ²⁴You blind guides who strain out a gnat, and swallow a camel.

²⁵Woe to you Torah scholars and Perushim, pretenders, because you clean the outside of the cup and of the platter, but within they are full of extortion and self-indulgence. ²⁶You blind Parush. First clean the inside of the cup and of the platter, so that the outside of it may become clean also.

²⁷Woe to you⁺ Torah scholars and Perushim, pretenders, because you⁺ are like whitened tombs which outwardly appear beautiful, but inwardly are full of dead men's bones and all uncleanness. ²⁸Even so you⁺ also outwardly appear righteous to men, but inwardly you⁺ are full of pretence and opposition to the Law.

²⁹Woe to you⁺ Torah scholars and Perushim, pretenders, because you⁺ build the tombs of the prophets, decorate the tombs of the righteous, ³⁰and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' ³¹By this you⁺ testify of yourselves that you⁺ are children of those who killed the prophets. ³²And you⁺ fill up the measure of your⁺ fathers. ³³Serpents, offspring of vipers, how will you⁺ escape the judgment of Gehinnom?

³⁴Therefore I am sending prophets, wise men, and Torah scholars to you⁺! Some of them you⁺ will kill and hang on the stake; and some of them you will scourge in your⁺ meetingplaces, and persecute from city to city. ³⁵In this way, all the righteous blood shed on the earth will come upon you⁺, from the blood of righteous Hevel to the blood of Zeharyah son of Berekhyah, whom you⁺ killed between the sanctuary and the altar. [Gen.4:10] ³⁶I tell you⁺ truly that all these things will come upon this generation.

³⁷Yerushala'im, Yerushala'im, who kills the prophets, and stones those who are sent to her. How often I wanted to gather your children together, even as a bird gathers her young under her wings, and you⁺ did not want it. [Ruth 2:12; Ps.17:8; 61:4; 91:4] ³⁸Listen, your⁺ house is left to you⁺ desolate. [Jer.26:9] ³⁹For I tell you⁺ that you⁺ will no longer see me, until you⁺ say, 'Blessed is he who comes in the name of the Everpresent.'" [Ps. 118:26; Hos.5:15-6:3]

24 ¹Yeshua went out from the Temple, and was going on his way. His followers came to him

23:23 "One who husks barley may husk one by one and eat, but if he husked and put them in his hand, he is obligated [to tithe]. He who rubs dried ears of wheat may blow from hand to hand and eat, but if he blows and puts the grain in his lap, he is obligated." Tal. Ma'aserot 4:5

23:25-26 "Beth Hillel says, 'The outside of the cup is always unclean.'" Tos.Berakhot 5:26

23:35 "R. Yudan asked R. Aha, 'Where did they kill Zeharyah, in the Court of Israel or the Court of Women?' He replied, 'Not in the Court of Israel or in the Court of Women, but in the Court of the Priests. ...Israel committed seven transgressions on that day: they killed a priest, a prophet, and a judge, and shed innocent blood, they profaned the Divine Name, they defiled the Temple Court, and it was on sabbath and the Day of Atonement.'" Mid. Ekah Rabbah IV:16

"Berekhyah" means "the Everpresent blesses". It may be a characterization rather than a name, referring to the faithful priest of 2 Chr.22-24. His son Zeharyah was stoned at the command of King Joash, 2 Chr.24:20-21.

Josephus, The Jewish War 4:335-344, refers to the murder of Zeharyah ben Baruch by the zealots in the Temple.

23:38-39 "Its destruction brings atonement. The Shekhinah does not return until it has been made a mountain [without the Temple]." Tos.Berakhot 1:16

In the Musaf Shabbat service, for Rosh Hodesh, we say, "Because we sinned against you, we and our fathers, our city is destroyed, and our holy House is desolate, our precious things are exiled, and the glory of the House of our life is lifted. Therefore we are not able to do our duty

to draw his attention to the buildings of the Temple. ²But he answered them, “You⁺ see all of these things, don’t you⁺? I tell you⁺ truly that there will not be left here one stone on another, that will not be thrown down.”

³As he sat on the Mount of Olives, the followers came to him privately, saying, “Tell us, when will these things be? What is the sign of your coming, and of the culmination of the age?”

⁴Yeshua answered them, “Be careful that no one leads you⁺ astray, ⁵because many will come in my name, saying, ‘I am the Messiah,’ and will lead many astray. ⁶You⁺ will hear of wars and rumors of wars. See that you⁺ are not troubled, because all this must happen, but it is not yet the end. ⁷For peoples will rise against each other, and kingdoms against each other; and there will be famines, plagues, and earthquakes in various places. [2Esd.8:3-4] ⁸But all these things are the beginning of birth pains. ⁹Then they will deliver you⁺ up to tribulation, and will kill you⁺. You⁺ will be hated by all the nations for my name’s sake. ¹⁰Then many will stumble, and will deliver up one another, and will hate one another. ¹¹Many false prophets will arise, and will lead many astray. ¹²The love of many will grow cold because of the spread of behavior contrary to the Law. ¹³But the one who endures to the end, that one will be saved. ¹⁴This good news of the kingdom will be proclaimed in the whole world for a testimony to all the Gentiles, and then the end will come.

¹⁵”So when you⁺ see the abomination of desolation which was spoken of through Daniel the prophet standing in the holy place (let the reader understand) [Dan.9:27,11:31,12:11; 1Macc.1:54,6:7], ¹⁶then let those who are in Judea flee to the mountains. ¹⁷Let the one who is on the housetop not go down to take out things that are in his house. ¹⁸Let the one who is in the field not return back to get his clothes. ¹⁹But woe to those who are with child and to nursing mothers in those days. ²⁰Pray that your⁺ flight will not be in the winter, nor on Shabbat, ²¹for then there will be great tribulation such as has not been from the beginning of the world until now; no, nor ever will be. [Dan. 12:1] ²²Unless those days had been shortened, no flesh would have been saved. But for the sake of those who are chosen, those days will be shortened.

²³”If any man then tells you⁺, ‘Look, here is the Messiah,’ or, ‘There,’ do not believe it. ²⁴For there will arise false messiahs, and false prophets, and they will show great signs and wonders, so as to lead astray, if possible, even those who are chosen.

²⁵”Listen, I have told you⁺ beforehand. ²⁶So if they tell you⁺, ‘Look, he is in the wilderness,’ do not go out; ‘Look, he is in the inner rooms,’ do not believe it. ²⁷For as the lightning comes forth from the east and is seen even to the west, so the appearing of the Son of Adam will be. ²⁸Where there is a carcass, there the vultures will be gathered together. [Job 39:27-30]

²⁹”But immediately after the tribulation of those days, the sun will be darkened, the moon will not give its light, the stars will fall from heaven, [Is. 13:10, 24:23, Ezek. 32:7, Joel 2:10, 31, 3:15,

in Your chosen House, in the great and holy house on which Your Name is called, because of the hand that was sent out against Your holy Sanctuary.”

23:39 Ps.118:26 is part of the traditional morning service. In the afternoon service, following *Ya’aleh v’yavo*, there is the prayer: “May You, in Your great compassion, take delight in us and be pleased with us, and may our eyes witness Your return to Zion with compassion. Blessed are You, Everpresent, who returns His divine presence to Zion.”

“As the gazelle appears and then returns and is hidden, so the first redeemer [Moses] appeared and then was hidden.... Like the first redeemer, so will the final redeemer [Messiah] be.” Mid. Num. 11:2

24:1-3 “He who has not seen Herod’s building has not seen a beautiful building. Of what did he build it? Rabbah said: ‘Of stones of yellow and white. Some say stones of blue, yellow and white.’” Tal. Baba Bathra 4a

“Caesar gave orders that they should now demolish the entire city and Temple. ...it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those who came there believe it had ever been inhabited.” Josephus, *The Jewish War*, 7.1.1.1-3

24:29 “The Rabbis taught: ‘In the time of an eclipse, it is a bad sign for all the entire world.’”

Amos 5:20, Zeph. 1:15] and the powers of the heavens will be shaken. ³⁰And then the sign of the Son of Adam will appear in the heavens. Then all the tribes of the land will mourn, and they will see the Son of Adam coming on the clouds of heaven with power and great glory. [Zech. 12:10] ³¹He will send out his angels with a great sound of a shofar [Zech. 9:14], and they will gather together his chosen from the four winds, from one end of the sky to the other.

³²Now learn this parable from the fig tree. When its branch has already become tender, and it puts forth its leaves, you⁺ know that the summer is near. ³³Even so you⁺ also, when you⁺ see all these things, know that it is near, even at the doors. ³⁴I tell you⁺ truly that this people will not pass away even unto the accomplishment of all these things. ³⁵Heaven and earth will pass away, but my words will not pass away. ³⁶But no one knows of that day and hour, not even the angels of heaven, but my Father only.

³⁷As the days of Noah were, so the appearing of the Son of Adam will be. ³⁸For as they were eating and drinking, marrying and giving in marriage in those days which were before the flood, until the day that Noah entered into the ark, ³⁹and they did not know until the flood came and took them all away, so also the appearing of the Son of Adam will be. ⁴⁰Then two men will be in the field, one will be taken and one will be left. ⁴¹Two women grinding at the mill, one will be taken and one will be left. ⁴²Watch therefore, because you⁺ do not know in what hour your⁺ Lord comes. ⁴³But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into. ⁴⁴Therefore you⁺ also be ready, because the Son of Adam will come in an hour that you⁺ do not anticipate.

⁴⁵Who then is the faithful and wise servant whom his lord has set over his household to give them their food in due season? ⁴⁶Blessed is that servant whom his lord finds doing so when he comes. ⁴⁷I tell you⁺ truly that he will set him over all that he has. ⁴⁸But if that evil servant should say in his heart, 'My lord is delaying his coming,' ⁴⁹and begins to beat his fellow-servants, and eat and drink with the drunkards, ⁵⁰the lord of that servant will come in a day when he does not expect it, and in an hour which he does not know. ⁵¹And he will cut him in pieces, and his portion will be with the pretenders. There will be weeping and gnashing of teeth there.

25 ¹Then Heaven's kingdom will be like ten virgins who took their lamps and went out to meet the bridegroom. ²Five of them were foolish, and five were wise. ³Those who were foolish, took no oil with them when they took their lamps. ⁴But the wise took oil in their containers with their lamps. ⁵Now while the bridegroom delayed, they all became drowsy and slept. ⁶But at midnight there was a cry, 'Look, the bridegroom is coming! Come out to meet him!' ⁷Then all those virgins arose, and trimmed their lamps. ⁸The foolish said to the wise, 'Give us some of your⁺ oil, because our lamps are going out.' ⁹But the wise answered, saying, 'No, or there might not be enough for us and you⁺. Go instead to those who sell, and buy for yourselves.' ¹⁰While they went away to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut. ¹¹Afterward the other virgins also came, saying, 'Lord, lord, open to us.' ¹²But he answered, 'I tell you⁺ truly that I do not know you⁺.' ¹³Watch therefore, for you⁺ do not know the day or the hour.

¹⁴For it is like a man going into another country who called his own servants and entrusted his goods to them. ¹⁵To one he gave five silver talents, to another two, to another one — to each according to his own ability. Then he went on his journey. ¹⁶Immediately the one who received the five silver talents went and traded with them, and made another five silver talents. ¹⁷In the same way the one who got the two also gained another two. ¹⁸But the one who received the one

Tal. Sukkah 29a

24:32-34 Liddell and Scott give the first meaning of *genea* as "persons in a family". For *genea* as "people" see God's promise to Jacob in LXX Gen.31:3.

In "The Revelation of Peter", which was considered canonical in the second century, Yeshua says explicitly, "Do you not understand that the fig-tree is the house of Israel? ...Have you not understood that the fig-tree is the house of Israel? Truly I say unto you, when the twigs of it have sprouted forth in the last days, then shall feigned Messiahs come and awake expectation saying: 'I am the Messiah, who is now come into the world.' ...Then the twigs of the fig-tree, that is, the house of Israel, will shoot forth."

25:15 "to each according to his own ability" Karl Marx changed this to "From each according

went away and dug in the earth, and hid his lord's money.

¹⁹Now after a long time the lord of those servants came, and settled accounts with them.

²⁰The one who received the five silver talents came and brought another five silver talents, saying, 'Lord, you delivered to me five silver talents. Look, I have gained another five silver talents besides them.'

²¹His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

²²And the one who had received the two silver talents came and said, 'Lord, you delivered to me two silver talents. Look, I have gained another two silver talents besides them.'

²³His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

²⁴And the one who had received the one silver talent came and said, 'Lord, I knew you, that you are a hard man, reaping where you did not sow, and gathering where you did not scatter. ²⁵I was afraid, and went away and hid your silver talent in the earth. Look, you have what is yours.'

²⁶But his lord answered him, 'You wicked and lazy servant. Did you know that I reap where I did not sow, and gather where I did not scatter? ²⁷Then you ought to have deposited my money with the moneylenders, and at my coming I should have received back my own with interest.

²⁸So take away the silver talent from him, and give it to the one who has the ten silver talents.

²⁹For to everyone who has will be given, and he will have abundance. But from the one who does not have, even what he has will be taken away. ³⁰Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth.'

³¹But when the Son of Adam comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. ³²All the Gentiles will be gathered before him, and he will separate them one from another, as a shepherd separates the sheep from the goats. ³³He will set the sheep on his right hand, but the goats on the left. ³⁴Then the King will tell those on his right hand, 'Come, blessed of my Father, inherit the kingdom prepared for you' from the foundation of the world. ³⁵For I was hungry, and you' gave me food to eat. I was thirsty, and you' gave me drink. I was a stranger, and you' took me in; ³⁶naked, and you' clothed me. I was sick, and you' visited me. I was in prison, and you' came to me.'

³⁷Then the just will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you a drink? ³⁸When did we see you as a stranger, and take you in? or naked, and clothe you? ³⁹When did we see you sick, or in prison, and come to you?'

⁴⁰The King will answer them, 'I tell you' truly that inasmuch as you' did it to one of the least of these brothers of mine, you' did it to me.' ⁴¹Then he will also say to those on the left hand, 'Depart from me, you' who are cursed, into the eternal fire which is prepared for the Accuser and his angels. ⁴²For I was hungry, and you' did not give me food to eat. I was thirsty, and you' gave me no drink. ⁴³I was a stranger, and you' did not take me in; naked, and you' did not clothe me. I was sick, and in prison, and you' did not visit me.'

⁴⁴Then they will also answer, saying, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not help you?'

⁴⁵Then he will answer them, saying, 'I tell you' truly that inasmuch as you' did not do it to one of the least of these, you' did not do it to me.' ⁴⁶These will go away into eternal punishment, but the just into eternal life." [Gen.12:3, 27: 29; Num.24:9]

26 ¹When Yeshua had finished all these words, he said to his followers, ²You' know that after

to his ability, to each according to his needs." Marx, Lenin, and Stalin were all familiar with the Scriptures. Stalin studied at the Georgian Orthodox seminary in Tiflis/Tbilisi. They rejected God, but modified and adopted some of His principles.

25:31-46 "R. Hama son of R. Hanina said: What is the meaning of the text: You are to walk after the Everpresent your God? [Dt.13:5] ... to walk after the attributes of the Holy One, blessed be He. As He clothes the naked, for it is written: 'And the Lord God made for Adam and for his wife coats of skin, and clothed them'. Even so, you are to clothe the naked. The Holy One, blessed be He, visits the sick, for it is written: 'And the Lord appeared unto him by the oaks of Mamre.' Even so you are to visit the sick. The Holy One, blessed be He, comforts mourners, for it

two days Pesakh is coming; then the Son of Adam will be delivered up to be put to death on the tree.”

³Then the chief Kohanim and the Elders of the people were gathered together in the court of the Kohen Gadol, who was called Kayafa. ⁴They took counsel together that they might take Yeshua by deceit, and kill him. ⁵But they said, “Not during the feast, so that a riot does not occur among the people.”

⁶Now when Yeshua was in Beit Anya, in the house of Shimon the leper, a woman came to him having an alabaster jar of very expensive ointment, and she poured it on his head as he sat at the table. ⁸But when his followers saw this, they were indignant, saying, “Why this waste? ⁹For this ointment might have been sold for a large sum, and given to the poor.”

¹⁰But knowing this, Yeshua said to them, “Why do you⁺ trouble the woman? For she has done a good work for me. ¹¹You⁺ always have the poor with you⁺, but you⁺ do not always have me. ¹²For in putting this ointment on my body, she did it to prepare me for burial. ¹³I tell you⁺ truly that wherever this good news is proclaimed in the whole world, what this woman has done will also be spoken of as a memorial to her.”

¹⁴Then one of the twelve, who was called Judah from K’riyot, went to the chief priests ¹⁵and said, “What are you⁺ willing to give me so that I deliver him to you⁺?” They weighed out for him thirty pieces of silver. ¹⁶From that time he sought an opportunity to betray him.

¹⁷Now on the first day of Matzot, the followers came to Yeshua, saying to him, “Where do you want us to prepare for you to eat the Pesakh?”

¹⁸He said, “Go into the city to so-and-so, and tell him, ‘The Teacher says, My time is near. I will keep Pesakh at your house with my followers.’”

¹⁹The followers did as Yeshua commanded them, and they prepared the Pesakh. ²⁰Now when evening had come, he was reclining at the table with the twelve followers. ²¹As they were eating, he said, “I tell you⁺ truly that one of you⁺ will betray me.”

²²They were greatly grieved, and each began to ask him, “It isn’t me, is it, Lord?”

²³He answered, “The one who dipped his hand with me in the dish, the same will betray me. ²⁴The Son of Adam goes, even as it is written of him, but woe to that man through whom the Son of Adam is betrayed. It would be better for that man if he had not been born.”

²⁵Judah, who was betraying him, said, “Am I the one, Rabbi?”

He said to him, “You have said it.”

²⁶As they were eating, Yeshua took bread, gave thanks, and broke it. He gave to the followers, and said, “Take, eat. This is my body.”

²⁷He took a cup, gave thanks, and gave to them, saying, “All of you⁺ drink it, ²⁸for this is my blood of the new covenant, which is poured out for many for the forgiveness of sins. ²⁹But I tell you⁺ that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you⁺ in my Father’s kingdom.” ³⁰When they had sung praises, they went out to the Mount of Olives.

³¹Then Yeshua said to them, “Tonight, all of you⁺ will be caused to stumble on my account, for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ [Zech. 13:7]

³²But after I am raised up, I will go before you⁺ into the Galil.”

³³But Kefa answered him, “Even if all are caused to stumble on your account, I will never be

is written: ‘And it came to pass after the death of Abraham, that God blessed Isaac his son.’ Even so, you are to comfort mourners. The Holy one, blessed be He, buries the dead, for it is written: ‘And He buried him in the valley.’ Even so you are to bury the dead.” Tal. Sotah 14a

26:3-5 The Talmud speaks of how these High Priests robbed the common priests of their due, and disregarded all appeals to restrain themselves. (e.g. Tal. Pesachim 57a) Josephus speaks of them as violent men, greedy for money and power. (*Antiquities of the Jews*, XX, 9, 2-4)

26:5 The consistent testimony of the Scriptures is that the people were very supportive of Yeshua. Here we are told that the leaders were afraid that if they arrested him, the people would riot. See “The People Came to Him,” in *The Separation of Church and Faith: Copernicus and the Jews*.

26:28 The New Covenant of the Scriptures, Jer.31:31-34/Heb.8:8-12, is an affirmation of God’s faithfulness to Israel.

made to stumble.”

³⁴Yeshua said to him, “I tell you truly that tonight, before the rooster crows, you will completely deny me three times.”

³⁵Kefa said to him, “Even if I must die with you, I will never deny you.” All of the followers also said the same.

³⁶Then Yeshua came with them to a place called Gat Shemanim, and said to his followers, “Sit here, while I go there and pray.” ³⁷He took with him Kefa and the two sons of Zavdai, and began to be sorrowful and severely troubled. ³⁸Then he said to them, “My soul is extremely sorrowful, even to death. Stay here, and keep watch with me.”

³⁹He went forward a little, went down on his face, and prayed, saying, “My Father, if it is possible, let this cup pass away from me; nevertheless, not as I desire, but as You desire.”

⁴⁰He came to the followers, and found them sleeping. Then he said to Kefa, “Even so, could you not keep watch with me for one hour? ⁴¹Keep watch and pray that you⁺ do not enter into temptation. The spirit indeed is willing, but the flesh is weak.”

⁴²Again, he went away a second time and prayed, saying, “My Father, if this cup cannot pass away from me unless I drink it, Your will be done.” ⁴³He came again and found them sleeping, because their eyes were heavy. ⁴⁴He left them again, went away, and prayed a third time, saying the same words. ⁴⁵Then he came to his followers, and said to them, “Sleep on now, and take your⁺ rest. The hour has come near, and the Son of Adam is betrayed into the hands of sinners! ⁴⁶Arise, let us be going. Look, the one who betrays me has come near.”

⁴⁷While he was still speaking, Judah came, one of the twelve, and with him a great multitude from the Kohen Gadol and Elders of the people, with swords and clubs! ⁴⁸Now the one who betrayed him gave them a sign, saying, “Whomever I kiss, he is the one. Seize him.”

⁴⁹Immediately he came to Yeshua, and said, “Greetings, Rabbi,” and kissed him.

⁵⁰Yeshua said to him, “Friend, why are you here?” Then they came and laid hands on Yeshua, and took him. ⁵¹One of those with Yeshua stretched out his hand, drew his sword and struck the servant of the Kohen Gadol, taking off his ear! ⁵²Then Yeshua said to him, “Put your sword back into its place, because all those who take the sword will die by the sword. ⁵³Or do you think that I cannot now ask my Father, and He would send me more than twelve legions of angels? ⁵⁴How then would the Scriptures be fulfilled that it must be like this?”

⁵⁵In that hour Yeshua said to the crowd, “Have you⁺ come out with swords and clubs, as against a bandit, to arrest me? I sat daily in the Temple teaching, and you⁺ did not arrest me. ⁵⁶But all this has happened that the writings of the prophets might be fulfilled.”

Then all the followers left him, and fled. ⁵⁷Those who had taken Yeshua led him away to Kayafa the Kohen Gadol, where the Torah scholars and the Elders were gathered together. ⁵⁸But Kefa followed him from a distance to the court of the Kohen Gadol, entered in, and sat with the officers to see the outcome. ⁵⁹Now the chief priests, the Elders, and the whole Sanhedrin sought false testimony against Yeshua that they might put him to death; ⁶⁰but they found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward ⁶¹and said, “This man said, ‘I am able to destroy the Temple of God, and build it in three days.’”

⁶²The Kohen Gadol stood up and said to him, “Have you no answer? What is this that these testify against you?” ⁶³But Yeshua held his peace. The Kohen Gadol said to him, “By the living God, I put you under oath that you tell us whether you are the Messiah, the Son of God.”

⁶⁴Yeshua said to him, “You have said it. Nevertheless I tell you⁺ that after this you⁺ will see the Son of Adam sitting at the right hand of Power [Ps. 110:1] and coming on the clouds of the

26:30 As Pesakh is traditionally observed, the “Hallel,” consisting of several psalms, is sung just before the close of the seder.

26:34 The Hebrew word *gever* can mean either “rooster” or “man”. There was a man in the Temple who cried out in the morning to begin the service of the Temple. cf. Yoma 20b: “What does *keri’ath ha-geber* mean? Rab said, ‘The call of a man,’ R. Shila said, ‘The call of the rooster.’ ...There is a teaching in accord with Rab: What does Gebini the Temple crier say? ‘You priests, stand for your service, Levites to your platform, Israel to your post!’ And his voice was audible for three parasangs. ...From Jerusalem to Jericho is ten parasangs...”

26:60-61 See “Destroy this temple” in the ADDITIONAL NOTES.

heavens.” [Dan. 7:13]

⁶⁵Then the Kohen Gadol tore his clothing, saying, “He has spoken blasphemy! Why do we need any more witnesses? Look, now you⁺ have heard his blasphemy. ⁶⁶What do you⁺ think?”

They answered, “He is worthy of death!” ⁶⁷Then they spit in his face and beat him with their fists. And some slapped him, ⁶⁸saying, “Prophecy to us, you Messiah! Who hit you?”

⁶⁹Now Kefa was sitting outside in the court, and a maid came to him, saying, “And you were with Yeshua, from the Galil.”

⁷⁰But he denied it before them all, saying, “I do not know what you are talking about.”

⁷¹When he had gone out onto the porch, someone else saw him, and said to those who were there, “This man was with Yeshua of Natzeret.”

⁷²Again he denied it with an oath, “I do not know the man.”

⁷³After a little while those who stood by came and said to Kefa, “Surely you are also one of them, for even your speech makes you known.”

⁷⁴Then he began to curse and to swear, “I do not know the man!”

Immediately a rooster crowed. ⁷⁵Kefa remembered the word which Yeshua had said to him, “Before the rooster crows, you will completely deny me three times.” He went out and wept bitterly.

27 ¹Now when morning had come, all the chief priests and the Elders of the people took counsel against Yeshua to put him to death. ²They bound him, led him away, and delivered him up to Pilatus, the governor. ³Then Judah, who betrayed him, when he saw that Yeshua was condemned, felt remorse, and brought back the thirty pieces of silver to the chief priests and Elders, ⁴saying, “I have sinned in that I betrayed innocent blood.”

But they said, “What is that to us? You take care of it.”

⁵He threw down the pieces of silver in the sanctuary, and departed. He went away and strangled himself. ⁶The chief priests took the pieces of silver, and said, “It is not permitted to put them into the treasury, since it is the price of blood.” ⁷They took counsel, and bought the potter’s field with them, to bury strangers in. ⁸Therefore, to this day, that field was called “The Field of Blood”. ⁹Then what was spoken through Jeremiah the prophet was fulfilled, saying, “They took the thirty pieces of silver — the price of the one on whom a price was set, on whom some from the children of Israel set a price — ¹⁰and they gave them for the potter’s field, as the Everpresent commanded me.” [Zekh. 11:12, 13]

¹¹Now Yeshua stood before the governor, and the governor questioned him, saying, “Are you the King of the Jews?”

Yeshua said to him, “You say so.”

¹²When he was accused by the chief priests and Elders, he answered nothing. [Is. 53:7]¹³Then Pilatus said to him, “Don’t you hear how many things they testify against you?”

¹⁴He gave him no answer, not even one word, so that the governor was greatly amazed. ¹⁵Now at the feast the governor was accustomed to release to the crowd one prisoner whom they desired. ¹⁶They had then a well-known prisoner, called Bar Abba. ¹⁷Therefore when they were gathered together, Pilatus said to them, “Whom do you⁺ want me to release to you⁺, Bar Abba or Yeshua, who is called Messiah?” ¹⁸For he knew that they had delivered him up because of envy.

¹⁹While he was sitting on the judgment seat, his wife sent to him, saying, “Have nothing to do with that righteous man, for I have suffered many things this day in a dream because of him.” ²⁰Now the chief priests and the Elders persuaded the crowds that they should ask for Bar Abba,

27:1 In violation of accepted procedure, the Council, i.e. those who were there, spent the night of Pesakh in judging Yeshua. “Judgments over material things [Mammon] are tried by day, and concluded at night. But capital charges must be tried by day and concluded by day.... There are no trials held on the evening of Shabbat or a festival.” Tal. Sanh.32a ff. Mishnah IV:1

27:9 The quotation is from Zeharyah, not Jeremiah. Why then does Yeshua say “Jeremiah”? Baba Bathra 14b explains the practice of placing Jeremiah before Isaiah as the first of the prophets. The reference to Jeremiah would then function as a designation for all the prophets, even as “the Psalms” in Lk.24:44 serves as a designation for all the Writings. John Lightfoot, A Commentary on the New Testament from the Talmud and Hebraica, mentions this.

and should destroy Yeshua. ²¹But the governor responded to them, “Which of the two do you want me to release to you?”

They said, “Bar Abba!”

²²Pilatus said to them, “What then shall I do to Yeshua, who is called Messiah?”

They all said to him, “Put him to death on the stake!”

²³Then he said, “Why? What evil has he done?”

But they cried out the more, saying, “Put him to death on the stake!”

²⁴So when Pilatus saw that nothing was being gained, but rather that a disturbance was starting, he took water, and washed his hands before the crowd, saying, “I am innocent of the blood of this man. You see to it.”

²⁵All the people answered, “May his blood be on us, and on our children!” [Ezek.3:17-21; 33:2-9]

²⁶Then he released Bar Abba to them, but he whipped Yeshua and delivered him to be put to death on the stake. ²⁷Then the governor’s soldiers took Yeshua into the Praetorium, and gathered the whole garrison together against him. ²⁸They stripped him, and put a scarlet robe on him. ²⁹They braided a crown of thorns and put it on his head, and a reed in his right hand. Kneeling before him, they ridiculed him, saying, “Hail, King of the Jews!” ³⁰They spat on him, and took the reed and struck him on the head. ³¹While they mocked him, they took the robe off of him, put his clothes on him, and led him away to be put to death on the stake.

³²As they came out, they found a man of Kyrene, Shimon by name, and they compelled him to go with them, so that he might carry his stake. ³³They came to a place called “Gulgolta,” that is to say, “the place of a skull.” ³⁴They gave him sour wine mixed with a bitter substance to drink. When he had tasted it, he would not drink. ³⁵When they had hung him on the stake, they divided his clothing among them, casting lots, ³⁶and they sat and watched him there. ³⁷They set up over his head the accusation written against him, “THIS IS YESHUA, THE KING OF THE JEWS.”

³⁸And there were two bandits hung on stakes with him, one on his right hand and one on the left. ³⁹Those who passed by maligned him, wagging their heads, ⁴⁰and saying, “You who destroy the Temple and build it in three days, save yourself! If you are the Son of God, come down from the stake!”

⁴¹Likewise the chief priests, with the Torah scholars and the Elders, also mocked, saying, ⁴²“He saved others, but he’s not able to save himself. Is he the King of Israel? Let him come down from the stake now, and we will believe in him. ⁴³He trusts in God; let God deliver him now, if He wants him. [Ps. 22:8] For he said, ‘I am the Son of God.’” ⁴⁴The bandits who were hung on a stake with him also mocked him the same way.

⁴⁵Now from the sixth hour there was darkness over all the land until the ninth hour. ⁴⁶About the ninth hour Yeshua cried with a loud voice, saying, “‘Eli, ‘Eli, lama zaftani?” That is, “My God, my God, why have You forsaken me?” [Ps. 22:1]

⁴⁷When they heard it, some of those who stood there said, “This man is calling Eliyahu.”

⁴⁸Immediately one of them ran, took a sponge, filled it with wine vinegar, put it on a reed, and gave it to him to drink. ⁴⁹The rest said, “Let him be. Let’s see whether Eliyahu comes to save him.”

⁵⁰Yeshua cried again with a loud voice, and yielded up his spirit. ⁵¹The veil of the Temple was torn in two from the top to the bottom! The earth quaked and the rocks were split. ⁵²The tombs were opened, and many bodies of the holy people who had fallen asleep were raised. ⁵³Coming out of the tombs after his resurrection, they entered into the holy city and appeared to many. ⁵⁴Now the centurion and those who were with him watching Yeshua, when they saw the earthquake and the things that were done, they were greatly afraid. They said, “Truly this was a son of God.”

⁵⁵Many women who had followed Yeshua from the Galil, serving him, were there watching from afar. ⁵⁶Among them were Miryam from Magdala, Miryam the mother of Jacob and Yosi, and the mother of the sons of Zavdai. ⁵⁷When evening had come, a rich man named Yosef from Ramatayim came. He himself was also a follower of Yeshua. ⁵⁸This man went to Pilatus, and

27:25 This is similar to the language that God uses in Ezek. 3:17-21 and 33:2-9. Those in the crowd who said this were declaring their willingness to take responsibility for the death of this man.

27:46 *zaftani* Following the Codex Bezae.

asked for Yeshua's body. [Dt.21:23] Then Pilatus commanded the body to be given up. ⁵⁹Yosef took the body and wrapped it in a clean linen cloth. ⁶⁰Then he laid it in his own new tomb, which he had hewn out in the rock. And he rolled a great stone to the opening of the tomb, and departed. ⁶¹Miryam from Magdala was there, and the other Miryam, sitting opposite the tomb.

⁶²Now in the morning which is in the midst of the Preparation, the chief priests and the Perushim were gathered together to Pilatus. ⁶³They said "Sir, we remember what that deceiver said while he was still alive: 'After three days I will rise again.' ⁶⁴Therefore command that the tomb be made secure until the third day, so that his followers will not come, steal him away, and tell the people, 'He has been raised from the dead.' Then the last deception would be worse than the first."

⁶⁵Pilatus said to them, "You+ have a guard. Go make it as secure as you+ can." ⁶⁶So they went with the guard and made the tomb secure, sealing the stone.

28 ¹Now after the Sabbaths, as it began to dawn on the first of the week, Miryam from Magdala and the other Miryam came to see the tomb. ²There was a great earthquake, because an angel of the Everpresent descended from heaven, came and rolled away the stone from the door, and sat upon it! ³His appearance was like lightning, and his clothing white as snow. ⁴The guards trembled from fear of him, and became like dead men.

⁵The angel responded to the women, "Do not be afraid, for I know that you+ are seeking Yeshua, who was put to death on the stake. ⁶He is not here, because he has been raised, just as he said. Come, see the place where he was lying. ⁷Go quickly and tell his followers he has been raised from the dead. Know that he goes before you+ into the Galil. There you+ will see him. Listen, I have told you+."

⁸They departed quickly from the tomb with fear and great joy, and ran to bring word to his followers. ⁹As they went to tell his followers, Yeshua met them, saying, "Rejoice!" They came and took hold of his feet, and bowed down before him.

¹⁰Then Yeshua said to them, "Do not be afraid. Go tell my brethren that they should go into the Galil, and there they will see me."

¹¹Now while they were going, some of the guards came into the city, and told the chief priests all the things that had happened! ¹²When they were assembled with the Elders and had taken counsel, they gave a large amount of silver to the soldiers, ¹³saying, "Say that, 'His followers came by night, and stole him away while we slept.' ¹⁴If this comes to the governor's ears, we will persuade him and make you+ secure." ¹⁵So they took the money and did as they were told. This saying was spread abroad among the Jewish people, and continues until this day.

¹⁶But the eleven followers went into the Galil, to the mountain where Yeshua had sent them. ¹⁷When they saw him, they bowed down to him, but some were hesitant. ¹⁸Yeshua came to them and spoke to them, saying, "All authority has been given to me in heaven and on earth. ¹⁹Go make followers of all the Gentiles, immersing them in the Name of the Father and the Son and the Ruah Kodesh, [Dt.6:7; 1Chr.16:8,23-24] ²⁰teaching them to observe all things which I have commanded you+. [Dt. 6:6-7] Know that I am with you+ always, even to the culmination of the age."

27:62 *meta ten paraskeuen* Herodotus uses *meth hemeran* as "in the course of the day". Liddell and Scott, P. 501