MATTHEW

CHAPTER 1

1. **A scroll of a lineage and birth** (or: genesis; origin; genealogy) **of Jesus Christ** (or: Jesus [the] Anointed One; = Jesus [the] Messiah) **– son of David; son of Abraham.** [note: the term "son" can mean "a descendant," or, "one having the qualities and characteristics of"]

2. **Abraham generated and became the father of Isaac; then Isaac produces Jacob, and then Jacob produced Judah and his brothers.**
3. **Now Judah produced Perez and Zerah from out of Tamar, then Perez produced Hezron, and Hezron begat Aram** (= Ram).
4. **Then Aram** (Ram) **produced Amminadab, Amminadab sired Nahshon, and Nahshon effected Salmon's birth.**
5. **Later Salmon generated Boaz from out of Rahab, then Boaz produced Obed from out of Ruth and Obed begat Jesse.**
6. **Now [it was] Jesse [who] effected the birth of David, the king.**

And then David caused the birth of Solomon from out of the woman (= wife) **[that had] belonged to Uriah.**
7. **Later Solomon fathered Rehoboam, next Rehoboam begat Abijah, and Abijah generated Asa.**
8. **Now Asa effected the birth of Jehoshaphat** (or: Joshaphat), **then Jehoshaphat produced Jehoram and Jehoram caused the birth of Uzziah.**
9. **Later Uzziah produced Jotham, next Jotham begat Ahaz, then Ahaz generated Hezekiah.**
10. **Now Hezekiah produced Manasseh, Manasseh produced Amos** (or: Amon), **and Amos** (Amon) **begat Josiah.**
11. **Then Josiah generated Jechoniah and his brothers upon the [occasion of] the change of abode** (= deportation and exile) **to Babylon.**

12. **Now after the change of abode** (deportation; exile) **to Babylon, Jechoniah begat Shealtiel, then Shealtiel produced Zerubbabel,**
13. **Zerubbabel generated Abiud** (or: Abihud), **Abiud produced Eliakim, and Eliakim sired Azor.**
14. **Then Azor begets Zadok, Zadok produces Achim, and Achim fathers Eliud.**
15. **Later Eliud causes the birth of Eleazar, then Eleazar generates Matthan, and Matthan produces Jacob.**
16. **Now [it was] Jacob [who] fathered Joseph, the husband of Mary – from out of whom Jesus, the One being normally called** (or: termed) **Christ, was given birth.**

17. **Consequently, all the generation from Abraham until David [were] fourteen generations, and from David until the change of abode** (the deportation and exile) **to Babylon [were] fourteen generations, and from the change of abode to Babylon until the Christ [were] fourteen generations.**

18. **Now the birth** (genesis; origin) **of Jesus Christ was in this way: During her being engaged and pledged** (espoused) **in marriage to Joseph, before the [situation for] them to come together, Mary – His mother – was found continuing in holding One** (as presently having [Him]) **within [her] womb** (= was discovered to be pregnant) **from out of a Set-apart Breath-effect** (or: from out of the midst of [the] Holy Spirit; or: from a Sacred Breath).
19. **However Joseph, her husband, continuing in being a fair person** (a just and righteous man who lived in accord with the Way pointed out, with fairness, equity and in right relationship with God and mankind), **and not purposing, intending or wanting** (or: being unwilling) **to make a public show, exhibit or example of her, was disposed with a desire and a resolve to secretly** (covertly; i.e., without witnesses or need of giving proof) **loose her away** (or: release and dismiss her; divorce her).

20. **Yet during his inward passion about these things** (his reflection on his emotions and in heated pondering of the situation with violent breathing) **– note and consider this!** – **an agent of [the] Lord** [= Yahweh's messenger], **down from** (or: in accord with; in correspondence to; = in) **a dream, was set in clear light and made to appear to him, then saying, "Joseph, son of David** (= descendent of, or one with the qualities of, David), **you should not be afraid** (or: caused to fear) **to at once take to your side, accept and receive Mary, your wife! You see, the One within the midst of her, being generated and produced from out of Breath-effect** (or: [the] Spirit) **exists being** (or: is) **Set-apart and Holy** (or: the One being brought to birth within her continues being forth from out of the midst of a Scared Breath as His origin).
21**. "Now she will give birth to** (or: will be bringing forth) **a Son, and you will call His name Jesus** [= Yoshua, in Hebrew: the Savior is Yahweh], **for he will restore His people to health and wholeness** (will rescue, save and deliver His people and return them to their original state and condition), **away from their failures to hit the target** (from their mistakes, errors and sins)**."**

22. **Now this whole [occurrence; situation] has happened and has come into existence to the end that the thing being spoken by [the] Lord** [= Yahweh] **through the prophet would** (could) **be fulfilled, [he] continually saying,**
23. **"Look and consider! The Virgin will be holding** (having) **one within the womb** (= The young woman of marriageable age will become pregnant) **and will give birth to a Son, and they will call His name 'Emmanuel,'"** [Isa. 7:14]

which is normally being translated and interpreted, "God [is] with us." (or: "God Himself {literally: The God} [is present] with us.")

24. **Then Joseph, upon being awakened from sound sleep, did as the Lord's agent** (= the messenger of Yahweh) **had directed** (or: arranged toward) **him: he took his wife to his side** (or: he accepted and received his wife; = married her and took her home),
25. **and yet he continued having no intimate experience [with] or [sexual] knowing [of] her until [the situation] where she gave birth to a Son, and he called His name Jesus** [= Joshua: Yahweh is the Deliverer; the Healer-Restorer-Savior is Yahweh].

CHAPTER 2

1. **Now pertaining to Jesus – being born within [the town of] Bethlehem, of the Judean [district], during the days of Herod the king – note and consider this: Great ones** (magi: from the Persian *magus* = great ones, who were often Persian priests; wise men; scholars; astrologers; royal advisors; or: magicians) **from eastern regions birthed their presence into Jerusalem** [Hebrew: City or Occupation of Peace and Wholeness].
2. **They kept on saying, "Where is He being the one born 'King of the Judeans'? You see, we saw His star** (or: luminous heavenly body; meteor; flame of light) **in [its] rising** (or: within the East, the place of rising; or: we, [being] in the east, saw His star), **and we come** (or: came) **to do obeisance** (or: to kiss toward, fall down and give reverence; to give worship; pay homage) **to Him."**
3. **Now, upon hearing [of it], King Herod was shaken** (disturbed; unsettled; agitated; irritated with anxiety; stirred up) **– as well as all Jerusalem along with him!**
4. **Then on gathering together all the chief** (or: ranking) **priests and scribes** (theologians; experts in the Law and Torah) **of the People** [= those of the Jewish culture and religion], **he, one after another, repeatedly investigated from them, ascertaining beside them where the Christ** (the Anointed One; = the Messiah) **is traditionally being born.**
5. **So they said to him, "Within Bethlehem** [Hebrew: House of Bread], **of the Judean [district], for thus it stands written through the prophet,**
6. **'And you, Bethlehem, [in the] land of Judah, are by no means least among the leaders** [= leading cities] **of Judah, for from out of you will come forth a Leader and Mentor, which very One will shepherd** (= guide, nourish, care for and protect) **My People, Israel.'"** [Mic. 5:1]

7. **Thereupon Herod, at that time, secretly and covertly calling the "great ones"** (the magi), **ascertained accurately** (exactly) **from them the time** (= the date) **of the star's continued appearing and shining.**
8. **So then, sending them into Bethlehem, he said, "As you are going on your way, you men make a diligent search for [him] and inquire exactly concerning the little boy, while examining [the situation]. Now whenever**

(or: as soon as) **you may find [him], report back to me so that, upon coming, I also can myself do it obeisance** (or: pay homage to him)**."**

9. **Now they, upon hearing from the king, journeyed on their way and – note and consider this! – the star which they saw in [its] rising** (or: within the East, the place of rising; or: perceived [when being] in the East) **was still leading the way ahead of them** (or: began preceding them) **until coming above where the young Boy was, [and] it was caused to stand** (or: to take a stand; = made to stop; or: was established).
10. **Now upon seeing the star, they experienced joy – great joy.**
11. **Then, when coming into the house, they saw the little Boy with Mary, His mother, and at once falling down, they did obeisance, so as to pay homage and worship Him. And upon opening up their treasure-chests, they brought to Him their offerings** (approach-presents)**: gold; frankincense; myrrh.**

12. **However, upon being communicated useful and needed advice** (or: an oracle; a divine warning and message) – **down from** (or: in correspondence to; as a result of) **a dream – to not return** (to not bend [their path] back) **toward Herod, they withdrew from the region** (vacated the area) **and returned into their country through another road** (path; way).

13**. Now, upon their withdrawing from the region [of Bethlehem] and returning into their country, – note and consider this! – an agent of [the] Lord** [= Yahweh's messenger] **progressively makes himself visible** (or: as was the custom, is again made to appear) **down from** (or: in association with) **a dream to** (or: in) **Joseph, proceeding in saying, "Upon being roused, and getting up, take along the young Boy – as well as His mother – and progressively flee into Egypt. Then continue being** (or: existing) **there until I can** (or: should) **speak to you, for Herod proceeds about to be continuously seeking the young Boy, his purpose being to destroy Him!"**
14. **So, upon being aroused and getting up, he took along the young Boy and His mother – by night – and withdrew from the area, into Egypt.**
15. **And He continued being there until the termination** (or: the finishing act) **of Herod, to the end that the [oracle; prophecy] being spoken by [the] Lord** [= Yahweh] **could be fulfilled, [which] continues saying,**

> **"I call** (or: summon; called) **My Son from out of the midst of Egypt."**
> [Hos. 11:]

16. **Then Herod, seeing** (= realizing) **that he was played as a fool** (duped; tricked; treated with scorn) **by the great ones** (scholars; wise men; astrologers), **was extremely furious** (was caused to breathe violently in a heat of passion; was enraged), **so, dispatching [soldiers]** (or: sending off agents), **he took up** (= put to death) **all the boys within Bethlehem and in all its boundaries** (= districts; surrounding areas) – **those from two years and under** (or: younger),

corresponding to the time which he had accurately ascertained from those great ones (scholars).
17. **At that time the [oracle; prophecy] being spoken through Jeremiah the prophet, [which] continues saying,**
18. **"A sound** (or: voice) **is heard within Ramah: weeping** (sobbing, lamenting and mourning) **as well as much wailing** (loud expression of anguish);
Rachel continuously weeping [for; over] her children [= the descendents of Joseph and Benjamin], **and she continued refusing to be called alongside to receive comfort and consolation, because they are not** (do not continue existing)." [Jer. 31:14]

19. **Now upon Herod's coming to his end** (finishing his course), – **note and consider this! – an agent of [the] Lord** [= Yahweh's messenger] **progressively makes himself visible** (or: as was the custom, is again made to appear) **down from a dream to Joseph** (or: in association with a dream in Joseph), **within Egypt,**
20. **proceeding in saying, "Upon being roused, and getting up, take along the young Boy – as well as His mother – and proceed on your way into the land of Israel, for the ones habitually seeking the soul of the young Boy have experienced the extinction of life, and are dead."**

21. **So he, being roused and getting up, takes along the young Boy and His mother, and enters into the land of Israel.**
22. **Yet, upon hearing that Archelaus is now reigning as king of Judea in the place of his father Herod, he was made to fear** (or: became afraid) **to go off to that place. And then, being communicated useful and needed advice** (or: an oracle; a divine warning or message) – **down from** (or: in correspondence to; as a result of; in association with) **a dream – he withdrew from the region and departed into the districts of Galilee,**
23. **and coming into a city being normally called** (or: termed) **Nazareth, he settled down in a home – so that the [oracle; prophecy] being spoken through the prophets could** (or: would; should) **be fulfilled, that "He will be called a Nazarene."**

CHAPTER 3

1. **Now in those days** [i.e., years later, when Jesus would have come to be known as a Nazarene], **John, the Immerser** (or: Baptist; the one who immerses), **is repeatedly coming to be at the side, progressively birthing himself** (= making an appearance) **in the midst of the wilderness** (within the uninhabited area; in the desert) **of the Judean [district], continually making public proclamation as a herald,**
2. **habitually saying, "You folks be continuously and progressively changing your thinking – change your perceptions, attitudes, frame of**

mind, mode of thought and understanding, and turn back [toward God], because the reign of the heavens

(the expression and effect of kingdom rule which has its source in the heavens; the activity of exercising the sovereignty which exists being the heavens; the reigning [of the King] which pertains to the heavens; the kingdom which belongs to and comes from the atmosphere; the influence of the sovereignty which is the heavens) **has approached and is now near at hand and is close enough to touch** (= has arrived and is now accessible)**!"**

3. **You see, this is the man being spoken [of?]** (or: this is the one [= declaration, or, prophecy] being spoken) **through Isaiah the prophet, continuing in saying,**

"A voice! One repeatedly crying out (shouting; exulting; exclaiming; imploring)**: 'Within the midst of the wilderness** (desert; desolate place; abandoned and uninhabited region) **you folks prepare and make ready the road of [the] Lord** (or: the path whose source is [Yahweh]; the Way whose character is that of, and which pertains to, [the] Owner [= Yahweh])**! Be progressively constructing** (making) **His highway** (thoroughfare) **well-placed and straight.'"** [Isa. 40:3] (or: "A sound! One is continuously crying out within the midst of the desert: ... ")

4. **Now John himself was in the habit of having his clothing of woven camel's hair with a leather belt** (or: a girdle made of an animal skin) **around his waist and loins, and his nourishment continued being locusts and wild honey.**

5. **At that time [folks from] Jerusalem, all the Judean [area], and the region around the Jordan [River] were traveling out to** (or: toward) **him in a steady stream,**

6. **and they were one after another being immersed** (baptized) **by him in the Jordan River, while in turn openly confessing** (speaking out in agreement with) **their failures** (their mistakes, sins and failures to hit the target).

7. **Now upon seeing many of the Pharisees and Sadducees** [two religious and political sects of the Jewish culture] **repeatedly or in turn coming upon the immersion** (baptism) **[event], he said to them, "O offspring** (progeny; brood) **of vipers** (poisonous snakes)**! Who secretly pointed out to you people** (gave you a private, confidential suggestion) **to flee, so as to escape, away from the inherent fervor** (the internal swelling that gives rise to an impulse and mental bent which may be expressed in strong emotion, such as anger or wrath; a vigorous upsurge of [God's] nature) **which is progressively about to be [demonstrated]?**

8. **"Produce, then, fruit which has a corresponding value to, and is appropriate of, a change in thinking and attitude, as well as a turn [toward God].**

9. **"Furthermore, do not presume to be habitually saying among yourselves, 'We continue having Abraham [as] a father,' for I am now**

saying to you that God continues able (or: constantly has power) **to at once raise up** (or: awaken) **children to Abraham** (or: for Abraham; in Abraham) **from out of these stones!**
10. **"Now you see, the ax is already continuing lying [being focused] toward** (or: facing toward) **the root of the trees. Therefore, every tree not habitually** (repeatedly; = seasonally) **producing beautiful** (ideal; fine) **fruit is customarily being cut out [of the orchard or garden], and is normally thrown into a fire.**
11. **"I myself, on the one hand, continue immersing you folks in water, into a change of thinking** ([leading you] into a change of perception, frame of mind and mode of thought – into a change of understanding and a turning back [to Yahweh]). **On the other hand, the One progressively coming close after me is** (exists being) **stronger than me** (or: I), **whose sandals I am not competent** (or: adequate) **to lift up and carry off. He, Himself, will immerse** (baptize) **you folks within the midst of a set-apart Breath-effect and Fire** (or: will submerge you to the point of saturation, in union with [the] Holy Spirit, as well as [the] Fire) **–**
12. **"Whose winnowing fork** (or: shovel) **[is] within His hand, and He will be thoroughly cleaning up** (clearing, scouring and cleansing) **His threshing floor and then will gather** (bring together) **His grain into the storehouse** (granary; barn), **yet the chaff** (straw and husks) **He will be completely burning, in an inextinguishable Fire."**

13. **At that time Jesus progressively births Himself from the Galilee [province; region], coming to be at the side at the Jordan [River], [coming] toward John, for the purpose of being immersed by him** (or: in order to be baptized under him).
14. **Now John kept on trying to completely dissuade and prevent Him, repeatedly saying, "I, myself, continue having a need to be immersed** (baptized) **by and under *You*, and yet *You* are now coming to *me*?!"**
15. **But, decidedly responding, Jesus said to him, "Let this situation flow its course and send [Me] off, right now, for it is in this way proper and fitting for us to fulfill all that accords with the way pointed out** (or: to make full every aspect of being turned in the right direction, and of being in right relationship)**." Then he let the moment flow on, and proceeded to allow Him** (or: At that point [John] yields, and sends Him forth).
16. **Now upon being immersed** (baptized), **Jesus immediately** (straightway) **stepped back up from the water – and now look and consider! – the heavens at once opened back up again!** [or, with other MSS: the atmospheres were opened up to Him!] **Then He saw God's Spirit** (Breath-effect; Breath) **– as if it were a dove steadily descending – progressively coming upon Him.**
17. **And then – look and consider! – a Voice** (or: sound) **from out of the midst of the atmosphere** (or: the sky and the heavens), **repeatedly saying, "This is My Son, the Beloved One in Whom I take pleasure and imagine thoughts of well-being** (or: This One exists being My dearly loved and esteemed Son, in Whom I approve)**!"**

CHAPTER 4

1. **Thereupon Jesus was led up into the wilderness by the Breath-effect** (or: was at once brought {or: guided} back again, under the Spirit, into the lonely, desolate and uninhabited region) **to be examined, tested, tried, put to the proof, and put through an ordeal under and by the one who thrusts [something] through [folks]** (or: the devil; the prejudiced adversary; the slanderous opponent; the backbiting false accuser; or: by that which was cast through [Him]).
2. **And after fasting forty days and forty nights, He subsequently experienced hunger** (or: felt famished).
3. **Then, upon approaching and facing [Him], the examiner** (the one continuously testing and bringing ordeals) **said to Him, "Since You are God's Son** (or: If you continue existing being a son of God), **speak so that these stones can become** (or: should come to be) **loaves of bread."**
4. **Yet He, making a discerning reply, said, "It has been written,**
   'Mankind (or: The human) **will not be living on bread, alone, but rather on every utterance** (saying; declaration; spoken word) **which is constantly going forth** (or: proceeding out) **through God's** [= Yahweh's] **mouth."** [Deut. 8:3]

5. **At that time, the adversary** (the one who thrusts [something] through folks; the devil) **proceeds in taking Him along into the set-apart** (holy) **city, and then sets** (or: placed; stationed; stands) **Him upon the little wing of the Temple complex** (or: court; grounds),
6. **and it proceeds saying to Him, "Since You are God's Son** (or: If you exist being a son of God), **hurl** (fling; cast) **Yourself down, for it has been written,**
   'He will give inner direction (or: an imparted goal) **to His agents** (or: messengers) **about** (concerning) **You,' and, 'They will lift You up** (or: = catch You) **on [their] hands** (or: = so as to carry You in their arms) **so that You would never strike Your foot against a stone** (or: = so that you can at no time stumble or hurt Yourself)**.'"** [Ps. 91:11-12]

7. **Jesus affirmed to it, "Again, it has been written,**
   'You will not be putting [the] Lord [= Yahweh**], your God, to the test (or: You will not attempt to set Yahweh out on trial or check out some proof about Him).'"** [Deut. 6:16]

8. **Again the opponent** (adversary; one thrusting-through into [Him]) **is progressively taking Him along – into an extremely high mountain range** (or: a very high mountain), **and successively points out for Him all the world's kingdoms** (or: progressively shows to Him all the reigns of the controlling ordered-system), **as well as their glory** (their splendor and manifestations which call forth praise; their reputations).

9. **Then it said to Him, "I will give all these things to You, if – falling prostrate – You would pay homage to me** (worship me; do obeisance to me)**."**
10. At this [saying], Jesus then says to it, "Bring [it] under control, adversary (or: Subject [yourself], satan; Sink down below, adversary; Carry [this] off below, hateful accuser; or: Go away, satan)**! You see, it has been written,**

> **'You will pay homage to** (do obeisance to; worship; fall down and kiss the feet of) **[the] Lord** [= Yahweh] **your God, and to Him alone you will render hired service** (or: sacred service)**.'"** [Deut. 6:13]

11. **At that point, the opponent** (the adversary; the one who had been thrusting [Him] through) **progressively flowed away from Him** (or: proceeded to divorce Him; presently abandoned Him) **– and, note and consider this! – agents** (messengers) **approached** (came forward) **and began giving attending service to** (or: continued rendering ministering service and provision for) **Him.**

12. **Now [later], upon hearing that John was handed over** (delivered up; = arrested and put in prison), **He withdrew from the area and returned into the Galilee [province].**
13. **So after leaving Nazareth and coming into Capernaum-by-the-sea, He settled down** (took up residence) **[there] – within the midst of the territories of Zebulun and Naphtali,**
14. **to the end that the [prophecy; oracle] spoken** (declared) **through Isaiah the prophet would** (could; should) **be fulfilled [which] continues saying,**
15.

> **"O land of Zebulun and land of Naphtali: a pathway associated with [the] Lake** (or: Sea), **on the other side of the Jordan [River], Galilee-of-the-multitudes** (ethnic groups; nations; non-Israelites; pagans) **–The people continuously sitting within the midst of darkness saw a great Light, And on** (or: to; for; in) **those constantly sitting within [the] province** (or: region) **and shadow of death, Light arises** (or: rose; dawned) **on** (or: to; for; in) **them."** [Isa. 8:23-9:1]

17**. From that time on, Jesus began to be repeatedly making loud public proclamations** (performing as a herald), **and to be continually saying, "You folks be progressively changing your thinking** (change your frame of mind, mode of thought, perceptions and understanding and turn your focus to [Yahweh]), **because the sovereign reign and activity of exercising the sovereignty** (or: kingdom**) of the heavens** (or: from the sky and the atmosphere) **has drawn near and now continues being at hand and is close enough to touch** (= has arrived and is now accessible)**."**

18. **Now while proceeding in walking along Lake Galilee** (or: the Sea of Galilee), **He saw two brothers, Simon – the one commonly called Peter – and Andrew, his brother, repeatedly casting a purse net into the lake** (or: sea**). You see, they were by habit fishers** (or: fishermen) [for earning a livelihood].

19. **So He proceeds to say to them, "Come here, back behind** (or: after**) Me! I will also make you men fishers of humans** (of people; of mankind)**!"**
20. **Now at once abandoning the nets, they followed Him.**

21. **Then going on from there He saw two other brothers, Jacob** (or: James), **the [son] of Zebedee, and John, his brother – within the boat with Zebedee, their father, continuing in thoroughly adjusting, mending and preparing their nets – and He called them.**
22. **Now at once abandoning the boat and their father, they followed Him.**

23. **Later, Jesus continued leading [them] around** (or: about**) within [the] whole of Galilee, continuously teaching** (or: progressively giving instruction) **within their synagogues and repeatedly making loud public proclamations about the good news** (the message of goodness, ease and wellness) **which pertains to the Kingdom** (or: which has its source in the Reign; which characterizes and belongs to the influence of Sovereignty; which is the Reign; or: the kingdom's glad tidings) **– as well as continuing in curing** (or: giving attentive care and prescribing therapy or ongoing treatment for) **every chronic disease and every occasional illness** (sickness; delicate condition**) among the people.**
24. **So His reputation and the report concerning Him went off into the whole [region] of Syria. And people brought to Him all those having it badly** (those in poor conditions; = having an illness**), [those] with various diseases, and those being continuously gripped by pain** (or: confined in testing situations)**, as well as those being habitually affected by demons** [note: a Hellenistic concept and term that denoted animistic influences], **and those being repeatedly affected by the moon** (either = lunatics, or, epileptics) **and paralytics – and He cured or gave attentive care or prescribed therapy or instigated ongoing treatment for them!**
25. **Consequently many and huge crowds followed Him – from the Galilee [province] and Decapolis** (the Ten Cities; a league of cities east of the Jordan) **and Jerusalem and Judea, as well as [from] the other side of the Jordan [River]** (or: Transjordan).

CHAPTER 5

1. **Now seeing the crowds, He climbed up into the mountain. Then, upon His sitting down, His disciples approached** (came toward) **Him.**
2. **So opening His mouth, He began teaching them, progressively saying,**
3. **"The destitute folks [are] happy in spirit because the reign of the heavens continually belongs to them**

(or: Blessed [are] those dependent for support on the Spirit, for the kingdom from the sky and the atmosphere is continuing to pertain to them; The people who need to beg for sustenance [are made] happy by the Breath-effect because the effect of the sovereignty of the heavens is being a source in and for them)**!**

4. **"Those constantly grieving and mourning [are] happy and blessed because they, themselves, will be called alongside to receive relief, aid, encouragement and comfort!**
5. **"'The kind, considerate, gentle, mild-tempered, humane and nonviolent folks** (people who do not use force)**' [are] happy and blessed because they, themselves, 'will inherit the Land** (or: will be receiving and enjoying an allotment of the earth)**!'** [Ps. 37:11]
6. **"The people being habitually hungry and constantly thirsty for the fairness, equity, right relationship and justice which characterize a rightwised state of being within the Way pointed out [are] happy and blessed, because they, themselves, will be feeding and drinking [of these things] until they are filled and satisfied!**
7. **"The folks who are merciers** (who give and show mercy**) [are] happy and blessed, because they, themselves, will be given and shown mercy!**
8. **"Those who are clean in the heart [are] happy and blessed, because they, themselves, will see God!**

(or: = The folks that have had the core of their beings made clean [are] happy people, in that they will continue to see God [in everything]!)

9. **"The ones who make peace and create shalom [are] happy** (and: blessed) **because they, themselves, will be called God's sons** (or: will be termed 'sons of God')**!**
10. **"Those being ones having been pressed forward, chased or persecuted for the sake of fairness, equity, right relationships or justice which comes from the Way pointed out [are] happy** (and: blessed), **because the reign of the heavens continually belongs to them**

(or: for the kingdom of the heavens is continuing to pertain to them; because the reign from the atmosphere and sky is being a source in and for them)**!**

11. **"You folks are and continue to be happy** (and: blessed**) people!**
Now whenever people may denounce, reproach, heap insults on and persecute or chase you folks, and, continuously lying, may even say every bad thing (spreading malicious gossip**) down against you – for the sake of Me,**
12. **be continuously rejoicing and repeatedly express extreme exultation, because your wage** (compensation; reward) **[is] much** (large; great**), within the heavens** (or: atmospheres [that surround you])**! You see, they persecuted the prophets before you in the same way.**

13. **"You people, yourselves, exist being** (are**) the salt of the Land** (or: earth). **Now if the salt should ever be made dull or tasteless, in what way will it be salted** (or: how will it be made salty)**? It still continues giving strength into nothing** (= it still can not provide seasoning) **– if not being thrown outside, to be repeatedly** (or: continuously) **trampled down by people** (or: tread down under mankind).

14**. "You folks, yourselves, exist being** (are) **the light of the ordered System** (the world of culture, religion, politics and government; = the human sociological realm**). A city located up on a mountain** (or: situated on top of a mountain range) **continues unable to be hidden or concealed.**
15**. "Likewise, people are not normally lighting a lamp and then placing it under the measuring bowl** (or: a one-peck grain-measuring basket**), but rather upon the lampstand – and it continues shining and giving light for all those within the house.**
16**. "In this way, let the Light, which you folks possess** (or: which has a source in you men; or: which you people are), **shine in front of mankind** (before humans), **so that people can see your fine works** (or: the beautiful works that you are; the ideal acts which come from you as a source) **and they can give glory to** (or: and [these deeds; or: these works of beauty] will bring a good reputation for) **your Father – the One in union with the atmospheres [that surround you folks]** (or: within the midst of the heavens)**!**

17**. "You folks should not infer from customary presumption or from established supposition that I came to loosen-down or demolish the Law** (or: Torah) **or the Prophets. I did not come to loosen-down or demolish, but to the contrary, to fulfill** (or: fill up) **and make full,**
18. **"for assuredly** (or: amen; it is so**), I am here saying to you people, until the heaven and the earth** (or: the sky and the land) **could ever go by and pass away, one iota** (the smallest Greek letter) **or one horn-like projection** (diacritical mark, such as an accent or breathing mark, or part of a Heb. letter; a serif; = the smallest detail) **can by any means pass away from the Law** [= Torah] **– until all things can birth themselves** (or: should occur; may happen)**!**
19**. "Whoever, then, should loosen [even] one of the least of these the implanted goals** (impartations of the finished product within; inward directives) – **and should teach humans** (mankind) **to that effect – he will be called "least"** (or: a least one; or: = insignificant) **within the reign of the heavens** (or: the kingdom which pertains to the atmosphere and [reaches] the sky). **Yet, whoever may practice** (or: should perform and do) **as well as teach – this person will be called "great" within the reign of the heavens** (the kingdom which pertains to the atmosphere and [reaches] the sky).
20**. You see, I am here saying to you men that if your fairness and equity** (rightwisedness; justice and right relationships which conform to the Way pointed out) **should not habitually exceed and abound more than [that] of the scribes** (experts in the Law; theologians) **and Pharisees, in no way can you folks enter into the reign of the heavens** (or: the kingdom which is, and pertains to, the heavens; the sovereign rule of the atmospheres)**!**

21**. "You folks heard that it was said to** (or: by**) the original peoples** (or: the beginning humans; the archaic ones; the ancient folks; those of the early period), **'You folks will not murder.'** [Ex. 20:13] **Yet whoever may commit murder will be held within the decision** (or: held under the control of the crisis or the judging).

22**. "However, I, Myself, am now saying to you people that everyone, who – from internal swelling or agitated emotions of his natural disposition, or from the fruition of his mental bent – is habitually being impulsive or intensely angry to his brother** (= fellow member of the society) **will be held within the decision** (or: held under the control of the crisis or the judging of the local court). **Now whoever may at some point say to his brother, 'Raca** (an Aramaic word of verbal abuse: contemptible imbecile; worthless good-for-nothing; senseless empty-head; brainless idiot; blockhead)**!' will be held within** (and thus: accountable to) **the Sanhedrin** (the ruling Jewish council). **Yet whoever may at some point say, 'Inept moron** (Stupid scoundrel; Despicable fool; You perverse idiot)**!' will be held within** (and thus: accountable to) **[placement] into the [part of] the Valley of Hinnom which pertains to the fire** (i.e., the incinerator for refuse in the dump outside of Jerusalem).

> [note: Dallas Willard, in his book *The Divine Conspiracy*, p. 151-2, points out that *raca* was a word of contempt, and contempt, he says, is "a studied degradation of another," or, it is meant to "mark [someone] out" as being "contemptible." He further shows that using expressions of contempt "breaks the social bond" and excludes, pushes a person away, and leaves him isolated. Willard cites Prov. 14:16; 18:2 and 26:11 as Biblical definitions of a "fool;" he states that this word "is a combination of stupid perversity and rebellion against God"]

23**. "So if you folks should happen to be in the process of offering your gift** (or: bearing forward your gift [to be placed]) **upon the altar, and there you should be reminded that your brother continues holding something against you** (or: continues to have something [written] down pertaining to you, or possesses [evidence] that could bring you down),
24. **"at once abandon your gift – there, in front of the altar – and proceed on your way to bring things under control: first be reconciled with your brother** (or: have the situation thoroughly changed by your brother), **and then coming, continue offering** (bearing forward) **your gift.**

> [note: beginning with vs. 22, above, Jesus uses the word *brother* in its wider semantic range, in His teaching, to indicate the sense of solidarity, membership of a group, or fellow human being; other NT writers do the same – it often means "fellow believer," or "member of God's family, but here would likely mean "fellow countryman"]

25**. "Be in the habit of quickly having continued thoughts of wellness toward your opponent in a lawsuit** (or: of being quickly well-disposed and kind-minded with your plaintiff; or: Be progressively having your mind at ease in relation to the person setting himself to resist or oppose you in matters of daily living, quickly) **settling matters while you continue being with him on the road [to court]** (or: while being with him within the Way – the Path [of this Life]), **lest at some time the plaintiff** (person having a complaint against you in some legal matter**) may hand you over to the judge, and then the judge to the court officer, and next you may be thrown into prison** (jail; a guardhouse).

26**. "Truly I am now saying to you** (or: = Pay attention to Me), **you may not come out from the midst of there until you can give back** (repay) **the last small copper coin** (a quadrans; = the final dime or penny of the amount judged against you).

27**. "You folks hear** (or: heard) **that it was declared,**
'You will not commit adultery!' [Ex. 20:13]
28**. "Yet I, Myself, am now saying to you people that every man who is continuing in, or, repeatedly looking at and observing** (constantly watching or leering at; = fantasizing over) **a [married] woman, with a view toward the [situation, or, condition] to crave her** (to experience strong passion for her, or, to desire to rush in a heat of emotion upon her**), has already committed adultery with her, within his heart!**
29**. "So if your right eye is habitually a bait-stick which entraps you, immediately tear it out and throw it away from you! You see, it constantly brings things together for benefit and advantage in** (for; to) **you folks that one of your members should loose itself away** (may destroy itself; could come to be lost), **so that your whole body should not be thrown into the Valley of Hinnom** (Greek: Gehenna – the city dump [= to dishonor you by giving no burial; to treat you as a criminal]).
30**. "Also, if your right hand is habitually a bait-stick which entraps you, at once cut it off and throw it away from you! You see, it constantly brings things together for benefit and advantage in** (for; to) **you folks that one of your members should loose itself away** (may destroy itself; could come to be lost), **so that your whole body should not go off into the Valley of Hinnom** (Gehenna – the city dump outside Jerusalem).

[comment: vs. 29-30 are hyperbole; they also show the absurdity of trying to fulfill the law through works, when in fact it is a matter of the heart]

31**. "Now it was declared,**
'Whoever should dismiss (loose-away; = divorce) **his wife, let him give a certificate of divorce** (or: a divorce; a standing-off and away**) to her.'**
[Deut. 24:1; note: separation equaled a legal divorce; the document would pertain to property, child custody, and/or return of the dowry; it would also protect her from a charge of committing adultery if she was with another unmarried man]
32**. "Yet I, Myself, am now saying to you folks that every man proceeding in dismissing** (loosing-away) **his wife – outside of a case of infidelity** (fornication; prostitution; sexual misconduct) **– proceeds in making her a subject of adultery.**

[comment: this would annul their then current practice for a man to be able to divorce his wife just for whatever reason he might choose; this statement by Jesus was a great advance toward cultural equality of the sexes]

33. **"Again, you folks hear** (or: heard) **that is was declared to** (or: by**) the original peoples** (or: the beginning humans; the archaic ones; the ancient folks; those of the early period),

> **'You will not break an oath** (swear without performing; swear falsely; commit perjury),**' and further, 'You will give back** (repay) **to the Lord** [= Yahweh] **your oaths.'** [Lev. 19:12]

34. **"Yet I, Myself, am now saying to you folks to absolutely** (altogether) **not grab hold of a sacred object or make reference to a sacred sphere, so as to affirm an oath or swear confirmation – neither within the heaven** (the atmosphere), **because it is God's throne** (seat of rule);

35. **"nor within the earth, because it is a footstool for His feet** [Isa. 66:1]; **nor** [referencing] **into Jerusalem, because it is 'a city belonging to and having reference to the great King.'** [Ps. 48:2]

36. **"Neither within your head should you [mentally] touch something sacred so as to affirm an oath, because you continue having no power** (or: ability) **to make one hair shining white** (to have the character of bright light) or black.

37. **"So let your word habitually be 'Yes,' [and mean] yes; [or] 'No,' [and let] 'no' [end the matter]. Now the thing [which is] in excess of these is** (or: exists being) **forth from out of the midst of the bad condition [of mankind]** (the situation of hard labor, pain and misery; or: the evil, malevolent and wicked [thought]).

38. **"You hear** (or: heard) **that it was declared,**

> **'An eye in substitution for** (instead of; in place of) **an eye,' and, 'A tooth in substitution for** (instead of; in place of) **a tooth.'** [Ex. 21:24]

39. **"Yet I, Myself, am now telling you folks not to at any point actively set yourself against, or take a counteractive or aggressive stand in opposition to, the bad situation**

> (or: = participate in armed resistance against the miserable condition; = mirror the painful, insulting or laborious situation; or: = 'render evil for evil' in opposition to the evil or wicked person; = rebel or be part of an insurrection; = stand off an enemy)**. On the contrary, [to] whomever is repeatedly or habitually slapping into your right cheek** (or: jaw), **turn to him the other one, also!**

> [note: In his book, *Engaging the Powers*, Walter Wink has pointed out that this act of slapping someone on the right cheek referred to a person in a superior position of that society "backhanding" someone in an inferior position. It was meant to either insult the person, or to put the person in "their place," or to "admonish" him. Wink suggests that turning the other cheek "… robs the oppressor of the power to humiliate." (p. 176)]

40. **"And further, to the person continuing in desiring** (wanting; intending; purposing) **for you to be judged** (or: sued) **and even to take your inner garment** (tunic; = shirt), **at once send off to him your outer garment** (cloak; coat) **as well!**

> [note: Under the Law the cloak was to be returned at each sundown (Ex.

22:25-27). Sending a creditor a cloak as collateral would say to folks that the creditor was taking everything from him and leaving him naked and destitute. It would show that this person was being inhumane. Wink states that "indebtedness was endemic" in this land and time.]

41. **"Also, [for] whoever will** [other MSS: may] **press you into service** (conscript or commandeer you) **[for] one mile, continue submissively leading the way with him [for] two [miles].**

[note: This impressed service refers to the Roman rule (*anagareia*) that allowed the occupation troops to compel someone to carry their soldier's pack or baggage for one mile – a rule often abused. Wink suggests that vss. 39-41 are non-violent, creative initiatives against social injustice. I suggest that they also demonstrate a heart of love and an acknowledging of brotherhood even with oppressors.]

42**. "Give at once to the person presently, or repeatedly, asking of you, and you should not be turned away from the one continuously wanting** (or: purposing**) to borrow money from you.**

43**. "You folks hear** (or: heard) **that it was declared,**

'You will love the one near to you (your neighbor or associate)**'** [Lev. 19:18] **– and yet you will regard your enemy with ill will** (hate the one hostile to you).

44**. "Yet I, Myself, am now saying to you folks: Be constantly loving your enemies** (those folks hostile to you; [comment: this could have applied to the Romans, as well as to personal enemies]**), and be habitually praying over** (on behalf of) **the people continuously persecuting you** –

45**. "so that** (by what means**) you folks can be birthed** (may come to be) **sons of your Father – the One within [the] atmosphere and in union with [the] heavens – because He is repeatedly making His sun to rise back up again upon bad** (evil; wicked) **folks as well as [upon] good** (virtuous) **folks, and He is habitually sending rain upon fair and equitable people** (those in right relationship; those within the Way pointed out; just ones; rightwised ones) **as well as [upon] unfair and inequitable people** (those not in right relationship; those not in the Way pointed out; unjust ones).

46**. "You see, if you should happen to love the ones constantly loving you folks, what wage or reward do you continue holding** (or: having)**? Are not also the tax collectors constantly doing the very same thing?**

[note: tax collectors worked for the state (for either one of the provinces, or for the Empire) and were thus despised and considered outcasts of the local society, being perceived as both corroborating with the Romans and as getting money dishonestly through their business as a "tax-farmer," (someone who purchased from the state the right to collect official taxes, tolls, customs and dues: they made their money by adding on a percentage to the tax which they collected for the state), or by working for a "tax-farmer"]

47**. "And further, if you folks should only greet and welcomely embrace your brothers, what are you continuing to do [that is] excessive or**

extraordinary? Are not also the folks of the ethnic multitudes (the nations; the pagans; the non-Israelites) **constantly doing the very same thing?**
48**. "Therefore, you folks will exist being ones that have reached the goal: finished and completed ones; mature and perfected ones – in the same way as your heavenly Father** (or: your Father which has the qualities of, and is characterized by, the atmosphere) **constantly exists being One that is the goal: finished, complete, mature, perfect!**

CHAPTER 6

1. **"Now you folks make it a habit to hold to close attentiveness [so as] to not be doing your fairness, equity or rightwised behavior – all which comprise the Way pointed out – in front of people, in order to be observed by them, otherwise you do not continue holding** (having) **wages** (reward) **alongside of** (from beside; = from the presence of) **your Father – the One in the atmosphere and the firmament, and in union with and within the midst of the heavens.**
2**. "Therefore, whenever, as is your custom you may be making gifts of mercy** (be performing acts of mercy; be doing alms or giving to charity)**, you should not blow a trumpet in front of you** (= toot your own horn ahead of your actions) **– even as the overly judging and critical folks**
(*huprokrites*; or: those who put texts under close inspection to sift and separate and then give an answer, an interpretation, an opinion; or: those who live by separating things yet who under-discern; or: those who make judgments from a low view; or: those who under-estimate reality; or: perverse scholars who focus on tiny distinctions) **are constantly doing in the synagogues and on the narrow urban streets and alleys, so that they can receive a reputation from people** (be recognized and glorified by humans). **I am saying to you truly: They are presently holding their full payment!**
3. **"So during your customary making gifts of mercy, do not let your left hand become aware of what your right hand continues doing,**
4. **"so that your gift of mercy can continue existing within the hidden [realm; place]** (or: may be in hiding), **and then your Father – the One continuously looking with the hidden [realm; place]** (or: habitually looking on the concealed thing) **– will give back to you!**

5. **"And further, whenever you folks may by habit be praying, you will not be as the overly judging and critical folks** (*hupokrites*: see vs. 2, above), **because they are constantly liking to be habitually praying while standing in the midst of the synagogues and on the corners of the broad streets and city squares – so that they can be visible to people** (or: be manifested and caused to shine for mankind). **I am saying to you truly: They are presently holding their full payment!**
6**. "Now as for you, individually, whenever you may by habit be praying, enter into your storeroom** (or: barn; granary; chamber) **and, upon shutting** (locking; barring) **your door** (or: gate), **pray to your Father – the One within**

the hidden [realm; place]. So then your Father – the One continuously seeing within the secret [realm; place] – will give back to you (or: will give in answer to your expectation; will give [something] away for you; will be paying you).
7. **"Now during praying, you folks should not babble** (or: make repetitious utterances; stack up meaningless phrases; or: stutter; speak without thinking; use empty words) **– even as those of the ethnic multitudes** (pagans; nations). **You see, they habitually imagine and continuously suppose that in their much speaking** (or: using many words; or: saying the same thing many times) **they will be fully heard and really listened to.**
8**. "So then, you folks should not be made to resemble them, for before the occasion for you to ask Him, God, your Father, has seen and thus knows** (is aware) **of what things you continue having need.**

9**. "Therefore, be continuously praying in this way:**
'O our Father – the One within and in union with the heavens!
(or: in the midst of the atmosphere and firmament!)
Make Your Name to be set-apart and kept holy (or: treated as sacred).
10**. Make Your reign and kingdom come. Make Your will** (the effect of Your intent and purpose) **come into existence** (happen; come to be; be birthed) **– as within heaven** (or: [the] atmosphere), **so also upon earth.**
11. **Give to us** (Provide for us**) today our bread** (= food) **necessary for existence** (for being) **and for the coming day.**
12**. And then, send away the results of our debts for us** (let the effects of our obligations flow away in us; cancel our indebtedness), **as we also dismiss and send away the debts for those who owe us** (let the obligations owed to us flow away; cancel the loans of our debtors).
13**. Also, may You not bring** (or: carry) **us into an ordeal or a putting to the proof – neither by trial, nor by temptation, nor by examination. But to the contrary, rescue us away from the bad situation**
(the wicked person; the miserable condition; the painful labor; the unprofitable endeavor; the malicious man). [later MSS add**:** because Yours is the reign (kingdom) and the ability (power) and the manifestation which calls forth praise (the reputation; the glory), on into the ages. It is true (Make it so; Amen).]**'**

14**. "You see, if you folks should** (or: can) **send away** (let flow off; forgive; dismiss) **for** (or: from) **people** (or: mankind) **the effects of their falling to the side** [of the Way; of the Path pointed out] (or: their trespasses; their false steps and offenses; their goof-ups and blunders), **your heavenly Father** (or: your Father Who inhabits, and can be compared to, the atmosphere) **will send away, dismiss, forgive and let** [things; some MSS add: the effects of your falling to the side] **flow off for** (or: in) **you, as well.**
15**. "Yet if you folks should not send away for** (or: from) **people the effects of their falling to the side, neither will your Father send away** (dismiss;

forgive; let flow away) **the effects of your falling to the side, offending or goofing.**

16**. "Now whenever you may periodically fast, do not proceed to become sad-faced or stern, gloomy people – as the overly judging and critical folks** [see vs. 2, above] **for they habitually remove the light from** (or: disguise or distort) **their faces so that they can continue to be visible to people** (or: be manifested for mankind and appear) **[as] ones in the process of fasting. I continue saying to you truly: They are presently holding their full payment!**
17**. "So you folks, during fasting, anoint, rub and massage your head, then wash your face** (= groom yourself),
18**. "so that you would not appear to people** (or: may not be visible for mankind) **[to be] in the midst of fasting, but rather, to** (or: for) **your Father – the One within the hidden [sphere; place]. And your Father – the One continuously seeing within the hidden [sphere; place] – will give [something] back to** (for; in) **you!**

19**. "Stop** (or: Do not continue) **accumulating and storing up treasures for yourselves upon the earth** (or: on the land) **– where moth and corrosion** (an eating action) **progressively causes [things] to disappear, and where thieves constantly dig** (or: tunnel; excavate) **through** (i.e., as to break in through a wall) **and then proceed in stealing.**
20**. "So you folks be continuously accumulating and storing up for yourselves treasures within heaven** (or: [your] atmosphere) **– where neither moth nor corrosion causes [things] to disappear, and where thieves do not constantly dig through nor are they repeatedly stealing.**
21**. "You see, where your treasure is, there also will be your heart** (= the core of you being).

22**. "The eye is the lamp of the body. If, then, your eye may continue being single-fold** (or: simple and uncompounded; perhaps: single-focused and suggest being straightforward; may = healthy; may suggest generosity), **your whole body will be** (will continuously exist being) **illuminated** (enlightened; or: lustrous; luminous; radiant; shining).
23**. "Yet if your eye should continue being in a bad condition** (or: wicked; perhaps = diseased or cloudy; may suggest stinginess or being grudging), **your whole body will be** (will continuously exist being) **dark** (or: in the dark; full of darkness). **If, then, the light [which is] within the midst of you is** (continually exist being) **darkness, how thick [is] the darkness** (or: how great and extensive [will be] the darkness)**!**

24**. "No one continues being able** (has habitual power) **to continue being, or performing as, a slave for two owners** (lords; masters). **You see, he will either hate** (or: regard with ill will) **the one and will be loving the different one, or he will hold firmly to and have instead the one, and will be despising** (having a negative attitude and disposition toward) **the different one. You folks**

are not able (still have no power) **to continue being, or performing as, slaves for God and at the same time for money and riches** (you can't be enslaved to both God and wealth)**!**

25**. "On this account I continue saying to you: Do not constantly take anxious care, worry or undue concern for your soul-lives** (or: your being) **– what you can or should eat, or what you folks should or may habitually be drinking; nor, for your body – with what you folks should clothe yourselves. Is not the soul-life** (a person's inner being and life) **more than nourishment, and the body [more than] clothing?**
26**. "Make an intent observation into the birds of the sky** (or: atmosphere), **so as to carefully consider them. [See within their situation] that they are not constantly sowing seeds** (planting), **neither are they periodically reaping** (harvesting) **nor gathering [food] together into storehouses** (or: barns), **and yet your heavenly Father** (or: your Father Who inhabits, and can be compared to, the atmosphere) **constantly feeds and nourishes them. Are you folks not exceedingly carrying through more, so as to be of more consequence, than they** (= Are you not worth much more than they are)**?**
27**. "Now who of you folks, while habitually taking anxious care, undue concern, worry or by fretting, is normally able** (progresses in power) **to add to his stature one cubit** (eighteen inches) **or to provide one more arm's reach to his life span?**
28. **"And so why are you folks constantly worrying or fretting about clothing? Fully learn about, and from, the lilies of the field – how they are progressively growing** (or: Learn thoroughly and consider well how the wild anemones continue growing and increasing). **They are not constantly working hard or becoming weary from struggle, nor are they habitually spinning to make thread for cloth,**
29**. "yet I am now saying to you that not even Solomon, in all his splendor and glory clothed or arrayed himself as one of these [flowers]!**
30**. "So now, if God thus continually dresses and adorns** (or: invests) **the vegetation of the field** (or: countryside) **– being in existence today, and tomorrow is being continuously thrown into a furnace** (or: oven; stove) **– [will He] not much more readily and to a greater extent [take care of] you folks who have small faith and little trust?**

31**. "Therefore, you folks should not fret, be anxious, be full of care or be worrying, constantly saying, 'What can we eat?' or, 'What can we drink?' or, 'What can we put on ourselves to wear?'**
32**. "You see, the ethnic multitudes** (the nations; the pagans) **are habitually in eager pursuit of these things – spending all of their energy in seeking them! After all, your heavenly Father** (or: your Father Who inhabits, and can be compared to, the atmosphere) **has seen and knows that you folks repeatedly have need for all of these things.**

33. **"So you people be habitually and constantly seeking God's reign** (or: sovereignty; kingdom) **and the fairness and equity which have their source in Him, as well as the right relationships that characterize His justice and rightwised behavior in the Way which He has pointed out – and all these things will be added to you!**
34. **"Therefore, you folks should not fret, be anxious, be full of care or be worrying [with a fixation] into the next day, for the next day will be concerned about itself** (or: will have anxiety of its own). **Sufficient and adequate for** (or: to; in) **the day [is] its own situation as it ought not to be** (bad quality and worthless condition).

CHAPTER 7

1. **"Stop separating-off, dividing-out and making distinctions** (or: Do not make it a habit to evaluate and judge) **– so that you folks may not be separated-off, evaluated or judged.**
2. **"You see, within and with whatever aspect of separating-off, act of evaluation, form of discrimination, or means of judgment you folks are habitually separating-off, dividing-out, discriminating, evaluating and judging, you will be judged** (etc.). **And further, within and with whatever measure or standard you folks are using or applying, it will be used to measure you, and that standard will be applied to you** (or: = you will receive in the same proportion that you give).

3. **"Now why are you constantly or repeatedly looking at the speck** (splinter of shriveled wood; small piece of straw) **– the one in your brother's eye** (= the small thing hindering the ability of your friend or fellow believer to see)**! – and yet you are not continuing to fully consider and carefully think about the rafter** (beam of wood; shaft of timber) **in your own eye?**
4. **"Or how will you folks say to your brother, 'Allow [me], I can extract the speck** (splinter) **from your eye' – and now consider as you look! – a rafter** (log; beam) **[is] within the midst of your own eye?**
5. **"O hyper-critical one** [see 6:2, above]**! First extract the rafter** (log; plank) **from out of your own eye, and then you will see clearly to extract from out of your brother's eye.**

6. **"You folks should not give the set-apart** (holy; sacred) **things to the dogs, neither should you throw your pearls in front of the pigs** (hogs; swine), **lest at some time they will step on them and trample them down with their feet – and then, upon turning around, they might break forth on you folks and rip you up** (tear you in pieces).

7. **"Be habitually requesting** (or: Keep on asking), **and it** (or: He) **will be given to** (or: for; in) **you people. Be habitually seeking** (or: Keep on searching and trying to find), **and you folks will find. Be repeatedly** (or: Keep on) **knocking, and it will be opened up to** (or: for; in) **you.**

8. **"You see, everyone habitually requesting is repeatedly receiving. He who keeps on seeking and searching is constantly finding. And to** (in; for) **the person repeatedly knocking it will be opened up.**

9. **"Well then, a certain person [is] a man from among you folks from whom his son will request a loaf of bread – he will not be handing a stone to him, will he?**
10. **"Or, perhaps he will ask for a fish – he will not be handing a snake** (serpent) **to him, will he?**
11. **"Since, then** (or: If, therefore), **you folks – being miserable, bad and useless as you are – have seen [in life] and now know to be habitually giving good gifts** (or: the results of virtue and excellence) **to your own children, how much more will your Father – the One within and in union with the heavens and within the midst of the atmospheres – be giving good, excellent things as well as virtues to those continuing in requesting from Him** (or: asking Him)**?**
12. **"Therefore, all things – as many as you folks may continue wanting or should by habit be purposing – that people** (mankind; men) **should be habitually doing to or for you, thus also** (or: likewise), **you folks, yourselves, be continuously doing to and for them** (or: = Treat others in the way that you yourselves would like to be treated). **You see, THIS is** (or: exists being; = is the meaning of) **the Law and the Prophets** (= this sums up the message of the Scriptures)**!**

13. **"You folks enter at once through the narrow, restrictive and cramping gate** [note: is this a picture of being brought to birth?] **– because wide [is] the gate and spacious** (roomy, having the characteristics of free, open country) **[is] roadway habitually leading off into the loosing-away of loss and destruction** (or: demolition), **and many are the folks continuously** (or: one after another in a steady stream) **entering through it –**
14. **"for the gate is narrow, cramping and restrictive which is habitually leading off into the Life – and the path has been compressed and squeezed** [to where the traveler is being pressed and encumbered] **– and the folks presently** (or: one after another, in a continuous procession) **finding it are few.**

15. **"Constantly apply yourselves to holding off the false prophets – whatsoever ones that are habitually coming to you folks in clothing belonging to sheep** (= disguised as sheep; pretending to have the covering or appearance of sheep), **yet inside they are ravenous, savage wolves.**
16. **"You will recognize and come to fully know them from their fruits. People are not normally picking or gathering clusters of grapes from thorn bushes** (prickly plants), **nor ripe figs from thistles or briers.**
17. **"Likewise every good** (may = healthy) **tree constantly produces fine, beautiful** (choice; ideal) **fruit, but the decaying and rotten tree repeatedly bears bad and worthless** (= inedible) **fruit.**

18. **"A good, healthy tree normally has no power to bear bad and worthless fruit, neither [is] a rotten tree [able] to continue producing fine, beautiful fruit.**
19. **"Every tree not habitually producing choice, ideal fruit is normally being cut out [of the orchard] – and is normally being thrown into a fire** (= used for fire wood).
20. **"Consequently, you folks will recognize and come to accurately know them from their fruits** (= from what their lives produce).

21. **"Not everyone constantly saying to Me, 'Lord! Lord!' will enter into the reign** (or: sovereign rule; kingdom; realm of action and rule) **of the heavens** (or: which has the character of, and emanates from, the atmospheres) **but rather, the one habitually performing the result, and progressively producing the effect, of the will, intent and purpose of My Father – the One within and in union with the heavens, and in the midst of the atmospheres – [will enter].**
22. **"Within** (or: On) **That Day many will say to Me, 'Lord! O Lord! do** (or: did) **we not prophesy in** (or: by) **Your Name? And do** (or: did) **we not cast out demons** (Hellenistic concept and term: = animistic influences) **in** (or: by) **Your Name? And do** (or: did) **we not perform many works of power and ability in** (or: by) **Your Name?**
23. **"And at that time I will speak assuredly to them, 'I never became acquainted with or came to know you folks** (or: not even once had intimate experiential knowledge of you). **Those people habitually working** (performing; or: making a trade of; making a living in) **the lawlessness proceed to go to a room** (or: territory) **away from Me.** [Ps. 6:9]

24. **"Everyone, then, who continues obediently hearing these words** (thoughts; ideas; messages) **of Mine, and habitually does them** (or: acts on them), **will be made to be and to become like an intelligent, considerate, thoughtful, prudent and sensible adult male, who builds** (or: built) **his house upon the rock-mass.**
25. **"And when the rain descended** (or: falls) **and the rivers came** (or: come) [flooding] **and the winds blew** (or: blow) **and lunged** (or: fall toward; lash against) **that house, it did** (or: does) **not fall, for it had been provided with a foundation and continued being established upon the rock-mass.**
26. **"And by contrast, everyone who continues hearing the words** (thoughts; ideas; messages) **of Mine and yet is not continuing in doing them** (or: acting on them) **will be made to be and to become like a stupid, senseless adult male** (= an ignorant and careless builder) **who built** (or: builds) **his house upon the sand.**
27. **"And when the rain descended** (or: falls) **and the rivers came** (or: come) [flooding] **and the winds blew** (or: blow) **and lunged** (or: fall toward; lash against) **that house, it fell** (or: falls), **and its fall** (collapse) **was great."**

28**. And so it happened that when Jesus finished these discourses** (thoughts; ideas**), the crowds began to be amazed and astounded at what He taught and His way** (manner) **of teaching,**
29**. for He was continuing in teaching and instructing them as one holding** (or: having) **authority (the right out of Being) – and not as their scribes** (theologians; experts in the Law; scholars) **[taught]**.

CHAPTER 8

1. **Now upon His walking down from the mountain, large crowds followed after Him.**
2**. And then – look and consider! – a leper approaching began doing obeisance to** (paying homage to; worshiping) **Him, repeatedly saying, "O Lord** (Master), **if you should want to, You are able and continue having power to at once cleanse me!"**
3**. So, stretching out His hand, He touched him, while saying, I am habitually wanting to: Be cleansed at once!" And immediately his leprosy was cleansed!**
4**. Then Jesus continues saying to him, "See here. You may not tell [this] to even one person, but rather, proceed to depart, leading [yourself] under [this word]. [Then] show yourself to the priest and offer the gift which Moses arranged with a view to [this situation, which leads] into a witness to them and provides evidence for [everyone]."**

5**. Now upon His entering into Capernaum, a centurion** (a commander of one hundred men in the Roman army) **approached Him, calling Him alongside and pleading with Him and then saying,**
6**. "Sir, my orderly** (manservant; servant boy) **has been struck down with paralysis and is bedridden** (has been laid up) **within the house, constantly being dreadfully pained and grievously tested with this affliction.**
7**. So Jesus then says to him, "I, Myself, upon coming, will serve and cure him, then restore him to health."** (or, as a question: "Shall I, Myself, on coming, serve and give him attentive care or prescribe therapy or ongoing treatment that will restore him to health?")
8**. Now the centurion, giving a considered response, said, "O Sir, I am not fit or important enough to the end that you should enter under my roof. But rather, only say a word** (speak a message) **and my orderly** (manservant) **will be [divinely] healed and made whole.**
9**. "You see, I too am myself** (or: even I, myself,) **am a person** (a man) **being set in a continued arrangement under authority – continuing in holding** (having**) soldiers under me – and I normally say to this one, 'Go your way,' and he proceeds going his way; and to another one, 'Proceed coming,' and he proceeds coming, and to my slave, 'Do this,' and by habit he is doing [it]."**

10. **Now at hearing [that], Jesus was astounded** (was amazed; marvels**) and said to those following after Him, "Truly I am saying to you folks, with no one in Israel do I find so much faith [as this]!** (or: I did not find such great trust and confidence at the side of even one person within the midst of Israel!).
11. **"Now I further say to you that many people from eastern lands, as well as western regions, will be arriving. And they will be made to recline [and dine] with Abraham and Isaac and Jacob, within the reign and sovereign rule of the heavens** (or: the kingdom of the atmospheres).
12. **"Yet the 'sons of the kingdom** (or: reign)**'** [= those who were in line to inherit the kingdom; or: = those who were supposed to manifest its reign] **will be thrown out into the external** (exterior) **darkness. There** [= outside the banqueting building] **it will be 'weeping and grinding of teeth'** (or: The crying and the gnashing of teeth will be in that [outdoor] place, or situation)."

13. **So Jesus said to the centurion, "Go! In the same way that you trusted, let it come to be for you** (or: Just as you believe, let it be birthed and happen with you**)!" And so the orderly** (manservant; servant boy) **was healed and made whole in that hour.**

14. **Later, Jesus, upon coming into Peter's house, saw his mother-in-law having been thrown [out of good health] and now being bedridden and burning with a fever.**
15. **And so He touched her hand, and the fever flowed away from her. Then she got up** (arose) **and began giving attending service to Him.**

16. **Now with it becoming evening, people brought many folks being habitually affected by demons, and He cast out the spirits** (breath-effects) **with a word** (by a message; by a thought), **and He served, cured and restored to health** (or: gave attentive care or prescribed therapy or instigated ongoing treatment for) **all those continuously having it badly** (= those habitually with illness).
17. **In this way the things spoken through Isaiah the prophet would be fulfilled, [which] continues saying,**

> **"He Himself took our incapacities** (weaknesses; infirmities; sicknesses) **and then lifted up and bore the diseases aloft."** [Isa. 53:4]

18. **Now upon seeing a crowd around Him, Jesus gave the order** (command) **to go off into the other side [of the lake].**
19. **Then approaching [Him], one scribe** (scholar; theologian; Law expert) **said to Him, "Teacher, I will follow you wherever you may be now departing** (or: are about to go off)!"
20. **So Jesus then says to him, "The foxes continue having dens (burrows), and the birds of the sky** (or: atmosphere) **[have] roosts** (or: nests; lodging places**), yet the Son of mankind** (or: humanity's son; = the son of Adam) **continues having nowhere He can incline the head** (= lay down the head for sleep)."

21. **Now a different one of the disciples said to Him, "Master** (Sir; Lord), **permit me to go off and to bury my father first."**
22. **But Jesus says to him, "You continue following Me, and abandon** (divorce; leave behind; or: let; allow) **the dead folks to bury their own dead ones."**

23. **And with Him stepping into a boat, His disciples at once followed Him.**
24. **Later – look and consider! – a great quaking occurred** (an earthquake happened) **in the midst of the lake** (or: sea) **so that the boat was being repeatedly covered – to the point of being hidden and swamped – by the waves. Yet He kept on sleeping** (or: continued being fast asleep).
25. **So, approaching, they aroused Him, repeatedly saying, "O Lord** (Master)! **Rescue [us]** (Save [us]) **at once! We are progressively being destroyed and are perishing!"**
26. **And so He then says to them, "Why are you men frightened and lacking in courage? [You are] men with little trust and small faith!" At that point being aroused and getting up, He gave a respectful directive to** (or: spoke a value-based command upon) **the winds and the lake** (sea), **and a great calm was birthed** (or: it came to be utterly still).
27. **So the men were astounded with puzzled amazement, and one after another kept saying, "What kind** (or: sort) **of Person is this Man, that even the winds and the lake** (or: sea) **are in the habit of being obedient to Him** (or: are now submissively listening and paying compliant attention to Him)**?"**

28. **Then upon His coming into the other side [of the lake] – into the country of the Gadarenes** [other MSS: Gergesenes] – **two men, affected or controlled by demons** (Hellenistic concept and term: = animistic influences, or, negative spirits), **met Him on their way coming out from among the tombs** (the burial caves; graveyard). **[They were] extremely rugged men who were usually fierce to the point of being violent, savage, or hard to deal with, so that no one was normally strong enough to pass by through that way or along that road.**
29. **So look and consider! They cried out, repeatedly saying, "What [does this mean] for us and for You, O Son of God? Do** (or: Did) **You come here to test us or to cause us pain or distress before the appointed season** (or: before the right situation)**?"**
30. **Now there was a domestic herd of many pigs** (hogs; swine) **being habitually grazed some distance away from them,**
31. **so the demons** (Hellenistic concept and term: = animistic influences; violent spirits) **began calling Him to their side for help, and kept on pleading and bargaining with Him, saying, "Since** (or: If) **You are now in the process of casting us out, send us off on a mission into that domestic herd of pigs!"**
32. **Accordingly He said to them, "Be proceeding on your way and bring things under control!" Now upon coming out, they went off into the pigs, and – now look and consider! – the entire herd at once stampeded down**

the steep slope (or: precipice) **into the lake** (or: sea) – **and they died within the waters!"**

33. **Now the men habitually grazing** (the herdsmen normally tending and feeding [the pigs] at pasture) **ran off and, upon going off into the city, reported everything – as well as the situation and affairs pertaining to the men affected and controlled by the demons** (Hellenistic concept and term: = animistic influences).
34**. And now look and consider! The entire city came out to meet with Jesus. Then, upon seeing Him, they asked Him for help in the situation and, in bargaining, they earnestly urged Him so that He would change His steps and transfer Himself away from their boundaries** (territories; districts).

CHAPTER 9

1**. And so, upon stepping into** (or: boarding) **a boat, He passed right across through** (traversed, piercing through) **[the lake] and came into His own city.**

2**. Again look and consider! – People began bearing to Him upon a bed** (or: pallet; couch) **a paralytic, a man having been struck down [with paralysis] so as to be bedridden. And upon seeing their faith and trust, Jesus said to the paralytic, "Be increasingly receiving courage and confidence, O child** (born one)**! Your failures and mistakes** (your times of missing the target; your errors and sins) **are being caused to progressively flow away** (or: are constantly being sent away and are habitually being forgiven)**!"**
3**. Now see what happens! – Certain ones of the scribes** (the scholars and theologians of the Law) **said among themselves, "This fellow is now blaspheming** (speaking impiously and inappropriately on matters of their religion)**!"**
4**. And having seen and thus perceiving** (knowing) **their inner emotions** (the rushing of thoughts and sentiments within them), **Jesus said, "To what end or purpose? You men are constantly having inward rushings of bad thoughts and unprofitable sentiments within the midst of your hearts.**
5**. "For think about it, which is easier: to say, 'Your failures and mistakes are constantly being sent away and your sins are habitually forgiven,' or, to say, 'Proceed to rouse yourself and get up, and then continue walking around?'**
6**. "Yet now, so that you folks can see and know that the Son of the man** (the son of humanity; mankind's Son; = Adam's son) **constantly has and holds authority and right upon the earth** (or: land) **to habitually send away** (make to flow off; forgive) **sins and failures** (mistakes and errors)**" – He then continues saying to the paralytic, "Proceed to rouse yourself and get up. At once pick up your bed** (or: pallet) **and then, bringing yourself under control, be going into your home** (or: house)**!"**
7**. So upon being raised up, he went off into his home** (house).

8**. Yet the crowds, seeing [what just happened], were struck with fear** (or: became awestruck) **and gave the glory to God** (enhanced the reputation pertaining to God) **– the One giving such authority to humans** (or: mankind).

9. **Then Jesus, continuing in leading [the group] along from there, saw a man called Matthew, who was presently sitting upon [the revenue receipts station at] the tax** (customs; collections; tribute) **office** (or: at the toll booth), **and He then says to him, "Be continuously following Me." And so, standing up, he at once followed Him.**

10**. Later, during His reclining [at a meal] within the house – now look and think about this! – it occurred [that] many tax collectors** (customs and tribute agents; tax-farmers) **and "sinners"**

(folks that the religious people considered "worldly" and by way of life ceremonially unclean and thus separated from the religious community: outcasts of society who failed to measure up to religious and cultural standards; irreligious folks) **were coming and began reclining back together with Jesus and His disciples [participating in their meal].**

11**. Well, upon seeing [this], the Pharisees began saying to His disciples, "Why or through what situation or arrangement does your teacher continue eating with the tax collectors and outcasts** ("sinners")**?"**

12. **Now He, upon hearing [this], said, "The strong and healthy folks are not normally having a need of a healer** (a physician), **but to the contrary those having it badly** (= the sick; the ill) **constantly do.**

13**. "Now, upon going your way, learn and become a disciple of what [this] is and means,**

'I am constantly desiring, intending and purposing mercy, and not a sacrifice!' [Hos. 6:6]

You see, I am not (or: did not) **come to call 'righteous folks'** (people who were supposedly in right relationship with God and community and who were convinced that they walked in accord with the path pointed out), **but on the contrary, outcasts** ('sinners' who knew that they were neither connected nor in right relationship, nor approved in their way of life: failures)**."**

14**. Then at one point the disciples of John proceeded in coming to Him, and proceeded in saying, "Why and through what situation or arrangement are we and the Pharisees constantly fasting, and yet Your disciples are not in the habit of fasting?"**

15**. So Jesus said to them, "The sons of the bridal chamber** (or: attendants at a wedding hall; = the wedding guests and friends of the bridegroom; = those either at a wedding celebration or exemplifying that atmosphere) **continue unable to mourn or be sad and lamenting upon the situation of however long the bridegroom is with them. And yet days will come when the bridegroom should be lifted up and withdrawn away from them, and at that time they will fast.**

16. **"Now nobody normally puts a patch of unshrunk cloth upon an old outer garment. You see, its fullness** (i.e., the pre-shrunken patch which fills in the hole) **is progressively pulling up away from the outer garment, and the tear** (rip; rent) **progressively becomes worse.**
17. **"Neither are people normally draining fresh, recently made, new wine into old skin-bags** (bottles), **otherwise the skin-bags are constantly bursting** (being torn open), **and then the wine is constantly being spilled out and the skin-bags continue being destroyed** (ruined). **To the contrary, people normally drain fresh, just-made, new wine into skin-bags having a new character and quality – and both continue being preserved.**

18. **During His speaking these things to them – look and consider! – one** (= a certain) **ruler was approaching [and] began bowing down in obeisance and worship to Him, proceeding in saying, "My daughter just now came to her end and died. But still, upon coming, at once put** (or: place) **Your hand upon her, and she will live** (or: be living)**!"**
19. **And so, being roused and getting up, Jesus and His disciples began following him.**

20. **Now look and consider this! – A woman [who was] constantly hemorrhaging** (bleeding) **for twelve years** [thus, being ceremonially unclean, and so, required to keep away from others so as not to contaminate them], **suddenly approaching, crept up from behind [and] touched the fringe** (or: tassels) **on the border of His cloak** (outer garment),
21. **you see, she had been saying within herself, "If only I can touch His cloak** (or: outer garment), **I will be healed and made whole!"**
22. **Now Jesus, being turned and seeing her, said, "Be increasingly receiving courage and confidence, daughter. Your faith, confidence and trust have healed you and you are now made whole!" And the woman was restored to health** (rescued; saved; delivered) **from that hour.**

23. **And so Jesus, coming into the ruler's house and seeing the flute players and the crowd continuing in being disturbed and thus making a commotion,**
24. **He began saying, "Withdraw and make room again! You see, the maiden** (little girl) **did not die, but rather she continues fast asleep." And so they began laughing at and ridiculing Him.**
25. **Now when the crowd had been thrown out, He, upon entering, took a firm hold of her hand – and the maiden** (little girl) **was roused and raised up** (or: she got up)**!**
26. **Of course, the story of this – like the fame of the utterance of an oracle – spread out into [the] whole of that land.**

27. **Now later, as Jesus continues leading [the crowd] in passing along from that place, two blind men followed Him [who] kept on crying out, repeatedly saying, "Mercy us** (Give mercy to us), **O Son of David** (this phrase

may = "O descendant of David who also displays David's qualities and reminds us of the king of Israel")**!"**
28**. So upon His coming into the house** (may = went indoors; or = arrived home), **the blind men came forward to** (or: approached) **Him, and Jesus then says to them, "Do you men continue having faith and are you believing that I am able and continue having power to do this?" They are [both] then saying, "Yes, O Lord** (or: Yes, Master; or: Yes, sir)**."**
29**. At that moment He touched their eyes, while saying, "Corresponding to your faith, confidence and trust, let it at once be birthed in you men** (or: let it come to be for, and happen to you)**."**
30**. And their eyes were instantly opened up! Jesus further, being deeply moved to the point of snorting with emotion for them, is then saying, "You are now continuing to see! Not even one person is to come to know [about this]."**
31**. Yet they, upon going out, thoroughly spread the news about Him within that whole land.**

32**. So in the midst of their going out** (leaving) **– look and consider this! – people brought to Him a person affected by a demon** (= spiritual influence) **with the result that he was unable to speak.**
33**. And then, upon the demon** (Hellenistic concept and term: = animistic influence) **being thrown out, the "mute man" spoke! And the crowds were amazed and filled with wonder, one after another saying, "Never was it thus seen** (or: was it shown in light to be made visible in this way) **within Israel!"**
34**. Yet the Pharisees began saying, "Within the [authority] of and in union with the ruler** (or: chief) **of the demons is he now expelling the demons."**

> [comment: the Pharisees here give validity to the Hellenistic concept of demons, and to the pagan dualism which supposed that demons were being which had a ruler. In the LXX, Isa. 65:3 spoke of Israel, saying "They repeatedly sacrifice in the gardens, and burn incense on the tiles, to the demons – which things do not exist!"]

35**. And then Jesus began leading the way around all the cities and villages, habitually teaching within their synagogues and, as a herald, repeatedly making public proclamations of the good news** (the message of ease and wellness) **which pertains to and has its source in the "reign"** (which exemplifies and comprises the kingdom) **– as well as continuing in curing** (or: giving attentive care or prescribing therapy or ongoing treatment for) **every disease and all incapacities** (weaknesses; infirmities; sicknesses).
36**. Now upon seeing the crowds, He felt deep feelings, tender affection and compassion about them** (was affected in the inward parts of His body, encircling them with His emotions), **because they were** (they continued being) **folks having been skinned** (or: flayed and lacerated; and so: harried and troubled) **and hurled down or tossed out – as if [being] sheep not having a shepherd.**

37**. At that point He then says to His disciples, "The harvest** (matured crop) **[is] indeed vast** (much; huge), **and yet the workers** (= the harvesters) **[are] few.**
38**. "Therefore, urgently ask – even beg – the Owner** (or: Master; Lord) **of the harvest so that He would thrust out workers into His harvest."**

CHAPTER 10

1**. And at one point, upon summoning His twelve disciples to Himself, He gave to them authority pertaining to unclean spirits** (breath-effects**), to be habitually casting them out, as well as to be constantly curing** (or: treating and caring for) **every disease and all incapacities** (weaknesses; infirmities; sicknesses).

2**. Now these are the names of the twelve men sent forth with a mission** (emissaries; envoys; apostles): **First, Simon, the one called Peter, and then Andrew, his brother. Next, Jacob (James) the [son] of Zebedee, and his brother John.**
3**. And then [there are] Philip and Bartholomew, Thomas and Matthew – the tax collector** (or: tax-farmer), **Jacob the [son] of Alphaeus and Thaddaeus,**
4**. Simon the Cananaean** [other MSS: Cananite; possibly = a nationalist political party], **and then Judah** (Judas) **the one of Iscariot – the one handing Him over** (or: turning Him in [to the authorities]).

5. **Jesus commissioned and sent off these, the twelve, upon passing on announcements and instructions to them, continuing in saying, "You men should not go off into the roads or paths of ethnic multitudes** ([the] nations; the non-Israelites; or: pagan ways), **and you should not enter into a Samaritan city.**
6**. "But, instead, continue on your way toward the lost and destroyed sheep that belong to 'the house of Israel.'**
7**. "Now as you are traveling on your way, be constantly performing the work of a herald, repeatedly saying publicly that the reigning and activity of exercising the sovereignty of the heavens** (or: kingdom of the atmospheres) **has drawn near and is close enough to touch** (= has arrived and is now accessible)**!**
8**. "Be constantly serving, curing and restoring to health** (or: giving attentive care to and treatment for) **those who are habitually weak, feeble and inadequate. Habitually be rousing and raising up dead people. Be continually cleansing lepers. Make it a habit to cast out demons** (Hellenistic concept and term: = animistic influences). **You folks receive** (or: received) **freely** (as a gift; = without cost), **[so] give freely** (as a gift; = without charge).
9**. "You should not be procuring or acquiring gold, not yet silver, nor even copper** [i.e., no pocket money] **into your belts or girdle purses.**
10**. "[Take] no beggar's pouch** (or: food bag; or: traveling knapsack) **into the road, nor two undergarments** (tunics) **or sandals nor yet a staff or club. You**

see, the worker [is] worthy of his nourishment (or: is of corresponding value for his food, keep and support).

11**. "Now, into whichever city or village you men may enter, search out who within it is suitable** (of corresponding values to your own; worthy), **[then] remain lodging there until you should leave** (go out of the midst [of the town]).
12**. "So, when entering in the house, greet, express good wishes and embrace the household,**
13**. "And if, indeed, the house should be suitable and worthy, you men let your peace** [= shalom] **come upon it – yet if it may not be suitable or worthy, let your peace and shalom be returned back upon yourselves.**

14**. "Also, whoever may not welcome and receive you men, nor even listen to your words or hear your message, as you are going outside, from out of the house or that city, shake the dust off your feet.**

> [note: Hospitality in those times and countries involved having a servant wash the feet of their guests; further: Jews did this when they left a Gentile country, so this would indicate that this town was being regarded as polluted and unholy, and in the same category as the Gentiles; comment: this could be a metaphor to shake off that incident, so as not to let their "humanity" cling to them]

15**. "Assuredly – I now say to you folks – it will be more endurable in the land of Sodom and Gomorrah, in [the] day of separation and decision, than in that city** (or: it will be more supportable for the land of Sodom and Gomorrah, in a day of judging, than for that town)**!**

16**. "Now look, and really see this situation: I, Myself, am now sending you folks off – being emissaries on a mission – as sheep within the midst of [a pack of] wolves! Therefore, habitually come to be thoughtful, prudent, cautious and discreet** (or: = wary and on the alert; = observant, decisive and timely) **– as the snakes [are]; and yet [still] unmixed** (pure; = without negative characteristics added) **– as the doves [are].**
17**. "So constantly hold your attention toward protecting yourself from humanity. You see, they will be giving you folks over** (turning you in) **unto [their] local city councils and courts, and then they will scourge you with lashes and whips.**
18**. "Yet you men will also, on My account, be led** (or: brought) **before** (or: on [the stand to speak to]) **governors and kings, with a view to being a witness to them and providing evidence for them – as well as to and for and in the ethnic multitudes** (the nations; the non-Israelites; = the pagans).
19**. "However, whenever they may hand you folks over** (turn you in**), you should not be anxious or overly concerned about how or what you should be speaking, for, what you should say will be given to you men – within that hour!**

20. **"You see, you, yourselves, are not the ones then speaking, but rather, [it is] the Spirit** (Breath-effect) **of your Father repeatedly speaking within you.**

21. **"So brother will give over** (turn in) **brother unto death – and a father, a child – and children will stand up upon** (or: rise up against or attack) **parents and will murder them, or cause them to be put to death.**
22. **"And further, you folks will be hated and regarded with ill-will by everyone – because of My Name. Yet the one remaining under [these conditions] and patiently enduring into a conclusion** (or: into an ending [of these events]; unto [the] final act) **– this one will be rescued** (delivered; saved; restored to health and wholeness).
23. **"Now whenever they may continue chasing you or be repeatedly persecuting you in this [particular] city, proceed taking flight** (escaping**) into a different one, for, truly – I now say to you folks – you can under no circumstances complete the circuit** (finish [visiting]) **the cities** (or: towns) **of Israel until the Son of the Man** (humanity's son; = Adam's son; or: = the awaited Messianic figure) **should go** (or: comes; can come).

24. **"A student** (or: disciple) **is not over or above the teacher, nor [is] a slave over or above his owner.**
25. **"[It is] sufficient and enough for the student** (or: disciple) **that he can come to be as his teacher, and the slave as his owner. Since** (or: If) **people call and surname the Sovereign** (Master and Sole Owner) **of the house** (the Householder) **'Beelzeboul'** [spellings vary; = lord of the flies, a Philistine deity], **how much rather** (or: more) **those of His household.**
26. **"So then, you men should not be made to fear them. You see, there is nothing being veiled or covered which will not have its covering taken away and be revealed, and hidden which will not be made known and familiar.**
27. **"What I am now saying to you folks within the darkness, you say within the light. And what you are now hearing whispered into the ear, you, as heralds, publicly proclaim upon the housetops** (= make it publicly known).

28. **"Stop being** (or: Do not continue being [other MSS: You should not be]) **made to fear from the one normally killing the body, and yet continuing unable** (with no power) **to be killing the soul. But rather, be habitually fearing the person being constantly able and continuing with power to loose-away and destroy** (or: to cause to be lost) **both soul** (the interior life; [note: may refer to the person's reputation in regard to character and other personal qualities]) **as well as body within the Valley of Hinnom**

> (Greek: Gehenna; Jerusalem's garbage dump: the place where criminals and folks with disgraced lives, and thus considered unfit for proper burial, were cast away; the disgraced end of an outcast or criminal).

29. **"Are not two sparrows normally sold for a penny** (Roman copper coin of the smallest value)**? And yet not one from among them will fall upon the ground without being with** (or: being away from) **your Father!**
30. **"Now even the hairs of you head are all ones having been counted and numbered!**
31. **"Therefore, stop fearing** (or: Then do not continue fearing). **You folks continuously carry on through so as to excel and be of more consequence than** (be superior to and thus of more value than) **whole flocks of sparrows!**

32. **"Everyone, then, that acknowledges union with Me and speaks in accord with Me in front of** (before and in the presence of) **humans** (mankind), **I, Myself, will also acknowledge union with him and speak of him in the same way** (saying the same thing of him) **in front of** (before and in the presence of) **My Father – the One within and in union with the heavens** (or: in the midst of the atmospheres).
33. **"Yet, whoever may refuse [to acknowledge] Me, or disown and deny Me, in front of humans** (mankind), **I, Myself, will also refuse [to acknowledge] him, and disown and deny him, in front of My Father – the One within and in union with the heavens** (or: in the midst of the atmospheres).
34. **"You folks should not assume from custom or infer from the Law that I come** (or: came) **to throw peace** [= shalom] **upon the Land** (or: earth). **I do** (or: did) **not come to throw peace, but to the contrary, a sword** (a curved weapon for close combat)**!**
35. **"You see, I come** (or: came) **to disunite** (to make to be two and then pit)**:**
    'a man against his father, and a daughter against her mother, and a bride against her mother-in-law,'
36. **"And so,**
    'a person's enemies [are/will be] those of his own household.'
    [Micah 7:6]
37. **"The person habitually having fondness and affection for father and mother over and above for Me is not suitable for Me** (or: worthy or of equal value with regards to Me). **Likewise the person continuing in having fondness and affection for a son or daughter over and above for Me is not suitable for Me** (worthy of Me).
38. **"Furthermore, he who is not habitually taking his cross** (execution stake) **and then constantly following after** (behind) **Me, is not suitable for Me** (worthy of Me).
39. **"The person who is searching and then finding his own soul** (his own will, his intellect, his emotions and his self-life as his goals; his self-seeking, self-possessed persona and identity), **will be losing it. And yet the person loosing-away or destroying his soul** (his own will, his self-centered life of a self-seeking, self-possessed persona and identity, his emotions, his plans and goals) **– on account of Me – will be finding and discovering it** [i.e., his true self, identity and purpose].

40. **"The person habitually receiving, welcoming and embracing you folks continually receives, welcomes and embraces Me; and the person that continues receiving, welcoming and embracing Me continuously receives, welcomes and embraces the One sending Me off as a representative with a mission** (as an emissary).
41. **"The person who by habit receives, welcomes and embraces a prophet into [the place of regard and function] that pertains to a prophet's reputation and vocation, will receive a prophet's wage and reward. Likewise the person who by habit receives, welcomes and embraces a fair and just person** (one who maintains right relationships with God and mankind, and who has been rightwised into the path of the Way pointed out) **into [the place of regard and function] that pertains to a fair and just person's reputation and way of life, will receive a wage and reward that pertains to a rightwised and equitable person.**
42. **"And further, whoever should give only a cup of cold water to drink to one of these little ones, into [the place of regard and function] that pertains to the reputation and vocation of a disciple, assuredly, I now say to you, he can by no means be lose his wage or reward.**

CHAPTER 11

1. **And so it came to be – when Jesus finished making thorough arrangements and completed the process of instruction for His twelve students** (or: disciples) **– [that] He redirected His steps and passed on from out of that place so as to continue teaching and making public proclamation within their cities and towns.**

2. **Now John, hearing in the prison** (or: jail) **[about] the works and acts of the Christ [and] sending by means of his disciples,**
3. **said to Him, "Are You the One progressively coming** (or: the ongoingly coming One**), or are we – or should we be – constantly projecting an opinion and a hope into the future about a different one?"**

4. **And so, giving a considered response, Jesus said to them, "after traveling on your way, report back to John what you men are continuing to hear, and are repeatedly seeing:**
5. **"The blind folks are habitually seeing again, and the lame and crippled folks are continually walking about. The lepers are one-after-another being cleansed, and deaf people are habitually hearing**. [Isa. 35:5-6] **Even dead people are one-by-one being awakened and raised up** [Isa. 26:14] **– and the poor folks, the destitute ones are continually having the good news of ease and wellness announced to them.** [Isa. 61:1]
6. **"And further, whoever is not caught by setting-off the trap-spring, and thus finding himself in a snare [of offence or antagonism], continues being a happy person!"**

7. **Now with these men going their way, Jesus started saying to the crowds, concerning John, "What did you people go out into the wilderness to gaze** (or: gawk) **at and watch? A reed being constantly shaken** (cause to move to and fro) **by a wind?**
8. **"But further, what did you folks go out to see and perceive? A person having been clothed in soft, delicate garments? Think about it! Those normally wearing soft and delicate garments are in the houses that belong to kings.**
9. **"But to the contrary, why did you come out? To see or perceive a prophet? Yes, I now say to you, even exceedingly more than a prophet.**
10. **"This person is he concerning whom it has been written,**

> **'Look and consider! I, Myself, am repeatedly sending forth My messenger, as an emissary on a mission – before Your face** (or: ahead of Your personal presence) **– who will make Your road** (or: path) **useable by constructing or repairing and preparing it in front of You** (or: who will prepare Your way before You).**'** [Mal. 3:1]

11. **"Truly, I am now saying to you folks, among those born of women there has not been raised up a person greater than John the Immerser** (the baptizer; the Baptist). **Yet the one of lesser importance** (or: the least; the smaller) **within the reign of the heavens** (or: kingdom of the atmospheres) **constantly exists being greater than him.**
12. **"Now from the days of John the Immerser until right now, the reign of the heavens** (or: sovereign rule of the kingdom of the atmospheres) **is itself continuously pressing** (or: is progressively pressing and forcing itself) **forward with urgency, and those urging and pressing forward [toward the goal] are constantly grasping it and drawing it up [to themselves].**

> [note: I have rendered *biazomai* (press and force) as a middle; it can also be rendered as a passive]

13. **"For you see, all the Prophets and the Law prophesy** (= make known the will, plan and purpose of God) **until John.**
14. **"And so, if you now desire and continue purposing to welcome, embrace and accept [it; or: him], he is** (exists being) **Elijah – the one being at the point of being at [his] periodical coming.**
15. "Let the person now having ears to continue hearing, continue listening and hearing (or: = pay attention)**!**

16. **"Now to what or with whom shall I compare, or say is like, this generation? It exists being like little boys and girls, habitually sitting in the marketplaces, who – constantly shouting to different people –**
17. **"are repeatedly saying,**

> **'We play the flute and pipe for you folks, and you are not dancing. We lament, wail and sing funeral songs, and yet you folks are not beating your chests or wailing.'**

18. **"You see, John came neither habitually eating nor constantly drinking, and people are continually saying 'He continues having and holding a demon** (Hellenistic concept and term: = an animistic influence).**'**

19**. "The Son of the Man** (the son of mankind; humanity's son; = the son of Adam; or: the Human Being) **comes regularly eating and continuously drinking, and people are repeatedly saying, 'Look, see a person [who is] a glutton and a drunkard** (one who habitually drinks too much wine), **a friend of tax collectors** (customs and tribute agents; or: tax farmers) **and outcasts**
(sinners; folks that the religious people considered "worldly" and by way of life ceremonially unclean and thus separated from the religious community: outcasts of society who failed to measure up to religious and cultural standards; irreligious people)**!' Well, Wisdom was set and deemed in right relationship with fairness and equity in the Way pointed out – from its deeds** (works and actions)**!"**

20**. At that point He started to censure and reproach the character and reputation of the cities within which most** (or: the majority) **of His powers and abilities** (or: expressions of power and deeds of ability) **happened** (were birthed**), because they did not change their minds and way of thinking and return to God:**
21**. "Tragic will be your fate, Chorazin! Tragic will be your fate, Bethsaida! Because if the powers and abilities being birthed and happening within you had taken place in Tyre and Sidon, long ago they would in sackcloth and ashes** (= humility and regretful sorrow) **have changed their minds and way of thinking, and would have turned to God.**
22**. "What is more, I now say to you folks, it will consequently be more endurable in, and for, Tyre and Sidon, in [the] day of separation and decision, than for you folks!**
23**. "And as for you, Capernaum! Will you be**
'exalted as far as heaven (or: the sky)**'?**
No!
'You will brought down and "mounted" (as a female by a male) **as far as the Unseen** (Hades; = Sheol; the grave; the abode of the dead)**!'**
[Isa. 14:13, 15]
Because if the powers and abilities, being birthed and happening within you, had taken place in Sodom, it would have remained in place unto today.
24**. "What is more, I now say to you folks, that it will consequently be more endurable in, and for, [the] land of Sodom, in [the] day of separation and decision, than for you folks!"**

25**. Speaking from a discerning and decided perception within that fitting situation** (or: during that particular season [of ministry]; or: at that strategic moment), **Jesus said, "I continue outwardly acclaiming My concurrence with You, publicly saying the same thing as You, O Father – Owner, Lord and Master of the heaven and of the earth** (or: of the sky and atmosphere, as well as of the land) **– that You hide** (or: because You hid) **these things from 'wise folks'** (or: 'clever people') **and 'understanding, intelligent, intellectuals,' and You unveil** (or: revealed; disclosed) **them to infants** (babes who are not yet able to speak; = untutored; untaught, ordinary folks).

26. **"Yes, Father, because in this way goodwill is birthed in front of You** (or: because thus does Your thought, imagination and presuming of ease and wellness come into existence in Your presence)**!"**

27. **"All people were** (or: Everything was) **given to Me by, and under, My Father, and yet no one is by habit completely or accurately knowing the Son in an intimate and personal way – except the Father – nor does anyone continue having an intimate experiential full-knowledge of the Father – except the Son, as well as whomever the Son in now desiring** (wanting) **to unveil.**
28. **"So everyone come here, toward Me! – all those constantly weary and exhausted from toil and labor, as well as folks having been caused to carry a load, and continuing burdened down – and I, Myself, will refresh you and cause you folks to rest.**
29. **"At once lift up My crossbeam** (or: the yoke which is Me; the balance beam that comes from and pertains to Me) **upon you people, and instantly learn from Me, because I AM** (or: I continuously exist being) **mild-tempered** (gentle, kind and considerate) **and humble** (low) **in the heart, and 'you folks will find refreshment and discover rest in and for your souls** (the whole inner person; the mind, emotions and nerves)**.'** [Jer. 6:16]
30. **"You see, My crossbeam** (or: the yoke which is Me; the balance beam that comes from and pertains to Me) **is useful and kindly obliging, and My load** (the burden that is Me and which pertains to Me) **continues being light** (not heavy)**."**

CHAPTER 12

1. **In that particular situation** (or: On that occasion; or: Within that season [= the ripening of the grain, just prior to harvest]) **Jesus went His way through the fields of sown grain, on [one of] the sabbaths.**
Now His disciples were hungry, and they began to repeatedly pluck (or: pick; strip) **heads of grain and to continue eating [them].**
2. **So, seeing [this happening], the Pharisees said to Him, "Look! Your disciples continue doing what is not allowed by [our] Law or custom to be doing during a sabbath!"**

3. **But He said to them, "Do** (or: Did) **you folks not read what David – as well as those with him – did when he got hungry:**
4. **"how he entered into God's house** (home) **and they ate the loaves** (= the consecrated bread) **of the presentation** (the placing-before [God's presence]) **– which was not normally being allowed by Law or custom for him to be eating, nor for those with him, except [by] the priests only?**
5. **"Or, do** (or: did) **you folks not read within the Law** [= the Torah] **that on the sabbaths the priest in the Temple courts** (grounds) **habitually profane** (= violate the sacredness of) **the sabbath, and continue being guiltless** (blameless; faultless; innocent)**?**

6. **"Now I am saying to you folks that there is now here** (in this place) **something greater** (or: = more important) **than the Temple courts and grounds!**
7. **"But, if you had come to personally** (or: by intimate experience or insight) **know what [this] is** (or: = means),

> **'I AM habitually wanting** (desiring**), repeatedly intending and continuously purposing mercy, and not sacrifice,'** [Hos. 6:6]

you folks would not ever oppose fairness, equity and justice, while you degrade the way pointed out in condemning the guiltless ones (the blameless and innocent folks) [cf vs. 5, above: = the priests of the new order].
8. **"You see, the Son of the Man** (the son of the human; = the son of Adam; = a human being) **continues being a lord** (master; or: [the] Lord and Owner) **of the sabbath."**

9. **And so, re-directing His steps from out of that place, He went into their synagogue,**
10. **and – Look, and consider! – a man having a withered** (dried-up) **hand [was there]. So they put a question to Him – to the end that they could accuse** (bring charges against and discredit) **Him – by asking if it is allowed by Law and custom to habitually serve, heal, cure or give medical treatment on the sabbaths.**
11. **So He now said to them, "Who from you folks will be a person** (or: What man of you people will there be) **who will be having one sheep, and if this one should fall into a pit** (a hole in the ground; a well; a cistern) **on [one] of the sabbaths, will not firmly grab hold of it and raise [it] up?**
12. **"Of how much more does a human habitually carry through to be of greater consequence or worth – than a sheep? It is always allowed by Law and custom to habitually do ideally** (finely; beautifully) **on the sabbaths."**
13. At that time, He is then speaking to the man, "At once stretch out (or: forth) **your hand!" So he at once stretched [it] out, and it was at once restored to be sound and healthy, just as the other one [or: hand].**

14. **Now upon going out, the Pharisees took deliberation together and resolved a joint considered purpose down against Him, so that they could loose Him away** (or: destroy Him; make Him to be lost-away from [them]; = to get rid of Him).
15. **Yet Jesus, aware [of this], withdrew from that place, and many people followed Him, and He served, attentively cared for, treated, prescribed therapies for, instigated ongoing procedures for, cured and, or, healed them all.**
16. **Following this, He respectfully gave them admonition, apprising them of the situation and His wishes, to the end that they would not draw attention to Him, making Him a visible public figure, nor disclose His identity.**
17. **[This was] so that the [prophecy; oracle] declared through Isaiah the prophet would** (or: could) **be fulfilled, [that] continues saying,**

18. **"Look, and consider! My Boy** (or: My Servant; My personal attendant; My servant-boy) **Whom I select** (or: chose) **– My Beloved, [of] Whom My soul assumes ease and wellness** (or: [in] Whom My soul takes pleasure; Whom My soul considers good and thinks well of)**! I will put** (place) **My Spirit** (the effect of My breath) **upon Him, and He will be sending-off a message regarding separation and a decision for the ethnic multitudes**

(or: will announce a judging and bring a report of justice in the nations; will plainly declare what justice and discrimination is to non-Jews and pagans; will announce judgment for the Gentiles [= foreigners]).

19**.** **He will neither quarrel** (strive; debate; be contentious) **nor will He be shouting** (screaming or making outcry; causing clamoring; behaving loud-mouthed), **nor will anyone hear His voice** [above the ambient noises] **in the town squares or broad streets.**

20**.** **He will not break down a reed that has been bruised** (or: break in pieces a reed that has been crushed), **and He will not extinguish a flax lamp-wick that is continuing in being wrapped in smoke and made to smolder – until He can thrust-forth [the] separation-derived decision into a victory** (or: cast-out judging – unto victory)**!**

21**.** **And then, the ethnic multitudes** (nations; pagans; foreigners; Gentiles) **will place [their] expectations in His Name** (= on His character, reputation and authority)**!"** [Isa. 42:1-4; comment: this passage describes a Person who is gentle and non-violent in character]

22**. At that time people brought to Him a man continuously affected and controlled by a demon** [a Hellenistic concept and term; = an animistic influence] **– blind and mute** (incapable of speaking**). And so He treated and cured him, so that the mute man [began] to be repeatedly speaking and continuously seeing.**

23. Well, all the crowds began being set out of place (or: being made to stand out of themselves) **in amazement, and began saying, "Is not this one perhaps the son of David?"**

24**. Now upon hearing, the Pharisees said, "This person is not casting** (or: throwing) **out the demons except in union with Beelzebub** [other MSS: Beelzebul; Beezeboul], **the ruler** (or: chief; originator) **of the demons** (Hellenistic concept and term: = animistic influences)**."**

[comment: Beelzebub, is the NT spelling for *Baal-zebub*, a Philistine deity (2 King 1:2). So here we have the Pharisees validating the existence of a pagan god! And yet, we are told in Ps. 95:5 that "all the gods of the peoples (= people groups) are mere idols (nobodies; things of naught)." The LXX (Greek OT) renders this: "all the gods of the ethnic multitudes (nations; non-Israelites) [are] demons." But Isaiah says in 65:3 (LXX), "This is a people that … offer[s] sacrifices in gardens, and burn[s] incense on bricks to the demons – which things DO NOT EXIST!"]

25**. So, having seen and now knowing** (perceiving) **their inner impulses, emotions, sentiments and reflections, He said to them, "Every reign of a king** (kingdom; = government) **being parted** (divided and separated into parts) **down against itself is being progressively turned into a desert** (made desolate, waste and depopulated), **and every city or household being parted down against itself will not stand** (= survive).
26**. "So if 'Satan' continues casting** (or: driving) **out 'Satan,' he is parted** (divided and separated into parts) **upon himself. How, then, will his reign** (kingdom; government) **stand** (= survive)**?**
27**. "And if I, Myself, 'in union with Beelzebub' continue casting** (or: driving) **out the demons, in union which whom are your sons habitually casting and driving [them] out? Through this** (or: Therefore; For this reason), **they, themselves, will be your judges** (or: decision makers pertaining to you folks).
28**. "Yet if I, Myself, in union with God's Spirit** ([being] within the midst of the effect of God's breath) **am constantly driving** (or: casting) **out the demons, God's reign** (the kingdom, sovereign rule and government of God) **has consequently preceded and come beforehand upon you people** (or: has really overtaken you folks and is now arrived and settled upon you).
29**. "Or, how does anyone have power or ability to enter into the house belonging to a strong person and to seize** (snatch up and plunder) **his movable goods** (equipment; utensils; gear; belongings; possessions), **unless he can** (or: should) **first bind** (tie up) **the strong person? After that he will completely plunder** (thoroughly loot**) his house**.

30**. "The person not continually being with Me** (= on My side) **continues being against Me, and the person not habitually gathering** (or: leading together) **with Me is constantly scattering.**
31**. "For this reason, I continue saying to you folks, Every failure** (mistake; error; failure to attain the goal or hit the target; sin) **and blasphemy** (abusive and slanderous speech) **will be caused to flow away from** (will be divorced and sent off for; will be pardoned and forgiven) **humanity** (mankind). **Yet, the blasphemy pertaining to** (abusive language against; slanderous speech of) **the Spirit** (Breath-effect) **will not be caused to flow away** (not be divorced and sent off; not be pardoned or forgiven) **in mankind.**
32**. "And further, whoever may say a word** (should speak a thought or message) **[directed] down against the Son of the Man** (the son of humanity; = Adam's son), **it will be caused to flow away for him** (will be divorced and sent off in him; or: he will be pardoned and forgiven by Him). **Yet [for] whoever may speak down against the Set-apart Spirit** (the Breath-effect of the Holy One), **it will not be caused to flow away from him** (or: he will not be pardoned and forgiven by Him; it will not be released and sent off in him) **– neither within this age, nor within the one being about to be** (the impending one).

33**. "You folks either make the tree ideal** (fine and beautiful), **and thus its fruit ideal** (fine and beautiful), **or make the tree rotten, and its fruit [will be]**

rotten (decayed). **You see, the tree is habitually being known and experienced from out of the [or: its] fruit.**
34**. "Offspring** ([You] effects of the births) **of poisonous snakes** (vipers; serpents; [comment: perhaps equating them to satan])**! How are you able to habitually say good and virtuous things, being inherently good-for-nothing and useless folks** (being worthless and knavish; being folks in a sorry plight and oppressed by grievous toils; existing being base and wicked; continuously being ones characterized by evil)? **You see, from out of the midst of the excess** (superabundance) **of the heart, the mouth is continually speaking.**
35**. "The good and virtuous person is habitually extracting and spurting out good and virtuous things from out of the midst of the Good and Virtuous Treasure-house. And yet the good-for-nothing and useless person is continuously extracting and spurting out worthless, oppressive, knavish, base, wicked and evil things from out of the mist of the worthless treasure-house.**
36**. "Now I continue saying to you folks that [for] every ineffective and unproductive** (idle and unemployed; thus: unprofitable) **thing spoken** (saying; declaration) **which people will be speaking, they will be giving back** (rendering) **an account** (a word; a thought; an idea) **concerning it, within a day of separation and decision** (or: judging).
37**. "For from out of your words** (or: verbal expressions; ideas and thoughts) **you [individually] will be brought into right relationship** (rightwised and made fair) **within the Way pointed out; and from out of your words** (thoughts and ideas) **you [individually] will have actions brought down on you from out of the Way pointed out** (or: be opposed by fairness, equity and right relationships; or: be convicted)**."**

38**. At that point some of the scribes** (scholars; theologians; experts of the Law) **and the Pharisees gave a calculated response to Him, one after another, saying, "Teacher, we continue wanting to see a sign from you!"**
39**. So He, making a decided reply, said to them, "A good-for-nothing, worthless, base, knavish, grievously oppressive and wicked – even adulterous** (unfaithful and immoral) **– generation repeatedly seeks intently for a sign! And yet a sign will not be given to it – except the sign of Jonah the prophet.**
40**. "You see, just as Jonah was within the midst of the belly of the huge fish** (or: sea monster) **[for] three days and three nights** [Jonah. 1:17], **thus in this way will the Son of the Man** (humanity's son; = Adam's son) **be within the heart of the earth [for] three days and three nights.**
41**. "Adult males – Ninevites – will stand back up again with this generation, in the separating and deciding** (the judging), **and they will condemn it, because they changed their way of thinking into the message publicly proclaimed by Jonah – and take note of this, something more than Jonah [is] here!**
42**. "[The] queen of [the] south will be aroused and raised up in the separating and deciding** (the judging) **with this generation, and she will**

condemn it, because she came from out of the extremities of the land to hear the wisdom of Solomon – and take note of this, something more than Solomon [is] here!

43**. "Now whenever the unclean spirit** (or: unpruned attitude; unpurged breath-effect; foul wind) **should come forth** (or: go out) **away from the person** (or: human), **it normally passes through waterless places, continuously seeking a resting place** (or: rest; a ceasing from activity) **– and it continues finding none.**
44**. "At that point, it proceeds to say, 'I will turn back into my house from where I came** (or: moved) **out.' And, upon coming, it is then finding [it] continuing being unoccupied** (being unemployed, and thus, at leisure) **and having been swept clean with a broom – even having been put in orderly arrangement and decorated!**
45**. "At that time it continues journeying on its way, and then proceeds taking along with itself seven different spirits** (breath-effects; winds) **more good-for-nothing and useless** (base, wicked, knavish, grievously oppressive and evil) **than itself, and, upon entering, it settles down and continues dwelling there in the house. So the last [circumstances] of that person becomes progressively worse than the first ones. Thus in this way will it also be with** (or: for; in; to) **this good-for-nothing and wicked generation."**

46**. While He was yet speaking to the crowds – look, and take note! – His mother and brothers** (= siblings) **had taken a position and now stood outside, persistently seeking to speak to Him.**
47**. Now someone said to Him, "Look – Your mother and Your brothers have taken a stand, and continue standing outside, persistently seeking to speak to You."**
48**. Yet He, making a considered response, said to the person then speaking to Him, "Who is My mother, and which ones are My brothers?"**
49**. Then, stretching out His hand upon [the assembly of] His disciples, He said, "Look at, and consider – My mother and My brothers!**
50**. "You see, whoever may be doing the will, intent, purpose and desire of My Father – the One within and in union with [the] heavens** (or: in the midst of [the] atmospheres) **– that very person is My brother and sister and mother!"**

CHAPTER 13

1. **On that day** (= That same day), **after coming out of the house, Jesus had spent some time sitting on the shore, beside the lake** (or: sea).
2**. And so great was the concourse of people that were gathered together toward Him, that He was stepping into a small boat to continue sitting down – and the entire crowd stood on the beach.**
3**. And so he spoke many things to them, continuing in gathering thoughts and laying them in order, in parables**

(things cast down at the side for comparison; illustrations; [note: used for Hebrew *masal* in the LXX, so = a variety of figures of speech: riddle; proverb; ethical maxim; by-word; allegory; fable; enigmatic saying that is meant to stimulate intense thinking)**:**

4. **"Look and consider! The sower comes out** (or: went out) **to be progressively sowing** (scattering seed [in a field]). **Now in the midst of his continued sowing, some [seeds] on the one hand fell alongside the path – and with the birds coming, they ate them down** (devoured them).
5. **On the other hand, other [seeds] fell upon the rocky places** (or: shallow soil where layers of rock lie near the surface**), where it continues having not much soil, and immediately it shoots forth again, back up – because of the [situation of] not having a depth of soil.**
6. **Yet upon a rising back up again of [the] sun, it was scorched – and thus, because of the [situation of] not having [sufficient] root, it was dried up and withered.**
7. **Now others fell upon the thornbushes** (or: prickly weeds), **and the thornbushes came up and choked them off** (smothered them).
8. **But others fell upon the ideal soil, and it began and kept on yielding fruit – this one, on the one hand, a hundred; that one, on the other hand, sixty; yet some, thirty.**
9. **Let the person possessing ears continue listening, hearing and paying attention."**

10**. Then, approaching, the disciples said to Him, "Why** (Through what [purpose; motive]) **are you continuing to speak to them in parables** (with illustrations)**?"**
11**. So giving a decided response, He said to them, "To** (or: For; With) **you folks it has been given to intimately experience and insightfully know the secrets** (mysteries) **of the reign of the heavens** (or: the kingdom which is the heavens; the royal rule which pertains to and has its origin in the heavens, and which emanates from the atmospheres), **yet it has not been given to those people.**
12**. "You see, whoever continues possessing** (habitually holds [understanding]; repeatedly has [something]), **to him it** (or: something; or: [understanding]) **will be given and he will be made to superabound** (or: have more than enough); **yet whoever does not continue possessing** (habitually holding; repeatedly having), **even what he does have will be taken away from him.**
13**. "Therefore I continue speaking in parables** (with illustrations) **to them, because while seeing** (or: observing) **they continue not seeing, and during listening** (or: hearing) **they are not hearing** (or: listening) **– neither are the comprehending or understanding** (having things flow together so as to get the picture or see the relationships).

14. **"And so the prophecy of Isaiah is continuously being filled up in** (or: for; by) **them – the one continuing in saying,**

> **'In listening you folks will keep on hearing, and yet you can by no means have things flow together so as to get the picture or see the relationships** (or: comprehend or understand), **and while constantly looking, you will be observing, and yet you can by no means see so as to perceive.**

15. **For the heart of this people was made thick and fat, and thus has become impervious, dull and insensitive, and with the ears they hear heavily, and are thus hard of hearing, and they shut** (or: closed) **their eyes** (or: they squint their eyes), **lest at some time they might see with [their] eyes and should then be listening and hearing with [their] ears, and with the heart they could make things flow together so as to comprehend – and they might turn about! And so, I will cure and heal them!'** [Isa. 6:9-11]

> (or: ... and they squint their eyes! At some point should they not see with [their] eyes, and continue listening so as to hear with [their] ears, and thus understand in the heart? And then they can turn around, and I will heal them!')

16. **"However, your eyes [are] happy** (blessed and prosperous, and thus, privileged), **because they continue seeing – as well as your ears, for they are habitually hearing.**

17. **"You see I am now telling you frankly and truly that many prophets and rightwised folks** (fair and just people) **passionately desired to see [the] things which you folks are now habitually seeing** (or: looking at) **– and they did not see; and to hear things which you are continuously hearing – and they did not hear.**

18. **"Therefore, you folks listen to, and be hearing, the parable** (illustration cast by your side) **of the sower** (or: the scattering of seed).

19. **"Concerning everyone constantly listening to and hearing the Word** (or: the thought; the idea) **of the sovereign reign** (or: the message of the kingdom) **and yet continuing in not understanding** (being unable to have things flow together unto comprehension): **the worthless person or the disadvantageous circumstance** (or: the one who brings pain and misery through hard labor; the malevolent and wicked man; the evil one; or: the difficult and wearisome situation) **is repeatedly coming and is habitually snatching up what has been sown** (scattered as seed) **within his heart – this is the one sown alongside the path** (or: road)**.**

20. **"Now [as to] the one being sown** (scattered) **upon the rocky places, this one is the person continuing in hearing the Word** (thought; idea; message), **and at once progressively receiving it with joy!**

21. **"However, he is not continuing to have a root within himself, but is instead existing for [only] a season** (is temporary, or lasts only for that particular situation or occasion), **so with an occurring** (happening; birthing) **of**

pressure (tribulation; distress) **or pursuit and persecution – because of the message** (the Word; the idea) **– he is at once caught in a trap, as though these circumstances were a trap-stick, and so he is made to stumble, being offended.**
22**. "Now [as to] the one being sown** (scattered) **into the midst of the thorns, this one is the person continuing in hearing the Word** (message; thought; idea), **and yet the anxiety** (care; worry; concern; distraction) **of the age** [other MSS: this age], **and the seductiveness and deception of the riches and wealth [involved], together progressively choke the Word** (or: message) **and it** (or: he) **progresses to become unfruitful.**
23**. "As for the one sown** (scattered) **upon the ideal soil** (earth), **this is the person continuing in hearing the Word** (or: message; idea) **and progressively allowing things to flow together unto comprehension and understanding – who in reality does progressively bear fruit, and is continuing producing: this one, on the one hand, a hundred, that one, on the other hand, sixty, yet another one thirty [times what was sown]."**

24**. He placed** (or: put; set) **another parable** (illustration) **beside [the previous one] for them, proceeding in saying, "The reign** (or: kingdom; sovereignty) **of the heavens** (or: atmospheres) **is likened and compared to a person** (human) **sowing** (scattering) **fine, ideal seed within his field.**
25**. "Now during the continued sleeping of the people, his enemy** (the one hostile to him) **came and oversowed weed seeds** (scattered-on darnel [= a wild grass, or, bastard wheat]; i.e., plants that would compete with the main crop, and that would cause extra work at harvest time) **again, through the midst of the wheat** (or: grain), **and then went away.**
26**. "So when the blade sprouted and put forth leaves, and then produced fruit** (a crop), **at that time the weeds** (darnel: indistinguishable from wheat stalks until close to harvest time) **also became apparent** (visible and evident).
27**. "And so the slaves, upon approaching the householder, said to him, 'Master** (Lord; Sir), **did you not sow fine, ideal seed within your field? From where, then, is it now having weeds** (darnel)**?'**
28**. "So the man affirmed to them, 'A human – an enemy – did this!'**
Now they continue in saying to him, 'Are you now, therefore, desiring [that] we, upon going off, should gather them [i.e., the weeds] **together** (= cull them out)**?'**
29**. "But he affirms, 'No, otherwise** (or: lest at some point) **during collecting together the weeds you men might at the same time uproot the wheat** (or: grain) **along with them.**
30**. 'Allow** (or: Leave) **both to continue growing side by side until the harvest, and within the season of the harvest I will tell the reapers, First gather the weeds together and bind them into bundles for the purpose of burning them down. But progressively gather the wheat** (or: grain) **into my barn** (storehouse)**.'"**

31**. He placed** (or: put; set) **another parable** (illustration) **beside [the previous one] for them, proceeding in saying, "The reign and sovereignty of the heavens** (or: kingdom of the sky and atmosphere) **exists being** (or: is) **like seed of a mustard plant – which, upon taking, a man** (a person) **sowed within his field –**
32**. "which on the one hand is smaller than all the seeds, yet on the other hand, whenever it might grow, is greater that the vegetables** (is the largest of the garden plants and herbs) **and progressively comes to be a [veritable] tree [in size and form], so that the birds of the sky** (or: atmosphere) **come and periodically roost within its branches."**

33**. He spoke another parable** (illustration) **to them: "The reign** (kingdom; sovereignty) **of the heavens and atmospheres exists being** (is) **like leaven** (or: yeast) **which a woman, upon getting** (taking; receiving) **[it], hides within** (= mixes in) **three large measures** (1.5 pecks, or 12 quarts, per measure) **of wheat flour, or meal, until [the] whole [batch] is leavened to thus be fermented, risen [and teeming with life]!"**

34**. Jesus spoke all these things in parables to the crowds, and apart from parables He was, and continued, speaking nothing to them,**
35**. so that the [prophecy; oracle] being declared through the prophet would (or: could) be fulfilled, [which] continues saying,**

> **"I will open My mouth in parables** (illustrations); **I will disgorge and spew out things having been hidden from [the; a] casting-down**
>
> > (a laying of a foundation; or, metaphorically: a conception [as used in Heb. 11:11, "a casting-down of seed"]) [other MSS add: of {the} organized System (or: world; cosmos; universe; or: the world of culture and religion)]**."** [Ps. 78:2]

36**. At that time, leaving the crowds, He went into the house. And then His disciples approached Him, one after another saying, "Make the parable** (illustration) **of the weeds** (darnel) **of the field thoroughly clear and distinct for** (or: to) **us** (= explain it so that we can plainly understand it)**."**
37**. So He, setting forth a reply giving discernment, said, "The person habitually sowing the fine, ideal seed is the Son of the Man** (or: mankind's son; = the son of Adam; = the human).
38**. "Now the field is the organized System** (the ordered arrangement; the world; the world of religion, culture and government; = the realm of society). **As for the fine, ideal seed, these folks are the sons of the reign** (the sons who have the kingdom as their source and origin; the sons who are the reign; = those having the character and quality of the kingdom and are associated with its reign). **Yet the weeds** (darnel) **are the sons of the worthless person or the disadvantageous circumstance**

> (or: the sons whose source and origin is the one who brings pain and misery through hard labor [note: could this then refer to the first Adam?]; the people whose character and quality are malevolent and wicked; the

sons of the evil one; or: offspring of the difficult and wearisome situation [the predicament of mankind?]; the bad environment; may = the result of the work of a worthless person [perhaps: the words of a religious person]).
39**. "And now the enemy** (the hostile person) **– the person sowing them – is the adversary** (the person who will thrust something through you; or: the "devil"). **And then [the] harvest is [the] bringing of the parts together to one end** (or: a combined final act; a consummation; a putting together of the final product; a joining of all aspects into the fruition of the goal), **but the harvesters** (reapers) **are agents** (messengers; folks with the message).
40**. "Therefore, just as the weeds** (darnel) **are periodically collected together and are normally burned down** (or: up) **in a fire, thus will it be within the conclusion** (the combined final act; the joining of all parts and aspects to one end and goal) **of the age** [other MSS: this age].
41. **"The Son of the Man will send off His agents** (messengers) **as emissaries, and they will gather together out of His kingdom** (collect and cull out of His reign) **all the snares and things which entrap, as well as the folks habitually doing** (or: constructing) **the lawlessness.**
42**. "Next they will throw them into the furnace** (oven; kiln) **of The Fire** [note: a figure of being dealt with in, and by, God]**: "the weeping** (crying and lamentation) **and the grinding of teeth" will be in that situation** (or: place).
43**. "At that time, the fair and equitable folks – who live in the pointed-out Way of right relationships, rightwised behavior and justice – will be giving out light, as from lamps** (or: will shine forth from out of the midst), **in the same way as the sun, in union with the reign, and within the kingdom, of their Father. Let the person having ears to hear continue listening and be constantly hearing!**

44**. "The reign** (or: kingdom; sovereignty) **of the heavens and atmospheres exists being** (or: is) **like a treasure – having been hidden** (or: being concealed) **within the midst of a field – which, upon finding, a person hid** (concealed) **[again] and then, from the joy he has, he proceeds leaving [it] and one after another sells as many things as he is then possessing and is proceeding in purchasing that field.**

45**. "Again, the reign** (or: kingdom; sovereignty) **of the heavens and atmospheres exists being** (or: is) **like a human being – a traveling business man** (or: merchant), **constantly trying to find beautiful, ideal pearls.**
46**. "Now upon finding one very valuable pearl, after at once going away, he has exported for sale and disposed of everything – as much as he was holding** (possessing) **– and he buys it at the market place.**
47**. "Again, the reign** (or: kingdom; sovereignty) **of the heavens and atmospheres exists being** (or: is) **like a dragnet** (a seine) **being cast into the lake** (or: sea) **and gathering together [some] of every species [of marine life, into the net].**
48**. "from which – when it was filled up, after hauling it up upon the beach and sitting down – they gathered together the ideal ones into containers**

(buckets, crocks or baskets). **Yet the decayed and rotten ones they threw outside.**
49. **"It will be the same way within the conclusion** (the combined final act; the joining of all parts and aspects to one end and goal) **of the** (or: = this) **age: the agents** (messengers) **will be going forth** (or: coming out) **and will be marking off boundaries for** (limiting off, thus separating) **the worthless and disadvantageous folks or circumstances** (those people or situations who/which bring pain and misery through hard works; the wicked people or evil conditions) **from out of the midst of the fair and equitable folks or situations** (those having been placed within the Way of right relationships, rightwised behavior and justice)
50**. "and will be casting them into the furnace** (oven; kiln) **of The Fire** [= God's dealings]**: "the weeping** (crying and lamentation) **and the grinding of teeth" will be in that situation** (or: place).

51**. "Do you folks understand all these things? Were you able to make them all flow together?" They were then saying to Him, "Yes."**

52**. So He said to them, "Therefore** (or: That being the situation; For this reason), **every scribe** (well-trained writer, translator or scholar; or: theologian; expert and instructor in the Law), **being one taught, schooled and made a disciple by the reign from the atmospheres** (or: in the kingdom of the heavens) **exists being** (or: is) **like a person** (a human) **– a householder** (an owner of a home) **– who is habitually extracting and spurting out from the midst of his store of treasures things fresh and new in character and quality, as well as old, well-worn and even obsolete."**

53**. And then it happened** (occurred), **when Jesus finished these parables** (illustrations), **[that] He went across country** (transferred Himself) **from that place.**
54**. So later, upon coming into His fatherland** (= His native land and home territory), **He began, and continued, teaching them within their synagogue, with the result for them to be constantly moved from out of their positions and be overwhelmed with astonishment, even to be periodically saying, "From where [comes] this wisdom and the expressions** (demonstrations; effects; works) **of power and ability by** (or: in; to; for) **this person?**
55**. "Is this man not the builder's** (carpenter's; skilled craftsman's) **son? Is not his mother the one normally being called Mary** (or: Miriam) **– and his brothers Jacob** (James), **Joseph, Simon and Judah** (or: Judas)**?**
56. "And are not his sisters with us? From where, then, [come] all these things to (or: in; by) **this person?"**

57**. And thus, they continued being stumbled and entrapped by this trap-stick** (snare) **in Him.**

So Jesus said to them, "A prophet is not un-honored or without value, except in the midst of his own fatherland (home territory) **and within his own household."**
58**. And therefore He did not do** (or: perform) **many demonstrations** (exhibitions; works; effects) **of power in that place – through their lack of trust and absence of faith and confidence.**

CHAPTER 14

1**. Within that season Herod, the tetrarch** (the district ruler; regional or tribal governor), **heard the rumor** (news; fame) **concerning Jesus,**
2**. and said to his court servants and attendants, "This person is John, the immerser** (the one baptizing) **– he was raised from the dead ones, and through this the powerful works** (exhibitions and deeds of power) **are constantly operating within him!"**
3**. You see, on arresting John and keeping him in custody, Herod bound and put [him] away in prison** (or: jail) **because of Herodias, his brother Philip's wife,**
4**. for John kept on saying to him, "It is not allowed by the Law or our custom for you to continue possessing** (having and holding) **her!"**
5**. However, although constantly wanting and intending to at once kill him, he was made afraid by the crowd, because they continued holding** (= regarding) **him as a prophet.**

6**. Now during the occurring of Herod's birthday celebration, the daughter of Herodias danced within the midst – and thus, she captivated and gave pleasure to Herod,**
7**. because of which, with an oath, he made a binding statement – to at once give to her whatever she would request** (ask; demand)**!**
8**. So she, under her mother's prompting** (or: by the pushing and inciting of her mother), **is then saying, "Give to me here, upon a platter** (or: a pine board), **the head of John the immerser** (baptist)**!"**
9**. And though being sorry and grieved** (or: distressed), **the king – because of the oaths and the people continuing in reclining at table with [him] – commanded** (ordered) **[it] to be given.**
10**. And thus sending [the directive], he beheaded John within the prison** (or: jail).

11**. Then his head was brought** (or: carried) **upon a platter** (or: pine board) **and was given to the girl, and she brought** (or: carried) **[it] to her mother**.
12**. And upon approaching, his disciples removed his corpse and buried** (or: entombed) **it** (or: him), **and then coming, they reported to Jesus what had happened.**
13**. Now upon hearing [this], Jesus withdrew back from that place, in a small boat, into an isolated** (or: uninhabited; wilderness; lonely) **place – in accord with what was His own** (or: corresponding to His own [thoughts and

feelings]; or: privately). **And yet, upon hearing [of His departure], the crowds followed Him on foot, away from the cities.**

14**. And then, upon going out from [His secluded location], He saw [the] large crowd – and He felt compassion upon** (was moved in His gut over) **them – so He tended, attentively served, gave treatment to, began therapy with, prescribed ongoing treatment for, or cured and healed the folks among them who were sick, ailing or without strength.**
15**. Now with evening approaching, the disciples approached Him, saying in turn, "The place** (= This area) **is desolate and uninhabited** (or: is a wilderness), **and the hour is already advanced** (= it is already late in the day). **Release** (or: Dismiss) **the crowds, so that, after going away into the villages, they can buy food for themselves in the market places."**
16**. However, Jesus said to them, "They are not having any need to go away. You men, yourselves, give them [something] to eat!"**
17**. Yet they, in turn, were saying to Him, "At present we have nothing here! – except five loaves of bread, and two fishes."**
18**. So He said, "Proceed in bringing them here, to Me."**

19**. And then, after directing the crowds to lie back** (or: recline) **upon the grass and vegetation, upon taking** (or: receiving) **the five loaves of bread and the two fishes, while looking up into heaven** (or: the atmosphere; the sky) **He spoke words of wellness and blessing. And then, braking [them] in pieces, He gave the loaves** (or: cakes) **of bread to the disciples, and the disciples [gave them] to the crowds.**
20**. So they all ate, and were satisfied** (like cattle or sheep being fed in a pasture until full). **Then they took up the surplus** (the excess; the leftovers) **of the broken pieces: twelve wicker hand-baskets full!**

> [note: the disciples now had provisions for themselves – for meals the following days? – beyond the original five loaves, where before they considered themselves to "have nothing"]

21**. Now those eating were about five thousand adult males – apart from women and little children.**

22**. And then, without delay, He compelled His disciples to board** (step into) **the little boat and to be progressively preceding** (going ahead of) **Him unto the other side – while He would be dismissing and dispersing the crowds.**
23**. And so, upon dismissing and dispersing the crowds, He went back up into the mountain** (or: hill country) **– in accord with what was His own** (or: corresponding to His own [thoughts and feelings]; or: privately) **– to be praying. So then, it coming to be late in the evening, He was there alone.**

24**. Now the little boat, already many hundreds of yards** (i.e., many *stadia*) **away from land, was continuing distant in the midst of the lake** (or: sea), **continuously being tried – as with a touchstone to test its metal** (and thus,

its mettle) **– [thus, pounded] by and under the waves, for the wind was continuing against [them]** (i.e., it was adverse and contrary).
25**. Yet during the fourth watch period of the night** (about three o'clock in the morning), **He came toward** (or: to) **them – continuing in walking upon the lake** (or: sea).
26**. But the disciples, upon seeing Him progressively walking about – upon the lake** (sea), **were at once shaken and troubled, one after another saying, "It's a ghost** (or: a phantom; or: an apparition; or: the effect of something being made visible)**!" – then they cried out from fear.**
27**. Yet Jesus at once spoke to them, proceeding in saying, "Continue in confidence and courage: I AM** (or: I am Being; I am continuous Existence; or: = Take heart and continue courageous – It's ME)**! Do not continue being afraid."**
28**. Now in a considered and discerning response, Peter said to Him, "Lord** (or: O Master), **since You are** (or: if You are You; = if it's really You), **direct** (or: order) **me to at once come toward You upon** (= on the surface of) **the waters!"**
29. **So He said, "Come at once!"** (or: "Go [for it]!") **Then, upon stepping down from the little boat, Peter at once walked about upon the waters and came toward Jesus.**
30**. Yet while continuing in looking at [the effects of] the strong wind, he was made to fear** (or: became afraid). **And then beginning to progressively sink down, he cried out, saying, "O Lord** (Master), **save me now** (rescue me quickly)**!"**
31**. So immediately Jesus, stretching out [His] hand, got a hold upon him, then is saying to him, "O man of little trust** (or: confidence) **and small faith! Into what two places do you mentally stand** (= Why do you waver and hesitate)**?"**
32**. Then, at their stepping down into the little boat, the wind grew weary and died down.**

33**. Now the men within the little boat paid Him homage by kneeling down and with obeisance kissing toward Him – some reverently kissing His feet – while one after another was saying, "Truly, You are God's Son** (or: In reality You exist being a son of God; You really are [the] Son, whose origin, quality and character is God)**!"**
34**. Later, upon cutting right through [the waters] and traversing across [the lake], they came upon land, [entering] into Gennesaret.**

35**. Then, upon recognizing Him, the adult males of that place** (or: location) **sent off into that whole surrounding country** (or: area), **and were bringing to Him all the folks continually having it badly** (= everyone who was ill or needed help in some way).
36**. And they began calling Him to their side, and kept on begging and entreating Him – with the purpose that they themselves might only touch the ritual fringe** (or: tassel) **of His cloak – and as many as touched [it] were thoroughly healed, restored to health, and made whole, through and**

through (or: were completely rescued; or: were brought safely through [their illness])**!**

CHAPTER 15

1**. At that time, Pharisees and scribes** (scholars and theologians of the Law) **from Jerusalem progressively made an approach to Jesus, [and as a group] were saying,**
2**. "Why** (= Through what reason or situation) **are your disciples habitually side-stepping** (thus, deviating from) **the tradition of the Elders? For example, they are not regularly washing [their] hands [to make them ritually clean] whenever they may be periodically eating bread** (= a meal)."

3**. So He, giving a decided reply, said to them, "Why** (or: Through what situation or reasoning) **are you people habitually side-stepping and deviating from God's implanted goals** (impartation of the finished product within; inward directives) **through your tradition?**
4**. "For God said,**

> **'Be habitually honoring and expressing value for the father and the mother,'** [Ex. 20:12]

and,

> **'The person habitually saying a bad, ugly or worthless word or message to or concerning** (= verbally abuse) **father or mother, let him progressively come to fruition** (or: reach his end; be finished) **in** (or: by) **death.'** [Ex. 21:17]

5**. "Yet you, yourselves, are habitually maintaining, 'Whoever may at some point say to the father or the mother, "Whatever from me should have benefited or helped you [is now] a 'gift'**

> [*cf* "Corban," Mark 7:11; meaning: a gift to God; i.e., it is consecrated for God's use, and can at any time be claimed for Temple use, and is thus unusable for any other purpose],**"**

6**. 'he shall by no means honor [a request for help from] his father** (= he will be rid of the duty to honor his father; or: he will not [in this] be not honoring his father)**.' And thus you people at once invalidate** (make void of authority; cancel and make of no effect) **God's idea, word and message through you tradition!**
7**. "[You] perverse scholars who in micro-scrutinizing make decisions from a low position** [see ch. 6:2]! **Isaiah beautifully and aptly prophesies about** (or: concerning) **you folks, continually saying,**
8**.** **'This people habitually honor Me with [their] lips, Yet it constantly holds their heart far away from Me** (or: Yet their heart continuously hold [itself] off at a distance from Me).
9**.** **'So they habitually revere Me and commit acts of devotion to Me in vain** (to no profit; fruitlessly), **repeatedly giving instruction concerning teachings [that are] directions coming from mankind** (or: constantly

teaching for "[the] teachings" [the] commands of humans {or: man-made rules}).**'"** [Isa. 29:13]

10**. With that, upon calling the crowd to Himself, He said to them, "Be constantly listening, so as to hear. And let things flow together, so as to understand:**
11**. "The things normally and habitually entering into the mouth do not repeatedly make the person unclean** (common; contaminated; defiled; polluted). **To the contrary, [it is] the things habitually emerging and flowing forth from out of the mouth – this is constantly making the person contaminated** (unclean; common)**!"**

12**. At that point, after approaching, the disciples proceed saying to Him, "Did You see, or are You aware, that the Pharisees were caused to trip the bait stick and stumble into [their own] trap** (or: were snared and offended; perhaps: were horrified) **at hearing [that] thought and idea** (or: the word; the message; = that remark)**?"**
13**. Yet He, giving a decided reply, said, "Every plant, which My Father – the heavenly One** (or: the One Who inhabits, and can be compared to, the atmosphere) **– did not plant, will be pulled out by the roots.**
14**. "Abandon them at once!** (other choices: Divorce them; Let them flow away; Leave them; Leave them [alone]; Send them away; Let them go)
They exist being blind guides of the Path (or: blind leaders of the Way). **Now if a blind person should ever lead or guide [another] blind person, both people will fall into a pit!"**

15**. Now Peter, after trying to separate the elements of the discourse and to discern the meaning of what He had spoken, said to Him, "Expound the parable in distinct terms and explain the meaning to** (or: for) **us** (or: Tell us plainly the interpretation of the illustration)**."**

16**. So Jesus said, "At this point in time, do you folks, as well, continue being unable to let things flow together, and are you without comprehension?**
17**. "Are you not habitually using your minds and your intelligence to carefully think, that everything normally and habitually flowing into the mouth is progressively moving on into the stomach and then the intestines, and later is periodically discharged** (or: thrust out) **into a toilet or a sewer?**
18**. "Yet the things constantly emerging and flowing forth out of the mouth are continually coming forth from out of the midst of the heart**
(the core of the individual; the self as a whole, at its deepest level, which is the individual's animating and driving force [note: I owe these last phrases to Marcus Borg, *The Heart of Christianity*]) **– and those things continually make the person contaminated, defiled, ceremonially unclean and common.**

19. **"For example, from out of the heart** (the core of our being) **habitually come forth worthless reasonings** (wicked designs; considerations having a bad quality; miserable and laborious dialogues and arguments), **murders, adulteries, fornications and prostitutions, sexual immoralities** (fornications; prostitutions), **thefts, false testimonies** (or: false presentations of evidence), **blasphemies** (malicious slanders; abusive speeches).
20. **"*These* continue being the things that are making the person contaminated** (unclean; defiled; common) **– yet to eat a meal with unwashed hands does not make the person common, contaminated or unclean!"**

21. **So next, upon going out from that place, Jesus withdrew back into the parts** (= districts) **of Tyre and Sidon.**
22. **And then – look and consider! – a Canaanite** (= Phoenician) **woman from the boundaries of those regions, upon coming out [to Him], cried out, repeatedly saying, "O Lord** (Master) **– Son of David – mercy me right now** (or: extend the effects of compassion to me quickly)**! My daughter is being repeatedly affected in an ugly way by demons** (or: is incessantly badly demonized [Hellenistic term, concept and belief: = affected by animism])**!"**
23. **But He did not give a word of decision or reply to her. Then His disciples, upon approaching, began making a request to Him, saying, "Set her free, and then dismiss her, because she keeps on crying out behind us."**

24. **Yet He, making a discerning reply, said, "I was not commissioned and sent off as an emissary** (representative) **– except into the midst of those sheep having been destroyed, the ones that belong to the house of Israel** (or: unto the lost sheep of the house of Israel)**."**
25. **Yet she, upon coming, continued paying Him homage by kneeling down and with obeisance kissing toward Him, even reverently kissing His feet, repeatedly saying, "O Lord** (or: Master; Sir), **be now running to my aid and continue to give help to me!"**
26. **Now He, responding from discernment, said, "It is not proper or ideal** (thus, it is not an act of beauty) **to take the children's bread and to throw it to the little pet dogs!"**
27. **So the [woman] said, "Yes, sir. And yet... you see... the little pet dogs and puppies habitually eat from the crumbs which are constantly falling from their owner's** (or: master's) **table!"**

28. **At that point Jesus, in making a decided reply, said to her, "O woman** (or: O dear lady), **your trust, faith and confidence [are] great! Let it at once come to be and happen just as you continue intending and desiring." And so, from that hour, her daughter was cured and healed.**

29. **Next, re-directing His steps from out of that place, Jesus went along the lake** (or: sea) **of Galilee. Then, after walking up into the mountain** (or: hill country), **He sat down and was continuing sitting there.**

30. **Then many crowds came toward Him, [they] having with them, or continuing in holding, lame and crippled folks, blind people, maimed and deformed ones or those with crooked [bodies], mute folks, as well as many [people with] different [maladies], and they deposited** (as it were, tossed) **them near His feet – and He tended, attentively served, gave treatment to, began therapy with, prescribed ongoing treatment for, or cured and healed them,**
31. **so that the crowd marveled with rapture and amazement – consecutively seeing mute ones speaking and lame ones walking around, then blind folks now seeing – and they gave credit to the God of Israel, enhancing His reputation.**

32. **Now Jesus, upon calling His disciples to Himself, said, "I am being progressively moved with compassion** (in my gut) **upon the crowd, because they are yet continuing in staying with Me, being keeping their focus toward Me, three days already, and they are still not having something that they can be eating – and I am not intending** (or: wanting) **to release them and send them off fasting** (= being without food and hungry), **lest at some point they are caused to faint** (be loosed from out of their midst) **in the path** (or: on the road)**."**
33. **And so the disciples are as a group saying to Him, "From where [are there] so many loaves of bread in an uninhabited region so as to feed and satisfy a crowd of this size?"**
34. **Then Jesus proceeds saying to them, "How many loaves of bread do you men still have?" And they replied, "Seven, and a few little fishes."**
35. **So, after directing the crowd to recline back upon the ground,**
36. **He took the seven loaves of bread and the fishes and, expressing the goodness of grace and offering thanks for the favor of the wellness in the gift, He broke [them] and began distributing to the disciples, and then the disciples [gave them] to the crowds.**
37. **And so everyone ate and all were fed until satisfied. Then folks picked up the surplus of the broken pieces [of food] – seven large provision baskets** (or: woven hampers) **filled full [of leftovers]!**
38. **Now those participating in the eating were four thousand adult males – apart from [counting] women and young children.**
39. **At last, after dismissing and releasing away the crowds, He stepped on into the little boat, and they went into the boundary regions of Magadan** [other MSS: Magdala].

CHAPTER 16

1. **Here, upon approaching, the Pharisees and Sadducees, after repeatedly examining and testing [Him], laid a request upon Him to exhibit to them or demonstrate for them a sign from the midst of heaven** (or: from the atmosphere; out of the sky).

2. **So, giving a decided response, He said to them, "**[note: from here through vs. 3 is omitted by Aleph, B and others] **Upon the coming of evening, you folks are customarily saying, '[It will be] fair weather** (or: good weather; a fine day), **you see, the sky continues being fiery-red;'**
3. **"and early in the morning, [you say], 'Today [it will be] stormy** (or: rainy; or: wintry weather), **for the sky continues being fiery-red [and] is progressively being gloomy-looking.' On the one hand you, by experience and familiarity, habitually know how to read and discern** (thoroughly discern, judge and decide about) **the face and appearance of the sky, yet on the other hand, you continue unable and without power [to discern and interpret] the signs of the appointed seasons and fitting situations!**
4. **"A worthless, wicked and adulterous** (or: immoral) **generation is habitually searching for and thoroughly seeking a sign, and yet a sign will not be given to it, except the sign of Jonah!"**
Then He went away, leaving them down behind (or: it may = Then turning His back on them, He walked away).

5. **At another time, when the disciples were coming into the other side** (= other shore), **[the state of their provisions] went unnoticed, and thus, they completely forgot to take loaves of bread.**
6. **Now on this occasion, Jesus said to them, "You men be constantly seeing, and be then attentive in holding [yourselves] away from the leaven (yeast) which comes from, characterizes, [and puffs up or permeates] the Pharisees and Sadducees."**
7. **So they began dialoguing and kept on reasoning among themselves, "We did not get or take loaves of bread."**
8. **Now Jesus, being aware [of their conversations] and knowing [what they were saying], said, "Why do you folks keep on discussing and reasoning among yourselves, O men of little trust and small faith? [Is it] because you are not presently having loaves of bread?**
9. **"Are you still not making it a habit to use your minds and intellects** (think carefully, conceive and consider, so as to apprehend, and get the point)**? Are you folks neither remembering the five loaves of bread pertaining to the five thousand people – and how many wicker hand-baskets you got** (or: took [up])**?**
10. **"Nor the seven loaves of the [situation with the] four thousand – and how many large provision baskets you received?**
11. **"How [is it that] you men are not using your heads to understand that I did not speak to you about** (or: concerning) **loaves of bread? Now continue holding your focus and be attentive to keep away from the leaven** (yeast) **which belongs to, comes from and characterizes the Pharisees and Sadducees!"**
12. **At that time they made things flow together and comprehended that He did not say to hold their focus and be attentive to keep away from the leaven of the loaves of bread, but rather, from the teaching which belongs to, comes from and characterizes the Pharisees and Sadducees.**

13. **Now later, upon coming into the parts** (= districts) **of Caesarea Philippi, Jesus began putting a question to His disciples, proceeding in saying, "Whom are people** (the humans; mankind) **customarily saying the Son of the Man** (the son of mankind; = the son of Adam [a symbolic reference to the anticipated messiah]) **is to be?"**
14. **So they said, "Well, some, on the one hand, [say] John the Immerser** (Baptist), **yet other folks [say] Elijah. But then, different people [are saying] Jeremiah, or one of the prophets."**
15. **He is then saying to them, "But [how about] you men, who are you folks continually saying [that] I am to be** (or: what do you now make reference [of] Me being)**?"**
16. **Now Simon Peter, making a discerning and decided reply, said, "You, Yourself, continue being the Anointed One** (the Christ; = the Messiah), **the living God's Son!"**
17. **So Jesus, making a considered response, said to him, "You continue being a happy and blessed person, Simon, son of Jonah, because 'flesh and blood'** (= the human nature or intellect; or: = people) **did not uncover [this] for you, nor disclose [this] so as to reveal [it] to you** (or: = you did not come up with this revelation yourself, nor uncover it in yourself, nor disclose it by or for yourself). **To the contrary, [it was] My Father – the One within the heavens** (or: in the atmospheres)**!**
18. **"And now I, Myself, am saying to you that you are Peter** (or: that you continue being an isolated stone). **And you see, [it is] upon this: the rock mass** (or: bedrock) **[that] I am going to construct and build up My house – the called-out community. And even gates of [the] unseen** (or: gates of an unseen place; [= boulders on the entrances of graves; = {the prison} gates of the 'house of death'; or: the bars enclosing the realm of the dead]) **will not bring strength down against it** (or: will not come to their full strength in relation to it; or: will not overpower it; will not prevail in resisting it).

19. **"I am going to give to you the keys** [note: = means of locking or unlocking] **which have their origin and source in the reign of the heavens**
(or: which pertain to and have the characteristics of the kingdom of the heavens; or: which belong to the sovereignty from the atmospheres; or, as a genitive of apposition: the keys which are the sovereign reign of the heavens). **And so, whatever you can** (or: may; should) **bind upon the earth will be [something] having been bound, and still remaining bound, within the midst of the heavens** (or: in the atmospheres). **Also, whatever you can** (or: may; should) **loose upon the earth will be [something] having been loosed** (unbound; untied), **and remaining free of bonds, within the midst of the heavens** (or: in the atmospheres)**."**

20. **At that point He gave respectful caution and admonition to the disciples, to the end that they would say to no one that He, Himself, exists being** (or: is) **the Anointed One** (the Christ; = the Messiah).

21. **From that time on, Jesus** [other MSS: Jesus Christ] **began to progressively point out, exhibit and demonstrate to and for His disciples that it is necessary [for] Him – even continues being binding [on] Him – to go away into Jerusalem, and to experience and suffer many things from the elders and chief** (or: ranking) **priests, as well as the scribes** (scholars and theologians of the Law), **and then to be killed off – but also to be aroused and raised up on** (or: during) **the third day.**
22. **And so Peter, taking Him to himself, began to then be respectfully admonishing Him, expressing increased value of Him, repeatedly saying, "[May it be] propitious for You** (or: = Heaven be merciful to You; = May God spare You), **O Lord** (Master)**! By no means will this be for You!"**
23. **Now, being turned, He said to Peter, "Proceed leading the way** (or: bringing things under control) **behind Me, O adversary. You are My bait-stick, ensnaring and leading Me into a trap, because you are not in the habit of setting your mind on or having the attitude pertaining to the things of God, but instead, [you continually have opinions which align with] the things of humans** (or: mankind)**."**

24. **At that point Jesus said to His disciples, "If anyone continues intending** (purposing; willing; wanting) **to come on behind Me, let him at once deny, reject and disown himself, and then in one move lift up his execution state** (cross), **and after that proceed to be by habit continuously following after Me!**
25. **"You see, whoever may intend** (or: should purpose; might set his will; happens to want) **to keep his soul-life safe** (to rescue himself; to preserve the interior life that he is living) **will loose-it-away and destroy it. Yet whoever can loose-away and even destroy his soul-life** (the interior self) **on My account, he will be finding it!**
26. **"For what will a person** (or: mankind) **be benefited or in what will he** (or: they) **be helped or augmented if he can** (or: should) **advantageously procure [for himself/themselves] and gain the whole ordered system of society: government, economy, culture, religion – even the whole universe, yet would be undergoing the loss of, receive damage to, or be made to forfeit his soul-life** (his interior self [in its reality])**? Or what will a person** (or: mankind) **give, as a price paid to change his** (its) **soul back** (to effect the interior transformation of himself/itself, back again to make himself/itself other than he/it is)**?**

27. **You see, the Son of the Man** (or: mankind's son; or: = the Son of Adam; or: [the eschatological Messianic figure]; or: the Human Being) **is presently about to continue progressively coming within the glory** (the manifestation which calls forth praise) **of His Father, with His agents** (messengers). **And at that time, He will give back** (or: repay; recompense) **to each one in corresponding accord with his practice, behavior and operation of business.**

28**. It is so** (or: Truly; Amen), **I am now telling you men, that there are some** (or: certain ones) **of the folks presently standing here who under no circumstances can** (or: may) **taste** [= partake of, or, experience] **death, until they can** (or: should) **perceive and see the Son of the Man** (mankind's son; [= the eschatological Messianic figure]; = Adam's Son) **progressively coming in His reign** (or: within His kingdom; joined to His sovereignty)**."**

CHAPTER 17

1**. Then after six days, Jesus proceeds to take along** (or: at His side) **Peter, Jacob** (James) **and John, his brother, and progressively leads them up into a high mountain, privately, and to be in accord with what was His own.**
2**. And then, all of a sudden, He was transformed** (changed in external form and appearance) **and His face radiated light, like a lamp, and shone like the sun. His outer garments also turned white – bright as the light!**
3**. Next – consider this! – Moses and Elijah, continuing in a discussion and conferring together with Him, were seen by them** [i.e., the disciples].

4**. Now Peter, making a considered response, said to Jesus, "O Lord** (Master), **it is beautiful, fine and ideal [for] us to continue being** (or: existing) **here in this place. If You continue intending [to]** (or: If You now will [it to be so]; If You desire [me to]), **I will erect three tents** (or: will make three tabernacles; will construct three temporary shelters) **here: one for You, one for Moses, and one for Elijah."**
5**. Now consider this! While he was still speaking, a cloud composed of light** (or: a cloud full of light; a cloud radiating light; a luminous cloud; an illuminated cloud) **suddenly brought shade upon them** (or: cast a shadow over them; overshadowed, or enveloped them). **And think of this! A Voice – from out of the midst of the cloud – progressively saying, "This Man continues existing being My Son! The Beloved One** (or: The One exemplifying and expressing My love) **within Whom I think good thoughts** (or: in Whom I imagine thoughts of wellness and ease; in Whom I appear well; in Whom I approve and of Whom I have a good opinion). **Make it a habit to listen, to continue paying attention, and then to [really] hear Him** (implies: obey Him)**!"**

6**. At once, upon hearing [this], the disciples fell** (= flung themselves) **upon their faces and then were made extremely afraid** (or: became terrified).
7**. So Jesus approached and, upon touching – and as it were kindling – them, said, "Be aroused, get up and stop being made afraid!"**
8**. Now, upon lifting up their eyes, they saw no one** (or: not even one person) **except Him – only Jesus.**

9**. Later, during their progressively walking down out of the mountain, Jesus gave an implanted goal** (impartation of the finished product within; inward directive), **while saying, "You men should speak of the results of what was seen** (or: tell the vision; speak of the sight) **to no one until [the**

situation] where the Son of the Man (mankind's son; = Adam's Son; or: [the eschatological Messianic figure]) **could** (or: should) **be aroused and raised up out from among dead folks."**

10**. At this, the disciples questioned Him, in saying, "Why, in light of this** (or: therefore), **are the scribes** (the scholars; the experts in the sacred Scriptures) **constantly saying that it is binding** (necessary) **for Elijah to come first?"**
11**. So He, giving a decided answer, said, "Elijah is indeed progressively coming, and he will move all men** (or: things) **away from where they have been placed** (or: put) **down, and from what has been firmly established.**
12**. "Yet, I am continuing in telling you men that Elijah already comes and they do not recognize** (or: fully know) **Him. But even more, they perform on Him as many things as they wish and intend.** (or: ... Elijah already came, and they did not recognize him, but rather, they did in him as much as they wanted.) **In this way, even the Son of the Man** (mankind's son; = Adam's Son; or: [the eschatological Messianic figure]; the Human Being) **is progressively about to continue experiencing [things] by them, even suffering under them."**
13. At that point, the disciples put it together that He spoke to them about John the Immerser (or: baptist).

14**. Then, upon coming toward the crowd, a man came toward Him, proceeding to fall to his knees [before] Him, and then saying,**
15**. "O Lord** (Master), **mercy** (perform mercy on, or express mercy in) **my son, because he continues being moon-struck** (= a lunatic; perhaps = an epileptic) **and habitually has it badly** (= has an ugly time being ill). **You see, many times he has the habit of falling into the fire, and often into the water.**
16**. "So I brought him to Your disciples, and yet they had no power** (were unable) **to cure or heal him."**

17**. Now Jesus, giving a discerning reply, said, "O generation void of trust and faithless, as well as being one that has been thoroughly twisted and distorted! Until what time** (Till when; = How long) **will I exit being with you folks? Until what time will I, Myself, hold you people up? You folks proceed to bring him here, to Me."**
18**. Then Jesus dispensed further value and honor to him** [i.e., the boy; or: Jesus spoke respectful admonition to it {i.e., the demon}], **and "the demon"** (Hellenistic concept and term: = animistic influence) **went out and away from him. And so the boy was cured and healed from that hour.**
19**. At that point the disciples, coming to Jesus privately, down in His own spot, said, "Why and through what situation were we without power and unable to cast it out** (or: expel it)**?"**
20**. So Jesus proceeds saying to them, "Because of your little trust and small faith-confidence. For truly** (amen) **I am now saying to you men, if you can progressively hold trust, and habitually have faith – as a mustard seed** (grain of mustard), **you folks will say to this mountain, 'Move at once, from**

this place [to over] there! (= Change locations!),**' and it will be transferring** (moving). **And so, nothing will be impossible for** (or: to; in; with) **you men."** [21.] [the earlier MSS omit this verse: "Yet this kind does not normally go out, except within prayer and fasting."]

22**. Now during their being progressively twisted together [as strands of a single rope]**
(or: being habitually turned together [as, toward one another; = experiencing increasing solidarity]; perhaps = coming together in a gathering; [with other MSS: turning back again together; may = going about together, wandering about]) **within the Galilee [district], Jesus said to them, "The Son of the Man** (= the son of Adam; [the eschatological messianic figure]; the human son) **is progressively about to be turned over into [the] hands of humanity** (into mankind's hands),
23**. "and then they will kill Him off, and later, on** (or: in; during) **the third day, He will be aroused and raised up." Consequently, they were extremely pained, distressed and saddened with grief.**

24**. Now upon their coming into Capernaum, the men normally taking** (receiving; = collecting) **the two-drachma coin** [a yearly tax levied on individuals for the upkeep of the Temple] **approached Peter and said, "Is not your teacher in the habit of settling [the account; = paying] the two-drachma [dues]?"**
25**. He then says, "Yes." However, upon coming into the house, Jesus anticipates and gets ahead of him by saying, "What do you normally think or suppose** (or: What is your usual opinion), **Simon? From which people are the kings of the land** (or: earth) **normally taking** (or: receiving; = collecting) **payment of duties** (taxes; customs; tributes) **or a census tax** (or: poll tax) **– from their sons** (= family; perhaps = their own tribe or people; perhaps idiomatically = their own citizens), **or from the aliens** (strangers; those belonging to another, perhaps a conquered country)**?"**
26**. Now at [his] saying, "From the aliens** (strangers; those not belonging to their families, tribes or people),**" Jesus affirms, "Consequently then, the sons** (their own family and people) **exist being** (are) **freemen** (thus, tax-free and exempt).
27**. "Yet, so that we would not be, as it were, bait on a trap-spring and thus snare them or cause them to stumble in regard to us, after going on your way unto the lake** (or: sea), **cast a fishhook [into the lake/sea], and pick up the first fish coming up. Then, upon opening up its mouth, you will find a stater** (a silver coin worth four drachmas). **Taking [it], give that to them on behalf of Me, as well as you."**

CHAPTER 18

1. **Now within that hour the disciples approached Jesus, [as a group] saying, "Who, consequently, exists being greater** (= most important) **within the heavens' reign** (or: the kingdom of the atmospheres)**?"**
2. **Then, after calling a little child to Himself, He placed** (set; stood) **it** [Greek is neuter: = a boy or a girl] **within their midst,**
3. **and said, "Truly** (or: Depend on it; Amen) **I am now saying to you men, If you folks are not turned around** [from going in this direction, or reverse your present trend of thinking] **and may birth yourselves** (or: become) **like little children, you can** (or: may) **by no means enter into the heavens' reign** (or: the kingdom of the atmospheres; or: heaven's sovereignty).
4. **"Therefore, whoever will be bringing himself low in attitude, situation and condition, so as to be humble, insignificant and unimportant in his own eyes, like this young child – this person is the greatest** (= most important) **with the heaven's reign** (or: the kingdom emanating from the atmospheres);
5. **"And whoever would take in his arms and welcomingly receive one such little child – on [the basis and premises involved in] My Name** (signifies: character, authority; identity) **– proceeds to take Me in his arms and continues welcomingly receiving Me.**
6. **"Yet, whoever may be the bait on the stick which springs the trap and ensnares one of these little folks that are habitually trusting Me and placing their faith into Me, it continues bringing [situations; things] together to** (or: for; in) **him, to the end that a millstone – such as an ass may be used to turn – could** (or: may; should) **be hung around his neck, and then he could** (or: may; should) **be sunk down within the midst of the open sea!**

7. **"What tragedy [exists] in the System** (controlling world of culture, religion, economics and government) **[which comes] from bait-laden traps and snares. You see, it continues being a compulsory necessity for the traps with their bait and snares to come, nevertheless, [it is] a tragedy for** (or: to; in) **the person through whom the traps and snares continue coming [i.e., the person constantly setting the traps].**
8. **"So if your hand or your foot keeps on snaring you through hitting the trap-stick or going for the bait, cut it off at once, and throw [it] away from you! Is it [more] ideal for you to enter into the Life [being] maimed or lame, or, continuing having two hands or two feet, to be thrown into the fire that lasts for an indefinite period of time** (or: the eonian fire; or: the fire that comes with the Age)**?**
9. **"Likewise if your eye keeps on snaring you through hitting the trap-stick or going for the bait, tear it out at once, and throw [it] away from you! Is it [more] ideal for you to enter into the Life [being] one-eyed, or, continuing having two eyes, to be thrown into the Valley of Hinnom** (Greek: Gehenna – the city dump where refuse is incinerated), **which is characterized by and is a source of that fire?**
10. **"You men be constantly seeing [to it]** (= be perceptive so as to take care) **[that] you should not even once think down on** (have a condescending attitude toward; think of low importance; despise; disdain; or: bring attitudes or

ways of thinking down on) **one of these little folks, for you see, I am now saying to you people that their agents within [the] heavens** (or: messengers in [the] atmospheres) **are throughout every situation continually observing the face** (= expressed feeling and attitude) **of the Father – the One within [the] heavens** (or: in the midst of [the] atmospheres).

[11.] [this verse omitted by the earlier MSS: "You see, the Son of the Man comes to rescue and make whole (to save and deliver) the person having been destroyed and lost."]

12**. "What do you men normally think or suppose** (or: How does [it] usually seem to you)**? If it should come to be with any person [having] one hundred sheep, [that] even one of them should be led astray and caused to wander** (thus: be deceived), **will he not leave the ninety-nine sheep on the hill country** (or: mountain) **and, going from place to place, continue trying to find the one continuing in being led astray?**
13**. "And if he should happen to find it, certainly** (amen; it is so; depend on it) **– I am now telling you – he continues expressing joy upon it, rather than upon those ninety-nine that have not been being led astray and have not been caused to wander.**
14**. "In the same way it continues not being the will** (the effect of the desire, intent or purpose) **of My Father – the One within [the] heavens and within the midst of the atmospheres – that one of these little folks would destroy himself or should become lost.**

15**. "Now if your brother should make a mistake** (or: = your fellow believer may fail to hit the target for which he is aiming; or: your group member should be erring or sinning) [later MSS add: unto you; (= do you wrong)], **humbly go [to him and] test it** (or: bring convincing proof about it, laying the matter bare) **between you and him alone. If he can listen and should be hearing you, you made gain and profit for your brother.**
16**. "Yet should he not listen [to you], take still one or two [others] along with you, so that 'upon [the] mouth of two or three witnesses** (folks providing evidence) **every thing that is said can be established and made to stand.'** [Deut. 19:15]
17**. "Now if he should put his hearing aside from** (= disregard and refuse to hear) **them, speak to the called-out community. Yet, if he should also put his hearing aside from** (or: disregard) **the called-out community, let him continue being with you** (or: among you folks), **just as** (in the same manner as) **the person of the ethnic multitudes** (or: nations; pagans) **and the tax collector [continue with you].**

> [comment: consider the behavior of Jesus with "sinners" and tax collectors; recall that these get into the kingdom before the religious; consider the place of the ethnic multitudes in relation to the good news]

18. **"It is true** (or: Truly; or: Make it so; or: Now listen), **I now say to you folks, Whatsoever things you can at some point bind** (or: should tie) **upon the earth will be things having already been tied or bound within heaven** (or: in [your] atmosphere). **Also, as many things [as] you would loose** (or: untie) **upon the earth will be things having already been loosed and untied within heaven** (or: in [your] atmosphere).
19. **"Again, truly, I continue saying to you men that, if ever two from your group can utter sounds together that are harmonious and in symphony** (or: should voice together in agreement) **upon the earth concerning every effect of what is practiced** (or: every transaction of business; every result of the execution of operations or other matters) **– regarding which they may be requesting – it will come to be** (be birthed into existence; happen) **for them** (in them; to them) **at the side** (or: from the side [= presence]) **of My Father – the One within [the] heavens and in [the] atmospheres.**
20. **"You see, where there are two or three people that have been led and gathered together into My Name, I AM there** (in that place) **within the midst of them."**

21. **Then, approaching, Peter said to Him, "Master** (or: Lord), **how many times shall my brother be wronging me** (or: fail to do or perform unto me as he rightfully should; commit a sin [which penetrates] into me [like being hit with an arrow]), **and I shall let it pass away for him** (or: forgive him)**? Until seven times?"**
22. **Jesus is then saying to him, "I don't normally say 'Till seven times,' but rather, 'Until seventy times seven!'**
23. **"Because of this [situation and reason], the heavens' reign** (or: the kingdom of the heavens and the sovereignty emanating from the atmospheres) **is likened to a man – a king – who willed and intended to settle [the] account[s] with his slaves.**
24. **"Now at his beginning to proceed settling, one person was led toward him: a debtor [owing] ten thousand talents**
(probably = millions of dollars; [ten thousand was the highest number used in calculating; a talent was the largest denomination of currency, = sixty million denarii; therefore this was a staggering amount of debt – Jesus is obviously using hyperbole, as no slave could owe that much]).
25. **"So, at his not having [the means] to pay [it] back, the owner gave orders for him to be immediately sold, as well as the wife, the children and everything – as many things as he is presently having – and then for payment to be made.**
26. **"Therefore, upon falling down, the slave was repeatedly doing obeisance to him, repeatedly saying, 'Be long-enduring in you strong emotions so as to be patient with me, and I will pay back everything to you!'**
27. **"So, being moved with compassion in the pit of his stomach, the owner of that slave released him and canceled the debt for him.**

28. **"Yet, upon going out, that slave found one of his fellow slaves who was owing** (or: who continued being indebted to) **him one hundred denarii, and, grabbing him, he began to choke [him], saying, 'Pay back the debt, since you continue owing me something!'**
29. **"Therefore, upon falling down, his fellow slave kept on calling upon him for help, even entreating and continuing to beg him, repeatedly saying, 'Be long-enduring in you strong emotions so as to be patient with me, and I will pay [it] back to you!'**
30. **"However, he continued being unwilling, and furthermore, upon going off, he had him thrown into prison** (or: jail), **until he could** (or: should) **pay back what was continuing to be owed.**
31. **"Then, upon seeing the things that were happening, his fellow slaves experienced tremendous pain and were filled with extreme grief, and so, after coming, they made it thoroughly clear and gave a distinct picture to their owner about all the things that were happening.**
32. **"At that point, after calling him** [i.e., the first slave] **to himself, the owner proceeds saying to him, 'O worthless and wicked slave! I cancelled that entire debt for you, since you begged and entreated me.**
33. **"'Was it not of necessity binding [on; for] you, also, to dispense mercy to your fellow slave, just as I, myself, also dispensed mercy to you?'**
34. **"So, internally swelling with indignation and anger, his owner handed him over to 'the men who to test folks'** (those who apply the touchstone to determine the grade and to show the quality of fine metals) **until where [the occasion or situation develops that] he could** (or: would) **pay back all that continued being owed.**
35. **"My heavenly Father** (or: My Father, Who inhabits, and can be compared to, the atmosphere) **will deal with you folks in this same way** (or: do to you men in like manner), **too, if each person does not release and forgive his brother** (and let things flow away for him), **from your hearts."**

CHAPTER 19

1. **And then it occurred, when Jesus finished these words** (or: sayings; discourses), **[that] He picked up and changed locations away from the Galilee [district] and went into the frontiers** (or: boundary areas) **of the Judean [district] on the other side of the Jordan [River].**
2. **Crowds of many people also followed Him, so He tended, attentively served, gave treatment to, began therapy with, prescribed ongoing treatment for, or cured and healed them there.**

3. **Later, Pharisees came to Him, examining, testing and trying to put Him to the proof, as well as proceeding to ask if [a man] is normally allowed by Law and custom to loose-away** (dismiss; divorce) **his wife in correspondence to every cause** (= for any sort of grounds or reason).

[note: "every cause" was a technical term from current Jewish law that had been introduced by Rabbi Hillel; it allowed a man to divorce his wife

if she did anything he disliked – even, e.g., for burning his food while cooking it]

4. **So He, giving a discerning reply, said, "Do** (or: Did) **you men not read that the Creator** (the Framer and Founder; [other MSS: the Maker]) '**makes** (or: made) **them male and female,'** [Gen. 1:27; 5:2] **from [the] beginning?**

5**. "Further on it said, 'For this reason a man** (person; human) **will completely leave behind the father and the mother, and he will be glued to and joined in his wife, and so the two will be existing progressively into one flesh'?** [Gen. 2:24]

6. "Consequently, they no longer exist being two, but rather [are] one flesh. Therefore, what God yokes together (or: coupled together with a yoke), **let no human proceed to be splitting apart or separating."**

7. They proceeded saying to Him, "Why, then, did Moses impart the directive whose end in view was to give a little scroll of divorce (a standing-away; apostasy; defection) **and to release her** (or: loose her away)**?"** [Deut. 24:1, 3]

8. Jesus then answers them, "Moses, facing (or: with a view toward) **your hardheartedness, completely turned directions and made concession to you people, allowing you to divorce your wives. Yet from [the] beginning it had not happened in this way.**

9. "Now I am saying to you that whoever may loose-away or divorce his wife (or: woman) **– [when it is] not upon [the case of] infidelity** (fornication; sexual misconduct) **– and then should marry another woman, he is continuing in committing adultery. Also, the man involved in marrying a woman having been divorced proceeds in committing adultery."**

[comment: Jesus here sides with Rabbi Shammai who held the earlier interpretation of Deut. 24:1-4 that marital unfaithfulness was the only cause for divorce]

10. The disciples are, one after another, saying to Him, "Since (or: If) **the situation** (or: predicament; case; or: cause for accusation) **of the person** (human) **with the wife continues being thus, [then] to marry does not continue to bring things together for advantage or profit!"**

[comment: the disciples are apparently shocked that Jesus rejects the "every cause" form of divorce from the Hillel school]

11. Yet He said to them, "Not all people are proceeding to give way and spread themselves to make room for this message (word; idea; saying; = This does not apply to everyone), **but only those in and to whom it has been given.**

12. "You see, there are eunuchs (men in charge of a bedroom, usually having been castrated) **who were born thus out of [their] mother's womb, and there are eunuchs who were made eunuchs** (were emasculated) **by people, and then there are eunuchs who made themselves eunuchs** (emasculated themselves) **because of the reign of the heavens** (or: the kingdom of the atmospheres). **Let the person continuing having power and ability to give way, spread themselves and make room, continue to be making room."**

[comment: Jesus is here rejecting the custom that all Jewish males are required to marry – a foreshadow of the impending new age – and then indicated that this is for those able to accept it]

13. At that point, young children were brought toward Him so that He would (or: could) **lay** (or: place) **[His] hands upon them and would** (or :might) **pray [for them]. Yet the disciples gave to them a respectful but discouraging admonition.**

14. However, Jesus said, "Let this event flow on! Stop preventing them and allow the young children to come toward Me, for you see, the reign and kingdom of the heavens (or: = the sovereignty of this atmosphere) **belongs to and is comprised of such folks as these!"**

15. So then, after placing [His] hands on them, He journeyed on His way from that place.

16. And now, consider this: One person, after approaching Him, said, "Teacher, what good shall I do (or, as a subjunctive: what virtuous act or excellent and worthwhile deed can I perform) **to the end that I can hold and possess eonian life** (life having the character and qualities of the Age and whose source is the Age; life for the ages)**?"**

17. So He said to him, "Why are you now proceeding in asking Me about the Good? One continuously exists being (or: is) **the Good.** (or: What do you now inquire of Me concerning 'goodness and virtue'? Excellence {Intrinsic value; Quality; Good; Virtue} is one {or: unity; oneness}.) **Yet, if you continue desiring and intending to enter into the Life, continue habitually observing, guarding and keeping the implanted goals** (impartation of the finished product within; inward directives)**."**

18. He then responds to Him, "Which (or: Which sort; Which ones)**?"**
So Jesus affirms, "These:

> **'You will not be committing murder.'**
> **'You will not be committing adultery,'**
> **'You will not be stealing.'**
> **'You will not be bearing a false witness or giving a false testimony.**' [Ex. 20:13]

19. **'You will be honoring and expressing value to the father and the mother**.' [Ex. 20:12] **'You will be loving the one near you** (your neighbor and associate) **as he were yourself,'"** [Lev. 19:18]

20. The young man then replies to Him, "I keep watch over and maintain all these. What yet am I habitually lacking; where am I still deficient and falling behind?"

21. Jesus affirmed to him, "Since (of: If) **you continue desiring and intending to be mature and perfect** (= if you are serious about reaching the goal), **humbly proceed going your way, at once sell the things of your subsistence** (those things supporting you from your beginning and giving you authority; or: your possessions and belongings; or: the things currently at your disposal), **and give [the proceeds] to the poor and destitute folks. Then you**

will hold and possess treasure within the midst of heaven (or: in [your] atmosphere). **After that, come here and be habitually following Me."**
22. Now upon listening and hearing this message (word; idea; saying), **the young man went away, being progressively experiencing pain and grief, for you see, he had been existing constantly having many acquisitions of possessions and properties** (the results of many acquisitions).

23. So Jesus said to His disciples, "It is so (or: Truly; Count on it), **I am now saying to you men, it is with things that are disagreeable and difficult for those who are hard to please that a rich and wealthy person will enter into the reign of the heavens** (or: the heavens' kingdom; or: the sovereign rule pertaining to the atmospheres).
24. "Now again (or: Furthermore), **I continue saying to you folks, it is easier for a camel to squeeze through a needle's eye** (hole) **than for a rich, wealthy person to enter into God's reign** (or: kingdom)**."**

25. Now upon listening and hearing [this], the disciples continued for a while being exceedingly struck out of themselves (= surprised and astonished so as to be knocked out of their normal perceptions and assessments of life), **one after another saying, "Who, consequently, is normally able to be kept safe or rescued** (delivered or saved)**?"**
26**. So Jesus, gazing at and seeing within [the group], says to them, "With humans** (Alongside people) **this continues being impossible. But with God** (or: at God's side) **all things [are] possible."**

27**. At that time Peter, making a considered response, said to Him, "Look at our [situation]. We, ourselves, abandoned all, letting everything flow away, and we follow You. What will there consequently** (or: actually) **be for us?"**
28**. So Jesus said to them, "It is true** (or: Truly; Amen), **I now am saying to you men, In the rebirth – when the Son of the Man** (mankind's Son; = Adam's son; [or: the eschatological messianic figure]; or: the human) **can sit upon the throne of His glory** (or: the throne of his good reputation and manifestation which calls forth praise) **– you, yourselves, the ones following Me, will sit down – even you, upon twelve thrones – continuously separating [issues], making decisions and administering justice for the twelve tribes of Israel.**
29**. "And further, everyone – whoever, on account of My Name, abandons or lets flow away houses or brothers or sisters or father or mother or children or fields – will receive many times more** [other MSS: a hundred times as much], **and he will be inheriting, and enjoying an allotment of, eonian life** (life whose source, character and quality is the Age; or: life for the ages).
30**. "Now many folks [being] first ones will be last ones – and [many] last ones [will be] first ones.**

CHAPTER 20

1. **"So you see, the reign of the heavens** (the heavens' kingdom; or: the sovereign rule pertaining to the atmospheres) **exists being like a person** (human) **– a householder – who went out at the usual time, early in the morning** (or: at daybreak), **to hire for himself workers [to send] into his vineyard.**
2. **"Now upon voicing together [and coming] out with an agreement with the workers – a denarius [for] the day** [note: a normal day's wage] – **he sent them off into his vineyard.**

3. **"Then, upon going out about [the] third hour [of the day; = about nine in the morning], he saw other folks having taken their place standing idle and unemployed, within the market place.**
4. **"And so he says to those folks, 'You people, also, lead the way under [my word and direction] into the vineyard, and whatever may be fair and equitable** (just and in accord with the way pointed out; or: = the going rate) **I will give to you**.**'**

5. **"So they went off. Now again, upon going out about [the] sixth hour** (= around noon), **and later [at the] ninth hour** (= about three in the afternoon), **he did similarly** (or: in just the same way).

6. **"Now about the eleventh hour** (= around five o'clock), **after going out, he found other folks having taken their place standing, and he is proceeding to say to them, 'Why have you taken your place and are still standing here idle and unemployed the whole day?'**
7. **"They are, as a group, responding to him, 'Because nobody hired us.' He then replies to them, 'You people, also, lead the way under [my word and direction] into the vineyard.'**

8. **"Now when it was becoming evening, the owner of the vineyard proceeds saying to his foreman** (or: manager; supervisor), **'Call the workers and pay the wages, starting from the last ones, [and proceeding] until the first ones.'**
9. **"So those coming about the eleventh hour received a denarius apiece.**
10. **"And then, when the first ones were coming, they concluded from inference to custom that they will receive more, and yet they, themselves, also received a denarius apiece.**
11. **"Now, upon receiving [the pay], they began muttering complaints and in low voices uttering discontent against the householder,**
12. **"one after another saying, 'These last folks do one hour, and you make them equal to us – the ones who were bearing the burden and intense heat of the day!'**

13. **"So, giving a decisive reply to one of them, he said, 'My friend, I am not doing wrong or acting unjustly to you. Did you not voice agreement with me for a denarius?**

14. **"'Take up what is yours and humbly go away. However, I, myself, continue wanting, and intending, to give to this last person just as [I] also [gave] to you.**
15. **"'Is it not allowed by law and custom for me to do that which I continue wanting and intending, in [regard] to my own things? Or does your eye continue being worthless** (= is your way of viewing things knavish, base, unsound and in a poor condition, or even malicious and degenerate) **because I, myself, continue being good** (virtuous; = having generous and benevolent qualities)**?'**
16. **"It is in this way that the last folks will be first and the first folks [will be] last."**

[comment: this parable shows the equity of kingdom life: all receive the same; first and last have no significance]

17. **Now Jesus, being progressively about to be walking up in Jerusalem, took aside the twelve disciples down to a spot which corresponded to what is His own, privately, and in the midst of the path** (or: on the way) **said to them,**
18. **"Look at this, and consider. We are progressively walking up into Jerusalem, and later, the Son of the Man** (= Adam's son; the human; or: = the eschatological messiah figure) **will be turned over to the chief** (or: ranking) **priests and scribes** (scholars, theologians and experts in the Law), **then they will condemn Him to death.**
19. **"Next, they will turn Him over to the ethnic multitudes** (the nations; = foreigners) **– into [a situation] to ridicule, make fun of and mock, and then scourge [Him] with a whip, and finally to execute [Him] on a torture stake** (or: to crucify [Him]). **Later, on** (or: in; during) **the third day, He will be aroused and raised up."**

20. **Then the mother of the sons of Zebedee – with her sons – came up to Him, repeatedly bowing down in obeisance and homage, while making a request of something from Him**.
21. **So He said to her, "What are you continuing in wanting** (or: = What's you purpose)**?" She then replies to Him, "Say that these – my two sons – can** (or: should) **sit, one at Your right** (the place of power and authority) **and one on Your left** (the place of honor with a good name), **within the reign of Your kingdom."**
22. **But Jesus, giving a discerning reply, said, "You have not seen, so you are not aware of what you are now requesting for yourselves. Are you folks now able and do you continue having power to drink at once the cup which I, Myself, am continuing about to be progressively drinking?" They are presently insisting to Him, "We are now able and continue having the power."**
23. **He is then saying to them, "You will indeed be drinking My cup. Yet to sit at My right and on [My] left is not Mine to give, but rather [it belongs] to those for whom it has been prepared and made ready by My Father."**

24. **And then, upon hearing [of it], the ten became indignant, annoyed and resentful concerning the two brothers.**
25. **So Jesus, after calling them to His side, said, "The rulers and chiefs of the ethnic multitudes** (the nations or people groups; the pagans) **habitually lord it over them, bringing their ownership to bear down on them, while the 'great ones' are constantly wielding authority upon them, even tyrannizing them.**
26. **"It is not this way among you folks; but to the contrary, whoever may be now wanting or should continue intending to become great** (or: = to make himself to be important) **among you, he will be your attending servant.**
27. **"And whoever may now be wanting or should continue intending to be first** (or: foremost; = prominent) **among you folks, he will be your slave.**
28. **"Just as the Son of the Man** (= Adam's son; the eschatological human**) did not come to be taken care of by attending service, but to the contrary, to give attending service – even to give His soul-life** (= Himself**): a ransom, a price paid** (or: a loosener) **in the place of many to effect their release."**

29. **And now, as they are proceeding on their way out from [the town of] Jericho, a large crowd followed Him.**
30. **Then – look, and consider! – two blind men sitting beside the road, upon hearing that Jesus is presently passing by, cried out, repeatedly saying, "Lord, Master, Son of David, mercy us** (extend mercy into us at once)**!"**
31. **Now the crowd expressed respectful admonition to them, so that they would be silent** (keep quiet). **Yet they cried out even louder, continuing in saying, "O Lord, Master, mercy us at once, Son of David!"**
32. **Then, standing, Jesus voiced a response to them, and said, "What are you men wanting Me to do for you?"**
33. **They went on saying to Him, "O Lord** (Master), **[something] so that our eyes can be opened up!"**
34. **So Jesus, feeling compassion, touches and thus kindles outer portion of their eyes, and immediately they regained their sight** (or: saw again), **and then followed Him.**

CHAPTER 21

1. **Later, when they got close to [the] Jerusalem [area], after they went into Bethphage, [then on] into the Mount of Olives, Jesus at that time sent off two disciples on a mission,**
2. **while saying to them, "Be proceeding on you way into the village – the one opposite [us], down within your [view] – and immediately you will be finding an ass: one having been tied, as well as a colt with her. Upon loosing [them], lead [them] to Me.**
3. **"And if anyone may say anything to you, you will say that the Lord** (Master; owner [?]; = Yahweh [?]) **is presently having a need of them, so he**

will at once send them off (or: ... and He will send them off [= back] right away)**."**

4. **Now this whole event has happened** (or: come to be) **to the end that the [prophecy; oracle] spoken through the prophet would** (could; should; may) **be fulfilled – the one continuing in saying,**
5. **"Say to** (or: Tell) **the daughter of Zion, 'Look and consider – your King is progressively coming to you folks with a mild, gentle and friendly disposition, and [He is] mounted upon an ass and upon a colt, the male offspring of a yoked beast of burden."** [Zech. 9:9]

6. **So, upon going their way and doing according as Jesus had arranged and placed in order together with, and for, them, the [two] disciples**
7. **led the ass and the colt, and then put** (or: placed) **[their] cloaks upon them. Then He sat on top of them.**

8. **Now most of the crowd spread out their cloaks and scattered their outer garments on** (= carpeted) **the path** (way; road), **yet others began cutting branches from trees and continued spreading and scattering [them] on** (i.e., carpeting) **the road.**
9. **By now the crowds who were proceeding – progressively leading ahead of Him – as well as those who were continuing in following, kept on crying out, repeatedly saying, "O save us now by** (or: Hosanna to) **the Son of David! The One progressively coming in [the] Lord's** [= Yahweh's] **Name is One having been blessed with words of ease and wellness. O save us, among the highest ones** (or: Hosanna within the midst of the highest places)**!"** [Ps. 118:25-26]

10. **And then, after His entering into Jerusalem, all the city was shaken** (set in commotion [as in an earthquake]; caused to tremble), **one after another saying, "Who** (or: What) **is this?"**
11. **So the crowds kept on saying, "This is the prophet Jesus, the one from Nazareth of the Galilee [district]."**

12. **Next, Jesus entered into the Temple courts and threw out all the folks habitually selling [things], as well as those continuing in buying – as in a marketplace – within the Temple courts** (or: = and chased out all the vendors and shoppers from inside the Temple grounds), **and then He turned upside down the tables of the money-exchangers, along with the chairs and benches of the people continually selling the doves and pigeons.**
13. **And He proceeds saying to them, "It has been written,**
    'My house will be called a house of prayer (speaking, thinking or acting, with a view toward goodness and well-being)**.'** [Isa. 56:7]

yet you folks habitually make it a den of bandits (or: a highwaymen's cave)**!"** [Jer. 7:11]

14. **Later, blind folks and lame people came to Him within the Temple grounds** (or: courts), **and He cured them.**

15. **Now the ranking priests and the scribes** (scholars; theologians of the Law), **at seeing and perceiving the remarkable and wonderful marvels which He performed** (or: did), **and the young children repeatedly exclaiming** (perhaps: shouting-out approval; cheering) **within the Temple courts, and continually saying, "O save us now, by the son of David** (or: Hosanna to the Son of David),**"** [Ps. 118:25] **they grew displeased, indignant and resentful.**
16. **And so they said to Him, "Are you listening and hearing what these people are repeatedly saying?"**
So Jesus is then saying to them, "Yes! Did you men never read that,
> **'From out of the mouth of babes, and infants still nursing at the breast, You completely harmonize – by thoroughly adjusting and knitting together – praise for Yourself'?"** [Ps. 8:3]

17. **And then, leaving them behind, He went out – outside of the city – into Bethany, and lodged there, spending the night in a court yard** (or: camped there in a sheepfold).

18. **Now, while leading [them] back in return into the city early in the morning, He got hungry.**
19. **And then, upon seeing one [specific] fig tree upon the way** (or: on the path; = by the road), **He came up on it and found nothing within it except leaves** (or: foliage). **So He is then saying to it, "Fruit can under no condition any longer come into existence** (= be produced) **from out of you, on into the Age." And without delay, the fig tree was caused to dry up and wither**.
20. **At seeing [this], the disciples kept on expressing astonishment: "How was the fig tree instantly caused to dry up and wither?"**
21. **So Jesus, giving a decided reply, said to them, "Truly** (It is so; Depend on it; Amen), **I am now saying and laying it out for you, if you can continuously hold trust** (or: if you folks should constantly have faith) **and would not be affected by some separating factor passing through your act of discerning or judging, leading you to hesitate, doubt, or completely question your decision, [then] not only will you men do [what I did] to the fig tree, but further, you can also say to this mountain range** (or: hill country; mountain), **'Be uplifted, and then be flung** (cast) **into the midst of the lake** (or: sea)**!' It will come to pass** (It will birth itself and happen).
> [comment: in prophetic language a mountain was a figure for a kingdom, and the sea represented the masses of humanity]

22. **"And so, you will take to yourselves and receive everything** (or: all things) **– as much or as many as you folks ever could** (or: may) **request in thoughts or words toward things going well** (or: in union with prayer), **while continuously trusting and 'faithing'** (= expressing, living in, and being joined to faith and belief)**!"**

23. **Later, after His coming into the Temple courts and grounds, the chief and ranking priests – as well as the elders** (or: older men) **of the people – came up to Him while [He was] in the process of teaching. They, one after another, proceeded saying, "In what kind of authority** (or: In association with sort of customary law) **are you continuing to do these things?" And then, "Who gave this authority** (right; privilege) **to you?"**
24. **So Jesus, making a discerning response, says to them, "I, Myself, will also ask you one question** (thought; word**), which, if you folks can** (or: should; would) **tell Me, then I also will tell you in what kind of authority** (or: in association with what sort of customary law) **I am constantly doing these things:**
25. **"The immersion** (baptism; = ceremonial washing) **which pertained to and was done by John – from what source or origin was it being; from out of heaven** (or: from [the] Atmosphere), **or from out of the midst of humans** (mankind; people)**?" Now they began reasoning and discussing among themselves, one after another saying, "If we should say, 'From out of heaven,' he will say to us, 'Why** (Through what cause or situation) **did you not trust or put faith in him?'**
26. **"Yet if we should say, 'From out of humans,' we continue fearing about the crowd** (= are afraid of how the crowd might react), **for they all are in the habit of holding John as a prophet."**
27. **And so, giving a determined reply to Jesus, they said, "We have not seen and so we do not know** (or: We are not aware)**." He also affirms to them, "Neither am I, Myself, laying it out or saying to you folks within what kind of authority** (right; privilege; customary law) **I continue to do these things.**

28. **"But how is it normally seeming to you men** (= What are you now thinking of this situation; What is your opinion***)?* A man had two children. Upon coming to the first one, he said, 'Child, be going** (or: lead the way) **under [my directive] today, and continue working in the vineyard.**
29. **"Now he, giving a determined reply, said, 'I am neither wanting nor intending [to]** (or: I will not)**!' – yet afterward, changing his thoughts and interests** (or: regretting his behavior), **he went off.**
30. **"So, upon going to the different one, he said similarly. Now, giving a considered reply, he said, 'I [go], sir,' – and yet, he did not go off.**
31. **"Which of the two did the will of the father?" They [as a group] are saying, "The first one."**

[other MSS read vs. 29-31 thus: "Now he, giving a considered reply, said,' I {go}, sir,' and yet he did not go off. So, upon approaching the second one, he said likewise. Yet he, giving a determined reply, said, 'I will not! 'Subsequently, he thought better of it {and} went forth. Which of {these} two fulfilled the desire of {his} father?" They are saying, "The latter one."]

Jesus said, "That's right (You got it; Amen)**! I am now saying and laying it out for you that the tax** (or: tribute; toll) **collectors** (or: tax farmers; businessmen who bought the contract to collect taxes for the government) **and**

the prostitutes are constantly preceding you men into God's reign (or: the kingdom of God; the sovereign activity of God)**!**
32. **"You see, John came toward you men within the path** (or: on the road) **of fairness and equity, in accord with the way pointed out, and in the right relationship which pertains to justice – and you men did not trust him or put your faith in him** (or: you did not believe him). **However, the tax collectors and the prostitutes trusted him** (put their faith in him; believed him), **yet you men – upon seeing [this] – still did not change your thoughts or interests** (or: regret your behavior and think better of it) **[so as] to trust in him** (put faith in and believe him).

33. **"Listen, and hear another illustration** (parable)**: There was a man** (human), **a householder, who planted a vineyard. Then he put a fence** (or: wall; hedge) **around it and excavated a trough-shaped receptacle as a winepress. Next he erected a viewing tower, then he leased [the vineyard] out to farmer who would cultivate and dress the vines. With that, he left his home country and traveled abroad.**

34. **"Now when the season of the fruits drew near, he sent off his slaves to the farmers** (= tenant-cultivators) **for the purpose of receiving and taking his [share of] the fruits.**
35. **"And then the farmers** (vinedressers), **upon taking hold of his slaves, thrashed one, killed another, and stoned another.**
36. **"So again, he sent off other slaves – more than the first ones – and they did the same to them!**
37. **"Lastly, he dispatched his son to them, saying, 'They will be turned back on themselves in shame, and show respect for and reverence my son.'**
38. **"Yet the vinedressers** (farmers; cultivators) **– upon seeing the son – said among themselves, 'This one is the heir! Come now! We should** (or: can) **kill him and then we can have his inheritance!'**
39. **"And so, upon taking hold of him, they threw him out – outside of the vineyard –and they killed [him].**

40. **"Therefore, whenever the owner of the vineyard may come, what will he do to those farmers** (vinedressers)**?"**

41. **They, as a group, say to Him, "Worthless men** (Evil, bad, ugly and malicious fellows)! **He will destroy them in an ugly and vicious way! And then, he will lease out the vineyard to other vinedressers** (farmers; cultivators), **who will be giving away** (rendering) **to him his due share of the fruits, in their proper seasons."**

42. **Jesus is then saying to them, "Did you never read in the Scriptures,**

'A stone which the builders rejected as the result of a test – this one is birthed into (or: comes to be for) **a head of a corner** (= a keystone; a capstone; a cornerstone).
This [head] was birthed (came into existence) **from [the] Lord's** [=Yahweh's] **side** (or: presence), **and it is wonderful and marvelous in our eyes'?** [Ps. 118:22-23]

43. **"Because of this, I am now saying to you men that God's reign** (or: the kingdom of God; the influence and activity of God's sovereignty) **will be lifted up away from you folks, and it** (or: she) **will be given to an ethnic multitude** (or: nation; people group) **consistently producing its** (or: her) **fruit!**
44. "**Further, the person falling upon this Stone will be shattered together. Yet upon whom it may likely fall, It will be winnowing him and scattering the chaff."**

45. **And so, upon hearing His illustrations** (parables), **the chief and ranking priests – as well as the Pharisees – knew by this experience that He had been speaking about them.**
46. **And although still seeking to seize Him, they were fearful about the crowd** (= were afraid of how the crowd might react), **since they had been holding Him into [the position of]** (or: for; [other MSS: as]) **a prophet."**

CHAPTER 22

1. **And further, giving decided response, Jesus again spoke in illustrations** (parables) **to them, continuing in laying it out by saying,**
2. **"The reign of the heavens** (or: The heavens' kingdom and sovereign rule in the atmospheres) **is compared to and considered like a human, a king, who made arrangements and prepared wedding festivities** (things associated with a feast or banquet) **for his son.**
3. **"And then he sent off his slaves with the mission to call the folks having been invited unto the marriage festivities – and yet, they continued unwilling to go** (or: kept on, one after another, not intending or desiring to come; = not wanting to attend).
4. **"So again he sent off other slaves, now saying, 'Tell the folks having been invited, "Consider, please! I have made my meal ready** (or: finished the preparations for my dinner) **– my bulls and grain-fattened animals having been slaughtered, and everything [is] set and ready! Come unto the wedding festivities."'**
5. **"But they, being unconcerned, lacking interest and not caring about it, went away – one, indeed, into his own field, yet another upon his commercial business** (or: his trade),
6. **"and the rest [of them], forcibly taking hold of his slaves, insolently violated their human rights and then killed [them].**

7. **"So the king inwardly swelled with fury and was made to teem with anger. And then, sending his soldiers** (troops), **he destroyed those murderers and set their city in flames.**
8. **"Thereupon, he is saying to his slaves, 'The wedding feast indeed continues being ready, yet those having been invited were not worthy folks** (folks of corresponding value; or: worthy of the honor).
9. **"'Therefore, be progressively journeying on your way – on the thoroughfares, both the main roads exiting the city as well as the side roads passing through, and the intersections – and call as many people as you might happen to find unto the wedding festivities** (or: marriage feast).**'**
10. **"And so, upon going out into the streets and alleys, the paths and roads, those slaves gathered and led together all whom they found – both worthless** (or: wicked; bad; of poor character) **folks and good** (virtuous) **ones – and so the wedding hall was filled with folks presently reclining [at the tables].**
11. **"Now, upon entering to view and watch those engaged in reclining [at the tables], the king noticed a person there who had not put on wedding apparel** (= not dressed appropriate for a wedding feast),
12. **"And so he then says to him, 'My good sir** (or: Friend; Comrade; Dear fellow), **how are you entered here having no wedding apparel** (= how is it that you came into this place without dressing appropriately for a marriage feast)**?' But the man was muzzled** (= silent, speechless; [note: this word was also used to mean "silenced by a spell"]).
13. **"At that point, the king said to the servants, 'Upon binding his feet and hands, you men throw him out into the darkness which is farther outside. In that place there will continue being the weeping** (or: lamenting) **and the grinding of the teeth.'**

> [comment: compare the binding of feet in Hos. 11:1-4, LXX: 1. Because Israel [is] a young child, I Myself also love him, and I once called his children together from out of Egypt.
> 2. The more I called them [to Me], the more they distanced themselves and kept away from My face (or: immediate presence). They sacrificed to the Baals, and then burned incense to the carved and chiseled images (= idols).
> 3. And so I, Myself tied the feet of Ephraim together (i.e., restrained him; = hobbled him to keep him from wandering) [then] I took him up upon My arm – and yet they did not realize (or: know) that I had healed them.
> 4. In the thorough ruin and destruction of humans I stretch out to them and lay [My hand] on them in binding ties (or: bonds) of My love.
> And so I will be to them as a person slapping (or: striking) [someone] on his cheek, then I will look upon him (= either: keep an eye on him; or: give respect to him). I will prevail with him and then give ability and power to him.]

14. **"Now you see, many folks continue existing being called and invited ones, yet a few people [are also] chosen ones** (selected and picked out folks)**!"**

[comment: notice the ironic inversion of this closing statement of the parable: here there were two sorts of people that were invited, the first group, then the second – which actually came to the feast; in this story, the one that was picked out (chosen and focused on) was also kicked out]

15. **At that time the Pharisees, after going their way, took counsel together so that they could lay a snare in a verbal expression** (thought; idea; word) **and would trap Him**.
16. **And so, they sent off their disciples with the Herodians** (supporters and members of the political associates of Herod) **on a mission to Him, as a group, saying, "Teacher, we have seen and now know that you are genuine and honest** (truthful; trustworthy; dependable; true), **and further, you habitually teach God's way** (path; road) **in truth and reality. Furthermore, it is not normally a concern or worry to you about anyone, for you are not constantly looking into peoples' faces [to see their reaction] or observing their outward appearance [to take into account their social position].**
17. **"Tell us, then, how it normally seeming to you** (= what are you now thinking of this situation; What is your opinion)**: Is it normally allowed by [our] custom and Law to give** (= pay) **a poll** (or: census) **tax to Caesar** (the Roman emperor), **or not?"**
18. **But Jesus, knowing by intimate experience their worthlessness** (their poor character and wicked intent), **says, "Why are you men constantly examining and testing Me, you people who make close inspection of the writings so as to be opinionated and hyper-critical, having all the answers** (see 6:2, above)**?**
19. **"Show** (Exhibit) **to Me the coin used for the poll tax." So they brought a denarius** (silver coin) **to Him,**
20. **and He is then saying to them, "Whose [is] this image, and the inscription?"**
21. **They are then answering, "Caesar's." At that point He proceeds in response to them, "Give back, then, Caesar's things** (or: that which belongs to Caesar) **to Caesar – and God's things** (or: that which belongs to God) **to God."**
22. **Well, upon hearing [that], [some] felt admiration [while others] were simply amazed, [then some] were dumbfounded. And so, letting Him alone to continue on** (or: rejecting and abandoning Him), **they went off.**

23. **During that day, [some] Sadducees – folks normally saying [that] there is to be no resurrection – came to Him and inquired of Him, proceeding to lay out this proposition:**
24. **"Teacher, Moses says, 'If anyone should die off while still not having children, his brother shall in addition marry his** [i.e., the brother's] **wife, and shall make seed** (= offspring) **to stand up for his brother.'** [Deut. 25:5-6]

25. **"Now there were seven brothers among us. And the first one, having married, came to [his] end** (or: finished [his] life) **and so – not having seed** (= offspring) **– leaves behind his wife to** (or: for) **his brother.**
26. **"In the same way, also, the second one, and then the third one – on until [all] seven.**
27. **"Now subsequently to all of them, the woman died.**
28. **"Therefore, within the resurrection, of which one of the seven will she be a wife – for you see, they all had her?"**

29. **Now Jesus, giving a discerning response, says to them, "You men are repeatedly being deceived and are continually caused to wander astray** (or: off track) **[from] not having seen the Scriptures with perception, nor yet knowing or being acquainted with God's power and ability.**
30. **"You see, within the resurrection folks are neither repeatedly marrying, nor are they constantly being given in marriage. To the contrary, they constantly exist as agents** (or: messengers) **– within the atmosphere** (or: heaven).
31. **"Yet concerning the resurrection of the dead ones, did you not read the thing spoken to, and for, you folks by God, continually saying,**
32. **"'I, Myself, am** (continuously exist being) **the God of Abraham, and the God of Isaac, and the God of Jacob'?** [Ex. 3:6]

He is not the God of dead folks, but rather of continuously living people."
33. **Then the crowds began being struck out of themselves from amazement** (were being driven out of their composure with astonishment) **upon hearing His teaching.**

34. **Now, after hearing that He had muzzled** (put to silence) **the Sadducees, the Pharisees were gathered together on the same [issue/place/purpose?]**
35. **Then one of them – a legal expert** (or: one versed in the Mosaic Law; proficient in the Torah) **– asked a question, testing Him,**
36. **"Teacher, what kind of implanted goal** (impartation of the finished product within; inward directive) **[is] great** (or: which [is the] most important precept) **within the Law** (= Torah)**?**

37. **So He affirms to him,**
"' You will be loving [the] Lord [= Yahweh], **your God, in union with your whole heart – and within the midst of the core of your being, and in union with your whole soul – and within the midst of your entire soul-life, and in union with your whole intellectual capacity – and within the midst of your whole thinking process and comprehension.'** [Deut. 6:5]
38. **"This continuously exists being the great and foremost** (or: first) **implanted goal** (impartation of the finished product within; inward directive).
39. **"Yet [the] second one [is] like it:**
'You will be loving your associate (or: neighbor; the one close to you) **as he were yourself.'** [Lev. 19:18]

40. **"In the midst of** (or: In union with; Within) **these two imparted, goal-oriented directives the whole Law – as well as the prophets – is continuously being hung!"**

41. **Now during the Pharisees' having been gathered together, Jesus inquired of them, laying out the question,**
42. **"How does it normally seem to you** (or: What do you folks now think and what is your view) **concerning the Anointed One** (the Christ; = the Messiah)**: Whose Son** (or: Descendant) **is He?" They, as a group, are replying to Him, "David's."**
43. **He then says to them, "How, then, is David – within and in union with [the] Spirit** (or: in spirit; in the effect of [His] Breath) **– normally calling Him 'Lord'?, saying,**
44. **"'[The] Lord** [= Yahweh] **said to my Lord, "Be continuously sitting from out of** (or: = at) **My right-hand [parts] until I should place** (or: put) **Your alienated ones** (or: folks filled with hate and hostility; enemies) **down under Your feet"'?** [Ps. 110:1]
45. **"Since** (or: If), **therefore, David is normally calling Him, 'Lord,' how does He exist being His 'Son'?"**

46. **No one had power or ability to give a word or thought in considered response to Him, neither did anyone – from that day – dare** (or: have courage) **to any longer put a question to Him.**

CHAPTER 23

1. **At that time, Jesus speaks to the crowds – as well as to His disciples – then saying,**
2. **"The scribes** (scholars; theologians; experts in the Law [Torah]) **sit upon Moses' seat.**
3. **"Therefore, you people be constantly doing and keeping** (observing; maintaining) **everything – as many things as they should tell you. But do not continue doing or performing according to their works or actions, for you see, they are habitually 'saying,' and yet they are not doing or performing** (= they are 'all talk and no action').

4. **"So they habitually tie up and bind heavy** (burdensome) **loads** (or: cargos), **and then constantly place [these] as an addition upon the shoulders of people** (or: mankind) **– yet they, themselves, are not willing to budge or put them in motion with their finger** (or: = to 'lift a finger' to help carry them)**!**
5. **"Still, they are habitually doing all their works** (or: performing all their acts) **for the purpose of being viewed and gazed at by people** (= their conduct is to attract public attention). **You see, they habitually make their phylacteries** (protective amulets: small boxes worn on themselves which encase certain Scripture verses; used to safeguard themselves) **broad, and are normally**

enlarging the hems and borders [of their garments], as well as lengthening the fringe or corner tassels [as a reminder to keep the commandments].
6. **"Now they like the most prominent places of reclining during the evening meals** (or: = the places of honor at banquets) **and the front seats in the synagogues,**
7. **"as well as the formal salutations within the marketplaces, and [just love] to be called 'Rabbi'** (Heb. = my master, or, great one; used for teachers; equivalent to our 'Dr.') **by people.**

8. **"But you folks should not be called 'Rabbi,' because One is your Teacher! Now you people all exist being brothers,**
9. **"and you folks should not call [anyone] on the earth your father, because you see, One is your Father: the heavenly One** (the One having the character and qualities of the atmosphere and heaven)**!**
10. **"Neither should you people be called leaders or guides, because One exists being your Leader and Guide: the Anointed One** (the Christ; = the Messiah)**!**

11. **"Now the greatest** (= most prominent or highest ranking) **among you will be your attending servant,**
12. **"So, whoever shall exalt** (= promote) **himself will be humbled and brought low, and whoever shall humble himself** (bring or make himself low; = demote and make himself of little significance) **will be lifted up and exalted** (= promoted).

13. **"And so, tragic will be the fate for you, scribes** (scholars; theologians; Law experts) **and Pharisees – perverse folks who make decisions from a low position** [see: 6:2, above]**! – because you consistently shut and lock up the reign of the heavens in front of mankind**
(or: the sovereign rule of the atmospheres, which is in the presence of people; or: the activity and influence of the realm of the sky and heaven which is resident within, and moves toward, humans; or: the kingdom moving from within the midst and face to face with people). **For you, yourselves habitually do not enter, nor yet are you by practice allowing** (or: letting flow on) **those repeatedly coming into [your realm of influence] to continue to go in.**

[14.] [This vs. is omitted by Nestle-Aland, W&H, Tasker, and Panin; Griesbach makes it vs. 13, and brackets, as 14, vs. 13, above; it is absent in the early codices; it is included in the Byzantine/Majority text, based only upon later MSS:
"It will be a tragic fate for you, scribes and Pharisees – *hupokrites* (see 6:2, above)**! For you constantly consume** (eat down; devour; swallow up) **the houses belonging to widows** (or: the households of widows), **and then continue praying a long [time], for a disguise** (as a pretext). **Because of this you will receive a more abundant judgment.**]

15. **"It will be a tragic fate for you, scribes and Pharisees – perverse scholars who live by separation and have all the answers** [see 6:2, above]**! Because you habitually go around the sea and dry [land] to make one convert** (proselyte), **and whenever he may become** (should be birthed) **[one], you proceed making him a son of the valley of Hinnom** (= a person having the character and qualities of a city dump, or a part of a refuse depository [Greek: Gehenna]) **twice as much as yourselves.**

16. **"It will be a tragic fate for you, blind guides of the way and leaders on the path, folks who are constantly saying, 'Whoever should lay hold of a sacred object in the Temple** (or: swear within, or in union with, the Temple), **it is nothing** (= it does not matter). **Yet whoever should lay hold of the gold of the Temple, as a sacred object** (or: swear an oath pertaining to a connection with the gold of the Temple), **he continues indebted and is owing [it].'**
17. **"[You are] senseless morons** (stupid folks), **as well as blind ones! For which is greater: the gold, or the Temple which is setting apart and consecrating the gold?**
18. **"Further, [you say], 'Whoever grabs hold of the altar as a sacred object** (or: Whoever may swear an oath in connection with the altar), **it means nothing. Yet, whoever should lay hold of the gift** (or: may swear an oath in connection with the offering) **which is on top of it, he continues indebted and is owing [it].'**
19. **"Senseless morons and blind ones! You see, which one [is] more important** (greater): **the gift** (offering), **or the altar which is constantly setting the gift** (the offering) **apart and consecrating [it]?**
20**. "Therefore, the person laying hold of the altar for a religious purpose** (or: swearing an oath in conjunction with the altar), **continues holding onto it** (or: swearing in relation to it) **as well as in union with all the things which are on top of it.**
21**. "Also, the person holding onto something in the Temple, or swearing in union with it, continues to hold onto it – or swearing in its midst – and also to, and in union with, the one making His home down in** (dwelling in; inhabiting) **it.**
22. **"Further, the one taking hold of something within heaven** (or: in union with the atmosphere, sky or outer space), **or swearing in its midst, continues to hold onto, and swearing in the presence of, God's throne, as well as the One constantly sitting on top of it.**

23. **"O the tragic fate by you folks – scholars, theologians and experts in the Scriptures and [the] Pharisees – [you] under-discerning folks who live by close inspection of minor details** [see 6:3, above]: **[it is] that you habitually give away a tenth** (or: tithe back) **from the mint and the dill and the cummin, and yet you abandon and let flow away the weightier** (= more important) **matters of the Law** [= Torah]: **the justice** (equity; fairly evaluated decisions), **the mercy, and the trust** (the faith; the faithfulness and the fidelity; the reliance and the reliability; the confidence). **Now these things it continued**

being binding and necessary [for you] to do and perform – and not to abandon (send away; set aside) **those things!**
24. **"Blind 'guides and leaders' of the way: constantly filtering and straining [out] the gnat, yet habitually gulping** (drinking; swallowing) **down a camel!**

25. **"How tragic is the fate in you people – scribes** (scholars, etc.) **and Pharisees: overly-critical interpreters** [see 6:2, above]! **For you folks are habitually cleansing the outside of the cup and of the fine side dish – yet inside they continuously contain a full load from snatching** (plunder; pillage; = the fruits of forceful greed) **and lack of strength** (or: self-indulgence).
26. **"Blind Pharisee, first cleanse the inside of the cup and of the fine side dish – so that its outside can also come to be** (be birthed) **clean!**

27. **"Tragic will be the fate of you Law scholars and Pharisees – you who recite a front of your own opinions and answers** (or: overly-critical folks; [see 6:2, above])**! [It will be] because you continue closely resembling whitewashed** (i.e., smeared or plastered with lime) **tombs** (sepulchers; grave sites), **which indeed, from outside, continue being made to appear in the prime of beauty, for a time – yet inside they contain a full load of bones of dead folks, as well as every uncleanness.**
28**. "In this way you, yourselves, also on the one hand are continually made to outwardly appear to people [to be] just** (fair, righteous, in right relationships, and in accord with the way pointed out) **– yet inside you continuously exist being men glutted and distended, full of opinionated answers** (or: perverse detail-oriented scholarship; hyper-criticism and judgmentalism; well-sifted wicked interpretations) **and lawlessness** (= practice which is contrary to the Law [Torah]).

29. **"It will be a tragic fate for you, theologians** (scholars of the Law) **and Pharisees [who are also] overly judging and critical** [see 6:2, above]. **Because, [you see], you are repeatedly building the tombs** (sepulchers) **of the prophets, and are constantly adorning and decorating the memorial grave monuments of just and rightwised folks,**
30. **"and you are habitually saying, 'If we had been existing in the days of our fathers** (= ancestors), **we would not have been participants** (partners; ones who shared in common and took part) **in [spilling] the blood of the prophets.'**
31. **"As a result, you are continually giving evidence in yourselves** (testifying to and for yourselves) **that you exist being sons of those that were murdering the prophets,**
32. **"And so, you, yourselves... Fill full the measure of your fathers!**

33. **"[You] snakes! [You] offspring** (brood) **of vipers** (poisonous serpents)**! How can you flee and escape from the judgment which has the qualities, character and significance of the valley of Hinnom** (= the sentence to the city

dump [Greek: Gehenna]; the decision which pertains to the waste depository of the city)**?**
34. **"Because of this – look and consider! – I, Myself, am continuing in commissioning and sending off to you people prophets, wise people and scholars** (scribes; theologians of the Law). **Of them, [some] you folks will be killing, and [some] you will crucify** (put to death on stakes). **Further, of them [some] you people will severely whip** (scourge; lash) **within your synagogues, and then you, yourselves, will be pursuing and persecuting [them] from city to city** (or: town to town),
35. **"so that upon you, yourselves, can** (or: should) **come all [the] just** (equitable; rightwised) **blood being continuously poured out** (or: spilled) **– from the blood of rightwised** (just; fair; in-right-relationship) **Abel, until the blood of Zechariah, the son of Barachiah** (or: Baruch), **whom you people murdered between the Temple and the altar.**

36. **"Assuredly, I am now saying to you people, it will move toward this point, and arrive – all these things! – upon this generation!**

37. **"O Jerusalem, Jerusalem! The one repeatedly killing the prophets, and habitually stoning the people sent of with a mission to her. How many times** (or: How often) **I wanted** (intended; purposed; longed) **to progressively gather your children together upon [Myself] in the manner in which a hen normally gathers her chicks together under [her] wings – and you did not want [it]** (or: you do not intend [it]).
38. **"Look, and think about this! 'Your House is progressively left [to be] a wilderness** (desert; desolate place) **for you people** (or: is now abandoned to you)**.'** [Jer. 22:5]
39. **"You see, I now say to you, you should by no means perceive** (or: see) **Me from this time on, until you folks should at some point say,**

> **'The One periodically coming in [the] Lord's** [= Yahweh's] **Name is One having been given – and still having – words of ease and wellness** (or: having been given the Blessing)**!'"** [Ps. 118:26]

CHAPTER 24

1. **Later, upon going out from the Temple courts, Jesus was proceeding on His way, and then His disciples approached to additionally point out and show to Him the buildings of the Temple complex.**
2. **Yet He, giving a decided response, says to them, "You are not looking at all these things, are you** (or: Do you not observe all this)**? Truly** (or: Make it so; or: Assuredly)**, I am now saying to you folks, there can under no circumstances be a stone left or allowed to be upon [another] stone which will not be loosed down to bring utter destruction."**

3. **Now later, during His continued sitting on the Mount of Olives, His disciples approached Him, privately** (in accord with His being in His own

space and place), **saying in turn, "Tell us, when will these thing be, and what [is] the sign pertaining to Your presence, as well as the combination of parts to one end** (or: the bringing to one end together; the combined consummation; the joint, final act) **of the age?"**
4. **Then making a discerning reply, Jesus says to them, "You men be constantly looking, seeing, and staying alert, [so that] nothing and no one can mislead or should deceive you folks.**
5. **"You see, many people will be coming, upon [association with; the basis of, or, the supposed authority of; on the reference to] My name, one after another saying, 'I, myself, am the anointed one** (or: the Christ),**' and they will be leading astray and deceiving many people.**
6. **"Now, you men** [= the disciples who had come to Him privately] **will be at the point to be repeatedly hearing [the noise of] battles and wars, as well as news of battles and reports or rumors of wars – each time see to it that you men are not disturbed, thrown into disorder, or terrified by the commotion, outcries or uproar. You see, it remains necessary for such to be birthed and to occur. However, it is not yet the end – the closing act of the goal** (the consummation; the final fruition, completion and perfection [of the plan]).
7. **"For you see, [one] ethnic group** (or: a nation) **will be caused to rise up upon [another] ethnic group** (or: a nation) **– even [one] kingdom upon [another] kingdom** (or: a reign upon a reign) **– and there will be famines** [later MSS add: plagues (or: troublesome times)] **and earthquakes down in [various] places** (or: districts).
8. **"Yet all these things [are but] a beginning of birth pangs** [note: = travail to birth something {new}].

9. **"At that time people will be handing you men over into pressure** (squeezing; tribulation; affliction), **and then, they will kill you. Further, you will be men that are repeatedly treated will ill will, and constantly hated by all the ethnic multitudes** (or: the nations) **– because of My Name.**
10. **"Also at that time, many people will be trapped by taking the bait of the snare, or tripping over the trap-stick, and so, they will turn one another over [to the authorities or enemies] and betray each other, as well as hating one another or treating each other with ill will.**
11. **"Also, many false prophets will be raise up and they will be leading many folks astray, deceiving them and causing them to wander.**
12. **"Then further, because the lawlessness is to be multiplied and increased, the love, which many people have,** (or: the love of many folks) **will be caused to blow cold** (or: will cool of from the Breath blowing on it).
13. **"Now [as to] the person remaining under [all this] and enduring unto the goal** (or: into the final act), **this one will be rescued and delivered** (or: kept safe).

14. **"Furthermore, this good news which pertains to the reign** (or: this message of ease and wellness which belongs to and has its source in sovereignty and the kingdom) **will be publicly proclaimed within the whole**

inhabited area (or: the Hellenistic world, as opposed to barbarian lands; or: = the Roman Empire) **– [leading] into a witness and evidence for all the ethnic multitudes** (or: unto a testimony among all the nations), **and at that point the goal will have arrived** (or: and at that time the final product will be here; or: and so then the end will have come).

15. **"Therefore, whenever you men can see** (or: may perceive) **'the loathing and nauseating effect of the desolation** (or: the abhorring result of the devastation and abandonment),**' that was being spoken through Daniel the prophet, standing 'within the midst of a set-apart place** (or: [the] holy place)**'** [Dan. 9:27; 11:31; 12:11] **– let the person presently reading continue to use his mind and intellect for the comprehension [of this]** (= figure out what this means!) **–**
16. **"at that time, let the people within the midst of Judea progressively escape** (flee; take flight) **into the hills and mountains.**
17. **"Let the person upon the housetop** (roof) **not descend** (= go downstairs) **to pick up or carry away the things** (= his possessions) **from out of his house,**
18. **"and let not the one in the midst of the field turn back behind to pick up his cloak** (= to get a coat or outer garment).
19. **"Now it will be a difficult or tragic time for the pregnant women and nursing mothers in those days!**
20. **"So you folks be habitually praying – to the end that your escape** (flight) **may not happen** (occur) **in a winter or rainy season, nor yet on a sabbath.**
21. **"You see, 'at that time there will be great pressure** (squeezing; compression; affliction; tribulation) **of the sort that has not happened** (occurred; been birthed; come to be) **from [the] beginning of [this] ordered arrangement** (system; adorned order; systematic disposition; world) **until now – neither under any circumstances could it have occurred** (happened; come to be).**'** [Joel 2:2; Dan. 12:1]
22. **"Furthermore, if those days were not curtailed** (or: except those days be cut short), **no flesh** (= people) **[at] all would likely be rescued** (delivered; kept safe). **Yet, because of the picked out and chosen folks, those days will be curtailed** (cut short).

23. **"At that time, if anyone should say to you folks, 'Look! Here [is] the Anointed One** (or: the anointing; or: the Christ; or: = the Messiah)**!' Or, 'There [He is/it is]!' you folks should not trust or believe [it].**
24. **"For you see, false christs** (or: false anointings; phony anointed ones; = counterfeit messiahs) **will be raised up, and they will be giving** (presenting; = performing) **great signs and miracles** (amazing things; wonders) **so as to continuously mislead** (deceive; cause to wander; lead astray) **– if able** (if in [their] power; or: since [it is] possible) **– even the picked out and chosen folks.**
25. **"Look and remember – I have already said [this] before to you folks** (or: Look, and consider – I have told you beforehand and have forewarned you people).

26. **"Therefore, if they should say to you folks, 'Look! He is within the desert** (wilderness; desolate place),**' you should not go out, [or], 'Look! [He is] within the inner chambers** (interior rooms; storehouses; barns; closets),**' you should not put your trust in [it] or believe [them].**
27. **"You see, just as the brightness** (the brilliant beam; the bright shining) **is habitually and progressively coming forth from [the] rising in the eastern parts** [= a figure of the sunrise] **and then is progressively and habitually shining and giving light as far as [the] western parts** (or: until the [recurring] settings), **in this way will be the presence of the Son of the Man** (the son of humanity; = Adam's son; or: the eschatological Messianic figure; the Human Being).
28. **"Wherever the carcass** (corpse) **may be, the vultures** (or: eagles) **will be led together and gathered.**

29. **"Now immediately after the pressure** (constriction; tribulation) **of those [particular] days,**

> **'the sun will be made dark and the moon will not give its** (or: her) **diffused radiance,'** [Isa. 13:10; Ezk. 32:7; Joel 2:10] **and then the stars will, one after another, be falling from the sky** (or: heaven) **– 'and so, the powers and abilities of the heavens will be progressively shaken** (agitated; stirred up; made to rock so as to be ready to fall)**.'** [Isa. 34:4; Hag. 2:6, 21]

30. **"And at that time, the 'sign' which is the Son of the Man** (= Adam's son; the son who has the [true] character and qualities of humanity; or: the expected Messianic figure; the Human Being) **will be made visible** (be brought to light and made to shine), **in union with heaven** (or: within the midst of [the] atmosphere), **and at that point 'all the tribes of the land** (or: earth) **will beat themselves** (= a figure of striking one's breast in grief and remorse; or: as when grain is being threshed; or: give themselves to wearisome toil; or: cut themselves off, as when harvesting grain),**'** [Zech. 12:10, 14] **and they will see for themselves 'the Son of the Man progressively coming upon the clouds of the atmosphere** (or: sky),**'** [Dan. 7:13-14] **with power and ability, as well as much glory** (= many manifestations which call forth praise; an extensive good reputation).

31. **"And then He will send His agents** (messengers) **off on a mission 'with a great trumpet** (perhaps: = a large shofar; or: = a loud trumpet blast; fig. of a publicly proclaimed message or instruction),**'** [Isa. 27:13] **and they will fully gather together His picked out and chosen folks from out of the four winds – from [the] heavens' extremities: until their farthest points** (perhaps: = from one end of the sky to the other)**!**

32. **"Now learn the [point of the] illustration** (parable) **from the fig tree: Whenever its branch may already come to be tender** (= in bud), **and the**

leaves can progressively produce and sprout out, you normally know by experience that the summer [is] near.
33. **"You folks, yourselves, in this way – whenever you may see and can perceive these [aforementioned] things – be also then knowing that it is near** (at hand, close enough to touch), **[come] upon the gates** (or: doors)**!**
34. **"It is true** (Amen; Truly; Count on it), **I now say to you folks, that this generation can by no means pass by until all these things can happen** (should occur; may be come to be).
35. **"The heaven and the earth** (or: The atmosphere and sky, as well as the land,) **will pass on by, yet My thoughts and words** (or: ideas and messages) **can by no means pass on by.**

36. **"Now concerning that day and hour, no one has seen or known – neither the agents of the atmospheres** (or: messengers who pertain to the heavens), **nor even the Son – only the Father [being] the exception.**
37. **"For you see, even as [it was in] the days of Noah, thus** (in this same way) **will be the presence of the Son of the Man** (= Adam's son; = the son who is human; = the eschatological Messianic figure).
38. **"For as people kept on being** (or: habitually were) **within those days – the ones before the down-wash** (the deluge; the flood; the cataclysm) **– habitually eating and drinking; by custom marrying and by habit giving** (or: taking) **in marriage, up to the day in which Noah entered into the ark;**
39. **"and they did not know** (were not aware; took no note of the situation) **until the down-wash** (deluge; flood; cataclysm) **came and washed all men away** (or: picked up all [the] people to sweep [them] away) **– thus** (in this same way) **will be the presence of the Son of the Man!**

40. **"At that time two folks will be within the midst of the field: one man is being taken in hand** (seized) **and drawn to the side, and yet one man is repeatedly left alone to flow on his way** (or: continues on pardoned [with his debts] forgiven; or: is being sent away, allowed to continue relaxing while permitted to depart).
41. **"Two women are continuing to grind grain in meal and flour, within the mill** (or: in the midst [of working] the millstone)**: one woman is being taken in hand** (seized) **and drawn to the side, and yet one woman is repeatedly left alone to continue [in her work]** (or: pardoned; sent away; forgiven; etc., as in vs. 40).
42. **"Therefore, you folks stay constantly awake, be ever alert, and continue watchful, because you have not seen, nor do you thus know, in what sort of day your Owner** (Lord) **is in the habit of coming** (or: for what kind of day your Master repeatedly comes).
43. **"Yet you are progressively coming to know that by experience** (or, as an imperative: Now be personally knowing that through habit), **because if the householder had seen and known in what sort of watch** (= which of the watches) **[of the night] the thief is normally coming, he would have kept**

awake, remained alert and kept watchful, and then he would not let (permit) **his house to be dug** (or: tunneled) **through.**
44. **"Because of this, you yourselves progressively come to be ready and prepared as well, because at an hour for** (= about) **which you are not normally thinking** (imagining; supposing; = expecting), **the Son of the Man** (= the eschatological Messiah figure; humanity's son) **is normally** (or: repeatedly) **coming.**

45. **"Who, consequently** (or: really), **is the faithful** (trustworthy; loyal) **and thoughtful** (prudent; sensible; discreet; considerate) **slave whom the owner** (lord; master) **set down upon** (or: = places in full control over) **his household servants** (domestics) **[with the directive] to give to them nourishment within a fitting situation** (or: sustenance at the appointed time; food in season)**?**
46. **"That slave is happy and blessed whom his owner** (lord; master), **upon coming, will find habitually doing thus.**
47. **"Truly** (Amen; It is so**), I am now saying to you folks, that he will set him down upon** (or: = place him in full control over) **all his possessions and things by which he normally subsists.**

48. **"But if that worthless** (ugly; bad quality) **slave should say within his heart, 'My owner** (master; lord) **continually delays and fails [to come] for a long time,'**
49. **"and then should start to repeatedly beat his fellow slaves, and may be eating and drinking with the people regularly getting drunk,**
50. **"the owner** (lord; master) **of that slave will arrive on a day in which he is not normally anticipating, and within an hour which he is not usually knowing,**
51. **"and so he will cut him in two** [hyperbole for: severely punish; or, metaphor: cut him off from employment] **and then he will put** (place; set) **his part with the perverse, opinionated scholars who have all the answers and are hyper-critical and overly judgmental** [*hupokrites*; see 6:2, above]. **The weeping, moaning and the grinding of the teeth will be in that place and situation.**

CHAPTER 25

1. **"At that time, the reign of the heavens** (or: the heavens' kingdom; the sovereign rule and influence from the atmospheres) **will be made like** (or: caused to resemble; or: compared to) **ten virgins** (unmarried girls) **who, upon taking** (getting) **their lamps** (or: torches), **went out into the bridegroom's** [D and other MSS add: and the bride's] **meeting.**
2. **"Now five of them were foolish** (stupid; mentally dull), **and five [were] thoughtful and prudent.**
3. **"You see, the foolish and stupid maidens, in taking their lamps** (or: torches), **did not take oil with them,**

4. **"whereas the thoughtful and prudent ladies** (or: girls) **did take oil within the flasks** (or: crocks; receptacles) **with their personal lamps** (or: torches).
5. **"Now with the continued passing of time during [the; a] delaying of the bridegroom, they all became drowsy, nodded off, and then continued fast asleep.**

6. **"So, in the middle of [the] night, a shout had occurred, 'Look! The bridegroom! Be proceeding to now go forth into [the] meeting** [other MSS: his meeting]**!'**
7. **"At that point all those virgins** (girls) **were awakened and then at once put their lamps in order** (or: trimmed and adjusted their torches).
8. **"Now the foolish maidens said to the prudent ladies, 'Give us some of your oil, because our lamps** (torches) **are being progressively run dry and extinguished** (put out)**!'**
9. **"But the thoughtful and prudent ladies gave a discerning and decided reply, [each] saying, 'Not at this time. There would in no way be enough for [both] us and you folks as well. Instead, be going now on your way to the merchants** (the folks normally selling [oil]) **and at once buy for yourselves [at the market].'**
10. **"So, during their going off to make a purchase** (to buy), **the bridegroom came, and the ladies prepared and ready entered in with him into the wedding festivities** (or: marriage feast), **and then the gate was shut and barred** (or: the door was closed and locked).

11. **"Now subsequently the rest** (remainder) **of the virgins are finally coming as well,** [as a group] **saying, 'O sir! Sir!** (or: Master! Master!) **Open up at once to** (or: for)**!'**
12. **"But the person [answering the door], making a discerning reply, said, 'I now say in truth to you folks, I have not seen you nor am I presently acquainted with you people.'**

13. **"Therefore, stay awake and be constantly alert and watchful, because you people have not seen or known [either] the day, nor yet the hour!**

14. **"You know, [it is] just as a person [who is] periodically** (or: presently about to be) **traveling abroad calls** (or: summoned) **his own slaves and turns over to them his possessions** (or: and then gave over to them [control of] the goods and property normally being his subsistence).
15. **"He also, on the one hand, gave to one five talents** [= thirty thousand silver coins (denarii); = one hundred years' wages], **yet to another, two [talents], and then to another, one** [talent; = six thousand denarii] **– to each one according to his own ability. And then he traveled abroad.**

16. **"Now the one receiving the five talents, immediately proceeding on his way, puts them to work in trading and gains** (or: made a profit of) **another five talents** (= doubled his investments).

17. **"And similarly, the person [being given] the two, further gains** (or: made a profit of) **another two.**
18. **"Yet the one receiving the one [talent], upon going off** (or: coming away), **digs a hole in the ground and hides his owner's silver [coins].**

19. **"Now after much time [had passed], the owner** (master; lord) **of those slaves proceeds in coming, and then takes up a joint discussion with them, proceeding to settle the accounting.**
20. **"And thus, upon approaching, the person receiving the five talents brought to [him] five other talents, then saying, 'Master, you turned over** (committed) **to me five talents. Look! I gained five other talents by them!'**
21. **"The owner affirms to him, 'Well [done]** (or: Excellent)**! [You are] a good and trustworthy** (loyal; faithful) **slave. You were faithful and trustworthy** (or: full of faith and trust) **upon [the matter of] a few things; I will place you** (set you down; appoint you) **upon** (= with responsibility for) **many things. Enter at once into your owner's** (master's) **joy** (or: into the state of the joy of your lord; = Come to my celebration)**!'**

22. **"Now also coming forward, the person receiving the two talents said, 'Master, you turned over** (committed) **to me two talents. Look! I gained two other talents by them!'**
23. **"The owner affirms to him, 'Excellent** (Well [done])**! [You are] a good and trusting** (or: loyal; faithful) **slave. You were full of faith and trust** (or: faithful and trustworthy) **upon [the matter of] a few things; I will place you** (set you down; appoint you) **upon** (= give you responsibility for) **many things. Enter at once into your owner's joy!'**

24. **"Now also approaching, the one having received the one talent said, 'O master, I knew by experience that you are a hard** (rough; = tough and stern) **man, constantly harvesting** (habitually reaping) **where you do** (or: did) **not sow seed, and repeatedly collecting and gathering together from places where you do** (or: did) **not fully scatter and disperse [the chaff]** (= winnow).
25. **"'And so, being fearful** (or: made afraid), **upon going off I hid your talent** (= silver) **within the ground** (earth; or: the Land). **Look! You continue having what is yours!'**
26. **"Yet, giving a decisive reply, his owner said to him, '[You] worthless** (incompetent) **and hesitating** (slothful; sluggish) **slave! Had you seen, so as to be aware, that I am constantly harvesting where I do not sow, and repeatedly collecting and gathering together from places where I do not fully scatter** (= winnow)**?**
27. **"'It was therefore binding** (necessary) **for you to at once deposit my silver** (= money) **with the bankers** (or: money-changers!) **– and then upon coming I, myself, could likely recover that which is my own together with offspring** (a birthed yield; = interest).
28. **"'Therefore, you men at once take the talent away from him, and then give [it] to the one now holding** (presently having) **the ten talents.'**

29. **"– You see, to everyone habitually possessing** (having and holding), **it will be given, and, he will be made to superabound** (be surrounded with excess); **yet from the person not habitually possessing** (having or holding), **even that which he is currently holding will be taken away from him –**
30. **"'And now, you men at once throw the useless slave out into the darkness which is farther outside. In that place there will continue being the weeping** (or: lamenting) **and the grinding of the teeth.'**

31. **"Now whenever the Son of the Man** (= Adam's son; = the eschatological messianic figure; = the representative human) **may come within His manifestation which calls forth praise** (His glory; His good reputation) **– as well as all the** [other MSS add: set-apart (holy)] **agents** (messengers) **with Him – at that time He will sit down upon a throne which has the quality and character of His praise-inducing manifestation** (or: which has His glory as its source; or: which is His glory; or: which pertains to His good reputation).
32. **"And next, all the ethnic multitudes** (or: nations; people groups) **will be collected and gathered together in front of Him, and then He will mark off boundaries and separate them from one another, just as the shepherd is habitually separating** [as in separate pens or groups] **the sheep away from the kids** (the immature goats).

[note: both groups are clean animals, were used in sacrifices, and are a part of the shepherd's herd]

33. **"And so, He will make the sheep, on the one hand, to stand at [places to] His right** [note: the place of honor], **yet on the other hand, the kids** (immature goats) **at [places to His] left.**

34. **"At that time** (or: point), **the King** (or: Reigning One) **will say to the folks at [the places to] His right, 'Come here, you folks having received words of ease and wellness from** (or: spoken well of by; or: having received the blessing of; or: bearing thoughts, ideas, expressions and the Word of goodness from) **My Father! At once come into possession of the inheritance of, and enjoy the allotment of,** [the period of, place of, or realm of] **the reign** (or: kingdom; influence and activity of sovereignty) **having been prepared and made ready from a founding** (a casting down [as of a foundation; or: of seed]) **of a system** (or: of [the] adorned arrangement; of an arranged order; of [the] world).
35. **"You see, I was hungry** (or: I hunger) **and you folks gave** (or: give) **to Me [something] to eat; I was thirsty** (or: I thirst), **and you folks gave [something for]** (or: cause) **Me to drink; I was existing being a foreigner** (or: stranger), **and you people gathered Me together [with you]** (= showed Me hospitality and oneness with your group);
36. **"[I was/am] naked, and you people clothed** (or: clothe) **Me; I fell sick** (or: become weak), **and you folks carefully looked upon** (or: = visit and look out for; took oversight of) **Me;** [I was/am] **in prison** (or: jail), **and you came to Me** (or: come and set your face on Me).
37. **"At that point, the fair and just folks who live in right relationship within the Way pointed out will give a considered response to Him, [together]**

saying, 'O Lord (Master), **when did we see You continuing hungry, and we nourished [You], or continuing thirsty, and we gave [something for]** (or: caused) **[You] to drink?**
38. **"'And when did we see You a foreigner** (or: stranger) **and we gathered [You] and showed [You] hospitality, or naked and we clothed [You]?**
39. **"'Now when did we see You continuing sick and weak or in prison** (or: jail), **and we came to You?'**
40. **"And then, giving a decided reply, the King will say to them, 'I am truly now saying to** (or: It is true, I now tell) **you folks, Upon such an amount** (or: = To the extent) **that you did** (or: do) **and perform(ed) [it] to** (or: for) **one of these belonging to the least of My brothers** (used collectively: = the members of My family; or: = those of My group or brotherhood), **you did and perform [it] to and for Me!'**

41. **"At that point, He will also say to those at the places on [His] left, '[You] folks having been brought under the curse, continue proceeding on your way, away from Me, into the eonian fire** (or: fire for an undetermined period of time; the fire which comes with the Age; the fire pertaining to and having its source in the Age; the age-lasting fire; the fire having the quality and characteristics of the Age) **– the one having been prepared and made ready for** (or: by; with; in) **the person who thrusts [something] through [folks]** (the adversary; the 'devil') **as well as for** (or: by; with; in) **his agents** (messengers).
42. **"'You see, I was hungry** (or: I hunger) **and you folks did** (or: do) **not give to Me [something] to eat; I was thirsty** (or: I thirst), **as you folks did not give [something for]** (or: do not cause) **Me to drink.**
43. **"'I was existing being a foreigner** (or: stranger), **and you people did** (or: do) **not gather Me together [with you]** (= showed Me hospitality and oneness with your group); **[I was/am] naked, and you did** (or: do) **not clothe Me; [I was/am] sick, weak and in prison** (or: jail), **and you folks did** (or: do) **not carefully look upon** (or: = visit and look out for or take oversight of) **Me.'**

44. **"At that point they will also give a considered response, one after another saying, 'O Lord** (Master), **when did we see you continuing hungry or thirsty, or a foreigner** (a stranger) **or naked, or weak and sick, or in prison (jail), and did not give You attending service** (= perform as a deacon for You)**?'**
45. **"At that time, He will make a decisive reply, continuing in saying to them, 'Truly** (or: It is True; Amen), **I now say to you folks, Upon such an amount** (or: = To the extent) **that you did** (or: do) **[it] not to** (or: for) **one of these least folks, neither did** (or: do) **you do [it] to** (or: for) **Me.'**
46. **"And so, these folks will be going off into an eonian pruning** (a lopping-off which lasts for an undetermined length of time; an age-lasting correction and rehabilitation; a pruning which brings betterment and which has its source and character in the Age), **yet the fair and just folks who are in right relationship with people and are in accord with the**

Way pointed out [go off] into eonian life (life which has its source and character in the Age; life pertaining to the Age; or: the life of and for the ages).

CHAPTER 26

1. **And so, when Jesus finished** (concluded) **all these sayings** (expressed thoughts; words; messages; discourses), **it occurred [that] He said to His disciples,**
2. **"You folks have observed and so know that after two days** (= two days from now) **the passover is happening** (or: is progressing in occurrence), **and so the Son of the Man** (= Adam's Son; the eschatological messianic figure; the representative human) **is then [to be] going through the process of being turned over [leading] into the [situation for Him] to be put to death upon an execution stake** (or: crucified)**."**

3. **About that time the chief** (or: ranking) **priests and the elders** (or: the older [Jewish] men [at least some being council members of the Sanhedrin, in Jerusalem]) **of the people [of Israel, the Jews] had been gathered together into the courtyard of the high** (chief; ranking) priest **– the one being usually called Caiaphas.**
4. **And so consulted together** (jointly deliberated with a view to a consensus) **to the end that with bait** (or: by a contrivance for entrapping) **they could at once forcibly lay hold of and arrest Jesus, and then kill Him off.**
5. **However, one after another, they kept on saying, "Not during the festival** (Feast), **so that no riot** (or: uproar; outcry) **may happen among the people!"**

6. **Now when Jesus was happening to be in Bethany, within [the] house of Simon the leper,**
7. **there came to Him a woman holding an alabaster jar** (or: vase; flask) **of very expensive perfumed oil** (aromatic juices distilled from trees), **and she suddenly poured it down upon His head while [He] continued reclining [at a meal].**
8. **Now on seeing [this], the disciples became annoyed** (or: resentful; indignant; angry), **[various ones] saying, in turn, "Why** (or: Unto what [purpose is]) **this waste** (or: loss; destruction; ruin)**?**
9. **"For this was able to be sold for a lot [of money] and then given to the destitute folks and beggars!"**

10. **So Jesus, coming to know [their feelings and point of view], says to them, "Why are you men continuing to present this woman with a [verbal and emotional] beating** (or: make wearisome trouble for the woman)**? You see, she performed a beautiful act unto Me** (or: she worked an ideal deed into Me).
11. **"For you folks continue always having the poor with yourselves, yet you are not always continuing to have Me.**

12. **"After all, by spilling this perfumed oil upon My body, she, herself, did [it] with a view toward the preparation of Me for burial** (or: she of herself performs the preparation [leading] towards My burial).
13. **"Truly, I now am saying to you folks, wherever this good news** (this message of ease and wellness) **may be publicly proclaimed within the whole ordered System** (world; arranged order; = prevailing society), **that which she** (or: this woman) **did will also be spoken into a memorial relating to her** (or: will also be told in memory of her)**."**

14. **At about that time, one of the twelve – the person normally called Judah** (or: Judas) **of Iscariot – was going on his way to the chief** (or: ranking) **priests**.
15. **He said, "What are you presently willing to give to me? – and I, myself, will turn Him over to you men!"**

> **"So they stacked up for him thirty silver coins** [= the going price for a slave; some MSS read instead: thirty staters (an Attic silver coin, equal in value to the Jewish shekel, or four denarii's)]**."** [Zech. 11:12]

16. **And so, from that point on, he kept on seeking a good opportunity for the purpose of turning Him in** (or: a suitable situation so that he could hand Him over).

17. **Now on the first [day] of the [Feast; festival] of The Unleavened** (unfermented) **Bread** (or: flat cakes; matzah), **the disciples came to Jesus,** [as a group] **asking, "Where** (or: What place) **are you presently desiring and intending [that] we should be preparing and making ready for You to eat 'the Passover'?"**
18. **So He said, "Under [these instructions] lead the way and go into the city to so-and-so** [note: this may have been a person whose name He did not want to mention], **and say to him, 'The Teacher is now saying, "My season** (My fitting situation; My appointed encounter; My 'fullness of time') **is near** (= close enough to touch). **I, with My disciples, am in the process of doing** (= celebrating; observing) **The Passover with My face toward you** (= at your place)**.""**
19. **And so, the disciples did as Jesus had co-arranged and placed together in order, and they prepared and made ready The Passover.**

20. **So late in the day with it coming to be evening, He was reclining [at a meal] with the twelve disciples.**
21. **And during the process of their eating [the meal], He said, "Truly** (Amen), **I am now saying to you folks, that one from among you will turn Me in** (hand Me over)**."**
22. **And then, continuing being tremendously pained, caused to be distressed and filled with sorrow, each one commenced to be saying to Him, in turn** [or, with *p*45, D, the Magdalen fragments, and others: each of them, joining in and speaking at once, were saying], **"I, myself, am not the one who You mean, am I, Master** (Lord)**?"**

23. **So, giving a decided reply, He said, "The person dipping [his] hand with Me in the bowl – THIS MAN will turn Me in** (hand Me over).
24. **"On the one hand, the Son of the Man** (= Adam's son; = the representative human; = the eschatological messianic figure) **is progressively leading the way under** (or: is now going away) **– just as** (correspondingly as) **it has been written about and concerning Him. Yet tragic will be the fate for THAT MAN through whom the Son of the Man is in the process of being turned over. It was continuing being beautiful for Him** [i.e., for the Son of the Man] (or: It was being ideal to Him; It was existing fine for Him) **– if THAT MAN was not brought to birth** (or: had [just] not been born)**!"**

25. **So Judah** (or: Judas) **– the one in process of turning Him in** (handing Him over) **– making a discerning response, said , "I, myself, am not the one who You mean, am I, Rabbi** (= Teacher)**?"**
He then says to him, "You, yourself, are saying [it]."

26. **Now during the progression of their eating [the meal], upon taking the loaf of [unleavened] bread and saying words of ease and wellness** (or: speaking blessing [to them]), **Jesus broke [it in pieces]. And then at giving [them] to the disciples, He said, "You folks take [it]** (or: receive [this]). **Eat [it] at once. This is My body** (or: This is the body which is Me)**."**
27. **Next, upon taking a cup and speaking words about grace and expressing gratitude, He gave [it] to them, while saying, "All you men drink from out of it,**
28. **"for you see, this is My blood** (or: the blood which is Me), **which pertains to the covenant** (or, with other MSS: this is My blood – which is the new arrangement) **– the [blood] around** (encompassing and pertaining to) **many [people; peoples], [the blood] continuously being poured out and progressively diffused into a divorce from, a forgiveness for, a dismissal of, a release from, and a flowing away of failures, mistakes, errors and sins!**
29. **Yet, I am now saying to you folks that from the present moment I can by no means** (or: under no circumstances) **drink from out of this product** (yield; offspring) **of the grapevine, until that day I can habitually drink with you folks in union with My Father's reign** (or: with the kingdom of My Father) **– whenever it [will be] new in kind, quality and character!"** [note: the word "it," being neuter, would refer back to the "product" of the grapevine]
30. **Later, after singing a hymn** [= the *Hallel*: a psalm, or, psalms of praise and thanksgiving]**, they went out into the Mount of Olives.**

31. **At that time, Jesus went on saying to them, "All you folks will be caught in the snare in union with Me, and will be caused to stumble, within this night. You see, it has been written,**

> **'I will smite** (or: strike down) **the shepherd and the sheep of the flock will be thoroughly scattered and dispersed.'** [Zech. 13;7]

32. **"Yet after the [situation or occasion for] Me to be aroused and raised up** (= My resurrection), **I will lead the way before you** (or: precede you folks) **into the Galilee [district]."**

33. **Now Peter, making a determined response, says to Him, "Even if everyone [else] will be caught in the snare in union with You, and will be caused to stumble, I, myself, will never** (not even once) **be ensnared or cause to stumble!"**

34. **And so Jesus affirmed to him, "Of a truth** (or: Really; Count on it; Amen), **I now am saying to you that within this night – before a rooster crows** (or: is to crow; other MSS: the crowing of the cock), **you will disown** (renounce) **Me three times."**

35. **Peter is then saying to Him, "Even if it should continue necessary for me to die together with You, under no circumstances could** (or: would; as a future: will) **I disown or renounce You." And all the disciples spoke similarly** (or: said likewise).

36. **At that time Jesus continues going with them into a spot** (or: place; estate; literally: a freehold – piece of ground not subject to allotment, which could be bought and sold) **normally being called Gethsemane, and He then is saying to His disciples, "Sit down here, while upon going off there in that place, I can pray."**
37. **And then, taking Peter and the two sons of Zebedee along, He began to be progressively pained, distressed and filled with grief – and to continue deeply troubled, depressed and dejected.**
38. **At that point He lays it out for them, saying, "My soul continues being surrounded by pain and exists encompassed by sorrow and grief – unto the point of death. You men remain here and continue being awake and watchful** (alert) **with Me.**

39. **And so, after going forward a little way, He fell upon His face, continuously praying and repeatedly saying, "My Father, if it is possible** (if there is power; if it be able), **let this cup pass away** (or: go to the side, away) **from Me! Nevertheless, more than this, [let it be; it is] not as I continue willing** (wanting; intending), **but to the contrary, as You [will and intend]."**

40. **Then He proceeds coming toward the disciples, and He is presently finding them continuing fast asleep. So He then says to Peter, "So** (or: Thus [is the case]), **you folks have no strength to stay awake and watch with Me [for] one hour.**
41. **"You folks continue awake and keep on watching. And continue praying to the end that you folks may not enter into a test** (a trial; a putting to the proof). **On the one hand the spirit [is] eager** (the first to rush forward with passion); **on the other hand the flesh** (= estranged human nature; the alienated

self; the person who has been molded and dominated by the System) **[is] without strength** (weak and infirm)**."**

42. **Again, a second time, going off He prayed, repeatedly saying, "My Father, if this continues impossible** (unable) **to pass on from Me, if I should not** (or: unless I should) **drink it, let Your will and purpose be birthed and come to be!"**

43. **Then, going again, He found them continuing fast asleep, for their eyes were one having been made heavy and continuing weighed down as with a burden.**
44. **And so, leaving them [and] again going away, He prayed a third time saying the same word** (or: thought; idea).
45. **At that point, He proceeds again coming to the disciples and is then saying to them, "Are you folks continuing sleeping and resting the remaining time? Look! The hour has drawn near and is now close enough to touch – and the Son of the Man** (= Adam's son; the representative human) **is in the process of being turned in** (or: handed over) **into the hands of folks now making a mistake** (or: continuing in falling short of the goal; repeatedly failing to hit the target; being in error).
46. **"Be roused and awakened – get up – let us be going! Look! The person turning Me in** (handing Me over) **has drawn near and is close enough to touch."**

47. **And while He was yet speaking – look and consider – Judah** (or: Judas), **one of the twelve, came, and with him a large crowd wielding swords and wooden implements** (clubs; staffs; etc.), **[sent] from the chief** (ranking) **priests and elders** (old men) **of the people.**
48. **Now the person in process of giving Him over gave a sign to them in saying, "Whomsoever I should kiss – it is He; you men immediately seize and arrest Him."**
49. **And so, upon immediately coming to Jesus, he says, "Continue rejoicing** (= Greetings; Hello), **Rabbi," and then he gave Him an intense** (or: prolonged exaggerated) **kiss.**
50. **So Jesus said to him, "My good fellow** (or: O comrade!; Dear friend), **upon what [purpose; errand] are you now being present here beside Me?" At that point, upon approaching, they laid [their] hands upon Jesus and seized Him.**

51. **And then – look and consider! – one of the men with Jesus, in stretching forth [his] hand, drew away his large knife** (or: short sword) **and, striking the slave of the high** (chief; ranking) **priest, took off his ear.**
52. **At that point Jesus is saying to him, "Turn away** (= Return) **your knife** (or: sword) **into its place. You see, all those taking [up] a knife** (or: sword) **will destroy themselves in union with a knife** (or: sword).

53. **"Or, are you continually imagining or supposing that I am not constantly able** (or: that I do not habitually have power) **to at once call My Father to My side for assistance, and He will right now place by Me** (or: furnish for Me; put at My disposal) **more than twelve legions** [= regiments; a legion was 6000 foot soldiers plus 120 on horse, plus auxiliaries] **of agents?**
54. **"How then could** (or: would) **the Scriptures be fulfilled that in this way it continues binding and necessary to happen** (take place; come to be; occur)**?"**

55. **In that hour Jesus said to the crowds, "You folks come out as upon a robber** (highwayman) **or an insurrectionist – with knives, swords, staffs and clubs – to jointly seize** (or: apprehend) **Me. Daily I used to habitually sit facing you men within the Temple grounds, constantly teaching, and you did not take hold of Me** (= lift a hand against Me or attempt to arrest Me).
56. **"Yet this whole [affair] has come to be** (has happened) **so that the Scriptures of the prophets would** (or: could) **be fulfilled."**
At this point His disciples – everyone abandoning Him – took flight (or: fled; made escape).

57. **Now those having a strong grip on Jesus led Him away to Caiaphas, the high** (chief) **priest, where the scribes** (theologians and scholars of the Law) **and the elders had been gathered together in assembly.**
58. **Yet Peter kept on following Him from a far distance, until [coming to] the courtyard of the high** (ruling) **priest. Then upon entering within, he continued sitting with the subordinates** (Temple guards, attendants and servants – folks under orders of others) **to see the outcome** (or: the end of the matter).

59. **Now the chief** (ranking) **priests and the whole Sanhedrin** (the ruling council of the Jewish nation) **had been seeking false evidence** (testimony from false witnesses) **[to bring] down against Jesus so that they could put Him to death.**
60. **However, they found nothing – although many false witnesses were coming forward** (or: And yet they could not find many false witnesses [that were] coming forward). **Yet, subsequently, two false witnesses, upon approaching, said,**
61. **"This man affirmed, 'I am able to demolish** (loose-down) **God's inner sanctuary of the Temple** (= the holy place and the holy of holies; God's divine habitation), **and – through** (or: during [the period of]; or: by means of) **three days – to build the house."**

62. **And then, standing up, the high** (ruling) **priest said to Him, "Are you continuing answering nothing** (or: Do you continue making no decided response of even one thing) **to what are these men presently testifying against you?"**
63. **Yet Jesus continued silent. And so the high** (ruling) **priest said to Him, "I now bind you to speak out an oath in accord with the living God** (or:

Down from the living God, I am now exorcising you; or: I now bind you by oath in correspondence with the living God) **that you should say to us if you, yourself, are the Christ** (the Anointed one; = the Messiah) **– God's son** (= the one having the same relationship to God and to the people as did Israel as a nation, or Israel's king)**?"**

64. **Jesus is then saying to him, "You, yourself, are saying [it]** (or: are [so] saying)! **Moreover, I am now saying to you people, from now** (this present moment) **on you folks will be seeing 'the Son of the Man** (= Adam's son; the eschatological Messiah figure; the representative human) **continuously sitting at the right [hand]' of the Power, and repeatedly** (or: constantly; habitually) **'coming upon the clouds of the atmosphere** (or: sky; heaven)**.'"** [Dan. 7:13; Ps. 110:1]

65. **At that point the high** (ruling) **priest tore and ripped his outer garments** (= his vestments?), **saying, "He blasphemes! What need are we still having of witnesses? See! You now** (at this moment) **heard his blasphemy!**
66. **"What does [this] now seem to you men – what is your opinion?"**
So they, giving a decided response, said, "He now is held within and under the control of death."
67. **At that point they spit into His face and hit** (or: punched) **Him with their fists. Yet some men slapped Him, one after another saying,**
68. **"Prophesy to us, O Christ** (or: O 'anointed one') **– who is the person striking you?"**

69. **Now Peter was sitting outside within the courtyard. And one servant girl came toward him, then is saying, "You, too, were with Jesus the Galilean."**
70. **But he denied and disowned [it] in front of them all, by saying, "I am not aware of what you are now saying** (or: I don't know what you are talking about)**!"**

71. **Now upon going out into the entry by the gate, another girl saw him and then proceeds saying to the folks in that place, "This fellow was with Jesus the Nazarene."**
72. **And again he denied and disowned [it] with an oath: "I have not seen nor do I know the man!"**

73. **Now after a little while, upon approaching, the men standing [around] said to Peter, "Truly you also belong to them** (= one of them), **for even your speech** (= dialect, or, the way you talk) **continues making you plainly evident."**
74. **At that point Peter started to repeatedly lay down curses and confirm them with oaths** (or: continue swearing), **that, "I have not seen nor do I know the man!" And immediately a rooster crowed.**

75. **Then Peter remembered the saying of Jesus – He having said, "Before a rooster is to crow, you will deny and renounce Me three times."**
And so, after going outside, he wept and lamented bitterly.

CHAPTER 27

1. **Now with the coming of morning** (or: at morning birthing itself), **the chief** (or: ranking) **priests and the elders of the people took counsel together, deliberating plans against Jesus to bring Him down, even so as to put Him to death.**
2. **And thus, upon binding Him, they led [Him] off and then handed [Him] over to Pilate, the governor.**

3. **At that time, upon seeing that He was condemned, Judah** (or: Judas) **– the person turning Him in – after changing his judgment and concern on the matter so as to be regretting and caring differently, returned the thirty silver [coins]** (or: pieces of silver) **to the chief** (ranking) **priests and elders,**
4. **while saying, "I made a mistake** (erred; failed to hit the target; sinned; fail to attain the goal) **in giving over just and innocent** (rightwised and equitable) **blood."**
But those men said, "What [does this mean] to us? You, yourself, will see!"
5. **And so, upon hurling the silver [coins; pieces] into the inner Temple** (shrine; = the holy place) **he withdrew, and then going off, he strangled himself** (or: choked himself off; or: hugged and compressed himself away [as in grief]; perhaps: hanged himself).

6. **Now the chief** (ranking) **priests, upon taking in hand the silver [coins], said, "It is not allowed by custom or Law to throw them into the temple treasury** (the gift receptacle; the corban), **since it is the price of blood."**
7. **After consulting together, they bought with them the Field of the Potter to serve as a burial ground for the strangers and foreigners** (= non-local folks).
8. **For this reason that field has been called "[The] Field of Blood" until today.**
9. **At that point the [oracle; prophesy] spoken through Jeremiah the prophet was fulfilled, continuing in saying,**

> **"And so they took the thirty silver [coins; pieces] – the value and price of the Honored** (Valued; Respected) **One – Whom they valued from [the] sons of Israel** (or: the worth of a person being evaluated – for whom they set a value {or: price} from among [the people] of Israel),

10. **And then they gave them for the Field of the Potter, just as the Lord** [= Yahweh] **jointly arranged with** (or: by; for; to) **me."** [Zech. 11:12-13]

11. **So now Jesus was positioned and stood in front of the [Roman] governor. Then the governor put a question to Him, by saying, "Are you, yourself, 'the king of the Judeans'?"**
So then Jesus affirms, "You, yourself, are now saying [so; it]."
12. **And then, during the [situation] for Him to be repeatedly accused by the chief** (ranking) **priests and elders, in public assembly, He gave back no reply of judgment on even one thing** (or: He answered nothing; = He made no comment on the charges and gave no rebuttal).

13. **At that point, Pilate speaks up, saying, "Are you not hearing or listening to how many [charges] they continue testifying against, and bringing evidence down on, you?"**
14. **And yet He gave no decided reply to him – not even to one, single, saying** (= charge; or: with not even one declaration), **so that the governor continues very astonished** (or: baffled) **and progressively fills with wonder** (or: amazement).

15. **Now corresponding to [the] Feast** (or: festival), **the governor had normally been accustomed to release one prisoner to the crowd – whomever they had been wanting** (desiring);
16. **and they had been holding at that time a notorious** (or: well-known) **prisoner normally called Jesus** [other MSS omit: Jesus] **Barabbas** (or: Bar-Abbas; = son of [the] father).
17. **Therefore, after their having been gathered together, Pilate said to them** [i.e., the crowd], **"Whom** (or: Which one) **are you people now wanting** (desiring) **that I should release to** (or: for) **you: Jesus** [other MSS omit: Jesus] **Barabbas, or Jesus, the one now being call 'Christ** (Anointed; = Messiah)**'?"**
18. **You see, he had seen as was now aware that they turned Him in** (or: handed Him over) **because of envy.**
19. **Now during his continued sitting upon the public elevated place** (a step, platform or place ascended by steps to speak in public assembly; = an official bench of a judge or public official), **his wife sent off [a message] to him [which was] saying, "[Let there be] nothing [between, or, pertaining to] you and that just** (innocent; righteous; rightwised) **man, for I experienced many things today down from a dream** (or: in association with a trance) **because of him!"**

20. **But the chief (ranking) priests and elders persuaded the crowds, to the end that they, themselves, would ask for Barabbas – and so they would destroy Jesus.**
21. **Now in giving a calculated response, the governor said to them, "Whom are you people now wanting, from the two, [that] I should release to** (or: for) **you?"**
So they, themselves, said, "Barabbas!"
22. **Pilate continues saying to them, "What, then, shall I do [with] Jesus – the being repeatedly termed, or called, 'Christ** (or: Anointed; = Messiah)**'?"**

They are all saying, "Let him be at once put to death on a stake (or: crucified)**!"**

23. **So the governor affirms, "For what? Did he do something bad, worthless or ugly?"**
But they kept on crying out (or: shouted) **all the more, and louder, repeatedly saying, "Let him be at once put to death on a stake** (or: crucified)**!"**
24. **Now, seeing that it continues benefiting nothing, but to the contrary, an uproar was progressively developing into a riot, Pilate, taking water, washes off his hands down in the presence of and facing the crowd, while saying, I am** (or: continue being) **without penalty** (guiltless; immune; not liable to punishment or responsible) **from this man's blood. You people will see** (or: You folks see [to it])**!"**
25. **Then, giving a decided reply, all the people said, "His blood [is] upon us** (or: [be splattered] on us; = the responsibility for his death falls on us), **and upon our children!"**
26. **At that point he released Barabbas to them, yet, upon scourging** (severely whipping and beating) **Jesus, he gave Him over with the purpose that He would be put to death on a stake** (crucified).

27. **So at that time the governor's soldiers, upon taking Jesus along into the praetorium** (the governor's residence and headquarters), **gathered together upon Him the whole company of troops** (a tenth part of a legion, normally 600 troops).
28. **Then after disrobing** (stripping [with other MSS: upon clothing]) **Him, they put a scarlet** (or: crimson; red) **cloak around Him.**
29. **Next, after weaving** (or: braiding) **a wreath out of thorns** (or: a thorn bush), **they put [it] upon His head, as well as a reed in His right [hand]. Then, while falling on [their] knees in front of Him, they mocked and ridiculed Him, repeatedly saying, "Be constantly filled with joy**
(or: Rejoice continuously; = a common greeting which is a wish for well-being; = Greetings, Welcome, Hello, Hail; probably equivalent to the soldier's salute, '*Ave Caesar*'), **O king of the Judeans!"**
30. **And then after spitting in [His face], and into** (= on) **Him, they took the reed [from Him] and kept on striking blows into His head.**
31. **Next – when they had finished making fun of Him – they stripped the cloak off Him and clothed Him with His own outer garments, then they led Him off into the [place and situation] to put [Him] to death on a stake** (to crucify [Him]).

32. **Now while proceeding out, they came across a Cyrenian man – named Simon – [and] they pressed** (conscripted; = forced) **this person into service to the end that he would lift up and carry His execution stake** (cross).

33. **And so, upon coming into [the] place normally being called "Golgotha," which is [also] often called a** (or: [the]) **"Place of a Skull"** [note: = a mound shaped like a skull; = "Skull Mound"],
34. **they gave to Him wine** (other MSS: vinegar, or, sharp wine vinegar) **having been blended with bile** (fluid of the gall bladder) **to drink. And yet, upon tasting [it], He was not willing to drink [it].**

35. **Now, after attaching Him to the execution stake, they divided His outer garments among themselves by repeatedly casting a lot** (= throwing dice).
36. **And while continuing sitting, they continued guarding and keeping watch over Him there.**
37. **They also posted above His head the written legal charge against** (or: pertaining to) **Him:**

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38. **At that time two rebels** (or: robbers; bandits; highwaymen; insurrectionists) **were in the process of being put to death on a stake** (were being progressively crucified) **together with Him – one on [His] right and one on [His] left.**
39. **Now as people are continuing passing by, they kept on speaking abusively, hurling insults at Him, "while repeatedly shaking** (or: wagging) **their heads,"** [Ps. 22:8]
40. **and one after another saying, "The person in process of dismantling** (demolishing; loosing-down) **the inner sanctuary of the Temple** (the holy place and the holy of holies) **and then proceeding in building the House within three days! Save yourself now! – since** (or: if) **you are God's son** (or: a son of God), **descent from the stake** (or: climb down off the cross)**!"**
41. **In like manner also, the chief** (or: ranking) **priests with the scribes** (scholars; theologians) **and elders – repeatedly ridiculing and making fun – kept on saying,**
42. **"He saved** (rescued; delivered; kept safe) **other folks – he continues unable** (he has no power) **to save himself! He is a king** (or: [the] king) **of Israel! – let him climb down** (descend) **now from the execution stake** (or: off the cross), **and then we will put our trust upon him** (or: shall be believing on him).
43. **"'He has put his trust upon God! Let Him now guard him and drag** (pull) **him out of danger – if He wants him!'** [Ps. 22:9] **You know he said, 'I am God's son.'"**
44. **So in the same way and about the same thing, the rebels** (insurrectionists; or: robbers) **– those being crucified on execution stakes together with Him – also began and kept on bringing verbal abuse and unjustifiable reproach.**

45. **Now from [the] sixth hour** (noon) **until the ninth hour** (three in the afternoon) **darkness came to be** (birthed itself) **upon the entire land.**

46. **But about the ninth hour Jesus loudly called out** (exclaimed; shouted) **at the top of [His] voice** (or: in a great voice), **saying, "*Eli! Eli!*** (other MSS: *Eloi, Eloi!*) ***Lema sabachthani!*** [note: George Lamsa translates the Peshitta (Aramaic Version) of these two words as: for this was I spared; or: this was my destiny] **– This is it! O My God, My God, for this certain purpose You have left Me as a remnant, down within the midst!"** [Ps. 22:1, LXX]

(or: "My God – O God – this exists being for a specific end that You leave Me fully in union with!"
or: "My God. O God, do You leave from down within the midst of Me so that this certain end exists?"
or: that is, "O My God, My God, to what end and for what purpose do You at once completely abandon Me in [this situation]?")
[note: Scholars consider this a quote of Ps. 22:1, where the last phrase is the identical Greek in the LXX. However, in the Hebrew, the word often translated "forsake" (*azab*) has these three meanings: (1) to loose bands; to let go {a beast} from its bonds; (2) to leave {a person; a place}; to leave {anyone; or: a place}; to desert; (3) to leave off; to cease from {anything}]

47. **Now certain** (or: some) **folks standing there, upon hearing [this], began saying, "This fellow is now summoning Elijah!"**
48. **So immediately one of them, upon running and getting a sponge – and after filling it with "vinegar** (or: sour wine)**" and attaching [it] around a reed – "offered" Him "a drink."** [Ps. 69:22]
49. **But the rest of them said, "Hold off! We should see if Elijah is presently coming [and] will be saving** (rescuing) **him!"**
– Now later, another person, at one point taking a spear head, stabbed His side, so then water and blood came out – [note: this last sentence is included in Aleph, B, C & others MSS, but omitted by A & other MSS, along with the Majority Text, Nestle-Aland, Tasker, Panin, Griesbach, & bracketed by WH]

50. **Now Jesus, again at one point loudly crying out with a loud** (or: great) **voice** (or: sound), **dismissed the Spirit** (or: lets the breath-effect flow away; divorced [His] spirit; lets [His] breath go; abandoned the Spirit).

51. **And then – look and consider! – the curtain of the inner sanctuary of the Temple** [which veiled the holy of holies] **was torn and split from above unto below** (= from top to bottom)**: into two – and the ground was caused to shake** (or: the earth quaked) **and rock masses were split.**
52. **Later, the memorial tombs were opened up, and many of the bodies of the set-apart (holy) people – of the folks who had fallen asleep and continued sleeping – were aroused and raised up!**
53. **Then, upon going forth out of the memorial tombs – after His arousal and resurrection, they entered into the set-apart** (holy) **city and they were made visible in the midst of many people** (or: were made to inwardly shine to many folks; or: were made to appear in association with many).

54. **Now the centurion** (a Roman commander who normally is in charge of one hundred soldiers) **and those with him [who were] guarding and watching over Jesus, upon seeing the shaking** (= earthquake) **and the things occurring** (happening; being birthed), **were made extremely afraid, one to another saying, "Truly** (or: Really; Certainly) **this man was God's son."**

55. **But in addition, many women were there, continuing in viewing and watching from a distance – those who followed Jesus from the Galilee [district], constantly giving attending service to, and materially providing for, Him –**
56. **among whom was Mary Magdalene, and Mary the mother of Jacob** (or: James) **and Joseph** [other MSS: Joses] **– as well as the mother of the sons of Zebedee.**

57. **Now with evening coming on, there came a rich man from Arimathea, named Joseph, who himself also was discipled** (trained, disciplined and instructed) **by Jesus.**
58. **This man, upon coming to Pilate, made a request for the body of Jesus. At that point Pilate gives orders for the body to be given over [to him].**
59. **And so, after taking the body, Joseph rolled and enwrapped it in clean fine linen,**
60. **then placed it within his new memorial tomb which he had cut and quarried in the rock-mass. Next, after rolling a large stone to the door** (entry) **of the memorial tomb, he went away.**
61. **Now Mary Magdalene – as well as the other Mary – was there, continuing in sitting off in an opposite position which faced the grave.**

62. **So on the arrival of the next day, which is after the preparation** [note: the preparation is from 3:00 p.m. to 6:00 p.m. on the day before a sabbath], **the chief** (ranking) **priests and the Pharisees were gathered together to Pilate,**
63. **as a group then saying, "Lord** (or: Sir; Excellency), **we are reminded that that straying** (or: wandering; vagabond) **deceiver said – while yet living, 'After three days I proceed being progressively aroused and raised up.'**
64. **"Therefore, command at once to have the grave made secure until the third day, lest at some time his disciples, upon coming, might steal him and then could** (or: might) **say to the people, 'He was aroused and raised up away from the dead ones,' and the last deception will be worse than the first."**

65. **So Pilate affirmed to them, "You men continue having** (holding) **a detachment of soldiers as a guard. Go and proceed bringing things under control. At once make things secure – just as you see and know [to do]."**
66. **Now they, after going their way with the detachment of guards, made the grave secure, sealing the stone. Now [it was] a late hour** (or: an evening) **of the sabbaths.**

CHAPTER 28

1. **During the progressive commencing of the light** (= at the approaching of the dawn) **[leading] into one of the sabbaths, Mary Magdalene and the other Mary came to view and watch the grave.**
2. **And – notice, and consider! – a great** (= strong) **earthquake suddenly occurred, for you see, an agent of [the] Lord** [= Yahweh's messenger] **– upon stepping down** (or: descending) **from out of the midst of [the atmosphere** (or: heaven; [the] sky) **and approaching – rolled away the stone from the door and was then sitting on top of it.**

3. **Now his outward appearance was, and continued being, as lightning** (or: a bright beam radiating from a lamp) **– and his clothing bright-white, as snow.**
4. **And so – from the fear of him – the men guarding and keeping watch over [the situation] were made to tremble, and came to be as dead men.**

5. **Yet the agent, giving a decisive response, said to the women, "As for you, yourselves, do not continue being made afraid** (= stop being fearful), **for I have seen and thus know that you continue seeking** (looking for) **Jesus – the One having been put to death on the execution stake** (or: the One having been and still continuing being crucified).
6. **"He is not here, for you see, He was aroused and raised up – just as He said. Come here, see the place where He** [other MSS: the Lord] **was lying.**
7. **"And so, upon quickly going your way, at once say to His disciples that He was aroused and raised up away from the dead folks. Further – consider and take note! – He progressively leads the way before you folks into the Galilee [district]. You folks will see Him there. Now look and consider, I tell you** (or: Take note, I told you)**!"**

8. **So, quickly going away from the memorial tomb while experiencing apprehension mingled with overwhelming** (or: great) **joy, they ran to report back to His disciples.**
9. **And then – look and consider! – Jesus came suddenly and met them** [i.e., the women] **face to face, at that time saying, "Be constantly rejoicing!"** [note: also used as a greeting, can = Continuous joy to you; Shalom; Hi; Hello; Greetings]
Now they, upon approaching, took hold of His feet and, being prostrate, immediately gave homage and worship to Him.
10. **At that point Jesus continues to say to them, "Stop fearing** (or: Do not continue being made to fear). **Continue leading the way and bring things under control as you go. Immediately report back to My brothers so that they would go off unto the Galilee [district] – and there** (in that area) **they will see Me."**

11. **Now – take note and consider! – some of the detachment of guards, proceeding on their way, after coming into the city reported back to the chief** (or: ranking) **priests all the events that were happening.**
12. **Then, being gathered together and taking joint counsel, they gave enough** (sufficient; adequate) **silver [coins] to the soldiers,**
13. **laying out [the situation] and saying, "Say that his disciples, upon coming by night, stole him during our continued sleeping.**
14. **"And then, if this [tale] should be brought to a hearing** (or: be heard) **on the governor's [agenda; or: ears], we, ourselves, will be persuasive – and we will make you men free from care or worry.**
15. **So they, after taking the silver [coins], did as they were instructed. And thus, this idea** (saying; message) **was rumored throughout and spread abroad among and by the Jewish culture and religion until this very day.**

16. **Now the eleven disciples went on their way into the Galilee [district] – unto the mountain where Jesus had arranged for them.**
17. **And then, upon seeing Him, they prostrated themselves, giving homage** (and perhaps: worship) **– even though they** [perhaps: = some] **had divided thoughts** (or: wavered; hesitated; had doubts).
18. **And so, after approaching, Jesus,** [breaking the silence], **suddenly spoke to them, by saying, "All authority** (or: Every right and privilege from out of Being) **is** (or: was at once) **given to Me within heaven and upon the earth** (or: in sky and atmosphere, as well as on land)**!**
19. **"Therefore, while going on your way make disciples** (students; apprentices) **of all the ethnic multitudes** (the pagans; the Gentiles; the nations; the non-Israelites), **habitually immersing them** [i.e., the people (masculine pronoun)] (or: progressively baptizing them to the point of infusion and saturation) **into the Name which belongs to, has its origin and character in, and which is, the Father and the Son, as well as** (or: even) **the Set-apart Breath-effect** (the Holy Spirit; the Sacred Breath),
20. **"constantly teaching and progressively training them to habitually watch over, guard, keep and maintain everything** (or: all things) **– as many things as I, Myself, implanted as goals** (imparted as the finished product within; gave as interior directives) **in and for you folks. And now – look and consider this! – I, Myself, continuously am and exist being with you folks all the days, on until the joint-goal** (or: the conjunction; the end [of all] brought together; the conclusion, consummation and fruition; the combined finished product and actualization) **of the age** (or: which is that Age)**."**

[written circa A.D. 40-60 – Based on the critical analysis of John A.T. Robinson]