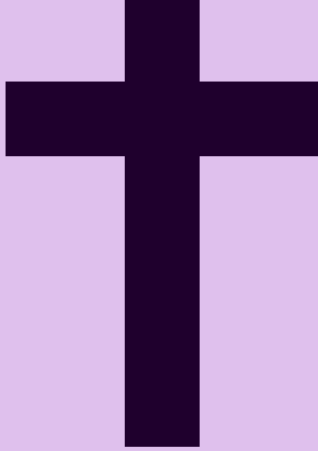


One Unity Resource Bible



The One Unity Resource Bible translation of the Holy Bible
into American English with some transliterated Hebrew
notations

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Language: English

Dialect: American

Translation by: Thomas Robinson

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Note that in addition to the rules above, revising and adapting God's Word involves a great responsibility to be true to God's Word. See Revelation 22:18-19.

2024-12-05

PDF generated using Haiola and XeLaTeX on 18 Apr 2025 from source files dated 5 Dec 2024
9f2d2d4c-2407-581e-9119-29b1389e7b3a

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]

The Good News of Yeshua the Messiah as Recorded by Matthew [Gift of Yah] Mattiyaahu [Gift of Yah]

Context: Matthew identifies himself as a tax-collector, a role commonly despised by Romans and Jews alike. Some Jews, such as political Zealots, would view such publicans as turn-coats and traitors. Matthew's account records the most parallels of Jewish Bible prophecies of Messiah with Rabbi Yeshua. This is the most "Jewish" in writing style and presentation of arguments. Some scholars show evidence that this was originally written in Hebrew / Aramaic and translated into Greek.

¹ The book of the * **genealogy of Yeshua Messiah [Anointed one],**
† ‡ **the son of David [Beloved],** § **the son of Abraham [Father of a multitude].**

² **Abraham [Father of a multitude]** became the father of Isaac [Laughter]. Isaac [Laughter] became the father of Jacob [Supplanter].

* **Jacob [Supplanter] became the father of Judah [Praised] and his brothers.**

³ Judah [Praised] became the father of Perez and Zerah by Tamar [Palm tree]. Perez became the father of Hezron. Hezron became the father of Ram.

⁴ Ram became the father of Amminadab. Amminadab became the father of Nahshon. Nahshon became the father of Salmon.

⁵ Salmon became the father of Boaz [In majesty, in strength] by Rahab. Boaz [In majesty, in strength] became the father of Obed by Ruth [Friend]. Obed became the father of Jesse [My husband].

⁶ **Jesse [My husband] became the father of King David [Beloved]. David [Beloved] became the father of Solomon [Peaceable, Recompense]** by her who had been Uriah [My light Yah]'s wife.

⁷ Solomon [Peaceable, Recompense] became the father of Rehoboam. Rehoboam became the father of Abijah [My father Yah]. Abijah [My father Yah] became the father of Asa.

⁸ Asa became the father of Jehoshaphat. Jehoshaphat became the father of Joram. Joram became the father of Uzziah.

* **1:1** (+1:6, +1:12) **MP:** Messiah is descendant of David (Matt 1:6) without a curse – Matthew is Joseph's Genealogy and Luke is Mary's genealogy. The significance is in Joseph's lineage, a man named Jeconiah (Matt 1:12). God cursed Jeconiah (Jer 22:24) who is also called Coniah (1 Chr 3:16-17). The curse states that no descendant of his will ever sit on the throne of David, "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah (Jer 22:30; 1 Chr 17:11-14)". Messiah is of the "seed of woman" (Gen 3:15) and therefore not under the curse found in Joseph's line, though Joseph is an upright man who was redeemed in likeness of the tribe of Levi being redeemed from the "curse" on their tribe's origin (Gen 49:5-7; Deut 33:8-11). (2 Sam 7:12-13) † **1:1** (1-2) **MP:** Messiah's name: "Son of David the King". (Ps 72:1) ‡ **1:1** . **MP:** Messiah is descended from King David. (Ps 89:3-4) § **1:1** . **MP:** The promised "seed" in which all nations will be blessed comes through Abraham. (Gen 22:18) * **1:2** . **MP:** King Messiah is a descendant of Judah. (Gen 49:10a)

⁹ Uzziah became the father of Jotham. Jotham became the father of Ahaz. Ahaz became the father of Hezekiah.

¹⁰ Hezekiah became the father of Manasseh [Causing to forget]. Manasseh [Causing to forget] became the father of Amon. Amon became the father of Josiah.

¹¹ Josiah became the father of Jechoniah and his brothers, at the time of the exile to Babylon [Confusion].

¹² **After the exile to Babylon [Confusion], Jechoniah became the father** of Shealtiel. Shealtiel became the father of Zerubbabel.

¹³ Zerubbabel became the father of Abiud. Abiud became the father of Eliakim. Eliakim became the father of Azor.

¹⁴ Azor became the father of Zadok. Zadok became the father of Achim. Achim became the father of Eliud.

¹⁵ Eliud became the father of Eleazar [Help of God]. Eleazar [Help of God] became the father of Matthan. Matthan became the father of Jacob [Supplanter].

¹⁶ Jacob [Supplanter] became the father of Joseph [May he add], the husband of Mary [Rebellion], from whom was born Yeshua [Salvation], who is called Messiah [Anointed one].

¹⁷ † **So all the generations from Abraham [Father of a multitude] to David [Beloved] are fourteen generations; from David [Beloved] to the exile to Babylon [Confusion] fourteen generations; and from the carrying away to Babylon [Confusion] to the Messiah [Anointed one], fourteen generations.**

¹⁸ Now the birth of Yeshua Messiah [Salvation Anointed one] was like this; for after his mother, Mary [Rebellion], was engaged to Joseph [May he add], before they came together, she was found pregnant by *Ruach haKodesh* [Spirit, Breath of the Holiness].

¹⁹ Joseph [May he add], her husband, being a upright man, and not willing to make her a public example, intended to divorce her secretly.

²⁰ ‡ § **But when he thought about these things, behold, an angel of MarYah [Master Yahweh] appeared to him in a dream, saying, "Joseph [May he add], son of David [Beloved], don't be afraid to take to yourself Mary [Rebellion], your wife, * for that which is conceived in her is of *Ruach haKodesh* [Spirit, Breath of the Holiness].**

²¹ † **She shall give birth to a son. ‡ § You shall call his name Yeshua [Salvation], for it is he who shall save his people from their abstract sins ·miss the marks·."**

²² **Now all this has happened, that it might be fulfilled which was spoken by MarYah [Master Yahweh] through the prophet, saying,**

²³ **"Behold, the virgin shall be with child,**

† **1:17 . MPr:** The King who the 12 Tribes will obey is the King Messiah. (Deut 33:5 in Jerusalem Targum). (Deut 33:5) ‡ **1:20 . MPr:** The name *Semech* [Branch] is applied to

King Messiah. (Zech 3:8 in Targum). (Zech 3:8) § **1:20 (20-21) MP:** Messiah is called to God's service from the womb. (Is 49:1b) * **1:20 (20-21) MP:** Messiah is dedicated to God's work from the womb. (Ps 22:9-10) † **1:21 (21-23) MP:** The name *Immanu'el*, meaning [God with us]. This is an attributed title, not his literal name. Consider (Is 8:7-8) also uses the Hebrew *Immanu'el*. (Is 7:14b) ‡ **1:21 b MP:** Messiah serves the poor and needy who cannot repay

in kind. This could reference a literal or spiritual condition or both. (Ps 72:12-13) § **1:21 . MP:** Messiah was named before his birth. (Is 9:1, 49:1c)

and shall give birth to a son.

**They shall call his name 'Immanu El [God is with us];' *
which is, being interpreted, "God with us."**

²⁴ Joseph [May he add] arose from his sleep, and did as the angel of *MarYah* [Master Yahweh] commanded him, and took his wife to himself;

²⁵ and didn't know her sexually until she had given birth to her firstborn son. He named him Yeshua [Salvation].

2

¹ * † **Now when Yeshua [Salvation] was born in Bethlehem [House of Bread] of Judea [Praise] in the days of King Herod [Heroic], behold, ‡ § * *Magi* [Conjurer] (Persian King makers, Astrologers) from the east came to Jerusalem [City of peace], saying,**

² **"Where is he who is † born King of the Jews [Praisers]? For we saw his star in the east, and have come to worship him."**

³ **When King Herod [Heroic] heard it, he was troubled, and all Jerusalem [City of peace] with him.**

⁴ **Gathering together all the chief priests and Torah-Teachers of the people, he asked them where the Messiah [Anointed one] would be born.**

⁵ **They said to him, "In Bethlehem [House of Bread] of Judea [Praise], for this is written through the prophet,**

⁶ ‡ **'You Bethlehem [House of Bread], land of Judah [Praised], are in no way least among the princes of Judah [Praised]: for out of you shall come a governor,**

who shall shepherd § my people, Israel [God prevails].' "

⁷ Then Herod [Heroic] secretly called the *Magi* [Conjurer] (Persian King makers, Astrologers), and learned from them exactly what time the star appeared.

⁸ He sent them to Bethlehem [House of Bread], and said, "Go and search diligently for the young child. When you have found him, bring me word, so that I also may come and worship him."

⁹ They, having heard the king, went their way; and behold, the star, which they saw in the east, went before them, until it came and stood over where the young child was.

* **1:23 . Quoted from** Is 7:14 * **2:1 (1-2) MP:** Messiah is God's servant born in Bethlehem, "the future ruler of Israel". (Mic 5:2b) † **2:1 (1-6) MP:** Messiah is born in Bethlehem Ephrathah. This defines the ancient Bethlehem originally called Ephrath in (Gen 35:16, 35:19; 48:7; Ruth 4:11). This place was also called Beth-lehem Ephratah (Mic 5:2), Beth-lehem-Judah (1 Sam 17:12), and "the city of David" (Luke 2:4). At the time of Yeshua's birth, Bethlehem Ephrathah, also called "Bethlehem in Judea" in (Matt 2:5), was a village about five miles south of Jerusalem in Judea. This is different from the Zebulun tribe's city of Bethlehem in the Galilee, about six miles west of Nazareth mentioned only in (Josh 19:15). (Mic 5:2a) ‡ **2:1 (1-2) MP:** Star out of Jacob. Star and Scepter (Gen 49:10) together identify royal leadership. (Num 24:17) § **2:1 (1b-2) MP:** Gentile Kings will seek out the birth of Messiah. (See also Ps 72:10, 72:15; Is 60:6). (Is 60:3) * **2:1 b MP:** Presented with tribute and gifts from foreign kings. Being interpreted as pertaining to the *Magi* [Conjurer] (Persian King makers, Astrologers) "from the east" (Matt 2:1). (See also Ps 72:15; Is 60:3, 60:6). (Ps 72:10) † **2:2 . MP:** Messiah is a King. (Ps 2:6) ‡ **2:6 . MP:** Messiah is born of the tribe of Judah. (Mic 5:2) § **2:6 . Quoted from** Mic 5:2, 5:4

10 When they saw the star, they rejoiced with exceedingly great joy.

11 * **They came into the house and saw the young child with Mary [Rebellion], his mother, and they fell down and worshiped him. Opening their treasures, they offered to him gifts: gold, frankincense, and myrrh.**

12 Being warned in a dream that they should not return to Herod [Heroic], they went back to their own country another route.

13 † **Now when they had departed, behold, an angel of MarYah [Master Yahweh] appeared to Joseph [May he add] in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt [Abode of slavery], and stay there until I tell you, for Herod [Heroic] will seek the young child to destroy him."**

14 **He arose and took the young child and his mother by night, and departed into Egypt [Abode of slavery],**

15 **and was there until the death of Herod [Heroic]; that it might be fulfilled which was spoken by MarYah [Master Yahweh] through the prophet, saying, "Out of Egypt [Abode of slavery] I called my son."** ‡

16 § **Then Herod [Heroic], when he saw that he was mocked by the Magi [Conjurer] (Persian King makers, Astrologers), was exceedingly angry, and sent out, and killed all the male children who were in Bethlehem [House of Bread] and in all the surrounding countryside, from two years old and under, according to the exact time which he had learned from the Magi [Conjurer] (Persian King makers, Astrologers).**

17 **Then that which was spoken by Jeremiah [Yah lifts up] the prophet was fulfilled, saying,**

18 **"A voice was heard in Ramah,
lamentation, weeping and great mourning,
Rachel [Ewe sheep] is weeping for her children;
and she wouldn't be comforted,
because they are no more."** *

19 † **But when Herod [Heroic] was dead, behold, an angel of MarYah [Master Yahweh] appeared in a dream to Joseph [May he add] in Egypt [Abode of slavery], saying,**

20 **"Arise and take the young child and his mother, and go into the land of Israel [God prevails], for those who sought the young child's life are dead."**

21 **He arose and took the young child and his mother, and came into the land of Israel [God prevails].**

* **2:11 . MP:** Presented with gold and frankincense, the caravans coming from Sheba (northern Africa) will proclaim the good news of the praises of Yahweh! (See also Ps 72:10, 72:15; Is 60:6). (Is 60:6) † **2:13 (13-15) MP:** Messiah is the Son of God. (Hos 11:1) ‡ **2:15 . Quoted from Hos 11:1 § 2:16 (16-18) MP:** Infants will die. (Jer 31:15) * **2:18 . Quoted from Jer 31:15 † 2:19 (19-21) MP:** Messiah is called out of Egypt. True, Israel is referenced, but the singular use of "son" is Messianic. This is a double reference of my son and my children is two different references that are parallel to each other. Messiah is taken to Egypt in (Matt 2:13-15). (Hos 11:1)

²² But when he heard that Archelaus was reigning over Judea [Praise] in the place of his father, Herod [Heroic], he was afraid to go there. ‡ **Being warned in a dream, he withdrew into the region of Galilee [District, Circuit],**

²³ **and came and lived in a city called Nazareth [Branch, Separated one]; that it might be fulfilled which was spoken through the prophets: "He will be called a Nazarene [person from Branch, Separated one]."**

3

¹ * **In those days, John [Yah is gracious] the Immerser came, preaching in the wilderness of Judea [Praise], saying ,**

² " ***Teshuvah* ·Turn repent·, for the Kingdom of Heaven (God) is at hand!"**

³ **For this is he who was spoken of by Isaiah [Salvation of Yah] the prophet, saying,**

**"The voice of one crying in the wilderness,
make ready the way of *MarYah* [Master Yahweh].
Make his paths † straight."**

⁴ **Now John [Yah is gracious] himself wore clothing made of camel's hair, with a leather belt around his waist. His food was locusts and wild honey.**

⁵ **Then people from Jerusalem [City of peace], all of Judea [Praise], and all the region around the Jordan [Descender] went out to him.**

⁶ **They were immersed by him in the Jordan [Descender], confessing their abstract sins ·miss the marks·.**

⁷ **But when he saw many of the Pharisees [Separated] and Sadducees [Morally-upright] coming for his *mikvah* ·ritual washing baptism·, he said to them, "You offspring of vipers, who warned you to flee from the wrath to come?"**

⁸ **Therefore produce fruit worthy of *teshuvah* ·complete repentance·!**

⁹ **Don't think to yourselves, 'We have Abraham [Father of a multitude] *Avinu* ·our Father·,' for I tell you that God is able to raise up children to Abraham [Father of a multitude] from these stones.**

¹⁰ **"Even now the ax lies at the root of the trees. Therefore every tree that does not produce good fruit is cut down, and cast into the fire.**

¹¹ **I indeed *mikvah* ·*mikvah* ·baptise· you in water for *teshuvah* ·complete repentance·, but he who comes after me is mightier than I, whose shoes I am not worthy to carry. He will *mikvah* ·baptise· you in *Ruach haKodesh* [Spirit, Breath of the Holiness].**

‡ **2:22 (22b-23) MP:** Messiah will grow up in Nazareth. This is known because the Hebrew word *netzer* ·branch· is used here. This is the only prophecy that says Messiah will come from Nazareth. (Consider illusion in Is 53:2). In the parallel fulfillment verse, the Greek word for Nazarene is *Nazaphnoe*, coming from the Aramaic word for twig or branch. Note on the Greek: The Greek word for a citizen of Nazareth is *Nazarethaios*. But Matthew uses *Nazaphnoe* ·branch·, not *Nazarethaios* [a person from Nazareth]. The King James Version of the Bible, published in 1611, translates the original Greek word as "a person from Nazareth" regional but modern scholars now believe this translation to be incorrect. The Bible and Matthew both make it clear Yeshua was a "citizen of Nazareth," of Galilee, in Judea. (Is 11:1) * **3:1 (1-5) MP:** A messenger is sent by God to comfort Israel by announcing and preparing a way for the Messiah. (See also Mal 3:1). (Is 40:3 (context 40:3-5)) † **3:3 . Quoted from** Is 40:3

¹² His winnowing fork is in his hand, and he will thoroughly cleanse his threshing floor. He will gather his wheat into the barn, but the chaff he will burn up with unquenchable fire."

¹³ Then Yeshua [Salvation] came from Galilee [District, Circuit] to the Jordan [Descender] to John [Yah is gracious], to be immersed by him.

¹⁴ But John [Yah is gracious] would have hindered him, saying, "I need to be immersed by you, and you come to me?"

¹⁵ But Yeshua [Salvation], answering, said to him, "Allow it now, for this is the fitting way for us to fulfill all righteousness." Then he allowed him.

¹⁶ ‡ § * **Yeshua [Salvation], when he was immersed, went up directly from the water: and behold, the heavens were opened to him. † He saw *haRuach* [the Spirit, Breath] of God descending as a dove, and coming on him.**

¹⁷ **Behold, a voice out of the heavens said, "This is my *agapetos* ·beloved, esteemed· Son, with whom I am well pleased."**

4

¹ Then Yeshua [Salvation] was led up by *haRuach* [the Spirit, Breath] into the wilderness to be tempted by the devil [Accuser].

² When he had fasted forty days and forty nights, he was hungry afterward.

³ The tempter came and said to him, "If you are the *Ben-Elohim* ·Son of Elohim God·, command that these stones become bread."

⁴ But he answered, "It is written, '**Man shall not live by bread alone, but by every word that proceeds out of the mouth of ADONAI .**' " *

⁵ Then the devil [Accuser] took him into the holy city. He set him on the pinnacle of the temple,

⁶ and said to him, "If you are the *Ben-Elohim* ·Son of Elohim God·, throw yourself down, for it is written, '**He will enjoin his angels unto you.**' And,

'On their hands they will bear you up, so that you don't dash your foot against a stone.' " †

⁷ Yeshua [Salvation] said to him, "Again, it is written, '**You shall not test *MarYah* [Master Yahweh], your God.**' " ‡

⁸ Again, the devil [Accuser] took him to an exceedingly high mountain, and showed him all the kingdoms of the world, and their glory.

⁹ He said to him, "I will give you all of these things, if you will fall down and worship me."

‡ **3:16** (16-17) **MP:** Statement and question, what is the name of "Son" of God. Consider in connection with (Ps 2:6-7) God's King has become God's son and (Ps 2:12) kiss the son / give reverence to the son lest he be angry and you perish. (See also 1 John 2:22-24). (Prov 30:4c)

§ **3:16** (16-17) **MP:** Messiah pleases God. (Is 42:1b) * **3:16** (16-17) **MP:** Messiah will have the Spirit of God upon Him to accomplish His appointed works from God. Consider the purpose of the Spirit in (Is 11:2). (Is 61:1) † **3:16 b MP:** Messiah has the Spirit of God upon him. (See also Is 61:1-2). (Is 42:1c) *

* **4:4 . Quoted from** Deut 8:3 † **4:6 . Quoted from** Ps 91:11-12 ‡ **4:7 . Quoted from** Deut 6:16

10 Then Yeshua [Salvation] said to him, "Get behind me, *Satan* [Adversary]! For it is written, '**You shall worship *MarYah* [Master Yahweh] your God, and you shall serve him only.**' " §

11 Then the devil [Accuser] left him, and behold, angels came and served him.

12 Now when Yeshua [Salvation] heard that John [Yah is gracious] was delivered up, * **he withdrew into Galilee [District, Circuit].**

13 **Leaving Nazareth [Branch, Separated one], he came and lived in Capernaum [Village-Comfort, Village-Compassion], which is by the sea, in the region of Zebulun [Living together] and Naphtali [My wrestling],**

14 that it might be fulfilled which was spoken through Isaiah [Salvation of Yah] the prophet, saying,

15 **"The land of Zebulun [Living together] and the land of Naphtali [My wrestling],**

toward the sea, beyond the Jordan [Descender],

Galil-of-the-Goyim [District, Circuit of Non-Jews],

16 **the people who lived in darkness saw a great light, to those who live in the land of the shadow of death, to them light has dawned."** †

17 ‡ **From that time, Yeshua [Salvation] began to preach, and to say, "Teshuvah ·Turn repent! For the Kingdom of Heaven (God) is at hand."**

18 Walking by the sea of Galilee [District, Circuit], he saw two brothers: Simeon [Hearing], who is called Peter [Rock], and Andrew [Manly], his brother, casting a net into the sea; for they were fishermen.

19 He said to them, "Come after me, and I will make you fishers for men."

20 They immediately left their nets and followed him.

21 Going on from there, he saw two other brothers, James son of Zebedee [Surplanter son of Yah Has Bestowed], and John [Yah is gracious] his brother, in the boat with Zebedee [Bestowed by Yah] their father, mending their nets. He called them.

22 They immediately left the boat and their father, and followed him.

23 § **Yeshua [Salvation] went about in all Galilee [District, Circuit], teaching in their synagogues, preaching the Good News of the Kingdom, and healing every disease and every sickness among the people.**

24 **The report about him went out into all Syria [Elevated]. They brought to him all who were sick, afflicted with various diseases and torments, possessed with demons, epileptics, and paralytics; and he healed them.**

§ 4:10 . Quoted from Deut 6:13 * 4:12 (12b-13) MP: Messiah comes from Galilee and shines upon the Galil-of-the-Goyim. Meaning his ministry begins in the Galilee and the region includes Gentiles living there. (Mark explains although Yeshua had traveled previously, He did not begin His ministry until entering Galilee, his hometown region). (Is 9:1b-2) † 4:16 . (15-16) Quoted from Is 9:1-2 ‡ 4:17 . MP: Messiah proclaims the favorable time and grace of God. (Is 61:2a) § 4:23 (23-24) MP: Messiah will have a ministry to the "poor," the believing remnant. (Zech 11:7)

²⁵ Great multitudes from Galilee [District, Circuit], Decapolis, Jerusalem [City of peace], Judea [Praise] and from beyond the Jordan [Descender] followed him.

5

¹ Seeing the multitudes, he went up onto the mountain. When he had sat down, his disciples came to him.

² He opened his mouth and taught them, saying,

³ “Blessed are the poor in spirit!

for theirs is the Kingdom of Heaven (God).

⁴ Blessed are those who mourn!

for they shall be comforted.

⁵ Blessed are **the meek!**

for they **shall inherit the Land.** *

⁶ Blessed are those who hunger and thirst after righteousness!

For they shall be filled.

⁷ Blessed are the merciful!

for they shall obtain mercy.

⁸ Blessed are the pure in heart!

for they shall see God.

⁹ Blessed are the peacemakers!

for they shall be called children of God.

¹⁰ Blessed are those who have been persecuted for righteousness’ sake!

for theirs is the Kingdom of Heaven (God).

¹¹ “Blessed are you when people reproach you, persecute you, and say all kinds of evil against you falsely, for my sake.

¹² Rejoice, and be exceedingly glad, for great is your reward in heaven. For that is how they persecuted the prophets who were before you.

¹³ “You are the salt of the earth, but if the salt has lost its flavor, with what will it be salted? It is then good for nothing, but to be cast out and trodden under the feet of men.

¹⁴ You are the light of the world. A city located on a hill can’t be hidden.

¹⁵ Neither do you light a lamp, and put it under a measuring basket, but on a stand; and it shines to all who are in the house.

¹⁶ Even so, let your light shine before men; that they may see your good works, and glorify ‘Avikah shebashamayim ·your Father in Heaven·.

¹⁷ “Don’t think that I came to destroy the *Torah* ·Teaching· or the prophets. I didn’t come to destroy, but to fulfill.

¹⁸ For most certainly, I tell you, until heaven and earth pass away, not even one smallest letter or one tiny pen stroke shall in any way pass away from the *Torah* ·Teaching·, until all things are accomplished.

¹⁹ Therefore, whoever shall disobey the least *mitzvot* ·instructions· and teaches others to do so, shall be called least in the Kingdom of Heaven (God). But whoever shall obey them and so teaches shall be called great in the Kingdom of Heaven (God).

* 5:5 . Quoted from Ps 37:11

20 For I tell you that unless your righteousness exceeds that of the Torah-Teachers and Pharisees [Separated], there is no way you will enter into the Kingdom of Heaven (God).

21 "You have heard that it was said to the ancient ones, '**You shall not murder;**' † and 'Whoever murders will be in danger of the judgment.' ‡

22 But I tell you, that everyone who is angry with his brother without a cause will be in danger of the judgment; and whoever says to his brother, '*Raca!* ·Vain, empty, worthless, to spit upon, good-for-nothing·!' will be in danger of the *Sanhedrin* ·Sitting together·; and whoever says, 'Fool!' will be in danger of the fire of *Gehenna* (Place of fiery torment for the dead).

23 "If therefore you are offering your gift at the altar, and there remember that your brother has anything against you,

24 leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

25 Agree with your adversary quickly, while you are with him on the way; lest perhaps the prosecutor deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison.

26 Most certainly I tell you, you shall by no means get out of there, until you have paid the last quadrans coin (Roman quarter coin about 3/8 of a cent).

27 "You have heard that it was said, '**You shall not *moicheuo* ·commit adultery·;**' §

28 but I tell you that everyone who gazes at a woman to lust after her has *moicheuo* ·committed adultery· with her already in his heart.

29 If your right eye causes you to scandalize ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·, pluck it out and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into *Gehenna* (Place of fiery torment for the dead).

30 If your right hand causes you to scandalize ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·, cut it off, and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into *Gehenna* (Place of fiery torment for the dead).

31 "It was also said, 'Whoever shall put away his **wife, let him give her a *get* ·certificate of divorce·,**' *

32 but I tell you that whoever puts away his wife, except for the cause of *porhneia* ·sexual immorality·, makes her *moicheuo* ·become an adulterer·; and whoever marries her when she is put away commits *moichao* ·act of adultery·.

† 5:21 . Quoted from Ex 20:13; Deut 5:17 ‡ 5:21 . Paraphrase Quoted from Ex 21:12; Lev 24:17; Num 35:16 § 5:27 . Quoted from Ex 20:14; Deut 5:18 * 5:31 . Quoted from Deut 24:1

³³ “Again you have heard that it was said to them of old time, ‘**You shall not make false vows**,[†] but **shall perform to MarYah [Master Yahweh] your vows**,’[‡] §

³⁴ but I tell you, don’t swear at all: neither ‘by **heaven**’, for it **is** the throne of God;

³⁵ nor ‘by **the earth**’, for it **is** his **footstool**; ^{*} nor by Jerusalem [City of peace], for it is **the city of the great King**.[†]

³⁶ Neither shall you swear by your head, for you can’t make one hair white or black.

³⁷ But let your ‘Yes’ be ‘Yes’ and your ‘No’ be ‘No.’ Whatever is more than these is of the evil one.

³⁸ “You have heard that it was said, ‘**An eye for an eye, and a tooth for a tooth**.’[‡]

³⁹ But I tell you, don’t resist him who is evil; but whoever strikes you on your right cheek, turn to him the other also.

⁴⁰ If anyone sues you to take away your coat, let him have your cloak also.

⁴¹ Whoever compels you to go one mile, go with him two.

⁴² Give to him who asks you, and don’t turn away him who desires to borrow from you.

⁴³ “You have heard that it was said, ‘**You shall show *agapao* ·total devoted love· to your neighbor**’ § and hate and detest your enemy.’

⁴⁴ But I tell you, show *agapao* ·total devoted love· to your enemies, bless those who curse you, do good to those who hate and detest you, and pray for those who mistreat you and persecute you,

⁴⁵ that you may be children of ‘*Avikah shebashamayim* ·your Father in Heaven·. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust.

⁴⁶ For if you show *agapao* ·total devoted love· those who show *agapao* ·total devoted love· to you, what reward do you have? Don’t even the tax collectors do the same?

⁴⁷ If you only greet your friends, what more do you do than others? Don’t even the tax collectors do the same?

⁴⁸ Therefore **you shall be** perfect, **just as** ‘*Avikah shebashamayim* ·your Father in Heaven· **is** perfect.’^{*}

6

¹ “Be careful that you don’t do your charitable giving before men, to be seen by them, or else you have no reward from ‘*Avikah shebashamayim* ·your Father in Heaven·.

² Therefore when you do merciful deeds, don’t sound a trumpet before yourself, as the hypocrites do in the synagogues and in the streets, that they may get glory from men. Most certainly I tell you, they have received their reward.

³ But when you do merciful deeds, don’t let your left hand know what your right hand does,

[†] 5:33 . Quoted from Deut 23:21 [‡] 5:33 . Quoted from Deut 23:23 § 5:33 . Paraphrase Quoted from Lev 19:12; Num 30:2 ^{*} 5:35 . Quoted from Is 66:1 [†] 5:35 . Quoted from Ps 48:2 [‡] 5:38 . Quoted from Ex 21:24; Lev 24:20; Deut 19:21 § 5:43 . Quoted from Lev 19:18 ^{*} 5:48 . Quoted from Lev 19:2

⁴ so that your merciful deeds may be in secret, then 'Avikah ·your Father· who sees in secret will reward you openly.

⁵ "When you pray, you shall not be as the hypocrites, for they *phileo* ·affectionately love, have high regard· to stand and pray in the synagogues and in the corners of the streets, that they may be seen by men. Most certainly, I tell you, they have received their reward.

⁶ But you, when you pray, enter into your inner room, and having shut your door, pray to 'Avikah ·your Father· who is in secret, and 'Avikah ·your Father· who sees in secret will reward you openly.

⁷ In praying, don't use vain repetitions, as the Gentiles do; for they think that they will be heard for their much speaking.

⁸ Therefore don't be like them, for 'Avikah ·your Father· knows what things you need, before you ask him.

⁹ Pray like this: *Avinu shebashamayim* ·our Father in Heaven·, may your name be kept holy.

¹⁰ Let your Kingdom come. Let your will be done, as in heaven, so on earth.

¹¹ Provide us today our daily bread.

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

¹³ Do not lead us into hard testing, but deliver us from the evil one. For yours is the Kingdom, the power, and the glory forever. *Amen* ·So be it·.

¹⁴ "For if you forgive men their lapse and deviation from truth, your heavenly Father will also forgive you.

¹⁵ But if you don't forgive men their lapse and deviation from truth, neither will 'Avikah ·your Father· forgive your lapse and deviation from truth.

¹⁶ "Moreover when you fast, don't be like the hypocrites, with sad faces. For they disfigure their faces, that they may be seen by men to be fasting. Most certainly I tell you, they have received their reward.

¹⁷ But you, when you fast, anoint your head, and wash your face;

¹⁸ so that you are not seen by men to be fasting, but by 'Avikah ·your Father· who is in secret, and 'Avikah ·your Father·, who sees in secret, will reward you.

¹⁹ "Don't lay up treasures for yourselves on the earth, where moth and rust consume, and where thieves break through and steal;

²⁰ but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves don't break through and steal;

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

²² "The lamp candle of the body is the eye. If therefore your eye is sound, your whole body will be full of light.

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

²⁴ "No one can serve two masters, for either he will hate the one and have *agapao* ·total devotion love· to the other; or else he will be devoted to one and despise the other. You can't serve both God and *Mammon* ·Wealth·.

²⁵ Therefore I tell you, don't be anxious for your life: what you will eat, or what you will drink; nor yet for your body, what you will wear. Is not life more than food, and the body more than clothing?

²⁶ See the birds of the sky, that they don't sow, neither do they reap, nor gather into barns. Your heavenly Father feeds them. Are not you of much more value than they?

²⁷ "Which of you, by being anxious, can add one cubit [18 in; 45.72 cm] to his lifespan?

²⁸ Why are you anxious about clothing? Consider the lilies of the field, how they grow. They don't toil, neither do they spin,

²⁹ yet I tell you that even Solomon [Peaceable, Recompense] in all his glory was not dressed like one of these.

³⁰ But if God so clothes the grass of the field, which today exists, and tomorrow is thrown into the oven, won't he much more clothe you, you of little trusting faith?

³¹ "Therefore don't be anxious, saying, 'What will we eat?', 'What will we drink?' or, 'With what will we be clothed?'

³² For the Gentiles seek after all these things; for your heavenly Father knows that you need all these things.

³³ But seek first God's Kingdom, and his righteousness; and all these things will be given to you as well.

³⁴ Therefore don't be anxious for tomorrow, for tomorrow will be anxious for itself. Each day's own evil is sufficient.

7

¹ "Don't judge, so that you won't be judged.

² For with whatever judgment you judge, you will be judged; and with whatever measure you measure, it will be measured to you.

³ Why do you see the speck that is in your brother's eye, but don't consider the beam that is in your own eye?

⁴ Or how will you tell your brother, 'Let me remove the speck from your eye;' and behold, the beam is in your own eye?

⁵ You hypocrite! First remove the beam out of your own eye, and then you can see clearly to remove the speck out of your brother's eye.

⁶ "Don't give that which is holy to the dogs, neither throw your pearls before the pigs, lest perhaps they trample them under their feet, and turn and tear you to pieces.

⁷ "Ask, and it will be given you. Seek, and you will find. Knock, and it will be opened for you.

⁸ For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

⁹ Or who is there among you, who, if his son asks him for bread, will give him a stone?

¹⁰ Or if he asks for a fish, who will give him a serpent?

¹¹ If you then, being evil, know how to give good gifts to your children, how much more will 'Avikah *shebashamayim* ·your Father in Heaven· give good things to those who ask him!

¹² Therefore whatever you desire for men to do to you, you shall also do to them; for this is the *Torah* ·Teaching· and the Prophets.

13 * **“Enter in by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and many are those who enter in by it.**

14 **How narrow is the gate, and restricted is the way that leads to life! Few are those who find it.**

15 “Beware of false prophets, who come to you in sheep’s clothing, but inwardly are ravening wolves.

16 By their fruits you will know them. Do you gather grapes from thorns, or figs from thistles?

17 Even so, every good tree produces good fruit; but the corrupt tree produces evil fruit.

18 A good tree can’t produce evil fruit, neither can a corrupt tree produce good fruit.

19 Every tree that does not grow good fruit is cut down, and thrown into the fire.

20 Therefore by their fruits you will know them.

21 Not everyone who says to me, ‘Master, Lord,’ will enter into the Kingdom of Heaven (God); but he who does the will of *‘Avi shebashamayim* ·my Father in Heaven·.

22 Many will tell me in that day, ‘Master, Lord, didn’t we prophesy in your name, in your name cast out demons, and in your name do many mighty works?’

23 Then I will tell them, ‘I never knew you. **Depart from me, you who work illegally ·to be without Torah (ignorant or intentional violation of law)·.**’ †

24 “Everyone therefore who hears these words of mine, and does them, I will liken him to a wise man, who built his house on a rock.

25 The rain came down, the floods came, and the winds blew, and beat on that house; and it didn’t fall, for it was founded on the rock.

26 Everyone who hears these words of mine, and does not do them will be like a foolish man, who built his house on the sand.

27 The rain came down, the floods came, and the winds blew, and beat on that house; and it fell— and great was its fall.”

28 ‡ **When Yeshua [Salvation] had finished saying these things, the multitudes were astonished at his teaching,**

29 § **for he taught them with authority, and not like the Torah-Teachers.**

8

1 When he came down from the mountain, great multitudes followed him.

2 Behold, a leper came to him and worshiped him, saying, “Lord, if you want to, you can make me clean.”

3 Yeshua [Salvation] stretched out his hand, and touched him, saying, “I want to. Be made clean.” Immediately his *tzara’at* ·leprosy· was cleansed.

* **7:13** (13-14) **MP:** Pathway for the upright, those who are clean, to walk in, (waters in the desert Is 35:7) and not for those unclean. (See also Is 29:18-19). (Is 35:8) † **7:23** . **Quoted from** Ps 6:8 ‡ **7:28** (28-29) **MP:** Messiah has the Spirit of Counsel (Ex 18:10-14, 18:19, 18:23-24). (Is 11:2b) § **7:29** . **MP:** The Messiah speaks with knowledge taught to him from God, not from men. (Is 50:4)

⁴ * **Yeshua [Salvation] said to him, "See that you tell nobody, but go, show yourself to the priest, † and offer the gift that Moses [Drawn out] commanded, as a testimony to them."**

⁵ **When he came into Capernaum [Village-Comfort, Village-Compassion], a centurion came to him, asking him,**

⁶ **and saying, "Lord, my servant lies in the house paralyzed, grievously tormented."**

⁷ **Yeshua [Salvation] said to him, "I will come and heal him."**

⁸ The centurion answered, "Lord, I'm not worthy for you to come under my roof. Just say the word, and my servant will be healed.

⁹ For I am also a man under authority, having under myself soldiers. I tell this one, 'Go,' and he goes; and tell another, 'Come,' and he comes; and tell my servant, 'Do this,' and he does it."

¹⁰ When Yeshua [Salvation] heard it, he marveled, and said to those who followed, "Most certainly I tell you, I haven't found so great a trusting faith, not even in Israel [God prevails].

¹¹ I tell you that many will come from the east and the west, and will sit down with Abraham [Father of a multitude], Isaac [Laughter], and Jacob [Supplanter] in the Kingdom of Heaven (God),

¹² but the children of the Kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth."

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

¹⁴ When Yeshua [Salvation] came into Peter [Rock]'s house, he saw his wife's mother lying sick with a fever.

¹⁵ He touched her hand, and the fever left her. She got up and served him.

¹⁶ ‡ § **When evening came, they brought to him many possessed with demons. He cast out the spirits with a word, and healed all who were sick;**

¹⁷ **that it might be fulfilled which was spoken through Isaiah [Salvation of Yah] the prophet, saying, "He took our infirmities, and bore our diseases." ***

¹⁸ Now when Yeshua [Salvation] saw great multitudes around him, he gave the order to depart to the other side.

¹⁹ A scribe came, and said to him, "*Rabbi* ·Teacher·, I will follow you wherever you go."

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

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

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

* **8:4 (4-7) MP:** Whoever does not honor the words of the Prophet will give an account to God. The prophet's words are equal authority to God's words. (Deut 18:19) † **8:4 . Quoted from** Lev 14:2 (See Lev ch 14 for context mentioned in Matt 8:4) ‡ **8:16 (16-17) MP:** Messiah bears (removes, heals) our "diseases, sickness, sorrows". (Is 53:4a) § **8:16 (16-17) MP:** "By his stripes we are healed / made whole." Messiah's atonement brings wholeness and healing to those in association with him. (This healing could be physical, spiritual or both). (Is 53:5d)

* **8:17 . Quoted from** Is 53:4

23 When he got into a boat, his disciples followed him.

24 Behold, a violent storm came up on the sea, so much that the boat was covered with the waves, but he was asleep.

25 They came to him, and woke him up, saying, "Save us, Lord! We are dying!"

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

27 **The men marveled, saying, "What kind of man is this, that even the wind and the sea obey him?"**

28 When he came to the other side, into the country of the Gergesenes, two people possessed by demons met him there, coming out of the tombs, exceedingly fierce, so that nobody could pass that way.

29 Behold, they cried out, saying, "What do we have to do with you, Yeshua [Salvation], *Ben-Elohim* ·Son of Elohim God·? Have you come here to torment us before the time?"

30 Now there was a herd of many pigs feeding far away from them.

31 The demons begged him, saying, "If you cast us out, permit us to go away into the herd of pigs."

32 He said to them, "Go!"

They came out, and went into the herd of pigs: and behold, the whole herd of pigs rushed down the cliff into the sea, and died in the water.

33 Those who fed them fled, and went away into the city, and told everything, including what happened to those who were possessed with demons.

34 Behold, all the city came out to meet Yeshua [Salvation]. When they saw him, they begged that he would depart from their borders.

9

1 He entered into a boat, and crossed over, and came into his own city.

2* **Behold, they brought to him a man who was paralyzed, lying on a bed. Yeshua [Salvation], seeing their trusting faith, said to the paralytic, "Son, cheer up! Your abstract sins ·miss the marks· are forgiven you."**

3 **Behold, some of the Torah-Teachers said to themselves, "This man blasphemes."**

4 Yeshua [Salvation], knowing their thoughts, said, "Why do you think evil in your hearts?

5 **For which is easier, to say, 'Your abstract sins ·miss the marks· are forgiven;' or to say, 'Get up, and walk?'**

6 **But that you may know that the Son of Man has authority on earth to forgive abstract sins ·miss the marks·," (then he said to the paralytic), "Get up, and take up your mat, and go to your house."**

7 **He arose and departed to his house.**

8 † **But when the multitudes saw it, they marveled and glorified**

† 8:26 (26-27) **MP:** Messiah has the Spirit of Might (Judges 7:18-22). (Is 11:2b) * 9:2 (2-8) **MP:** Messiah serves the poor and needy who cannot repay in kind. This could reference a literal or spiritual condition or both. (Ps 72:12-13) † 9:8 (context 9:1-8) **MP:** God confirms His intention to raise up a Prophet like Moses, and put His words the mouth of His Prophet. (Deut 18:17-19)

God, who had given such authority to men.

⁹ ‡ **As Yeshua [Salvation] passed by from there, he saw a man called Matthew [Gift of Yah] sitting at the tax collection office. He said to him, "Follow me." He got up and followed him.**

¹⁰ **As he sat in the house, behold, many tax collectors and sinners devoted to missing the mark and without share in the goal came and sat down with Yeshua [Salvation] and his disciples.**

¹¹ When the Pharisees [Separated] saw it, they said to his disciples, "Why does your *Rabbi* ·Teacher· eat with tax collectors and sinners devoted to missing the mark and without share in the goal?"

¹² When Yeshua [Salvation] heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick do.

¹³ But you go and learn what this means: **'I desire *eleos* ·merciful compassion in action·, not sacrifice,'** § for I came not to call the upright, but sinners devoted to sin ·miss the marks and be without share in the goal (and stained by definite crime vice)· to *teshuvah* ·complete repentance·."

¹⁴ Then John [Yah is gracious]'s disciples came to him, saying, "Why do we and the Pharisees [Separated] fast often, but your disciples don't fast?"

¹⁵ Yeshua [Salvation] said to them, "Can the friends of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.

¹⁶ No one puts a piece of unshrunk cloth on an old garment; for the patch would tear away from the garment, and a worse hole is made.

¹⁷ Neither do people put new wine into old wine skins, or else the skins would burst, and the wine be spilled, and the skins ruined. No, they put new wine into fresh wine skins, and both are preserved."

¹⁸ While he told these things to them, behold, a ruler came and worshiped him, saying, "My daughter has just died, but come and lay your hand on her, and she will live."

¹⁹ Yeshua [Salvation] got up and followed him, as did his disciples.

²⁰ Behold, a woman who had an issue of blood for twelve years came behind him, and touched the *tzitzit* ·fringes· * on his outer garment;

²¹ for she said within herself, "If I just touch his garment, I will be made well."

²² But Yeshua [Salvation], turning around and seeing her, said, "Daughter, cheer up! Your trusting faith has made you well." And the woman was made well from that hour.

²³ When Yeshua [Salvation] came into the ruler's house, and saw the flute players, and the crowd in noisy disorder,

²⁴ he said to them, "Make room, because the girl is not dead, but sleeping."

They were ridiculing him.

‡ **9:9 (9-10) MPr:** The King Messiah will be revealed to the congregation of Israel. And the children of Israel shall say to Him, "Come and be a brother to us, and let us go up to Jerusalem. And there we will together suck the meaning of Torah, as an infant its mother's breast." (Targum Song of Songs 8:1). (Song of Songs 8:1) § **9:13 . Quoted from** Hos 6:6

* **9:20** Object *Tzitzit* ·Fringes·, see more at (Num 15:38-39 OU28)

25 But when the crowd was put out, he entered in, took her by the hand, and the girl arose.

26 The report of this went out into all that land.

27 † ‡ **As Yeshua [Salvation] passed by from there, two blind men followed him, calling out and saying, "Have mercy on us, son of David [Beloved]!"**

28 **When he had come into the house, the blind men came to him. Yeshua [Salvation] said to them, "Do you trust that I am able to do this?"**

They told him, "Yes, Lord."

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

30 **Their eyes were opened.** Yeshua [Salvation] strictly commanded them, saying, "See that no one knows about this."

31 But they went out and spread abroad his fame in all that land.

32 § **As they went out, behold, a mute man who was demon possessed was brought to him.**

33 **When the demon was cast out, the mute man spoke. The multitudes marveled, saying, "Nothing like this has ever been seen in Israel [God prevails]!"**

34 * **But the Pharisees [Separated] said, "By the prince of the demons, he casts out demons."**

35 † Yeshua [Salvation] went about all the cities and the villages, ‡ teaching in their synagogues, and preaching the Good News of the Kingdom, and healing every disease and every sickness among the people.

36 § **But when he saw the multitudes, he was moved with compassion for them, because they were harassed and scattered, like sheep without a shepherd.**

37 Then he said to his disciples, "The harvest indeed is plentiful, but the laborers are few.

38 Pray therefore that the Lord of the harvest will send out laborers into his harvest."

10

¹ He called to himself his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness.

² Now the names of the twelve apostles are these. The first, Simeon [Hearing], who is called Peter [Rock]; Andrew [Manly], his brother; James son of Zebedee [Surplanter son of Yah Has Bestowed]; John [Yah is gracious], his brother;

³ Philip [Loves horses]; Bartholomew [Son who suspends waters]; Thomas [Seeker of truth]; Matthew [Gift of Yah] the tax collector;

† **9:27 (27-30a) MP:** Blind eyes are opened. (See also Is 29:18-19). (Is 35:5a) ‡ **9:27 (27-30a) MP:** Heals the blind both physically and spiritually, both Jew or Gentile, removing them from darkness as a prison. (See also Is 9:1-2, 49:6). (Is 42:7 (context 5-9)) § **9:32 (32-33) MP:** Mute mouth speaks praise. (See also Is 29:18-19). (Is 35:6b-7a) * **9:34 . MP:** Messiah mocked and taunted. (Ps 89:51) † **9:35 . MP:** Messiah bears (removes, heals) our "diseases, sickness, sorrows". (Is 53:4) ‡ **9:35 . MP:** The Shepherds, leader teachers, of Israel do not tend to their own people. (Eze 34:4) § **9:36 . MP:** Unfit leaders means the people have no shepherd. (Eze 34:5)

James son of Alphaeus [Surplanter son-of Changing]; Lebbaeus [Child of courage], who was also called Thaddaeus [Child of heart];

⁴ Simeon [Hearing] the Canaanite [Descendant of Humbled]; and Judas Iscariot [Praised Dagger-man], * who also betrayed him.

⁵ † **Yeshua [Salvation] sent these twelve out, and commanded them, saying, “Don’t go among the Gentiles, and don’t enter into any city of the Samaritans [people from Watch-mountain] .**

⁶ **Rather, go to the lost sheep of the house of Israel [God prevails].**

⁷ As you go, preach, saying, ‘The Kingdom of Heaven (God) is at hand!’

⁸ Heal the sick, cleanse the people afflicted with *tzara’at* ‘leprosy’, and cast out demons. Freely you received, so freely give.

⁹ Don’t take any gold, silver, or brass in your money belts.

¹⁰ Take no bag for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food.

¹¹ Into whatever city or village you enter, find out who in it is worthy; and stay there until you go on.

¹² As you enter into the household, say “*Shalom aleikhem!* ‘Complete peace my family!’.

¹³ If the household deserves it, let your *shalom* ‘complete peace’ come on it, but if it is not, let your *shalom* ‘complete peace’ make *teshuvah* ‘complete return’ to you.

¹⁴ Whoever does not receive you, nor hear your words, as you go out of that house or that city, shake off the dust from your feet.

¹⁵ Most certainly I tell you, it will be more tolerable for the land of Sodom [Burning] and Gomorrah [Rebellious people, Tyrants] in the day of judgment than for that city.

¹⁶ “Behold, I send you out as sheep among wolves. Therefore be wise as serpents, and harmless as doves.

¹⁷ But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you.

¹⁸ Yes, and you will be brought before governors and kings for my sake, for a testimony to them and to the nations.

¹⁹ But when they deliver you up, don’t be anxious how or what you will say, for it will be given you in that hour what you will say.

²⁰ For it is not you who speak, but *haRuach* [the Spirit, Breath] of ‘Avikah ‘your Father’ who speaks in you.

²¹ “Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death.

²² You will be hated by all men for my name’s sake, but he who endures to the end will be saved.

* **10:4** Judas Kriot; it is debatable the meaning of his name. K’riot is the Hebrew spelling. If the name K’riot is derived from the Latin word *sicarius*, meaning [dagger-man], then Judas is likely part of the Zealots political party who opposed Roman imperialism, a near Anarchist sect. (Luke 22:3) says K’riot is a surname, an addition to Judas’ name, therefore it could be a family name, geographic location, or a political party, or for some personal reason. † **10:5** . **MP:** Messiah will restore and raise up Israel, turning them back to God. (Is 49:5)

23 But when they persecute you in this city, flee into the next, for most certainly I tell you, you will not have gone through the cities of Israel [God prevails], until the Son of Man has come.

24 "A disciple is not above his *Rabbi* ·Teacher·, nor a servant above his lord.

25 It is enough for the disciple that he be like his *Rabbi* ·Teacher·, and the servant like his master. If they have called the master of the house *Ba'al-Zibbul* [Lord of Flies], how much more those of his household!

26 Therefore don't be afraid of them, for there is nothing covered that will not be revealed; and hidden that will not be known.

27 What I tell you in the darkness, speak in the light; and what you hear whispered in the ear, proclaim on the housetops.

28 Don't be afraid of those who kill the body, but are not able to kill the soul. Rather, fear him who is able to destroy both soul and body in *Gehenna* (Place of fiery torment for the dead).

29 "Are not two sparrows sold for an assarion coin (a trivial cost)? Not one of them falls on the ground apart from 'Avikah ·your Father's will,

30 but the very hairs of your head are all numbered.

31 Therefore don't be afraid. You are of more value than many sparrows.

32 ‡ **Everyone therefore who confesses me before men, him I will also confess before 'Avi shebashamayim ·my Father in Heaven·.**

33 **But whoever denies me before men, him I will also deny before 'Avi shebashamayim ·my Father in Heaven·.**

34 "Don't think that I came to send peace on the earth. I didn't come to send peace, but a *machaira* ·machete, small sword knife·.

35 For I came to set **a son** at odds against **his father**, and **a daughter against her mother**, and **a daughter-in-law against her mother-in-law**.

36 **A man's foes will be those of his own household.** §

37 He who *phileo* ·affectionately loves, has high regard, approval of: father or mother more than me is not worthy of me; and he who *phileo* ·affectionately loves, has high regard, approval of: son or daughter more than me is not worthy of me.

38 He who does not take his cross and follow after me, is not worthy of me.

39 He who seeks his life will lose it; and he who loses his life for my sake will find it.

40 He who receives you receives me, and he who receives me receives him who sent me.

41 He who receives a prophet in the name of a prophet will receive a prophet's reward. He who receives a upright man in the name of a upright man will receive a upright man's reward.

42 Whoever gives one of these little ones just a cup of cold water to drink in the name of a disciple, most certainly I tell you he will in no way lose his reward."

‡ 10:32 . **MP:** The Messiah is the only intercessor between God and humans. (Is 59:15-16)

§ 10:36 . (35-36) **Quoted from** Mic 7:6

11

¹ When Yeshua [Salvation] had finished directing his twelve disciples, he departed from there to teach and preach in their cities.

² Now when John [Yah is gracious] heard in the prison the works of Messiah [Anointed one], he sent two of his disciples

³ * **and said to him, “Are you he who comes, or should we look for another?”**

⁴ Yeshua [Salvation] answered them, **“Go and tell John [Yah is gracious] the things which you hear and see:**

⁵ † **the blind receive their sight, the lame walk, ‡ the people afflicted with *tzara'at* ·leprosy· are cleansed, the deaf § hear, the dead are being raised, * and the poor have good news preached † to them.**

⁶ Blessed is he who finds no occasion for being scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant· in me.”

⁷ As these went their way, Yeshua [Salvation] began to say to the multitudes concerning John [Yah is gracious], “What did you go out into the wilderness to see? A reed shaken by the wind?

⁸ But what did you go out to see? A man in soft clothing? Behold, those who wear soft clothing are in kings’ houses.

⁹ But why did you go out? To see a prophet? Yes, I tell you, and much more than a prophet.

¹⁰ ‡ **For this is he, of whom it is written, ‘Behold, I send my messenger before your face, who will prepare your way before you.’ §**

¹¹ Most certainly I tell you, among those who are born of women there has not arisen anyone greater than John [Yah is gracious] the Immerser; yet he who is least in the Kingdom of Heaven (God) is greater than he.

¹² From the days of John [Yah is gracious] the Immerser until now, the Kingdom of Heaven (God) suffers violence, and the violent take it by force.

¹³ * **For all the prophets and the *Torah* ·Teaching· prophesied until John [Yah is gracious].**

¹⁴ **If you are willing to accept it, he is Elijah [My God Yah] † whose coming was predicted.**

* **11:3 (3-5) MP:** Signs of the Messiah include physical healing and restoration. (This is a broad brush statement). (Is 35:5-6) † **11:5 . MP:** Messiah’s ministry includes preaching the good news to those afflicted and binding the broken hearted. (Is 61:1-2) ‡ **11:5 . MP:** Only God can heal leprosy; really this is not Hansen’s disease but a divine-origin disease called *tzara'at* in Hebrew. Only God can afflict and only God can remove. Messiah has the authority of God to preform healing works that only God alone can accomplish such as healing disabilities. Examples: God applies the disease at will: (Ex 4:5-8; Num 12:10, 2 King 5:27); God only can heal the disease as He wills (Num 12:13-15; 2 King 5:1-8, 5:14-15). (Lev 14:2-3 (context all ch 13-14)) § **11:5 . Quoted from** Is 35:5-6 * **11:5 . Quoted from** Is 26:19 † **11:5 . Quoted from** Is 61:1 ‡ **11:10 . MP:** This messenger is the forerunner for the Messiah. (Mal 3:1a) § **11:10 . Quoted from** Mal 3:1 * **11:13 (13-15) MP:** The Messiah’s forerunner will come in the spirit of Elijah. (Mal 3:1-4, 3:5) † **11:14** Context: Mal 4:5 (Heb Bible 3:23) with Matt 17:10

15 **He who has ears to hear, let him *sh'ma* ·hear obey·.**

16 “But to what shall I compare this generation? It is like children sitting in the marketplaces, who call to their companions

17 and say, ‘We played the flute for you, and you didn’t dance. We mourned for you, and you didn’t lament.’

18 For John [Yah is gracious] came neither eating nor drinking, and they say, ‘He has a demon.’

19 The Son of Man came eating and drinking, and they say, ‘Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners ·devoted to missing the mark and without share in the goal!’ But wisdom is justified by her children.”

20 Then he began to denounce the cities in which most of his mighty works had been done, because they didn’t *teshuvah* ·turn repent·.

21 “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have made *teshuvah* ·complete repentance· long ago in sackcloth and ashes.

22 But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you.

23 You, Capernaum [Village-Comfort, Village-Compassion], will you be **exalted to heaven? No, you will go down to *Hades* / *Sh'ol* ·Place of the dead·.** ‡ For if the mighty works had been done in Sodom [Burning] which were done in you, it would have remained until today.

24 But I tell you that it will be more tolerable for the land of Sodom [Burning], on the day of judgment, than for you.”

25 At that time, Yeshua [Salvation] answered, “I thank you, *Abba* ·Father familiar, Dear Dad·, Lord of heaven and earth, that you hid these things from the wise and understanding, and revealed them to infants.

26 Yes, *Abba* ·Father familiar, Dear Dad·, for so it was well-pleasing in your sight.

27 § **All things have been delivered to me by ‘*Avi* ·my Father·. No one knows the Son, except the *Abba* ·Father·; neither does anyone know the *Abba* ·Father·, except the Son, and he to whom the Son desires to reveal him.**

28 * **“Come to me, all you who labor and are heavily burdened, and I will give you rest .**

29 † **Take my yoke upon you, and learn from me, for I am gentle and humble in heart; and you will find rest for your souls.** ‡

30 For my yoke is easy, and my burden is light.”

12

1 At that time, Yeshua [Salvation] went on the *Sabbath* ·To cease· day through the grain fields. His disciples were hungry and began to pluck heads of grain and to eat.

‡ **11:23 . Quoted from** Is 14:13, 14:15 § **11:27 . MP:** Yahweh is the only Savior. God is responsible for anything related to redeeming humans, which includes the work of His Servant (Is 43:10). The Servant is the Messiah. (Is 43:11) * **11:28 . MP:** Messiah’s teachings can sustain the weary. (Is 50:4a) † **11:29 . MP:** Messiah is humble. (Zech 9:9e) ‡ **11:29 . Quoted from** Jer 6:16

² But the Pharisees [Separated], when they saw it, said to him, "Behold, your disciples do what is not lawful to do on the *Sabbath* ·To cease·." *

³ But he said to them, "Haven't you read what David [Beloved] did, when he was hungry, and those who were with him;

⁴ how he entered in the house of *MarYah* [Master Yahweh], and ate the show bread, which was not lawful for him to eat, neither for those who were with him, but only for the priests? †

⁵ Or have you not read in the *Torah* ·Teaching·, that on the *Sabbath* ·To cease· day, the priests in the temple profane the *Sabbath* ·To cease·, and are guiltless? ‡

⁶ But I tell you that one greater than the temple is here.

⁷ But if you had known what this means, '**I desire *eleos* ·merciful compassion in action·, not sacrifice·**' § you would not have condemned the guiltless.

⁸ For the Son of Man is Lord of the *Sabbath* ·To cease·."

⁹ He departed there, and went into their synagogue.

¹⁰ And behold there was a man with a withered hand. They asked him, "Is it lawful to heal on the *Sabbath* ·To cease· day?" that they might accuse him.

¹¹ * **He said to them, "What man is there among you, who has one sheep, and if this one falls into a pit on the *Sabbath* ·To cease· day, won't he grab on to it, and lift it out? †**

¹² **Of how much more value then is a man than a sheep! Therefore it is lawful to do good on the *Sabbath* ·To cease· day."**

¹³ **Then he told the man, "Stretch out your hand." He stretched it out; and it was restored whole, just like the other.**

¹⁴ But the Pharisees [Separated] went out, and conspired against him, how they might destroy him.

¹⁵ Yeshua [Salvation], perceiving that, withdrew from there. Great multitudes followed him; and he healed them all,

¹⁶ and commanded them that they should not make him known:

¹⁷ ‡ **that it might be fulfilled which was spoken through Isaiah [Salvation of Yah] the prophet, saying,**

¹⁸ **"Behold, my servant whom I have chosen; my *agapetos* ·beloved, esteemed· in whom my soul is well pleased:**

I will put my *Ruach* ·Spirit, Breath· on him.

§ **He will proclaim justice to the nations.**

¹⁹ * **He will not strive, nor shout; neither will anyone hear his voice in the streets.**

²⁰ † **He won't break a bruised reed.**

* **12:2** Sabbath law of harvesting, see (Ex 34:21 OU288) † **12:4** (3-4) Context: 1 Sam 21:1-6

‡ **12:5** Context: Example: Num 28:9-10 § **12:7** . **Quoted from** Hos 6:6 * **12:11** (13-14) **MP:** Messiah will have compassion for "the bruised reed," the poor, the weak, the needy, and broken hearted. (See also Is 61:1-2). (Is 42:3-4) † **12:11** Sabbath laws, see (Deut 22:4 OU417) ‡ **12:17** (17-18) **MP:** Messiah is God's chosen servant that brings delight to his Lord.

(Is 42:1a) § **12:18** . **MP:** Messiah provides "justice" to the Gentiles. (See also Is 11:3-4).

(Is 42:1) * **12:19** . **MP:** Messiah will not draw attention to himself. (Is 42:2) † **12:20** . **MP:** Messiah will have compassion for "the bruised reed", the poor, the weak, the needy, and broken hearted. (See also Is 61:1-2). (Is 42:3-4)

**He won't quench a smoking flax,
until he leads justice to victory.**

²¹ In his name, **the nations will** † hope."

²² Then one possessed by a demon, blind and mute, was brought to him and he healed him, so that the blind and mute man both spoke and saw.

²³ All the multitudes were amazed, and said, "Can this be the son of David [Beloved]?"

²⁴ § *** But when the Pharisees [Separated] heard it, they said, "This man does not cast out demons, except by *Ba'al-Zibbul* [Lord of Flies], the prince of the demons."**

²⁵ Knowing their thoughts, Yeshua [Salvation] said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.

²⁶ If *Satan* [Adversary] casts out *Satan* [Adversary], he is divided against himself. How then will his kingdom stand?

²⁷ If I by *Ba'al-Zibbul* [Lord of Flies] cast out demons, by whom do your children cast them out? Therefore they will be your judges.

²⁸ † **But if I by *Ruach* ·Spirit, Breath· of God cast out demons, then God's Kingdom has come upon you.**

²⁹ Or how can one enter into the house of the strong man, and plunder his goods, unless he first bind the strong man? Then he will plunder his house.

³⁰ **"He who is not with me is against me, and he who does not gather with me, scatters .**

³¹ **Therefore I tell you, every abstract sin ·miss the mark· and blasphemy will be forgiven men, but the blasphemy against *haRuach* [the Spirit, Breath] will not be forgiven men.**

³² **Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against *Ruach haKodesh* [Spirit, Breath of the Holiness], it will not be forgiven him, neither in this age, nor in that which is to come.**

³³ "Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit.

³⁴ You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks.

³⁵ The good man out of his good treasure brings out good things, and the evil man out of his evil treasure brings out evil things.

³⁶ **I tell you that every idle word that men speak, they will give account of it in the day of judgment.**

³⁷ **For by your words you will be justified, and by your words you will be condemned."**

‡ 12:21 . (18-21) Quoted from Is 42:1-4 § 12:24 . MP: Messiah mocked and taunted. (Ps 89:51) * 12:24 . MP: Messiah is rejected by his own Jewish people, "we did not esteem him". Yet (Is 49:6 and 60:1-3) says the Messiah's light draws the Gentiles to Him. (Is 53:3b) † 12:28 (+30-32, 36-37) (context 12:22-37) MP: Whoever does not honor the words of the Prophet will give an account to God. The prophet's words are equal authority to God's words. (Deut 18:19)

38 ‡ **Then certain of the Torah-Teachers and Pharisees [Separated]** answered, “**Rabbi ·Teacher·**, we want to see a sign from you.”

39 **But he answered them, “An evil and adulterous generation seeks after a sign, but no sign will be given to it but the sign of Jonah [Dove] the prophet.**

40 **For as Jonah [Dove] was in the belly of the whale three days and three nights, § so will the Son of Man be three days and three nights in the heart of the earth.**

41 The men of Nineveh [Offspring’s Habitation] will stand up in the judgment with this generation, and will condemn it, for they make *teshuvah* ·complete repentance· at the preaching of Jonah [Dove]; and behold, someone greater than Jonah [Dove] is here.

42 **The queen of** the south will rise up in the judgment with this generation, and will condemn it, for she came from the ends of the earth to **hear** the wisdom of **Solomon [Peaceable, Recompense]; *** and behold, someone greater than Solomon [Peaceable, Recompense] is here.”

43 “When an unclean spirit has gone out of a man, he passes through waterless places, seeking rest, and does not find it.

44 Then he says, ‘I will *teshuvah* ·completely return· into my house from which I came out,’ and when he has come back, he finds it empty, swept, and put in order.

45 Then he goes, and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation.”

46 While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him.

47 One said to him, “Behold, your mother and your brothers stand outside, seeking to speak to you.”

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

49 He stretched out his hand towards his disciples, and said, “Behold, my mother and my brothers!

50 For whoever does the will of ‘*Avi shebashamayim* ·my Father in Heaven·, he is my brother, and sister, and mother.”

13

1 On that day Yeshua [Salvation] went out of the house, and sat by the seaside.

2 Great multitudes gathered to him, so that he entered into a boat, and sat, and all the multitude stood on the beach.

3 He spoke to them many things in parables, saying, “Behold, a farmer went out to sow.

4 As he sowed, some seeds fell by the roadside, and the birds came and devoured them.

‡ **12:38 (38-40) MP:** The sign of Jonah is given by the Messiah. After three days of death, he is returned to the land of the living, resurrection from the dead. (Jonah 1:17, 2:10) § **12:40**

. **Quoted from** Jonah 1:17 (Heb Bible 2:1) and Matt 16:4 * **12:42 . Quoted from** 1 King 10:1

⁵ Others fell on rocky ground, where they didn't have much soil, and immediately they sprang up, because they had no depth of earth.

⁶ When the sun had risen, they were scorched. Because they had no root, they withered away.

⁷ Others fell among thorns. The thorns grew up and choked them.

⁸ Others fell on good soil, and yielded fruit: some one hundred times as much, some sixty, and some thirty.

⁹ He who has ears to hear, let him *sh'ma* ·hear obey·.

¹⁰ * **The disciples came, and said to him, "Why do you speak to them in parables?"**

¹¹ **He answered them, "To you it is given to know the mysteries of the Kingdom of Heaven (God), but it is not given to them.**

¹² **For whoever has, to him will be given, and he will have abundance, but whoever does not have, from him will be taken away even that which he has.**

¹³ † **Therefore I speak to them in parables, because seeing they don't see, and hearing, they don't hear, neither do they understand.**

¹⁴ **In them the prophecy of Isaiah [Salvation of Yah] is fulfilled, which says,**

**'You will keep on hearing,
but will in no way understand;**

**and keep on seeing,
but will in no way perceive,**

¹⁵ **for the heart of this people has grown callous,**

**their ears bearly hear,
they have closed their eyes;**

so as to not see with their eyes,

**hear with their ears,
understand with their heart,**

**and would make *teshuvah* ·complete return in repentance·
again;**

so that I could heal them.' ‡

¹⁶ **"But blessed are your eyes, for they see; and your ears, for they hear.**

¹⁷ § **For most certainly I tell you that many prophets and upright men desired to see the things which you see, and didn't see them; and to hear the things which you hear, and didn't hear them.**

¹⁸ **"Hear, then, the parable of the farmer.**

* **13:10** (10-12) **MP:** Messiah will stop ministering to those who rejected Him. (Zech 11:9a)

† **13:13** (13-17) **MP:** Messiah speaks in parables so people hear but never understand; see but never perceive. (Is 6:9-10) ‡ **13:15. (14-15) Quoted from** Is 6:9-10 § **13:17. MPr:** "I will take you, O King Messiah, and make you to go up into my Temple. There you shall teach me to tremble before Yahweh, and to walk in His ways. There we shall hold the Feast of Leviathan, and drink the old wine, which has been kept in its grapes from the day the world was created, and eat of the pomegranates and of the fruits which are prepared for the just in the Gargen of Eden." (Targum Song of Songs 8:1) A prominent tradition in Judaism is, Leviathan's purpose is to be the main course in the feast of righteous at the Garden of Eden. (Talmud Baba Batra 75). (Song of Songs 8:1)

¹⁹ When anyone hears the word of the Kingdom, and does not understand it, the evil one comes, and snatches away that which has been sown in his heart. This is what was sown by the roadside.

²⁰ What was sown on the rocky places, this is he who hears the word, and immediately with joy receives it;

²¹ yet he has no root in himself, but endures for a while. When oppression or persecution arises because of the word, immediately he is scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·.

²² What was sown among the thorns, this is he who hears the word, but the cares of this age and the deceitfulness of riches choke the word, and he becomes unfruitful.

²³ What was sown on the good ground, this is he who hears the word, and understands it, who most certainly bears fruit, and produces, some one hundred times as much, some sixty, and some thirty.”

²⁴ He set another parable before them, saying, “The Kingdom of Heaven (God) is like a man who sowed good seed in his field,

²⁵ but while people slept, his enemy came and sowed darnel weeds also among the wheat, and went away.

²⁶ But when the blade sprang up and produced fruit, then the darnel weeds appeared also.

²⁷ The servants of the householder came and said to him, ‘Sir, didn’t you sow good seed in your field? Where did these darnel weeds come from?’

²⁸ “He said to them, ‘An enemy has done this.’

“The servants asked him, ‘Do you want us to go and gather them up?’

²⁹ “But he said, ‘No, lest perhaps while you gather up the darnel weeds, you root up the wheat with them.

³⁰ Let both grow together until the harvest, and in the harvest time I will tell the reapers, “First, gather up the darnel weeds, and bind them in bundles to burn them; but gather the wheat into my barn.” ’ ’

³¹ He set another parable before them, saying, “The Kingdom of Heaven (God) is like a grain of mustard seed, which a man took, and sowed in his field;

³² which indeed is smaller than all seeds. But when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and lodge in its branches.”

³³ He spoke another parable to them. “The Kingdom of Heaven (God) is like yeast, which a woman took, and hid in three measures of meal, until it was all leavened.”

³⁴ * **Yeshua [Salvation] spoke all these things in parables to the multitudes; and without a parable, he didn’t speak to them,**

³⁵ **that it might be fulfilled which was spoken through the prophet, saying,**

“I will open my mouth in parables;

* **13:34 (34-35) MP:** The Messiah will speak in parables. (Ps 78:2)

I will utter things hidden from † the foundation of the world."

³⁶ Then Yeshua [Salvation] sent the multitudes away, and went into the house. His disciples came to him, saying, "Explain to us the parable of the darnel weeds of the field."

³⁷ He answered them, "He who sows the good seed is the Son of Man,
³⁸ the field is the world; and the good seed, these are the children of the Kingdom; and the darnel weeds are the children of the evil one.

³⁹ The enemy who sowed them is the devil [Accuser]. The harvest is the end of the age, and the reapers are angels.

⁴⁰ ‡ **As therefore the darnel weeds are gathered up and burned with fire; so will it be at the end of this age.**

⁴¹ The Son of Man will send out his angels, and they will gather out of his Kingdom all things that cause people to sin ·scandal, trap snare, entrapment· and all the people who are far from *Torah* ·Teaching·, and those who do illegally ·to be without Torah (ignorant or intentional violation of law)·,

⁴² and will cast them into the furnace of fire. There will be weeping and the gnashing of teeth.

⁴³ Then the upright will shine like the sun in the Kingdom of their *Abba* ·Father familiar, Dear Dad·. He who has ears to hear, let him *sh'ma* ·hear obey·.

⁴⁴ "Again, the Kingdom of Heaven (God) is like a treasure hidden in the field, which a man found, and hid. In his joy, he goes and sells all that he has, and buys that field.

⁴⁵ "Again, the Kingdom of Heaven (God) is like a man who is a merchant seeking fine pearls,

⁴⁶ who having found one pearl of great price, he went and sold all that he had, and bought it.

⁴⁷ "Again, the Kingdom of Heaven (God) is like a dragnet, that was cast into the sea, and gathered some fish of every kind,

⁴⁸ which, when it was filled, they drew up on the beach. They sat down, and gathered the good into containers, but the bad they threw away.

⁴⁹ So will it be in the end of the world. The angels will come and separate the wicked from among the upright,

⁵⁰ and will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth."

⁵¹ Yeshua [Salvation] said to them, "Have you understood all these things?"

They answered him, "Yes, Lord."

† **13:35 . Quoted from** Ps 78:2 ‡ **13:40 . MPr:** The Messiah will come to destroy the nations and establish his rule of the earth for 1,000 years of peace when this is happening. When people are behaving: people who fear sin are abhorred, truth will fail, children will rebel against parents, general distance from *Torah* [Teachings] or lawlessness abounds, the teachings of the Sadducees will universally prevail (there is no resurrection of the dead). Also the study of *Torah* [Teachings] will decrease, increase in global poverty and despair, apostasy increases, and a growing disregard for the Scriptures. Then the Messiah will come and establish his Kingdom. (Multiple references in Talmud Sanhedrin 96B to 99A). (Is 59:15; Parallels for each example: Rom 1:32; 2 Thes 2:10; 2 Tim 3:2c; Matt 13:40; 1 John 3:3-5; 1 Cor 15:12-14; 1 John 2:3-6; Rev 6:8, 6:15-17; 2 Thes 2:3; Dan 11:36; Rev 13:5)

52 § He said to them, “Therefore every scribe who has been made a disciple in the Kingdom of Heaven (God) is like a man who is a householder, who brings out of his treasure new and old things.”

⁵³ When Yeshua [Salvation] had finished these parables, he departed from there.

⁵⁴ Coming into his own country, he taught them in their synagogue, so that they were astonished, and said, “Where did this man get this wisdom, and these mighty works?”

⁵⁵ Is not this the carpenter’s son? Is not his mother called Mary [Rebellion], and his brothers, James [Surplanter], Joses, Simeon [Hearing], and Judas [Praised]?

⁵⁶ Are not all of his sisters with us? Where then did this man get all of these things?”

⁵⁷ They were scandalized to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant by him.

But Yeshua [Salvation] said to them, “A prophet is not without honor, except in his own country, and in his own house.”

⁵⁸ He didn’t do many mighty works there because of their unbelief.

14

¹ At that time, Herod [Heroic] the tetrarch (one of four co-emperors) heard the report concerning Yeshua [Salvation],

² and said to his servants, “This is John [Yah is gracious] the Immerser. He is risen from the dead. That is why these powers work in him.”

³ For Herod [Heroic] had laid hold of John [Yah is gracious], and bound him, and put him in prison for the sake of Herodias, his brother Philip [Loves horses]’s wife.

⁴ For John [Yah is gracious] said to him, “It violates the *Torah* Teaching for you to have her as your wife.”

⁵ When he would have put him to death, he feared the multitude, because they counted him as a prophet.

⁶ But when Herod [Heroic]’s birthday came, the daughter of Herodias danced among them and pleased Herod [Heroic].

⁷ There he promised with an oath to give her whatever she should ask.

⁸ She, being prompted by her mother, said, “Give me here on a platter the head of John [Yah is gracious] the Immerser.”

⁹ The king was grieved, but for the sake of his oaths, and of those who sat at the table with him, he commanded it to be given,

¹⁰ and he sent and beheaded John [Yah is gracious] in the prison.

§ 13:52 . MPr: “I will take you, O King Messiah, and make you to go up into my Temple. There you shall teach me to tremble before Yahweh, and to walk in His ways. There we shall hold the Feast of Leviathan, and drink the old wine, which has been kept in its grapes from the day the world was created, and eat of the pomegranates and of the fruits which are prepared for the just in the Garden of Eden.” (Targum Song of Songs 8:1) A prominent tradition in Judaism is, Leviathan’s purpose is to be the main course in the feast of righteous at the Garden of Eden. (Talmud Baba Batra 75). (Song of Songs 8:1)

¹¹ His head was brought on a platter, and given to the young lady; and she brought it to her mother.

¹² His disciples came, and took the body, and buried it; and they went and told Yeshua [Salvation].

¹³ Now when Yeshua [Salvation] heard this, he withdrew from there in a boat, to a deserted place apart. When the multitudes heard it, they followed him on foot from the cities.

¹⁴ Yeshua [Salvation] went out, and he saw a great multitude. He had compassion on them, and healed their sick.

¹⁵ When evening had come, his disciples came to him, saying, "This place is deserted, and the hour is already late. Send the multitudes away, that they may go into the villages, and buy themselves food."

¹⁶ But Yeshua [Salvation] said to them, "They don't need to go away. You give them something to eat."

¹⁷ They told him, "We only have here five loaves and two fish."

¹⁸ He said, "Bring them here to me."

¹⁹ He commanded the multitudes to sit down on the grass; and he took the five loaves and the two fish, and looking up to heaven, he blessed, broke and gave the loaves to the disciples, and the disciples gave to the multitudes.

²⁰ They all ate, and were filled. They took up twelve baskets full of that which remained left over from the broken pieces.

²¹ Those who ate were about five thousand men, besides women and children.

²² Immediately Yeshua [Salvation] made the disciples get into the boat, and to go ahead of him to the other side, while he sent the multitudes away.

²³ After he had sent the multitudes away, he went up into the mountain by himself to pray. When evening had come, he was there alone.

²⁴ But the boat was now in the middle of the sea, a stadiou's distance [1/8 mi; 660 ft; 201.2 m, Greek race track distance], distressed by the waves, for the wind was contrary.

²⁵ It was about four o'clock in the morning, Yeshua [Salvation] came to them, walking on the sea.

²⁶ When the disciples saw him walking on the sea, they were troubled, saying, "It's a ghost!" and they cried out for fear.

²⁷ * **But immediately Yeshua [Salvation] spoke to them, saying, "Take heart! Ena Na [I AM (the Living God)]! Don't be afraid."**

²⁸ Peter [Rock] answered him and said, "Lord, if it is you, command me to come to you on the waters."

²⁹ He said, "Come!"

Peter [Rock] stepped down from the boat, and walked on the waters to come to Yeshua [Salvation].

³⁰ But when he saw that the wind was strong, he was afraid, and beginning to sink, he cried out, saying, "Lord, save me!"

³¹ Immediately Yeshua [Salvation] stretched out his hand, took hold of him, and said to him, "You of little trusting faith, why did you doubt?"

* **14:27 . MP:** Messiah is called "Mighty God," for he is mighty and strong, able to save. Hebrew *Gibbor* means Mighty or Strong. (Is 9:6b)

³² When they got up into the boat, the wind ceased.

³³ Those who were in the boat came and worshiped him, saying, "You are truly the *Ben-Elohim* ·Son of Elohim God·!"

³⁴ When they had crossed over, they came to the land of Gennesaret.

³⁵ When the people of that place recognized him, they sent into all that surrounding region, and brought to him all who were sick;

³⁶ and they begged him that they might just touch the fringe of his garment. As many as touched it were made whole.

15

¹ Then Pharisees [Separated] and Torah-Teachers came to Yeshua [Salvation] from Jerusalem [City of peace], saying,

² "Why do your disciples disobey ·to be contrary, to violate and overstep command, to pass over without touching anything· the tradition of the elders? For they don't wash their hands when they eat bread."

³ He answered them, "Why do you also disobey ·to be contrary, to violate and overstep command, to pass over without touching anything· the commandment of God because of your tradition?"

⁴ For God enjoins these words, '**Honor your father and your mother,**' * and, '**He who curses his father or mother must be put to death.**' †

⁵ But you say, 'Whoever may tell his father or his mother, "Whatever help you might otherwise have gotten from me is a gift devoted to God,"

⁶ then he is rid of his duty to honor his father or mother.' You have made the commandment of God void because of your tradition.

⁷ You hypocrites! Well did Isaiah [Salvation of Yah] prophesy of you, saying,

⁸ **"These people draw near to me with their mouth, and honor me with their lips; but their heart is far from me.**

⁹ **In vain do they worship me, teaching as doctrine rules made by men.' "** ‡

¹⁰ He summoned the multitude, and said to them, "Hear, and understand.

¹¹ That which enters into the mouth does not defile the man; but that which proceeds out of the mouth, this defiles the man."

¹² Then the disciples came, and said to him, "Do you know that the Pharisees [Separated] were scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·, when they heard this saying?"

¹³ But he answered, "Every plant which my heavenly Father didn't plant will be uprooted.

¹⁴ Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit."

¹⁵ Peter [Rock] answered him, "Explain the parable to us."

* 15:4 . Quoted from Ex 20:12, 21:12; Deut 5:16 † 15:4 . Quoted from Ex 21:17; Lev 20:9; Prov 20:20 ‡ 15:9 . (8-9) Quoted from Is 29:13

16 So Yeshua [Salvation] said, "Do you also still not understand?

17 Don't you understand that whatever goes into the mouth passes into the belly, and then out of the body?

18 But the things which proceed out of the mouth come out of the heart, and they defile the man.

19 For out of the heart come evil thoughts, murders, *moicheiai* 'adulteries', *porhneia* 'sexual immorality', thefts, false testimony, and blasphemies.

20 These are the things which defile the man; but to eat with ritually unwashed hands does not defile the man."

21 Yeshua [Salvation] went out from there, and withdrew into the region of Tyre and Sidon.

22 Behold, a Canaanite [Descendant of Humbled] woman came out from those borders, and cried, saying, "Have mercy on me, Lord, you son of David [Beloved]! My daughter is severely possessed by a demon!"

23 But he answered her not a word.

His disciples came and begged him, saying, "Send her away; for she cries after us."

24 § **But he answered, "I was not sent to just anyone but to the lost sheep of the house of Israel [God prevails]."**

25 But she came and worshiped him, saying, "Lord, help me."

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

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

28 Then Yeshua [Salvation] answered her, "Woman, great is your trusting faith! Be it done to you even as you desire." And her daughter was healed from that hour.

29 Yeshua [Salvation] departed there, and came near to the sea of Galilee [District, Circuit]; and he went up into the mountain, and sat there.

30 * **Great multitudes came to him, having with them the lame, blind, mute, maimed, and many others, and they put them down at his feet. He healed them,**

31 **so that the multitude wondered when they saw the mute speaking, the injured healed, the lame walking, and the blind seeing— and they glorified the God of Israel [God prevails].**

32 Yeshua [Salvation] summoned his disciples and said, "I have compassion on the multitude, because they continue with me now three days and have nothing to eat. I don't want to send them away fasting, or they might faint on the way."

33 The disciples said to him, "Where should we get so many loaves in a deserted place as to satisfy so great a multitude?"

34 Yeshua [Salvation] said to them, "How many loaves do you have?" They said, "Seven, and a few small fish."

35 He commanded the multitude to sit down on the ground;

§ 15:24 . **MP:** Messiah will restore and raise up Israel, turning them back to God. (Is 49:5b)

* 15:30 (30-31) **MP:** The work that Messiah does will glorify God. (Is 49:3b)

³⁶ and he took the seven loaves and the fish. He gave thanks and broke them, and gave to the disciples, and the disciples to the multitudes.

³⁷ They all ate, and were filled. They took up seven baskets full of the broken pieces that were left over.

³⁸ Those who ate were four thousand men, besides women and children.

³⁹ Then he sent away the multitudes, got into the boat, and came into the borders of Magdala.

16

¹ The Pharisees [Separated] and Sadducees [Morally-upright] came, and testing him, asked him to show them a sign from heaven.

² But he answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.'

³ In the morning, 'It will be foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the appearance of the sky, but you can't discern the signs of the times!

⁴ * **An evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet Jonah [Dove].**" †

He left them, and departed.

⁵ The disciples came to the other side and had forgotten to take bread.

⁶ Yeshua [Salvation] said to them, "Take heed and beware of the *hametz* ·leaven· of the Pharisees [Separated] and Sadducees [Morally-upright]."

⁷ They reasoned among themselves, saying, "We brought no bread."

⁸ Yeshua [Salvation], perceiving it, said, "Why do you reason among yourselves, you of little trusting faith, 'because you have brought no bread?'"

⁹ Don't you yet perceive, neither remember the five loaves for the five thousand, and how many baskets you took up?

¹⁰ Nor the seven loaves for the four thousand, and how many baskets you took up?

¹¹ How is it that you don't perceive that I didn't speak to you concerning bread? But beware of the *hametz* ·leaven· of the Pharisees [Separated] and Sadducees [Morally-upright]."

¹² Then they understood that he didn't tell them to beware of the *hametz* ·leaven· of bread, but of the teaching of the Pharisees [Separated] and Sadducees [Morally-upright].

¹³ Now when Yeshua [Salvation] came into the parts of Caesarea Philippi [Ruler Loves horses], he asked his disciples, saying, "Who do men say that I, the Son of Man, am?"

¹⁴ They said, "Some say John [Yah is gracious] the Immerser, some say Elijah [My God Yah], and others say Jeremiah [Yah lifts up], or one of the prophets."

¹⁵ He said to them, "But who do you say that I am?"

* **16:4 . MP:** The sign of Jonah is given by the Messiah. After three days of death, he is returned to the land of the living, resurrection from the dead. (Jonah 1:17, 2:10) † **16:4** Context: Jonah 1:17 (Heb Bible 2:1) with (Matt 12:40)

¹⁶ Simeon Peter [Hearing Rock] answered, "You are the Messiah [Anointed one], *haBen haElohim Chayim* [the Son of the God Living]."

¹⁷ Yeshua [Salvation] answered him, "Blessed are you, Simeon Bar Jonah [Hearing son of Dove], for flesh and blood has not revealed this to you, but *Avi shebashamayim* ·my Father in Heaven·.

¹⁸ I also tell you that you are Peter [Rock], and on this rock I will build my assembly, and the gates of *Hades / Sh'ol* ·Place of the dead· will not prevail against it.

¹⁹ ‡ **I will give to you the keys of the Kingdom of Heaven (God), and whatever you bind on earth will have been bound in heaven; and whatever you release on earth will have been released in heaven."**

²⁰ Then he commanded the disciples that they should tell no one that he was Yeshua the Messiah [Salvation the Anointed one].

²¹ § **From that time, Yeshua [Salvation] began to show his disciples that he must go to Jerusalem [City of peace] and suffer many things from the elders, chief priests, and Torah-Teachers, and be killed, and the third day be raised up.**

²² **Peter [Rock] took him aside, and began to rebuke him, saying, "Far be it from you, Lord! This will never be done to you."**

²³ **But he turned, and said to Peter [Rock], "Get behind me, *Satan* [Adversary]! You are a sin ·scandal, trap snare, entrapment· to me, for you are not setting your mind on the things of God, but on the things of men."**

²⁴ Then Yeshua [Salvation] said to his disciples, "If anyone desires to come after me, let him deny himself, and take up his execution-stake, and follow me.

²⁵ For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it.

²⁶ For what will it profit a man, if he gains the whole world, and forfeits his life? Or what will a man give in exchange for his life?

²⁷ **For the Son of Man will come in the glory of *'Aviv* ·his Father· with his angels, and * then he will render to everyone according to his deeds.**

²⁸ Most certainly I tell you, there are some standing here who will in no way taste of death, until they see the Son of Man coming in his Kingdom."

17

¹ After six days, Yeshua [Salvation] took with him Peter [Rock], James [Surplanter], and John [Yah is gracious] his brother, and brought them up into a high mountain by themselves.

² He was transfigured before them. His face shone like the sun, and his garments became as white as the light.

³ Behold, Moses [Drawn out] and Elijah [My God Yah] appeared to them talking with him.

‡ **16:19 . MP:** Messiah has the key of David (Is 9:7) and final authority to open or close based on his own governing decisions. (Is 22:22) § **16:21 (21-23) MP:** Obedient even unto death. (Is 53:12a) * **16:27 . MP:** Messiah comes to bring judgment and repays each person according to their deeds. (Is 59:17-18)

⁴ Peter [Rock] answered, and said to Yeshua [Salvation], "Lord, it is good for us to be here. If you want, let's make three tents here: one for you, one for Moses [Drawn out], and one for Elijah [My God Yah]."

⁵ While he was still speaking, behold, * † **a bright cloud overshadowed them. Behold, a voice came out of the cloud, saying, "This is my *agapetos* ·beloved, esteemed· Son, in whom I am well pleased. Listen to him."**

⁶ When the disciples heard it, they fell on their faces, and were very afraid.

⁷ Yeshua [Salvation] came and touched them and said, "Get up, and don't be afraid."

⁸ Lifting up their eyes, they saw no one, except Yeshua [Salvation] alone.

⁹ As they were coming down from the mountain, Yeshua [Salvation] enjoined them, saying, "Don't tell anyone what you saw, until the Son of Man has risen from the dead."

¹⁰ ‡ **His disciples asked him, saying, "Then why do the Torah-Teachers say that Elijah [My God Yah] § must come first?"**

¹¹ **Yeshua [Salvation] answered them, "Elijah [My God Yah] indeed comes first, and will restore all things,**

¹² but I tell you that Elijah [My God Yah] has come already, and they didn't recognize him, but did to him whatever they wanted to. Even so the Son of Man will also suffer by them."

¹³ **Then the disciples understood that he spoke to them of John [Yah is gracious] the Immerser.**

¹⁴ When they came to the multitude, a man came to him, kneeling down to him, and saying,

¹⁵ "Lord, have mercy on my son, for he is epileptic, and suffers grievously; for he often falls into the fire, and often into the water.

¹⁶ So I brought him to your disciples, and they could not cure him."

¹⁷ Yeshua [Salvation] answered, "Faithless and perverse generation! How long will I be with you? How long will I bear with you? Bring him here to me."

¹⁸ Yeshua [Salvation] rebuked him, the demon went out of him, and the boy was cured from that hour.

¹⁹ Then the disciples came to Yeshua [Salvation] privately, and said, "Why were we not able to cast it out?"

²⁰ He said to them, "Because of your unbelief. For most certainly I tell you, if you have trusting faith as a grain of mustard seed, you will tell this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.

²¹ But this kind does not go out except by prayer and fasting."

²² While they were staying in Galilee [District, Circuit], Yeshua [Salvation] said to them, "The Son of Man is about to be delivered up into the hands of men,

* **17:5 . MP:** "Kiss the Son" shows God has a Son deserving honor. (Ps 2:12) † **17:5 . MP:** Messiah pleases God. (Is 42:1b) ‡ **17:10 (10-13) MP:** The forerunner of the Messiah, Elijah, is described in (Mal 4:5, Heb Bible 3:23, in Midrash Pirke de-Rabbi Eliezer c. c. 29, 40; Mishnah Deuteronomy 3; Midrash Song of Songs 1:1; Talmud repeatedly, Yalkut repeatedly, and *Mishne Torah* Hilchot Melakhim 11-12). (Mal 4:5 (Heb Bible 3:23)) § **17:10** Context: Mal 4:5 (Heb Bible 3:23) and Matt 11:14

²³ and they will kill him, and the third day he will be raised up."

They were exceedingly sorry.

²⁴ When they had come to Capernaum [Village-Comfort, Village-Compassion], those who collected the half-shekel coin came to Peter [Rock], and said, "Does not your *Rabbi* ·Teacher· pay the Temple Tax?"

²⁵ He said, "Yes."

When he came into the house, Yeshua [Salvation] anticipated him, saying, "What do you think, Simeon [Hearing]? From whom do the kings of the earth receive toll or tribute? From their children, or from strangers?"

²⁶ Peter [Rock] said to him, "From strangers."

Yeshua [Salvation] said to him, "Therefore the children are exempt.

²⁷ But, lest we cause them to be scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·, go to the sea, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a shekel [0.4 oz; 11.34 kg]. Take that, and give it to them for me and you."

18

¹ In that hour the disciples came to Yeshua [Salvation], saying, "Who then is greatest in the Kingdom of Heaven (God)?"

² Yeshua [Salvation] called a little child to himself, and set him in the middle of them,

³ and said, "Most certainly I tell you, unless you turn, and become as little children, you will in no way enter into the Kingdom of Heaven (God).

⁴ Whoever therefore humbles himself as this little child, the same is the greatest in the Kingdom of Heaven (God).

⁵ Whoever receives one such little child in my name receives me,

⁶ but whoever causes one of these little ones who trust in me to be scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·, it would be better for him that a huge millstone should be hung around his neck, and that he should be sunk in the depths of the sea.

⁷ "Woe to the world because of occasions of sin ·scandal, trap snare, entrapment·! For it must be that the sins ·scandals, trap snares, entrapments· come, but woe to that person through whom the occasion comes!

⁸ If your hand or your foot causes you to be scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·, cut it off, and cast it from you. It is better for you to enter into life maimed or crippled, rather than having two hands or two feet to be cast into the eternal fire.

⁹ If your eye causes you to be scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one

that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·, pluck it out, and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes to be cast into the *Gehenna* (Place of fiery torment for the dead) of fire.

10 * See that you don't despise one of these little ones, for I tell you that in heaven their angels always see the face of 'Avi shebashamayim ·my Father in Heaven·.

¹¹ For the Son of Man came to save that which was lost.

¹² "What do you think? If a man has one hundred sheep, and one of them goes astray, does not he leave the ninety-nine, go to the mountains, and seek that which has gone astray?

¹³ If he finds it, most certainly I tell you, he rejoices over it more than over the ninety-nine which have not gone astray.

¹⁴ Even so it is not the will of 'Avikah shebashamayim ·your Father in Heaven· that one of these little ones should perish.

¹⁵ "If your brother commits sin ·miss the mark and be without share· against you, go, show him his fault between you and him alone. If he listens to you, you have gained back your brother.

¹⁶ But if he does not listen, take one or two more with you so that **every accusation can be supported by the testimony of two or three witnesses.** †

¹⁷ If he refuses to listen to them, tell it to the assembly. If he refuses to hear the assembly also, let him be to you as a Gentile or a tax collector.

¹⁸ Most certainly I tell you, whatever things you bind on earth will have been bound in heaven, and whatever things you release on earth will have been released in heaven.

¹⁹ Again, assuredly I tell you, that if two of you will agree on earth concerning anything that they will ask, it will be done for them by 'Avi shebashamayim ·my Father in Heaven·.

²⁰ For where two or three are gathered together in my name, there I am in the middle of them."

²¹ Then Peter [Rock] came and said to him, "*Rabbi* ·Teacher·, how often shall my brother commit sin ·miss the mark and be without share· against me, and I forgive him? Until seven times?"

²² Yeshua [Salvation] said to him, "I don't tell you until seven times, but, until seventy times seven.

²³ Therefore the Kingdom of Heaven (God) is like a certain king, who wanted to reconcile accounts with his servants.

²⁴ When he had begun to reconcile, one was brought to him who owed him ten thousand talents.

²⁵ But because he couldn't pay, his lord commanded him to be sold, with his wife, his children, and all that he had, and payment to be made.

²⁶ The servant therefore fell down and knelt before him, saying, 'Lord, have patience with me, and I will repay you all!'

²⁷ The lord of that servant, being moved with compassion, released him, and forgave him the debt.

* **18:10 . MP:** The Messiah's rejection will cause God to remove His protection of Israel. (Zech 13:7d) † **18:16 . Quoted from** Deut 17:6, 19:15

28 "But that servant went out, and found one of his fellow servants, who owed him one hundred denarii (100 days wages), and he grabbed him, and took him by the throat, saying, 'Pay me what you owe!'

29 "So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will repay you!'

30 He would not, but went and cast him into prison, until he should pay back that which was due.

31 So when his fellow servants saw what was done, they were exceedingly sorry, and came and told to their lord all that was done.

32 Then his lord called him in, and said to him, 'You wicked servant! I forgave you all that debt, because you begged me.'

33 Should not you also have had mercy on your fellow servant, even as I had mercy on you?'

34 His lord was angry, and delivered him to the tormentors, until he should pay all that was due to him.

35 So my heavenly Father will also do to you, if you don't each forgive your brother from your hearts for his lapse and deviation from truth."

19

1 When Yeshua [Salvation] had finished these words, he departed from Galilee [District, Circuit], and came into the borders of Judea [Praise] beyond the Jordan [Descender].

2 Great multitudes followed him, and he healed them there.

3 Pharisees [Separated] came to him, testing him, and saying, "Is it lawful for a man to divorce his wife for any reason?"

4 He answered, "Haven't you read that from the beginning the Creator **made them male and female**, *

5 and said, '**For this cause a man shall leave his father and mother, and shall join to his wife; and the two shall become one flesh**' ? †

6 So that they are no more two, but one flesh. What therefore God has joined together, don't let man tear apart."

7 They asked him, "Why then did Moses [Drawn out] enjoin ‡ us to **give her a bill of divorce**, § and divorce her?"

8 He said to them, "Moses [Drawn out], because of the hardness of your hearts, allowed you to divorce your wives, but from the beginning it has not been so.

9 I tell you that whoever divorces his wife, except for *porhneia* ·sexual immorality·, and marries another, commits *moichao* ·act of adultery·; and he who marries her when she is divorced commits *moichao* ·act of adultery·."

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

11 But he said to them, "Not all men can receive this saying, but those to whom it is given.

12 For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by

* 19:4 . Quoted from Gen 1:27, 5:2 † 19:5 . Quoted from Gen 2:24 ‡ 19:7 This statement is accurate because (Deut 24:1) does not begin with "Thus says the Lord" but rather it is Moses speaking and not on Adonai's behalf either. Moses truly gave this command, God affirmed it but it did not originate from God. § 19:7 . Quoted from Deut 24:1

men; and there are eunuchs who made themselves eunuchs for the Kingdom of Heaven's (God's) sake. He who is able to receive it, let him receive it."

¹³ Then little children were brought to him, that he should lay his hands on them and pray; and the disciples rebuked them.

¹⁴ But Yeshua [Salvation] said, "Allow the little children, and don't forbid them to come to me; for the Kingdom of Heaven (God) belongs to ones like these."

¹⁵ He laid his hands on them, and departed from there.

¹⁶ Behold, one came to him and said, "Good *Rabbi* 'Teacher', what good thing shall I do, that I may have eternal life?"

¹⁷ He said to him, "Why do you call me good? There is One who is good, that is God's *Torah* 'Teaching'. But if you want to enter into life, observe the *mitzvot* 'instructions'."

¹⁸ He said to him, "Which ones?" *

Yeshua [Salvation] said, "**'You shall not murder.'** **'You shall not moicheuo 'commit adultery.'** **'You shall not steal.'** **'You shall not offer false testimony.'**

¹⁹ **'Honor your father and your mother.'** † And, **'You shall show agapao 'total devoted love' to your neighbor as yourself.'** " ‡

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

²¹ Yeshua [Salvation] said to him, "If you want to be perfect, go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me."

²² But when the young man heard the saying, he went away sad, for he was one who had great possessions.

²³ Yeshua [Salvation] said to his disciples, "Most certainly I say to you, a rich man will enter into the Kingdom of Heaven (God) with difficulty.

²⁴ Again I tell you, it is easier for a camel to go through a needle's eye (small door of city gate), than for a rich man to enter into God's Kingdom."

²⁵ When the disciples heard it, they were exceedingly astonished, saying, "Who then can be saved?"

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

²⁷ Then Peter [Rock] answered, "Behold, we have left everything, and followed you. What then will we have?"

²⁸ Yeshua [Salvation] said to them, "Most certainly I tell you that you who have followed me, in the regeneration when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel [God prevails].

²⁹ Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, will receive one hundred times, and will inherit eternal life.

* **19:18** This was a common question, based on (Miciah 6:8), but the inherent question is faulty. What good command will reward me with eternal life? The topic is Torah, the topic is not God himself but that which he commands us to observe. † **19:19** . **(18-19) Quoted from**

Ex 20:12-16; Deut 5:16-20 ‡ **19:19** . **Quoted from** Lev 19:18; Deut 5:16 § **19:26** . **Quoted from** Jer 32:17

30 But many will be last who are first; and first who are last.

20

1 "For the Kingdom of Heaven (God) is like a man who was the master of a household, who went out early in the morning to hire laborers for his vineyard.

2 When he had agreed with the laborers for a denarius [one day's wage] a day, he sent them into his vineyard.

3 He went out about nine in the morning, and saw others standing idle in the marketplace.

4 He said to them, 'You also go into the vineyard, and whatever is right I will give you.' So they went their way.

5 Again he went out about noon and three in the afternoon, and did likewise.

6 About a hour before sunset he went out, and found others standing idle. He said to them, 'Why do you stand here all day idle?'

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

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

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

9 "When those who were hired a hour before sunset came, they each received a denarius [one day's wage].

10 When the first came, they supposed that they would receive more; and they likewise each received a denarius [one day's wage].

11 When they received it, they murmured against the master of the household,

12 saying, 'These last have spent one hour, and you have made them equal to us, who have borne the burden of the day and the scorching heat!'

13 "But he answered one of them, 'Friend, I am doing you no unjust criminal action sin ·miss the mark and is without share in the goal. Didn't you agree with me for a denarius [one day's wage]?

14 Take that which is yours, and go your way. It is my desire to give to this last just as much as to you.

15 Is not it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good? Do you begrudge my generosity?'

16 So the last will be first, and the first last. For many are called, but few are chosen."

17 As Yeshua [Salvation] was going up to Jerusalem [City of peace], he took the twelve disciples aside, and on the way he said to them,

18 * **"Behold, we are going up to Jerusalem [City of peace], and the Son of Man will be delivered to the chief priests and Torah-Teachers, and they will condemn him to death,**

19 and will hand him over to the Gentiles to mock, to scourge, and to crucify; and the third day he will be raised up."

* **20:18 . MP:** Messiah is "pierced / wounded for our transgressions". Note: There is no Bible punishment or law for death that specifically involves piercing; stoning or banishment is more common. (Is 53:5a)

²⁰ Then the mother of the sons of Zebedee [Bestowed by Yah] came to him with her sons, kneeling and asking a certain thing of him.

²¹ He said to her, "What do you want?"

She said to him, "Command that these, my two sons, may sit, one on your right hand, and one on your left hand, in your Kingdom."

²² But Yeshua [Salvation] answered, "You don't know what you are asking. Are you able to drink the cup that I am about to drink, and be immersed with the immersion that I am immersed with?"

They said to him, "We are able."

²³ He said to them, "You will indeed drink my cup, and be immersed with the immersion that I am immersed with, but to sit at my right hand and on my left hand is not mine to give; but it is for whom it has been prepared by 'Avi ·my Father·."

²⁴ When the ten heard it, they were indignant with the two brothers.

²⁵ But Yeshua [Salvation] summoned them, and said, "You know that the rulers of the nations lord it over them, and their great ones exercise authority over them.

²⁶ It shall not be so among you, but whoever desires to become great among you shall be your servant.

²⁷ Whoever desires to be first among you shall be your bond-servant,

²⁸ † ‡ **even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many."**

²⁹ As they went out from Jericho [Fragrant, Moon], a great multitude followed him.

³⁰ Behold, two blind men sitting by the road, when they heard that Yeshua [Salvation] was passing by, cried out, "Lord, have mercy on us, you son of David [Beloved]!"

³¹ The multitude rebuked them, telling them that they should be quiet, but they cried out even more, "Lord, have mercy on us, you son of David [Beloved]!"

³² Yeshua [Salvation] stood still, and called them, and asked, "What do you want me to do for you?"

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

³⁴ Yeshua [Salvation], being moved with compassion, touched their eyes; and immediately their eyes received their sight, and they followed him.

21

¹ * † **When they came near to Jerusalem [City of peace] (at the beginning of the first month of Nissan ·Miracles (in Aramaic), 1·), and came to Bethsphage, to the Mount of Olives, then Yeshua [Salvation] sent two disciples,**

† 20:28 . MP: "All people will serve" this Son of Man. The word for serve in Aramaic and Greek, *pelach*, refers to service due to God. (Dan 7:14, 7:27) ‡ 20:28 b MP: Messiah offers

himself as a sin offering. (Is 53:10b) * 21:1 (1-9) MP: Messiah is presented to Jerusalem riding on a donkey. (Zech 9:9f) † 21:1 (1-9) MP: The first clause applies to the study of Torah. The second clause applies to the two Messiahs. The first Messiah son of Joseph, is likened to the ox, and the second Messiah son of David to the donkey, with reference to (Zech 9:9 in Tanchuma, Parashah 1). (Messiah as an Ox: Matt 21:12; John 2:15; Rev 19:14; Messiah as a donkey: Matt 21:1-9; John 13:1-5; Messiah as both beast of burden and humble combined: Matt 21:12-15)

² ‡ saying to them, “Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them, and bring them to me.

³ If anyone says anything to you, you shall say, ‘The Lord needs them,’ and immediately he will send them.”

⁴ All this was done, that it might be fulfilled which was spoken through the prophet, saying,

⁵ “Tell the daughter of Zion [Mountain ridge, Marking],
 behold, your King comes to you,
 humble, and riding on a donkey,
 on a colt, the foal of a donkey.” §

⁶ The disciples went, and did just as Yeshua [Salvation] commanded them,

⁷ and brought the donkey and the colt, and laid their clothes on them; and he sat on them.

⁸ * † A very great multitude carpeted the road with their clothing, while others cut branches from the trees, and spread them on the road.

⁹ ‡ The multitudes who went in front of him, and those who followed, kept shouting, “ *Hosanna* ·Save now· to the son of David [Beloved]! Blessed is he who comes in the name of *MarYah* [Master Yahweh]! *Hosanna* ·Save now· § in the highest!”

¹⁰ When he had come into Jerusalem [City of peace], all the city was stirred up, saying, “Who is this?”

¹¹ The multitudes said, “This is the prophet (promised Messiah), Yeshua [Salvation], from Nazareth [Branch, Separated one] of Galilee [District, Circuit].”

¹² * † ‡ Yeshua [Salvation] entered into the temple of God, and drove out all of those who sold and bought in the temple, and overthrew the money changers’ tables and the seats of those who sold the doves.

‡ 21:2 (2-7) **MP:** If Israel behaved in a worthy manner, the Messiah would come in the clouds of heaven (in glory and power); if otherwise, Messiah will come humble, and riding upon a donkey colt. (Dan 7:13 in Talmud Sanhedrin 98A). (Dan 7:13) (Donkey: Matt 21:2-7; Clouds: Matt 24:30-31, 26:63-64; 1 Thes 4:16-17; Rev 1:7) § 21:5 . **Quoted from** Zech 9:9

* 21:8 (8-10) **MP:** Messiah is greeted with rejoicing in Jerusalem. (Zech 9:9a) † 21:8 . **MP:** “Whatever time of year the Messiah was to appear, the Jews were to greet and hail Him by taking of the *Lulav* (Lev 23:40 – Palm, Willow, Myrtle and good fruits) clusters and singing *Hosannas* [Save Now] to him as *haKadosh Isra’el* [the Holy One of God prevails].” (Midrash Peskita de-Rabbi Kahana 27:3). (Lev 23:40; Willow: Matt 21:8; Myrtle: Mark 11:8; Good fruits: Luke 19:35-36; Palm: John 12:12-13) ‡ 21:9 . **MP:** Messiah comes in the name of Yahweh.

This is also an appropriate greeting to Messiah. (Ps 118:25-26a) § 21:9 . **Quoted from** Ps

118:25-26 * 21:12 (12-15) **MP:** Messiah comes while the Temple is still standing. (Combined with Mal 3:1). (Ps 118:26b) † 21:12 . **MP:** The earth and its kingdoms will be uprooted and shaken, in lieu of the unshakable Kingdom of Messiah. Messiah visits the Temple. (Hag 2:6-9, 2:21-23) ‡ 21:12 (12-15) **MP:** The first clause applies to the study of Torah. The second clause applies to the two Messiahs. The first Messiah son of Joseph, is likened to the ox, and the second Messiah son of David to the donkey, with reference to (Zech 9:9 in Tanchuma, Parashah 1). (Messiah as an Ox: Matt 21:12; John 2:15; Rev 19:14; Messiah as a donkey: Matt 21:1-9; John 13:1-5; Messiah as both beast of burden and humble combined: Matt 21:12-15)

13 He said to them, "It is written, 'My house shall be called a house of prayer,' § * but you are making it a den of robbers!"

† 14 The blind and the lame came to him in the temple, and he healed them.

15 ‡ But when the chief priests and the Torah-Teachers saw the wonderful things that he did, and the children who were crying in the temple and saying, " Hosanna ·Save now· § to the son of David [Beloved]!" they were indignant,

16 and said to him, "Do you hear what these are saying?"

Yeshua [Salvation] said to them, "Yes. Did you never read, 'Out of the mouth of babes and nursing babies you have * perfected praise?' "

17 He left them, and went out of the city to Bethany [House of affliction], and camped there.

18 Now in the morning, as he returned to the city, he was hungry.

19 Seeing a fig tree by the road, he came to it, and found nothing on it but leaves. He said to it, "Let there be no fruit from you forever!"

Immediately the fig tree withered away.

20 When the disciples saw it, they marveled, saying, "How did the fig tree immediately wither away?"

21 Yeshua [Salvation] answered them, "Most certainly I tell you, if you have trusting faith, and don't doubt, you will not only do what was done to the fig tree, but even if you told this mountain, 'Be taken up and cast into the sea,' it would be done.

22 All things, whatever you ask in prayer, believing, you will receive."

23 † When he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority do you do these things? Who gave you this authority?"

24 Yeshua [Salvation] answered them, "I also will ask you one question, which if you tell me, I likewise will tell you by what authority I do these things.

25 The mikvah ·ritual washing baptism· of John [Yah is gracious], where was it from? From heaven or from men?"

They reasoned with themselves, saying, "If we say, 'From heaven,' he will ask us, 'Why then did you not trust him?'

26 But if we say, 'From men,' we fear the multitude, for all hold John [Yah is gracious] as a prophet."

27 They answered Yeshua [Salvation], and said, "We don't know."

He also said to them, "Neither will I tell you by what authority I do these things.

28 But what do you think? A man had two sons, and he came to the first, and said, 'Son, go work today in my vineyard.'

§ 21:13 . Quoted from Is 56:7 * 21:13 . MP: Parallel, Temple ground was used by merchant robbers who are not repentant. (Jer 7:11) † 21:13 . Quoted from Jer 7:11

‡ 21:15 (15-16) MP: Infants give strength / praise to Messiah. (Ps 8:2a) § 21:15 . Quoted from Ps 118:25-26 * 21:16 . (15-16) Quoted from Ps 8:2 † 21:23 . MP: The earth and its kingdoms will be uprooted and shaken, in lieu of the unshakable Kingdom of Messiah.

Messiah visits the Temple. (Hag 2:6-9, 2:21-23)

²⁹ He answered, 'I will not,' but afterward he had remorse ·to care afterwards, regret into repent·, changed his mind, and went.

³⁰ He came to the second, and said the same thing. He answered, 'I go, sir,' but he didn't go.

³¹ Which of the two did the will of his father?"

They said to him, "The first."

Yeshua [Salvation] said to them, "Most certainly I tell you that the tax collectors and the prostitutes are entering into God's Kingdom before you.

³² For John [Yah is gracious] came to you in the way of righteousness, and you didn't trust him, but the tax collectors and the prostitutes trusted him. When you saw it, you didn't even have remorse ·to care afterwards, regret into repent· or *teshuvah* ·turn repent· afterward, that you might trust him.

³³ "Hear another parable. There was a man who was a master of a household, who planted a **vineyard**, set a wall about it, dug a **wine press** in it, built a **tower**, ‡ leased it out to farmers, and went into another country.

³⁴ When the season for the fruit came near, he sent his servants to the farmers, to receive his fruit.

³⁵ The farmers took his servants, beat one, killed another, and stoned another.

³⁶ Again, he sent other servants more than the first: and they treated them the same way.

³⁷ But afterward he sent to them his son, saying, 'They will respect my son.'

³⁸ But the farmers, when they saw the son, said among themselves, 'This is the heir. Come, let's kill him, and seize his inheritance.'

³⁹ So they took him, and threw him out of the vineyard, and killed him.

⁴⁰ When therefore the lord of the vineyard comes, what will he do to those farmers?"

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

⁴² § * **Yeshua [Salvation] said to them, "Did you never read in the Scriptures,**

"The stone which the builders rejected,

the same was made the head of the corner.

This was from ADONAI .

It is marvelous in our eyes?" †

⁴³ ‡ **"Therefore I tell you, God's Kingdom will be taken away from you, and will be given to a nation producing its fruit.**

⁴⁴ **He who falls on this stone will be broken to pieces, § but if it falls on him, he will crushed to dust."** *

‡ 21:33 . Quoted from Is 5:1-2 § 21:42 . MP: A stone cut out without hands, meaning God not humans created this stone. (Dan 2:34-35) * 21:42 (42-46) MP: Messiah is the "stone" rejected by the Jews that becomes the chief corner-stone the entire building is align to and built upon. (Ps 118:22-23) † 21:42 . Quoted from Ps 118:22-23 ‡ 21:43 (43-44) MP: Messiah is a "stumbling stone, a rock of offense" for Israel. (Is 8:14-15) § 21:44 . Quoted from Is 8:14-15 * 21:44 . Quoted from Dan 2:34, 2:44

45 When the chief priests and the Pharisees [Separated] heard his parables, they perceived that he spoke about them.

46 When they sought to seize him, they feared the multitudes, because they considered him to be a prophet.

22

¹ Yeshua [Salvation] answered and spoke again in parables to them, saying,

² "The Kingdom of Heaven (God) is like a certain king, who made a marriage feast for his son,

³ and sent out his servants to call those who were invited to the marriage feast, but they would not come.

⁴ Again he sent out other servants, saying, 'Tell those who are invited, "Behold, I have prepared my dinner. My cattle and my fatlings are killed, and all things are ready. Come to the marriage feast!"'

⁵ But they made light of it, and went their ways, one to his own farm, another to his merchandise,

⁶ and the rest grabbed his servants, and treated them shamefully, and killed them.

⁷ When the king heard that, he was angry, and sent his armies, destroyed those murderers, and burned their city.

⁸ "Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy.

⁹ Go therefore to the intersections of the highways, and as many as you may find, invite to the marriage feast.'

¹⁰ Those servants went out into the highways, and gathered together as many as they found, both bad and good. The wedding was filled with guests.

¹¹ But when the king came in to see the guests, he saw there a man who didn't have on wedding clothing,

¹² and he said to him, 'Friend, how did you come in here not wearing wedding clothing?' He was speechless.

¹³ Then the king said to the servants, 'Bind him hand and foot, take him away, and throw him into the outer darkness; there is where the weeping and grinding of teeth will be.'

¹⁴ For many are called, but few chosen."

¹⁵ Then the Pharisees [Separated] went and took counsel how they might entrap him in his talk.

¹⁶ They sent their disciples to him, along with the Herodians, saying, "*Rabbi* 'Teacher', we know that you are honest, and teach the way of God in truth, no matter whom you teach, for you are not partial to anyone.

¹⁷ Tell us what you think: Does *Torah* 'Teaching' permit paying taxes to Caesar [Ruler], or not?"

¹⁸ But Yeshua [Salvation] perceived their wickedness, and said, "Why do you test me, you hypocrites?

¹⁹ Show me the tax money."

They brought to him a denarius [one day's wage].

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

²¹ They said to him, "Caesar's [Ruler]'s."

Then he said to them, "Give therefore to Caesar [Ruler] the things that are Caesar's, and to God the things that are God's."

²² When they heard it, they marveled, and left him, and went away.

²³ On that day Sadducees [Morally-upright] (those who say that there is no resurrection) came to him. They asked him hard questions,

²⁴ saying, "*Rabbi* ·Teacher·, Moses [Drawn out] said, '**If a man dies, having no children, his brother shall marry his wife, and raise up offspring for his brother.**' *"

²⁵ Now there were with us seven brothers. The first married and died, and having no offspring left his wife to his brother.

²⁶ In the same way, the second also, and the third, to the seventh.

²⁷ After them all, the woman died.

²⁸ In the resurrection therefore, whose wife will she be of the seven? For they all had her."

²⁹ But Yeshua [Salvation] answered them, "You are mistaken, not knowing the Scriptures, nor the power of God.

³⁰ For in the resurrection they neither marry, nor are given in marriage, but are like God's angels in heaven.

³¹ But concerning the resurrection of the dead, haven't you read that which was spoken to you by God, saying,

³² '**I am the God of Abraham [Father of a multitude], and the God of Isaac [Laughter], and the God of Jacob [Supplanter]?' †** God is not the God of the dead, but of the living."

³³ When the multitudes heard it, they were astonished at his teaching.

³⁴ But the Pharisees [Separated], when they heard that he had silenced the Sadducees [Morally-upright], gathered themselves together.

³⁵ One of them, a *Torah*-expert, asked him a question, testing him.

³⁶ "*Rabbi* ·Teacher·, which of the *mitzvot* ·instructions· in the *Torah* ·Teaching· is the most important?"

³⁷ Yeshua [Salvation] said to him, " '**You shall have *agapao* ·total devotion love· to *MarYah* [Master Yahweh] your God with all your heart, with all your soul, and with all your mind.**' ‡

³⁸ This is the greatest and most important *mitzvah* ·instruction·.

³⁹ A second likewise is this, '**You shall show *agapao* ·total devoted love· to your neighbor as yourself.**' §

⁴⁰ All of the *Torah* ·Teaching· and the Prophets depend on these two *mitzvot* ·instructions·."

⁴¹ Now while the Pharisees [Separated] were gathered together, Yeshua [Salvation] asked them a question,

⁴² saying, "What do you think of the Messiah [Anointed one]? Whose son is he?"

They said to him, "Of David [Beloved]."

⁴³ He said to them, "How then does David [Beloved] in *haRuach* [the Spirit, Breath] call him *MarYah* [Master Yahweh], saying,

⁴⁴ '**Yahweh said to 'adoni ·my Lord·, sit at my right hand,**

until I put your enemies under your feet' ? *

* 22:24 . Quoted from Deut 25:5-6 † 22:32 . Quoted from Ex 3:6 ‡ 22:37 . Quoted from Deut 6:5 § 22:39 . Quoted from Lev 19:18 * 22:44 . Quoted from Ps 110:1 all

⁴⁵ “If then David [Beloved] calls him *MarYah* [Master Yahweh], in what way can he be his son?”

⁴⁶ No one was able to answer him a word, neither did any man dare ask him any more hard questions from that day forward.

23

¹ * † **Then Yeshua [Salvation] spoke to the multitudes and to his disciples,**

² **saying, “The Torah-Teachers and the Pharisees [Separated] sat on Moses [Drawn out]’ seat.**

³ **All things therefore whatever they tell you to observe, observe and do, but don’t do their works; for they say, and don’t do.**

⁴ **For they bind heavy burdens that are grievous to be borne, and lay them on men’s shoulders; but they themselves will not lift a finger to help them.**

⁵ **But all their works they do to be seen by men. They make their phylacteries broad, enlarge the *tzitziyot* ·tassles· of their garments,**

⁶ and *phileo* ·affectionately love, have high regard for· the place of honor at feasts, the best seats in the synagogues,

⁷ the salutations in the marketplaces, and to be called ‘*Rabbi* ·Teacher·’ by men.

⁸ But don’t you be called ‘*Rabbi* ·Teacher·,’ for one is your *Rabbi* ·Teacher·, the Messiah [Anointed one], and all of you are brothers.

⁹ Call no man on the earth ‘*Avikah* ·your Father·, for one is ‘*Avikah* ·your Father·, he who is in heaven.

¹⁰ Neither be called masters, for one is your master, the Messiah [Anointed one].

¹¹ But he who is greatest among you will be your servant.

¹² Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

¹³ ‡ **“Woe to you, Torah-Teachers and Pharisees [Separated], hypocrites! For you devour widows’ houses, and as a pretense you make long prayers. Therefore you will receive greater condemnation.**

¹⁴ **“But woe to you, Torah-Teachers and Pharisees [Separated], hypocrites! Because you shut up the Kingdom of Heaven (God) against men; for you don’t enter in yourselves, neither do you allow those who are entering in to enter.**

¹⁵ Woe to you, Torah-Teachers and Pharisees [Separated], hypocrites! For you travel around by sea and land to make one convert; and when he becomes one, you make him twice as much of a son of *Gehenna* (Place of fiery torment for the dead) as yourselves.

¹⁶ “Woe to you, you blind guides, who say, ‘Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obligated.’

* **23:1** (1-5) **MP:** At the time of Messiah’s coming, Israel will have unfit leaders. (Zech 11:4-6)

† **23:1** (1-5) **MP:** The unbelief of Israel’s leaders will force the Messiah to reject them. (Zech 11:8a)

‡ **23:13** . **MP:** At the time of Messiah’s coming, Israel will have unfit leaders. (Zech 11:4-6)

17 You blind fools! For which is greater, the gold, or the temple that sanctifies the gold?

18 ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obligated?’

19 You blind fools! For which is greater, the gift, or the altar that sanctifies the gift?

20 He therefore who swears by the altar, swears by it, and by everything on it.

21 He who swears by the temple, swears by it, and by him who was living in it.

22 He who swears by heaven, swears by the throne of God, and by him who sits on it.

23 “Woe to you, Torah-Teachers and Pharisees [Separated], hypocrites! For you tithe mint, dill, and cumin, and have left undone the weightier matters of the *Torah* ·Teaching·: justice, *eleos* ·merciful compassion in action·, and faithfulness. These are the things you should have attended to, without neglecting the others!

24 You blind guides, who strain out a gnat, and swallow a camel!

25 “Woe to you, Torah-Teachers and Pharisees [Separated], hypocrites! For you clean the outside of the cup and of the platter, but within they are full of extortion and unrighteousness.

26 You blind Pharisee [Separated], first clean the inside of the cup and of the platter, that its outside may become clean also.

27 “Woe to you, Torah-Teachers and Pharisees [Separated], hypocrites! For you are like whitened tombs, which outwardly appear beautiful, but inwardly are full of dead men’s bones, and of all uncleanness.

28 Even so you also outwardly appear upright to men, but inwardly you are full of hypocrisy and illegally ·to be without *Torah* ·Teaching· (ignorant or intentional violation of law)·.

29 “Woe to you, Torah-Teachers and Pharisees [Separated], hypocrites! For you build the tombs of the prophets, and decorate the tombs of the upright,

30 and say, ‘If we had lived in the days of our fathers, we wouldn’t have been partakers with them in the blood of the prophets.’

31 **§ Therefore you testify to yourselves that you are children of those who killed the prophets.**

32 **Fill up, then, the measure of your fathers.**

33 **You serpents, you offspring of vipers, how will you escape the judgment of *Gehenna* (Place of fiery torment for the dead)?**

34 *** Therefore behold, I send to you prophets, wise men, and Torah-Teachers. Some of them you will kill and crucify; and some of them you will scourge in your synagogues, and persecute from city to city;**

§ 23:31 (31-39) **MPr:** The expression, “Spirit of God,” (Gen 1:2) is explained as “the Spirit of the King Messiah” (Is 11:2). In the phrase “moving on the face of the deep,” the deep waters represent repentance (Lam 2:19). (Mishnah 2, Mishnah 8, and Midrash Leviticus 14). (Gen 1:2 with Is 11:2, Lam 2:19) * 23:34 (34-39) **MP:** The Messiah’s rejection will cause God to remove His protection of Israel. (Zech 13:7d)

35 that on you may come all the upright blood shed on the earth, from the blood of upright Abel [Vanity, Mourning] † to the blood of Zachariah son of Barachiah, ‡ § whom you murdered between the sanctuary and the altar.

36 Most certainly I tell you, all these things will come upon this generation.

37 * “Jerusalem [City of peace], Jerusalem [City of peace], who kills the prophets, and stones those who are sent to her! How often I would have gathered your children together, even as a hen gathers her chicks under her wings, and you would not!

38 † Behold, your house is left to you desolate. ‡

39 For I tell you, you will not see me from now on, § until you say, ‘Blessed is he who comes in the name of MarYah [Master Yahweh]!’ ” *

24

1 Yeshua [Salvation] went out from the temple, and was going on his way. His disciples came to him to show him the buildings of the temple.

2 But he answered them, “You see all of these things, don’t you? Most certainly I tell you, there will not be left here one stone on another; that will not be thrown down.”

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

4 Yeshua [Salvation] answered them, “Be careful that no one leads you astray.

5 For many will come in my name, saying, ‘Ena Na [I AM (the Living God)], the Messiah [Anointed one],’ and will lead many astray.

6 You will hear of wars and rumors of wars. See that you are not troubled, for all this must happen, but the end is not yet.

7 For nation will rise against nation, and kingdom against kingdom; and there will be famines, plagues, and earthquakes in various places.

8 But all these things are the beginning of birth pains.

9 Then they will deliver you up to oppression, and will kill you. You will be hated by all of the nations for my name’s sake.

10 Then many will be scandalized to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant, and will deliver up one another, and will hate one another.

† **23:35 . Quoted from** Gen 4:9-11 ‡ **23:35 . Quoted from** 2 Chr 24:20-22 § **23:35** By referencing Genesis to 2 Chronicles, He calls to witness the entire recorded history of righteous people murdered from “A to Z”. (Chronicles is the last book of the Hebrew Bible) * **23:37**

. **MP:** Messiah will pray for his enemies. (Ps 109:4) † **23:38** (38-39) **MP:** National Israel will be without the Temple sacrifice, without Levites ministering, and without foreign deities for a period of time. At the end of this age, Israel will repent, return, and seek Yahweh and King Messiah descendant of David. (Hos 3:4-5) ‡ **23:38 . Quoted from** Ps 69:25; Jer 12:7,

22:5 § **23:39 . MP:** The Rabbis teach if Israel kept just one Sabbath according to the commandment, the Messiah would immediately come (Ex 19:25 in Jerusalem Targum 64). (Ex

19:25) * **23:39 . Quoted from** Ps 118:26

11 Many false prophets will arise, and will lead many astray.

12 Because of increased illegally ·to be without *Torah* ·Teaching· (ignorant or intentional violation of law)·, many people's *agape* ·unconditional love· will grow cold.

13 But he who endures to the end, the same will be saved.

14 * **This Good News of the Kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come.**

15 "When, therefore, you see the **abomination of desolation**, † which was spoken of through Daniel [My judge is God] the prophet, standing in the holy place (let the reader understand),

16 then let those who are in Judea [Praise] flee to the mountains.

17 Let him who is on the housetop not go down to take out the things that are in his house.

18 Let him who is in the field not *teshuvah* ·completely return· back to get his clothes.

19 But woe to those who are with child and to nursing mothers in those days!

20 Pray that your flight will not be in the winter, nor on a *Sabbath* ·To cease·,

21 ‡ **for then there will be great oppression, such as has not been from the beginning of the world until now, § no, nor ever will be.**

22 **Unless those days had been shortened, no flesh would have been saved. But for the sake of the chosen ones, those days will be shortened.**

23 "Then if any man tells you, 'Behold, here is the Messiah [Anointed one],' or, 'There,' don't trust it.

24 For there will arise false Messiahs [Anointed ones], and false prophets, and they will show great signs and wonders, so as to lead astray, if possible, even the chosen ones.

25 "Behold, I have told you beforehand.

26 If therefore they tell you, 'Behold, he is in the wilderness,' don't go out; 'Behold, he is in the inner rooms,' don't trust it.

27 For as the lightning flashes from the east, and is seen even to the west, so will be the coming of the Son of Man.

28 For wherever the carcass is, there is where the vultures gather together.

* **24:14 . MP:** Messiah provides "justice" to the Gentiles. (Is 42:1d) † **24:15 . Quoted from** Dan 8:13, 9:27, 11:31, 12:11 ‡ **24:21 (21-22) MP:** Rabbi Johanan also said: The son of David [Beloved] will come only in a generation that is either altogether righteous or altogether wicked. Either "in a generation that is altogether righteous," - as it is written, "Thy people also shall be all righteous: they shall inherit the land forever" (Is 60:21). Or "altogether wicked" - as it is written, "and he saw that there was no man, and wondered that there was no intercessor" (Is 59:16). For it is also written, "For mine own sake, even for mine own sake, will I do it" (Is 48:11). (Is 60:21 in Talmud Sanhedrin Folio 98A). (Is 60:21) § **24:21 . Quoted from** Jer 30:7; Joel 2:2; Dan 12:1

29* **But immediately after the oppression of those days, the sun will be darkened, the moon will not give its light, † the stars will fall from the sky, ‡ and the powers of the heavens will be shaken; § ***

30 † **and then the sign of the Son of Man will appear in the sky. Then ‡ all the tribes of the earth will mourn, and they will see § the Son of Man coming on the clouds of the sky * with power and great glory.**

31 **He will send out his angels with a great sound of a shofar ·ram horn·, † and they will gather together his chosen ones from the four winds, from one end of the sky to the other.**

32 "Now from the fig tree learn this parable. When its branch has now become tender, and produces its leaves, you know that the summer is near.

33 Even so you also, when you see all these things, know that it is near, even at the doors.

34 Most certainly I tell you, this generation will not pass away, until all these things are accomplished.

35 Heaven and earth will pass away, but **my words** ‡ will not pass away.

36 But when that day and hour will come, no one knows— not the angels in heaven, not the Son, only *Abba* Father.

37 "For the Son of Man's coming will be just as it was **in the days of Noah [Rest]. §**

38 For as in those days which were before **the flood** they were eating and drinking, marrying and giving in marriage, until the day that **Noah [Rest] entered into the ship, ***

39 and they didn't know until the flood came, and took them all away, so will be the coming of the Son of Man.

40 Then two men will be in the field: one will be taken and one will be left;

41 two women grinding at the mill, one will be taken and one will be left.

42 Watch therefore, for you don't know in what hour your Lord comes.

* **24:29 . MP:** "The Day of Yahweh" refers to the end of this age characterized by darkness (Amos 8:9). (Also see Is 24:18-23). In Messianic parallel, the earth will grow dark when the Messianic atonement is accomplished. This aligns with the 70th week of (Daniel 9:24). This verse states the purpose of 70 weeks: 1) "to finish transgression," 2) "to put an end to sin," 3) "to atone for wickedness," 4) "to bring in everlasting righteousness," 5) "to seal up vision and prophecy," and 6) "to anoint the most holy." (Amos 5:20) † **24:29 . Quoted from** Is 13:10; Joel 2:10, 2:31 (Heb Bible 3:4), 3:15 (Heb Bible 4:15) ‡ **24:29 . Quoted from** Is 34:4; Joel 3:15 (Heb Bible 4:15) § **24:29 . Quoted from** Hag 2:6, 2:21 * **24:29 . Quoted from** Eze 32:7; Joel 2:10 † **24:30 (30-31) MP:** If Israel behaved in a worthy manner, the Messiah would come in the clouds of heaven (in glory and power); if otherwise, Messiah will come humble, and riding upon a donkey colt. (Dan 7:13 in Talmud Sanhedrin 98A). (Dan 7:13) (Donkey: Matt 21:2-7; Clouds: Matt 24:30-31, 26:63-64; 1 Thes 4:16-17; Rev 1:7) ‡ **24:30 b MP:** "Son of Man" refers to physical descent and "riding the clouds of heaven" is a transport that is reserved for Yahweh (See also Clouds: Deut 33:26; Ps 104:3; Job 9:8; Is 19:1). (Dan 7:13) § **24:30 . Quoted from** Zech 12:10 (Alluding to 12:10-14) * **24:30 . Quoted from** Dan 7:13 † **24:31 . Quoted from** Is 27:13 ‡ **24:35 . Quoted from** Is 40:8 § **24:37 . Quoted from** Is 54:9 * **24:38 . Quoted from** Gen 7:7

⁴³ But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into.

⁴⁴ Therefore also be ready, for in an hour that you don't expect, the Son of Man will come.

⁴⁵ "Who then is the faithful and wise servant, whom his lord has set over his household, to give them their food in due season?

⁴⁶ Blessed is that servant whom his lord finds doing so when he comes.

⁴⁷ Most certainly I tell you that he will set him over all that he has.

⁴⁸ But if that evil servant should say in his heart, 'My lord is delaying his coming,'

⁴⁹ and begins to beat his fellow servants, and eat and drink with the drunkards,

⁵⁰ the lord of that servant will come in a day when he does not expect it, and in an hour when he does not know it,

⁵¹ and will cut him in pieces, and appoint his portion with the hypocrites. There is where the weeping and grinding of teeth will be.

25

¹ "Then the Kingdom of Heaven (God) will be like ten virgins, who took their lamps, and went out to meet the bridegroom.

² Five of them were foolish, and five were wise.

³ Those who were foolish, when they took their lamps, took no oil with them,

⁴ but the wise took flasks of oil with their lamps.

⁵ Now while the bridegroom delayed, they all slumbered and slept.

⁶ But at midnight there was a cry, 'Behold! The bridegroom is coming! Come out to meet him!'

⁷ Then all those virgins arose, and trimmed their lamps.

⁸ The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'

⁹ But the wise answered, saying, 'What if there is not enough for us and you? You go rather to those who sell, and buy for yourselves.'

¹⁰ While they went away to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.

¹¹ Afterward the other virgins also came, saying, 'Master, Lord, open to us.'

¹² But he answered, 'Most certainly I tell you, I don't know you.'

¹³ Watch therefore, for you don't know the day nor the hour * in which the Son of Man is coming.

¹⁴ "For it is like a man, going into another country, who called his own servants, and entrusted his goods to them.

* **25:13** Context: "The day that no man knows the day nor the hour;" This is a very Jewish reference to the only Festival day that is not defined, that is *Yom Terurah* 'Day of *Shofar* blast' (a *shofar* is a ram horn). This is because the festival starts on the first day of the seventh month of *Ethanim*, also called *Tishri*. Months are counted when the moon crests and starts anew, from waxing crest to waning crest. There is a possible four days in which this can occur. Therefore one must be constantly watching and listening for the watchman's *shofar* blast that announces the start of the new month, and also starting the 7th month is the beginning of *Yom Terurah* 'Day of *Shofar* blast'!

¹⁵ To one he gave five talents [30,000 denarii; 2,587 lb; 117 kg], to another two talents [12,000 denarii; 1,035 lb; 46.8 kg], to another one talent [6,000 denarii; 517.5 lb; 23.4 kg]; to each according to his own ability. Then he went on his journey.

¹⁶ Immediately he who received the five talents went and traded with them, and made another five talents.

¹⁷ In the same way, he also who got the two talents gained another two talents.

¹⁸ But he who received the one talent [6,000 denarii; 517.5 lb; 23.4 kg] went away and dug in the earth, and hid his lord's money.

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

²⁰ He who received the five talents came and brought another five talents, saying, 'Lord, you delivered to me five talents [30,000 denarii; 2,587 lb; 117 kg]. Behold, I have gained another five talents besides them [a total of 60,000 denarii; 5,175 lb; 234 kg].'

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

²² "He also who got the two talents came and said, 'Lord, you delivered to me two talents [12,000 denarii; 1,035 lb; 46.8 kg]. Behold, I have gained another two talents besides them [a total of 24,000 denarii; 2,070 lb; 93.6 kg].'

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

²⁴ "He also who had received the one talent came and said, 'Lord, I knew you that you are a hard man, reaping where you did not sow, and gathering where you did not scatter.

²⁵ I was afraid, and went away and hid your single talent [6,000 denarii; 517.5 lb; 23.4 kg] in the earth. Behold, you have what is yours.'

²⁶ "But his lord answered him, 'You wicked and slothful servant. You knew that I reap where I didn't sow, and gather where I didn't scatter.

²⁷ You ought therefore to have deposited my money with the bankers, and at my coming I should have received back my own with interest.

²⁸ Take away therefore the talent from him, and give it to him who has the ten talents.

²⁹ For to everyone who has will be given, and he will have abundance, but from him who does not have, even that which he has will be taken away.

³⁰ Throw out the unprofitable servant into the outer darkness, where there will be weeping and gnashing of teeth.'

³¹ "But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory.

³² Before him all the nations will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats.

³³ He will set the sheep on his right hand, but the goats on the left.

³⁴ Then the King will tell those on his right hand, 'Come, blessed of 'Avi ·my Father·, inherit the Kingdom prepared for you from the foundation of the world;

³⁵ for I was hungry, and you gave me food to eat. I was thirsty, and you gave me drink. I was a stranger, and you took me in.

³⁶ I was naked, and you clothed me. I was sick, and you visited me. I was in prison, and you came to me.'

³⁷ "Then the upright will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you a drink?

³⁸ When did we see you as a stranger, and take you in; or naked, and clothe you?

³⁹ When did we see you sick, or in prison, and come to you?'

⁴⁰ "The King will answer them, 'Most certainly I tell you, because you did it to one of the least of these my brothers, you did it to me.'

⁴¹ Then he will say also to those on the left hand, '**Depart from me, you** † cursed, into the eternal fire which is prepared for the devil [Accuser] and his angels;

⁴² for I was hungry, and you didn't give me food to eat; I was thirsty, and you gave me no drink;

⁴³ I was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me.'

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

⁴⁵ "Then he will answer them, saying, 'Most certainly I tell you, because you didn't do it to one of the least of these, you didn't do it to me.'

⁴⁶ These will go away into eternal punishment, but the upright into eternal life."

26

¹ When Yeshua [Salvation] had finished all these words, he said to his disciples,

² "You know that the *Pesac* ·Passover· is two days away (Nissan 12), and the Son of Man will be delivered up to be nailed to the execution-stake."

³ * **Then the chief priests, the Torah-Teachers, and the elders of the people were gathered together in the court of the high priest, who was called Caiaphas [Rock that hollows itself out].**

⁴ **They took counsel together that they might take Yeshua [Salvation] by deceit, and kill him.**

⁵ But they said, "Not during the festival of Passover, lest a riot occur among the people."

⁶ Now when Yeshua [Salvation] was in Bethany [House of affliction], in the house of Simeon [Hearing] the leper,

⁷ a woman came to him having an alabaster jar of very expensive ointment, and she poured it on his head as he sat at the table.

⁸ But when his disciples saw this, they were indignant, saying, "Why this waste?

⁹ For this ointment might have been sold for much, and given to the poor."

† 25:41 . Quoted from Ps 6:8 * 26:3 (3-4) MP: Messiah is despised. (Zech 11:8b)

¹⁰ However, knowing this, Yeshua [Salvation] said to them, "Why do you trouble the woman? Because she has done a good work for me.

¹¹ For you always have the poor with you; but you don't always have me.

¹² For in pouring this ointment on my body, she did it to prepare me for burial.

¹³ Most certainly I tell you, wherever this Good News is preached in the whole world, what this woman has done will also be spoken of as a memorial of her."

¹⁴ † ‡ **Then one of the twelve, who was called Judas Iscariot [Praised Dagger-man], went to the chief priests,**

¹⁵ **and said, "What are you willing to give me, that I should deliver him to you?" They weighed out for him thirty pieces of silver.**

¹⁶ **From that time he sought opportunity to betray him.**

¹⁷ Now on the first of *Matzah* ·Unleavened bread· (Nissan 14), the disciples came to Yeshua [Salvation], saying to him, "Where do you want us to prepare your *Seder* ·Order / Passover meal·?"

¹⁸ He said, "Go into the city to a certain person, and tell him, 'The *Rabbi* ·Teacher· says, "My time is at hand. I will keep the *Pesac* ·Passover· at your house with my disciples.'" "

¹⁹ The disciples did as Yeshua [Salvation] commanded them, and they prepared the *Seder* ·Order / Passover meal·.

²⁰ Now when evening had come, he was reclining at the table with the twelve disciples.

²¹ As they were eating, he said, "Most certainly I tell you that one of you will betray me."

²² They were exceedingly sorrowful, and each began to ask him, "It is not me, is it, Lord?"

²³ He answered, "He who dipped his *matzah* ·unleavened bread· with me in the dish (of bitter herbs), the same will betray me.

²⁴ The Son of Man **will die** § just as it is written of him, but woe to that man through whom the Son of Man is betrayed! It would be better for that man if he had not been born."

²⁵ Judas [Praised], who betrayed him, answered, "It is not me, is it, *Rabbi* ·Teacher·?"

He said to him, "You said it."

²⁶ As they were eating, Yeshua [Salvation] took *matzah* ·unleavened bread·, gave thanks for it, and broke it. He gave to the disciples, and said, "Take, eat; this is my body."

²⁷ * **He took the (third) cup, gave thanks, and gave to them, saying, "All of you drink it,**

† **26:14** (14-15) **MP:** Messiah is betrayed for thirty pieces of silver. (See also Ps 41:9; 55:12-14). (Zech 11:12-13a) ‡ **26:14** (14-15) **MP:** Messiah is rejected. (Zech 11:12-13b) § **26:24** .

Quoted from Dan 9:26 (context Ps 22 all; Zech 12:10) * **26:27** (27-28) **MP:** Messiah is God's covenant with the people; he was trained and formed by God to accomplish this purpose. (See also Is 49:8). (Is26:6, 42:6)

28 **for † ‡ § this is my blood of the new covenant ·binding contract between two or more parties·, which is poured out for many for the remission of abstract sins ·miss the marks·.**

29 But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in 'Avi ·my Father's Kingdom."

30 When they had sung the Hallel Psalms [Praise Praises], they went out to the Mount of Olives.

31 Then Yeshua [Salvation] said to them, "All of you will be made to be scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant· because of me tonight, for it is written, 'I will **strike the shepherd, and the sheep of the flock will be scattered.**'

*

32 But after I am raised up, I will go before you into Galilee [District, Circuit]."

33 But Peter [Rock] answered him, "Even if all men feel scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant· because of you, I will never be scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·, never."

34 Yeshua [Salvation] said to him, "Most certainly I tell you that tonight, before the rooster crows, you will deny me three times."

35 Peter [Rock] said to him, "Even if I must die with you, I will not deny you." All of the disciples also said likewise.

36 Then Yeshua [Salvation] came with them to a place called Gethsemane [Olive oil press], and said to his disciples, "Sit here, while I go there and pray."

37 He took with him Peter [Rock] and the two sons of Zebedee [Bestowed by Yah], and began to be sorrowful and severely troubled.

38 † **Then he said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch with me."**

39 **He went forward a little, fell on his face, and prayed, saying, " 'Avi ·my Father·, if it is possible, let this cup pass away from me; nevertheless, not what I desire, but what you desire."**

† 26:28 . **MP:** God establishes a new covenant with Israel and Judah, forgiving and removing sin allows them to know God intimately. (Jer 31:30, 31:33) ‡ 26:28 . **MP:** "Preserved you as a covenant for the people" - the restoring the land and distributing inheritance was anticipated at Messiah's coming (see in Luke 24:21 and Acts 1:6). The national-political redemption is yet to come at the demise of the anti-Messiah and the establishment of Messiah's eternal kingdom. (Rev 19:11-21 is describing Ezekiel ch 38-39 and Daniel ch 11). Judaism in the days of Yeshua expected political redemption with the Messiah (Luke 24:21; Acts 1:6). (Also referenced: Luke 24:21; Acts 1:6; 2 Cor 6:2; Rev 19:11-21+; Ezekiel ch 38-39 and Daniel ch 11). (Is 49:8b) § 26:28 . **MP:** God establishes a new covenant with Israel and Judah, writing his Torah in their hearts. (See also Is 42:6, 56:6-7, 59:20-21, 61:8-9; Jer 32:36-42; Eze 16:59-63, all ch 37, 37:23-28). (Jer 31:30-32) * 26:31 . **Quoted from** Zech 13:7 † 26:38 (+40) **MP:** Messiah bears shame and seeks comforting thru companions but finds no one. (Ps 69:20a)

40 He came to the disciples, and found them sleeping, and said to Peter [Rock], "What, couldn't you watch with me for one hour?"

⁴¹ Watch and pray, that you don't enter into temptation. The spirit indeed is willing, but the flesh is weak."

⁴² Again, a second time he went away, and prayed, saying, "'Avi ·my Father·, if this cup can't pass away from me unless I drink it, your desire be done."

⁴³ He came again and found them sleeping, for their eyes were heavy.

⁴⁴ He left them again, went away, and prayed a third time, saying the same words.

⁴⁵ Then he came to his disciples, and said to them, "Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinner ·devoted to missing the mark and without share in the goal·.

⁴⁶ Arise, let's be going. Behold, he who betrays me is at hand."

⁴⁷ While he was still speaking, behold, Judas [Praised], one of the twelve, came, and with him a great multitude with *machairon* ·machetes, small sword knives· and clubs, from the chief priests and elders of the people.

⁴⁸ ‡ § **Now he who betrayed him gave them a sign, saying, "Whoever I *phileo* ·affectionately love, kiss·, he is the one. Seize him."**

⁴⁹ **Immediately he came to Yeshua [Salvation], and said, "Shalom ·Complete peace·, Rabbi ·Teacher·!" and kissed him.**

⁵⁰ **Yeshua [Salvation] said to him, "Friend, why are you here?" Then they came and laid hands on Yeshua [Salvation], and took him.**

⁵¹ Behold, one of those who were with Yeshua [Salvation] stretched out his hand, and drew his *machaira* ·machete, small sword knife·, and struck the servant of the high priest, and struck off his ear.

⁵² Then Yeshua [Salvation] said to him, "Put your *machaira* ·machete, small sword knife· back into its place, for all those who take the *machaira* ·machete, small sword knife· will die by the *machaira* ·machete, small sword knife·.

⁵³ Or do you think that I couldn't ask 'Avi ·my Father·, and he would even now send me more than twelve legions * of angels?

⁵⁴ How then would the Scriptures be fulfilled that it must be so?"

⁵⁵ In that hour Yeshua [Salvation] said to the multitudes, "Have you come out as against a robber with *machairon* ·machetes, small sword knives· and clubs to seize me? I sat daily in the temple teaching, and you didn't arrest me.

⁵⁶ † **But all this has happened, that the Scriptures of the prophets might be fulfilled."**

Then all the disciples left him, and fled.

‡ **26:48** (48-49) **MP:** Messiah appears like an ordinary man. His betrayer identified Messiah in the garden by kissing him, because Messiah was not comely or handsome in appearance.

(Is 52:3b) § **26:48** (48-50) **MP:** Messiah is betrayed by a close friend. (See also Ps 41:9; Zech 11:12-13). (Ps 55:12-14) *

26:53 Note: At this time, a Roman legion was made up of ten cohorts of 500 men each, a total of 5,000 soldiers. Twelve Legions would be 48,000. † **26:56**

MP: Messiah is abandoned by the disciples. (Ps 22:11b)

⁵⁷ Those who had taken Yeshua [Salvation] led him away to Caiaphas [Rock that hollows itself out] the high priest, where the Torah-Teachers and the elders were gathered together.

⁵⁸ But Peter [Rock] followed him from a distance, to the court of the high priest, and entered in and sat with the officers, to see the end.

⁵⁹ Now the chief priests, the elders, and the whole council sought false testimony against Yeshua [Salvation], that they might put him to death;

⁶⁰ and they found none. Even though many false **witnesses came forward**, ‡ they found none. But at last two false witnesses came forward,

⁶¹ and said, "This man said, 'I am able to destroy the temple of God, and to build it in three days.' "

⁶² The high priest stood up, and said to him, "Have you no answer? What is this that these testify against you?"

⁶³ § * **But Yeshua [Salvation] held his peace. The high priest answered him, "I adjure you by the *Elohim Chayim* [Living God], that you tell us whether you are the Messiah [Anointed one], the *Ben-Elohim* ·Son of Elohim God·."**

⁶⁴ † **Yeshua [Salvation] said to him, "You have said it. Nevertheless, I tell you, after this ‡ § you will see the Son of Man sitting at the right hand * of Power, and coming on the clouds of the sky."** †

⁶⁵ ‡ **Then the high priest tore his, saying, "He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy.**

⁶⁶ **What do you think?"**

They answered, "He is worthy of death!"

⁶⁷ **Then they § * † spit in his face ‡ and beat him with their fists, and some slapped him,**

⁶⁸ saying, "Prophecy to us, you Messiah [Anointed one]! Who hit you?"

‡ **26:60 . Quoted from** Ps 35:11 § **26:63** (63-34) **MP:** Messiah is called the "stock planted" by God, God's son, and the Son of Man and seated at the right hand of God. Jewish Targum refers to "Son of my Right Hand" as King Messiah. (Ps 80:15, 80:17) * **26:63** (63-64) **MPr:** If Israel behaved in a worthy manner, the Messiah would come in the clouds of heaven (in glory and power); if otherwise, Messiah will come humble, and riding upon a donkey colt. (Dan 7:13 in Talmud Sanhedrin 98A). (Dan 7:13) (Donkey: Matt 21:2-7; Clouds: Matt 24:30-31, 26:63-64; 1 Thes 4:16-17; Rev 1:7) † **26:64 . MP:** Messiah sits at the right hand of God, the administrator to the king and able to act in the King's authority, with all enemies being made subject to him. (Ps 110:1) ‡ **26:64 . MP:** Messiah ascends into heaven. (Dan 7:13) § **26:64 . MP:** Messiah is highly exalted. (Dan 7:14) * **26:64 . Quoted from** Ps 110:1 † **26:64 . Quoted from** Dan 7:13 ‡ **26:65** (65-67) **MP:** Messiah will bear reproach, for God's sake. (Ps 69:7) § **26:67 . MP:** Messiah is mocked to his face. "I did not hide my face from insult". (Is 50:6b) * **26:67 . MP:** Messiah is spat upon in his face. "I did not hide my face from... spitting". (Is 50:6b) † **26:67 . MP:** Messiah's appearance is greatly marred, (consider too Is 50:6, 53:5), while bearing the sins of humanity in himself (Is 53:15a). Scripture does not say how his marring is much more than any other human. Consider that his face may be covered in scars that alter and mar his appearance. Yet consider, Yeshua who endured such a beating before death, was recognized by everyone who saw him after the resurrection. (Luke 24:16, 24:31; 1 Cor 15:5-8). (Is 52:14-15a) ‡ **26:67 . Quoted from** Is 50:6

⁶⁹ Now Peter [Rock] was sitting outside in the court, and a maid came to him, saying, "You were also with Yeshua [Salvation], the Galilean!"

⁷⁰ But he denied it before them all, saying, "I don't know what you are talking about."

⁷¹ When he had gone out onto the porch, someone else saw him, and said to those who were there, "This man also was with Yeshua [Salvation] of Nazareth [Branch, Separated one]."

⁷² Again he denied it with an oath, "I don't know the man."

⁷³ After a little while those who stood by came and said to Peter [Rock], "Surely you are also one of them, for your speech makes you known."

⁷⁴ Then he began to curse and to swear, "I don't know the man!" Immediately the rooster crowed.

⁷⁵ Peter [Rock] remembered the word which Yeshua [Salvation] had said to him, "Before the rooster crows, you will deny me three times." He went out and wept bitterly.

27

¹ Now early in the morning (Nissan 14), all the chief priests and the elders of the people took counsel against Yeshua [Salvation] to put him to death:

² and they bound him, and led him away, and delivered him up to Pontius Pilate [Armed with javelin], the governor.

³ * † **Then Judas [Praised], who betrayed him, when he saw that Yeshua [Salvation] was condemned, felt remorse to care afterwards, regret into repent, and brought back the thirty pieces of silver to the chief priests and elders,**

⁴ **saying, "I have committed sin missed the mark and being without share in that I betrayed innocent blood."**

But they said, "What is that to us? You see to it."

⁵ **He threw down the pieces of silver in the sanctuary, and departed. He went away and hanged himself.**

⁶ ‡ **The chief priests took the pieces of silver, and said, "It's not lawful to put them into the treasury, since it is the price of blood."**

⁷ **They took counsel, and bought the potter's field with them, to bury strangers in.**

⁸ **Therefore that field was called "The Field of Blood" to this day.**

⁹ Then that which was spoken through Jeremiah [Yah lifts up] § * the prophet was fulfilled, saying,

* **27:3 (3-5a) MP:** Thirty pieces of silver are thrown into the house of the Lord. (Zech 11:12-13)

† **27:3 (3-5) MP:** The Messiah's betrayer will have a short life. (Ps 109:8a) ‡ **27:6 (6-8) MP:**

Thirty pieces of silver is used to buy the potter's field. (Zech 11:12-13) § **27:9 Note:** In the Hebrew Bible, the prophetic books are in a different order than Christian Bible. The first book is Jeremiah, not Isaiah. Therefore, a citation of the first book could reference all the prophet books section. Just as quoting the first verse of a chapter refers to the all ch (See Matt

27:46 with Ps 22:1) * **27:9 Note:** It is agreed upon that the book of Zechariah chapters 1-8 and 9-14 were written at different points of time. Zechariah wrote the first section, but it is not known who wrote the second section. Some scholars speculate that Jeremiah wrote the second section because they were contemporaries in history as prophets.

"They took **the thirty pieces of silver**, † ‡
which was the price the people of Israel [God prevails]
had agreed to pay him,

10 and used them to **buy** the potter's **field** § *
just as **MarYah [Master Yahweh] commanded me.**" †

11 ‡ **Now Yeshua [Salvation] stood before the governor: and the governor asked him, saying, "Are you the King of the Jews [Praisers]?"**

Yeshua [Salvation] said to him, "So you say."

12 § **When he was accused by the chief priests and elders, he answered nothing.**

13 **Then Pilate [Armed with javelin] said to him, "Don't you hear how many things they testify against you?"**

14 * **He gave him no answer, not even one word, so that the governor marveled greatly.**

15 Now at the feast the governor was accustomed to release to the multitude one prisoner, whom they desired.

16 They had then a notable prisoner, called Bar-Abba [Son Father].

17 When therefore they were gathered together, Pilate [Armed with javelin] said to them, "Whom do you want me to release to you? Bar-Abba [Son Father], or Yeshua [Salvation], who is called Messiah [Anointed one]?"

18 For he knew that because of envy they had delivered him up.

19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that upright man, for I have suffered many things today in a dream because of him."

20 Now the chief priests and the elders persuaded the multitudes to ask for Bar-Abba [Son Father], and destroy Yeshua [Salvation].

21 But the governor answered them, "Which of the two do you want me to release to you?"

They said, "Bar-Abba [Son Father]!"

22 Pilate [Armed with javelin] said to them, "What then shall I do to Yeshua [Salvation], who is called Messiah [Anointed one]?"

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

23 But the governor said, "Why? What evil has he done?"

But they cried out exceedingly, saying, "Death on the stake!"

24 So when Pilate [Armed with javelin] saw that nothing was being gained, but rather that a disturbance was starting, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this upright person. You see to it."

25 All the people answered, "May his blood be on us, and on our children!"

† 27:9 . **Quoted from** Zech 11:12-13 ‡ 27:9 Note: 30 pieces of silver was the standard price for purchasing a slave. § 27:10 . **Quoted from** Jer 32:7 * 27:10 Hebrew: The term "Potter's Field," when it is owned by the Priests, refers to graveyard used for those unnamed, strangers, and gentile people. (See Matt 27:7) † 27:10 . **Paraphrase Quoted from** Jer 32:7-8 ‡ 27:11 (11-14) **MP:** Messiah is oppressed and afflicted but does not speak out in his own defense. (Is 53:7a) § 27:12 (12-14) **MP:** Messiah, in likeness of a sacrificial lamb, is silent before his accusers. (See also Ps 35:11). (Is 53:7b) * 27:14 . **MP:** Messiah will be silent before his accusers. (Ps 38:14)

²⁶ Then he released to them Bar-Abba [Son Father], but Yeshua [Salvation] he flogged and delivered to be nailed to the execution-stake.

²⁷ Then the governor's soldiers took Yeshua [Salvation] into the Praetorium, and gathered the whole garrison together against him.

²⁸ They stripped him, and put a scarlet robe on him.

²⁹ They braided a crown of thorns and put it on his head, and a reed in his right hand; and they knelt down before him, and mocked him, saying, "Hail, King of the Jews [Praisers]!"

³⁰ † **They spat on him, ‡ and took the reed and struck him on the head.**

³¹ When they had mocked him, they took the robe off of him, and put his clothes on him, and led him away to crucify him.

³² As they came out, they found a man of Cyrene, Simeon [Hearing] by name, and they compelled him to go with them, that he might carry his execution-stake.

³³ When they came to a place called "*Golgotha*," that means, "[The place of a skull],"

³⁴ § **they gave him sour wine to drink mixed with gall. When he had tasted it, he would not drink.**

³⁵ * **When they had nailed him to the stake, they divided his clothing among them, casting lots, †**

³⁶ and they sat and watched him there.

³⁷ They set up over his head the accusation against him written, "THIS IS YESHUA [SALVATION], THE KING OF THE JEWS [PRAISERS]."

³⁸ ‡ § **Then there were two robbers placed on execution-stakes with him, one on his right hand and one on the left.**

³⁹ * **Those who passed by blasphemed him, shaking their heads,**

† ⁴⁰ **and saying, "You who destroy the temple, and build it in three days, save yourself! If you are the *Ben-Elohim* ·Son of Elohim God·, come down from the execution-stake!"**

⁴¹ ‡ § * **Likewise the chief priests also mocking, with the Torah-**

† **27:30 . MP:** Messiah is spat upon in his face. "I did not hide my face from... spitting". (Is 50:6b) ‡ **27:30 . MP:** Smitten "...They will strike Israel's ruler on the cheek with a reed." (Mic

5:1) § **27:34 . MP:** Messiah has gall offered him as food. Gall is a medicinal poison; poisons have a bitter taste and acids, like vinegar, have a sour taste. This mixture has various English simile terms: poisoned water, mixed drink with serpent poison, drinking viper's poison (Deut 32:32-33; Jer 9:15, 23:15). Gall is a mixture of liver or gallbladder digestive juice, called bile, possibly mixed with poppy seed opium or wormwood. Gall would be offered to a person as an end to pain, cure illness, or overdosing to kill. Ingesting opium, wormwood, or bile is like taking very bitter medicine. Therefore descriptions of eating and drinking the substances are metaphors for very bitter experiences. (See also Ps 22:15). (Ps 69:21a, 69:21b) * **27:35 .**

MP: The Messiah's garments are divided; lots are divided; lots are cast for his clothes. (Ps 22:18) † **27:35 . Quoted from** Ps 22:18 ‡ **27:38 . MP:** Messiah is surrounded by Gentiles "dogs" at his crucifixion. "Dog" is a derogatory term for non-Jews, Gentiles. New Covenant example of metaphor (Matt 15:21-27). (Ps 22:16) § **27:38 . MP:** By being killed along with

other criminals, Messiah is assigned a grave with the wicked. (Is 53:9a) * **27:39 (39-40) MP:** Messiah is mocked by people shaking their heads. (Ps 22:7) † **27:39 . Quoted from** Ps 22:7

‡ **27:41 (41-43) MP:** Messiah is surrounded by enemies at his death. (Ps 22:16b) § **27:41**

(41-44) **MP:** The Messiah will not die but be Resurrected, himself being protected by Yahweh. The discipline is not for unrighteousness. (Combined with Is 53:4-5, 53:10-11; Ps 16:10, 30:3,

49:15, 118:17-18). (Ps 118:17-18) * **27:41 (41-44) MP:** Messiah perceived to be cursed by God. (See also Ps 22:1, 118:17-18). (Is 53:4b)

Teachers, the Pharisees [Separated], and the elders, said,

⁴² † **“He saved others, but he can’t save himself. If he is the *Melek Isra’el* [King of God prevails], let him come down from the execution-stake now, and we will trust in him.**

⁴³ ‡ **He trusts in God. Let God deliver him now, if he wants him; § for he said, ‘I am the *Ben-Elohim* -Son of Elohim God-.’”**

⁴⁴ **The robbers also who were placed on execution-stakes with him cast on him the same reproach.**

⁴⁵ * **Now from noon until three o’clock there was darkness over all the land.**

⁴⁶ **About three o’clock in the afternoon, † Yeshua [Salvation] cried with a loud voice, saying, ‡ “*Eli, Eli, lima sabachthani?*” That is, “My God, my God, why have you forsaken me?” §**

⁴⁷ **Some of them who stood there, when they heard it, said, “This man is calling Elijah [My God Yah].”**

⁴⁸ * **Immediately one of them ran, and took a sponge, † and filled it with vinegar, and put it on a reed, and gave it to him to drink. ‡**

⁴⁹ **The rest said, “Let him be. Let’s see whether Elijah [My God Yah] comes to save him.”**

⁵⁰ § **Yeshua [Salvation] cried again with a loud voice, and yielded up his spirit.**

⁵¹ **Behold, the veil of the temple was torn in two from the top to the bottom. The earth quaked and the rocks were split.**

† **27:42 (42-43) MP:** Messiah trusts Yahweh to maintain faithfulness that he will continue to live and not die under false accusations. (Ps 27:12-13) ‡ **27:43 . MP:** Mockers will say of the Messiah, “he trusted God, let Him deliver him.” (Ps 22:8) § **27:43 . Quoted from** Ps 22:8

* **27:45 . MP:** God will cause the sky to be darkened in the mid-day. Possible illusion to “The day of Yahweh” and the 70th week of Daniel. Roman Historian Thallus cites Roman Historian Phlegon record that in the time of Tiberius Caesar, at full moon (middle of the Hebrew month), there was a full eclipse of the sun from the sixth hour to the ninth hour. (Amos 8:9) Note: The Hebrew Calendar counts twelve hours from sunrise to sunset. This makes the sixth hour about noon, and the ninth hour near three in the afternoon. Skeptic: An eclipse cannot happen during a full moon. Answer: Scientifically that is correct, and historically this was recorded, so it has to be a miracle or nothing. Note: We do not have evidence to denounce the cited Historians as their books no longer exist. † **27:46 . MP:** When Yeshua quotes the first line, this is traditional Jewish method of making reference to the entire passage, by quoting the first few lines. Because people memorized the Bible back then, the entire passage and context was brought to memory. This is probably why the Rabbis said that Yeshua is calling to Elijah (misdirection) and not quoting (Ps 22:1), because the entire Psalm speaks of this moment. They could see Yeshua’s intention for people to compare the Psalm with his current execution. (Ps 22:1 (context all ch 22)) ‡ **27:46 . MP:** Messiah will cry out to God, “My God! My God! Why have you abandoned me? Why so far from helping me, so far from my anguished cries?” (Ps 22:1a) § **27:46 . Quoted from** Ps 22:1. In this time period of Judaism, when the first verse in a section is referenced, this refers to the entire chapter. Therefore the entire chapter of Ps 22 is referenced. * **27:48 . MP:** Messiah will thirst. (See also Ps 69:21a, 69:21b). (Ps 22:15b)

† **27:48 . MP:** Messiah will thirst and be given vinegar / sour wine to drink. Vinegar is an acid and constricts the throat. Vinegar was used for digestive medicine or possibly to suffocate or lower the vocalizations of victims. If myrrh was added to the sour wine vinegar, the purpose is to act as a pain duller, easing the victim’s sense of pain. Myrrh then is used like morphine is today. (See also Ps 22:15). (Ps 69:21b) ‡ **27:48 . Quoted from** Ps 69:21 § **27:50 . MP:** Messiah is killed before the destruction of the temple. (Dan 9:26c)

52 * The tombs were opened, and many bodies of the saints who had fallen asleep were raised;

53 and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many.

⁵⁴ Now the centurion, and those who were with him watching Yeshua [Salvation], when they saw the earthquake, and the things that were done, feared exceedingly, saying, "Truly this was the *Ben-Elohim* ·Son of Elohim God·."

⁵⁵ Many women were there watching from afar, who had followed Yeshua [Salvation] from Galilee [District, Circuit], serving him.

⁵⁶ Among them were Mary of Magdala [Rebellion of City tower], Mary [Rebellion] the mother of James [Surplanter] and Joses, and the mother of the sons of Zebedee [Bestowed by Yah].

57 † When evening had come, a rich man from Arimathaea, named Joseph [May he add], who himself was also Yeshua's [Salvation]'s disciple came.

58 This man went to Pilate [Armed with javelin], and asked for Yeshua [Salvation]'s body (Nissan 14). Then Pilate [Armed with javelin] commanded the body to be given up.

59 Joseph [May he add] took the body, and wrapped it in a clean linen cloth,

60 and laid it in his own new tomb, which he had cut out in the rock, and he rolled a great stone to the door of the tomb, and departed.

⁶¹ Mary of Magdala [Rebellion of City tower] was there, and the other Mary [Rebellion], sitting opposite the tomb.

⁶² Now on the next day, which was the day after the Preparation Day ‡ (Nissan 15), the chief priests and the Pharisees [Separated] were gathered together to Pilate [Armed with javelin],

⁶³ saying, "Sir, we remember what that deceiver said while he was still alive: 'After three days I will rise again.'

⁶⁴ Command therefore that the tomb be made secure until the third day, lest perhaps his disciples come at night and steal him away, and tell the people, 'He is risen from the dead;'[†] and the last sin ·abstractly deceive, straying from orthodox beliefs· will be worse than the first."

⁶⁵ Pilate [Armed with javelin] said to them, "You have a guard. Go, make it as secure as you can."

⁶⁶ So they went with the guard and made the tomb secure, sealing the stone.

* **27:52 (52-53) MP:** The dead in Messiah will bodily resurrect at the same time Messiah is resurrected from the dead. (Is 26:19) † **27:57 (57-60) MP:** Buried in a rich man's grave. Evidence: Raymond Brown comments on Roman attitudes to the bodies of the crucified. The Digest of Justinian 48:24 (200 CE) gives two Roman political legal people's decisions about criminals executed. Ulpian: "The bodies of those who suffer capital punishment are not to be refused to their relatives." Julius Paulus adds: "Nor to any who seek them for burial." Ulpian states this might be refused if the criminal was executed for treason. Therefore Yeshua was not convicted of Roman treason, but likely killed for a political motive. (The Burial of Yeshua Mark 15:42-47 by Raymond Brown (1988)). (Is 53:9a) ‡ **27:62** Preparation Day is Nissan 14, the one day of Passover; the Passover meal is prepared. The next evening begins Nissan 15, the start of Unleavened Bread, a feast for seven days.

28

¹ Now after the second * *Sabbath* ·To cease· (Nissan 17), it was the first day of the week, (the day of First Fruits #1), and it was starting to dawn, Mary of Magdala [Rebellion of City tower] and the other Mary [Rebellion] came to see the tomb.

² Behold, there was a great earthquake, for an angel of *MarYah* [Master Yahweh] descended from the sky, and came and rolled away the stone from the door, and sat on it.

³ His appearance was like lightning, and his clothing white as snow.

⁴ For fear of him, the guards shook, and became like dead men.

⁵ † **The angel answered the women, “Don’t be afraid, for I know that you seek Yeshua [Salvation], who was executed on the stake.**

⁶ **He is not here, for he has risen, just like he said. Come, see the place where the Master was lying.**

⁷ **Go quickly and tell his disciples, ‘He has risen from the dead, and behold, he goes before you into Galilee [District, Circuit]; there you will see him.’ Behold, I have told you.”**

⁸ They departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

⁹ As they went to tell his disciples, behold, Yeshua [Salvation] met them, saying, “*Shalom* ·Complete peace!”

They came and took hold of his feet, and worshiped him.

¹⁰ Then Yeshua [Salvation] said to them, “Don’t be afraid. Go tell my brothers that they should go into Galilee [District, Circuit], and there they will see me.”

¹¹ Now while they were going, behold, some of the guards came into the city, and told the chief priests all the things that had happened.

¹² When they were assembled with the elders, and had taken counsel, they gave a large amount of silver to the soldiers,

¹³ saying, “Say that his disciples came by night, and stole him away while we slept.

¹⁴ If this comes to the governor’s ears, we will persuade him and make you free of worry.”

¹⁵ So they took the money and did as they were told. This saying was spread abroad among the Jews [Praisers], and continues until today.

¹⁶ But the eleven disciples went into Galilee [District, Circuit], to the mountain where Yeshua [Salvation] had sent them.

¹⁷ When they saw him, they bowed down to him, but some doubted.

¹⁸ ‡ **Yeshua [Salvation] came to them and spoke to them, saying, § * “All authority has been † given to me in heaven and on earth.**

* **28:1** Note: Plural Sabbaths; the Greek word indicates two Sabbaths. There are *mikra kodesh* ·Rehearsal Holy, Convocation Holy· and there are Sabbath days. † **28:5** (5-7) **MP:** Messiah defeats and overcomes death; His resurrection is foretold. Also this action removes the reproach of God’s people, that is their sins. (Is 25:8) ‡ **28:18** . **MP:** Messiah comes for all people. (See also Is 42:4c). (Is 49:1a) § **28:18** . **MP:** Messiah is given authority over all nations and things. (Ps 2:8b, 8:5b-6) *

* **28:18** . **MP:** “Right Judgments” refers not to specific Torah Commands already given, but the whole power and authority of his role as King. This explains why the following verses describe how the Messiah rules. (Ps 72:2) † **28:18** . **MP:** Because of making his atonement offering, Messiah is greatly exalted by God and reaps rewards. (Is 53:12a)

19 † § * **Go, and make disciples of all nations, baptizing them in the name of the *Abba* ·Father· and of the Son and of *Ruach haKodesh* [Spirit, Breath of the Holiness],**
 20 **teaching them to observe all things that I have enjoined unto you.** Behold, I am with you always, even to the end of the age.” *Amen*
 ·So be it·.

† **28:19** . **MP:** Messiah will bring salvation to the ends of the earth. (Is 49:6) § **28:19**
 (19-20a) **MP:** Messiah will proclaim a message that is new to the Gentiles. (Is 52:15) * **28:19**
 a (+28:20a) **MPr:** The King in (Psalm 21:1) is King Messiah. (Targum Ps 21:1). This same
 King is linked to (Is 11:10), where Rabbi Chanina explains the objective of the Messiah. King
 Messiah is to give specific commandments to the Gentiles. This is in parallel contrast to Israel,
 who receives commands directly from God himself. (Midrash Ps 21:1 (Heb Bible 21:2)). (Ps
 21:1 (Heb Bible 21:2))

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**The Good News of Yeshua the Messiah as
Recorded by
Mark [Hammer] (Hebrew)
Markos [Dedicated to Mars, War deity]
(Greek)
Marcus [Withered] (Latin)**

Context: The author does not identify himself. Some say he is John Mark, a contemporary writer to Rabbi Saul / Paul. Some say this is Apostle Peter's account transcribed by his interpreter. Mark is the shortest Gospel. The writing style appears to be intended for Gentile Romans, explaining various Jewish and Aramaic nuances of the Jewish Yeshua story. It is generally agreed upon that this was the first Gospel written.

¹ The beginning of the Good News of Yeshua Messiah [Salvation Anointed one], the *Ben-Elohim* ·Son of Elohim God·.

² As it is written in the prophets,

“Behold, I send my messenger before your face,
who will **prepare** your **way before you:** *

³ † **the voice of one crys out in the wilderness,**
‘Make ready the way of MarYah [Master Yahweh]!
Make his paths straight!’ ” §

⁴ * **John [Yah is gracious] came baptizing in the wilderness and preaching the *mikvah* ·ritual washing baptism· of *teshuvah* ·complete repentance· for forgiveness of abstract sins ·miss the marks·.**

⁵ **All the country of Judea [Praise] and all those of Jerusalem [City of peace] went out to him. They were immersed by him in the Jordan [Descender] river, confessing their abstract sins ·miss the marks·.**

⁶ John [Yah is gracious] was clothed with camel's hair and a leather belt around his waist. He ate locusts and wild honey.

⁷ He preached, saying, “After me comes he who is mightier than I, the thong of whose sandals I am not worthy to stoop down and loosen.

⁸ I immersed you in water, but he will *mikvah* ·baptise· you in *Ruach haKodesh* [Spirit, Breath of the Holiness].”

⁹ In those days, Yeshua [Salvation] came from Nazareth [Branch, Separated one] of Galilee [District, Circuit], and was immersed by John [Yah is gracious] in the Jordan [Descender].

¹⁰ Immediately coming up from the water, he saw the heavens parting, and *haRuach* [the Spirit, Breath] descending on him like a dove.

* **1:2 . Quoted from** Mal 3:1 † **1:3 (3-5) MP:** The Messiah's forerunner will turn many to righteousness. (Mal 4:6) ‡ **1:3 (3-4) MP:** Messiah is associated with God. God is associated with Messiah. (Is 40:3c) § **1:3 . (2-3) Quoted from** Is 40:3 * **1:4 . MP:** A messenger is sent by God to comfort Israel by announcing and preparing a “straight way for God,” for the Messiah. (See also Mal 3:1). (Is 40:3 (3-5))

¹¹ A voice came out of the sky, "You are my *agapetos* ·beloved, esteemed· Son, in whom I am well pleased."

¹² Immediately *haRuach* [the Spirit, Breath] drove him out into the wilderness.

¹³ He was there in the wilderness forty days tempted by *Satan* [Adversary]. He was with the wild animals; and the angels were serving him.

¹⁴ Now after John [Yah is gracious] was taken into custody, † **Yeshua [Salvation] came into Galilee [District, Circuit], preaching the Good News of God's Kingdom,**

¹⁵ and saying, "The time is fulfilled, and God's Kingdom is at hand! *Teshuvah* ·Turn repent·, and trust in the Good News."

¹⁶ Passing along by the sea of Galilee [District, Circuit], he saw Simeon [Hearing] and Andrew [Manly] the brother of Simeon [Hearing] casting a net into the sea, for they were fishermen.

¹⁷ Yeshua [Salvation] said to them, "Come after me, and I will make you into fishers for men."

¹⁸ Immediately they left their nets, and followed him.

¹⁹ Going on a little further from there, he saw James son of Zebedee [Surplanter son of Yah Has Bestowed], and John [Yah is gracious], his brother, who were also in the boat mending the nets.

²⁰ Immediately he called them, and they left their father, Zebedee [Bestowed by Yah], in the boat with the hired servants, and went after him.

²¹ They went into Capernaum [Village-Comfort, Village-Compassion], and immediately on the *Sabbath* ·To cease· day he entered into the synagogue and taught.

²² They were astonished at his teaching, for he taught them as having authority, and not as the Torah-Teachers.

²³ Immediately there was in their synagogue a man with an unclean spirit, and he cried out,

²⁴ saying, "Ha! What do we have to do with you, Yeshua [Salvation], you Nazarene [person from Branch, Separated one]? Have you come to destroy us? ‡ **I know you who you are: *haKadosh Elohim* [the Holy One of God]!"**

²⁵ Yeshua [Salvation] rebuked him, saying, "Be quiet, and come out of him!"

²⁶ The unclean spirit, convulsing him and crying with a loud voice, came out of him.

²⁷ § **They were all amazed, so that they questioned among themselves, saying, "What is this? A new teaching? For with authority he commands even the unclean spirits, and they obey him!"**

²⁸ The report of him went out immediately everywhere into all the region of Galilee [District, Circuit] and its surrounding area.

† **1:14 b MP:** Messiah comes from Galilee and shines upon the Galil-of-the-Goyim. Meaning his ministry begins in the Galilee and the region includes Gentiles living there. (Mark explains although Yeshua had traveled previously, He did not begin His ministry until entering Galilee, his hometown region). (Is 9:1b-2) ‡ **1:24 b MP:** Messiah is holy. (Dan 9:24b) § **1:27 . MP:** The Messiah speaks with knowledge taught to him from God, not from men. (Is 50:4)

²⁹ Immediately, when they had come out of the synagogue, they came into the house of Simeon [Hearing] and Andrew [Manly], with James [Surplanter] and John [Yah is gracious].

³⁰ Now Simeon [Hearing]'s wife's mother lay sick with a fever, and immediately they told him about her.

³¹ He came and took her by the hand, and raised her up. The fever left her, and she served them.

³² At evening, when the sun had set, they brought to him all who were sick, and those who were possessed by demons.

³³ All the city was gathered together at the door.

³⁴ He healed many who were sick with various diseases, and cast out many demons. He didn't allow the demons to speak, because they knew him.

³⁵ Early in the morning, while it was still dark, he rose up and went out, and departed into a deserted place, and prayed there.

³⁶ Simeon [Hearing] and those who were with him followed after him;

³⁷ and they found him, and told him, "Everyone is looking for you."

³⁸ He said to them, "Let's go elsewhere into the next towns, that I may preach there also, because I came out for this reason."

³⁹ He went into their synagogues throughout all Galilee [District, Circuit], preaching and casting out demons.

⁴⁰ * † **A leper came to him, begging him, kneeling down to him, and saying to him, "If you want to, you can make me clean."**

⁴¹ **Being moved with compassion, he stretched out his hand, and touched him, and said to him, "I want to. Be made clean."**

⁴² **When he had said this, immediately the *tzara'at* leprosy departed from him, and he was made clean.**

⁴³ **He strictly warned him, and immediately sent him out,**

⁴⁴ **and said to him, "See you say nothing to anybody; instead, as a testimony to the people, go and let the priest examine ‡ you, and make an offer for your cleansing, as Moses [Drawn out] commanded."**

⁴⁵ But he went out, and began to proclaim it much, and to spread about the matter, so that Yeshua [Salvation] could no more openly enter into a city, but was outside in desert places: and they came to him from everywhere.

2

¹ When he entered again into Capernaum [Village-Comfort, Village-Compassion] after some days, it was heard that he was in the house.

² Immediately many were gathered together, so that there was no more room, not even around the door; and he spoke the word to them.

* **1:40 (40-44) MP:** Only God can heal leprosy; really this is not Hansen's disease but a divine-origin disease called *tzara'at* in Hebrew. Only God can afflict and only God can remove. Messiah has the authority of God to preform healing works that only God alone can accomplish such as healing disabilities. Examples: God applies the disease at will: (Ex 4:5-8; Num 12:10, 2 King 5:27); God only can heal the disease as He wills (Num 12:13-15; 2 King 5:1-8, 5:14-15). (Lev 14:2-3, context ch 13-14) † **1:40 (40-44) MP:** The Messiah bears the name of "Leprous" or "Leper Scholar" as it says, "smitten by God" (Is 53:4). (Talmud Sanhedrin 98B on Isaiah 53). (Is 53:4) ‡ **1:44 . Quoted from** Lev 14:3

3 * Four people came, carrying a paralytic to him.

4 When they could not come near to him for the crowd, they removed the roof where he was. When they had broken it up, they let down the mat that the paralytic was lying on.

5 Yeshua [Salvation], seeing their trusting faith, said to the paralytic, "Son, your abstract sins ·miss the marks· are forgiven you."

6 But there were some of the Torah-Teachers sitting there, and reasoning in their hearts,

7 "Why does this man speak blasphemies like that? Who can forgive abstract sins ·miss the marks· but God alone?"

8 Immediately Yeshua [Salvation], perceiving in his spirit that they so reasoned within themselves, said to them, "Why do you reason these things in your hearts?"

9 Which is easier, to tell the paralytic, 'Your abstract sins ·miss the marks· are forgiven;' or to say, 'Arise, and take up your bed, and walk?'

10 † But that you may know that the Son of Man has authority on earth to forgive abstract sins ·miss the marks·"— he said to the paralytic—

11 "I tell you, arise, take up your mat, and go to your house."

12 He arose, and immediately took up the mat, and went out in front of them all; so that they were all amazed, and glorified God, saying, "We never saw anything like this!"

13 He went out again by the seaside. All the multitude came to him, and he taught them.

14 As he passed by, he saw Levi [United with], the son of Alphaeus [Changing], sitting at the tax office, and he said to him, "Follow me." And he arose and followed him.

15 ‡ He was reclining at the table in his house, and many tax collectors and sinners ·devoted to missing the mark and without share in the goal· sat down with Yeshua [Salvation] and his disciples, for there were many, and they followed him.

16 The Torah-Teachers and the Pharisees [Separated], when they saw that he was eating with the sinners ·devoted to missing the mark and without share in the goal· and tax collectors, said to his disciples, "Why is it that he eats and drinks with tax collectors and sinners ·devoted to missing the mark and without share in the goal·?"

17 When Yeshua [Salvation] heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick. I came not to call the upright, but sinners ·devoted to missing the mark and without share in the goal· to teshuvah ·complete repentance·."

18 John [Yah is gracious]'s disciples and the Pharisees [Separated] were fasting, and they came and asked him, "Why do John [Yah is

*** 2:3 (3-10) MP:** Yahweh has authority to heal completely, both physically and forgiving sins. (Ps 103:2-3) **† 2:10 (10-12) (context 1:40-2:12)MP:** Lame legs healed. (In the example, this man was lame for 38 years). (Is 35:6a) **‡ 2:15 (15-17) MP:** The Messiah bears the name of "Leprous" or "Leper Scholar" as it says, "smitten by God" (Is 53:4). (Talmud Sanhedrin 98B on Isaiah 53). (Is 53:4)

gracious]'s disciples and the disciples of the Pharisees [Separated] fast, but your disciples don't fast?"

¹⁹ Yeshua [Salvation] said to them, "Can the groomsmen fast while the bridegroom is with them? As long as they have the bridegroom with them, they can't fast.

²⁰ But the days will come when the bridegroom will be taken away from them, and then will they fast in that day.

²¹ No one sews a piece of unshrunk cloth on an old garment, or else the patch shrinks and the new tears away from the old, and a worse hole is made.

²² No one puts new wine into old wineskins, or else the new wine will burst the skins, and the wine pours out, and the skins will be destroyed; but they put new wine into fresh wineskins."

²³ He was going on the *Sabbath* ·To cease· day through the grain fields, and his disciples began, as they went, to pluck the ears of grain.

²⁴ The Pharisees [Separated] said to him, "Behold, why do they do that which is not lawful on the *Sabbath* ·To cease· day?"

²⁵ He said to them, "Did you never read what **David [Beloved]** did, when he had need, and was hungry— he, and those who were with him?

²⁶ How he entered into God's house when **Abiathar** was **high priest**, and ate the **show bread** § from the altar of Yahweh, which is not lawful to eat except for the priests, and gave also to those who were with him?"

²⁷ He said to them, "The *Sabbath* ·To cease· was made for man, not man for the *Sabbath* ·To cease·.

²⁸ Therefore the Son of Man is lord even of the *Sabbath* ·To cease·."

3

¹ He entered again into the synagogue, and there was a man there who had his hand withered.

² They watched him, whether he would heal him on the *Sabbath* ·To cease· day, that they might accuse him.

³ He said to the man who had his hand withered, "Stand up."

⁴ * **He said to them, "Is it lawful on the *Sabbath* ·To cease· day to do good, or to do harm? To save a life, or to kill?" But they were silent .**

⁵ **When he had looked around at them with anger, being grieved at the hardening of their hearts, he said to the man, "Stretch out your hand." He stretched it out, and his hand was restored as healthy as the other.**

⁶ **The Pharisees [Separated] went out, and immediately conspired with the Herodians against him, how they might destroy him.**

⁷ Yeshua [Salvation] withdrew to the sea with his disciples, and a great multitude followed him from Galilee [District, Circuit], from Judea [Praise],

§ 2:26 . (25-26) Paraphrase Quoted from 1 Sam 21:6 * 3:4 (4-6) MPr: Messiah is slain by Robbers (Satan) but this becomes his downfall and Messiah overcomes (Ps 2). Also commented; in the last days Gog and Magog will fight against the Messiah and be defeated. (Ps 2:1 in Talmud Berach. 7B, Talmud Abhod. Zarah 3B, and Midrash Psalms 2). (Ps 2:1-2)

⁸ from Jerusalem [City of peace], from Idumaea, beyond the Jordan [Descender], and those from around Tyre and Sidon. A great multitude, hearing what great things he did, came to him.

⁹ He spoke to his disciples that a little boat should stay near him because of the crowd, so that they would not press on him.

¹⁰ For he had healed many, so that as many as had diseases pressed on him that they might touch him.

¹¹ The unclean spirits, whenever they saw him, fell down before him, and cried, "You are the *Ben-Elohim* ·Son of Elohim God·!"

¹² He sternly warned them that they should not make him known.

¹³ He went up into the mountain, and called to himself those whom he wanted, and they went to him.

¹⁴ He appointed twelve, that they might be with him, and that he might send them out to preach,

¹⁵ and to have authority to heal sicknesses and to cast out demons:

¹⁶ Simeon [Hearing], to whom he gave the name Peter [Rock];

¹⁷ James son of Zebedee [Surplanter son of Yah Has Bestowed]; John [Yah is gracious], the brother of James [Surplanter], and he called them Boanerges, which means, Sons of Thunder;

¹⁸ Andrew [Manly]; Philip [Loves horses]; Bartholomew [Son who suspends waters]; Matthew [Gift of Yah]; Thomas [Seeker of truth]; James [Surplanter], the son of Alphaeus [Changing]; Thaddaeus [Child of heart]; Simeon [Hearing] the † Zealot [Zealous follower];

¹⁹ and Judas Iscariot [Praised Dagger-man], ‡ who also betrayed him.

He came into a house.

²⁰ The multitude came together again, so that they could not so much as eat bread.

²¹ § **When his friends heard it, they went out to seize him: for they said, "He is insane."**

²² The *Torah*-Teachers who came down from Jerusalem [City of peace] said, "He has *Ba'al-Zibbul* [Lord of Flies]," and, "By the prince of the demons he casts out the demons."

²³ He summoned them, and said to them in parables, "How can *Satan* [Adversary] cast out *Satan* [Adversary]?"

²⁴ If a kingdom is divided against itself, that kingdom cannot stand.

²⁵ If a house is divided against itself, that house cannot stand.

† **3:18** Zealots as a political party; Theocratic (God is King) nationalist devoted to the Torah ·Teaching· of Moses, opposed to Roman rule over Israel and Hellenism (Greek thinking). Zealots vigorously adhered to the Torah of Moses and even resorted to violence, after the example of Pinchas [Bronze skin] (Num 25, esp verses 7-12). This was intended to prevent the Jewish religion from being violated or infiltrated by other people or ideologies such as Greek Hellenism. Zealots were theocratic nationalists, who preached that Yahweh is the only ruler over Israel. They urged to not pay taxes to Rome. Zealots would have been excited for Messiah to come as the reigning King and reestablish national Israel, dispossessing Roman authority.

‡ **3:19** Judas Kiro; it is debatable the meaning of his name. K'riot is the Hebrew spelling. If the name K'riot is derived from the Latin word sicarius, meaning [dagger-man], then Judas is likely part of the Zealots political party who opposed Roman imperialism, a near Anarchist sect. (Luke 22:3) says K'riot is a surname, an addition to Judas' name, therefore it could be a family name, geographic location, or a political party, or for some personal reason. § **3:21** . **MP:** Messiah is refused to be associated with even by his own siblings, children of the same mother. (Ps 69:8b)

²⁶ If *Satan* [Adversary] has risen up against himself, and is divided, he can't stand, but has an end.

²⁷ But no one can enter into the house of the strong man to plunder, unless he first binds the strong man; and then he will plunder his house.

²⁸ Most certainly I tell you, all sins ·concrete evil deeds that misses the mark and is without share in the goal· of the descendants of man will be forgiven, including their blasphemies with which they may blaspheme;

²⁹ but whoever may blaspheme against *Ruach haKodesh* [Spirit, Breath of the Holiness] never has forgiveness, but is subject to eternal condemnation."

³⁰ Because they said, "He has an unclean spirit."

³¹ His mother and his brothers came, and standing outside, they sent to him, calling him.

³² A multitude was sitting around him, and they told him, "Behold, your mother, your brothers, and your sisters are outside looking for you."

³³ He answered them, "Who are my mother and my brothers?"

³⁴ Looking around at those who sat around him, he said, "Behold, my mother and my brothers!

³⁵ For whoever does the will of God, the same is my brother, and my sister, and mother."

4

¹ Again he began to teach by the seaside. A great multitude was gathered to him, so that he entered into a boat in the sea, and sat down. All the multitude were on the land by the sea.

² He taught them many things in parables, and told them in his teaching,

³ "Listen! Behold, the farmer went out to sow,

⁴ and as he sowed, some seed fell by the road, and the birds came and devoured it.

⁵ Others fell on the rocky ground, where it had little soil, and immediately it sprang up, because it had no depth of soil.

⁶ When the sun had risen, it was scorched; and because it had no root, it withered away.

⁷ Others fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

⁸ Others fell into the good ground, and yielded fruit, growing up and increasing. Some produced thirty times, some sixty times, and some one hundred times as much."

⁹ He said, "Whoever has ears to hear, let him *sh'ma* ·hear obey·."

¹⁰ When he was alone, those who were around him with the twelve asked him about the parables.

¹¹ He said to them, "To you is given the mystery of God's Kingdom, but to those who are outside, all things are done in parables,

¹² that 'they may be always **looking but never seeing**; always **listening but never understanding**. Otherwise, **they might turn**

and their sins ·concrete evil deeds that misses the mark and is without share in the goal· **be forgiven.**' " *

¹³ He said to them, "Don't you understand this parable? How will you understand all of the parables?

¹⁴ The farmer sows the word.

¹⁵ The ones by the road are the ones where the word is sown; and when they have heard, immediately *Satan* [Adversary] comes, and takes away the word which has been sown in them.

¹⁶ These in the same way are those who are sown on the rocky places, who, when they have heard the word, immediately receive it with joy.

¹⁷ They have no root in themselves, but are short-lived. When oppression or persecution arises because of the word, immediately they are scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·.

¹⁸ Others are those who are sown among the thorns. These are those who have heard the word,

¹⁹ and the cares of this age, and the deceitfulness of riches, and the *epithumia* ·lusts· of other things entering in choke the word, and it becomes unfruitful.

²⁰ Those which were sown on the good ground are those who hear the word, and accept it, and bear fruit, some thirty times, some sixty times, and some one hundred times."

²¹ He said to them, "Is the lamp brought to be put under a basket or under a bed? Is not it put on a stand?

²² For there is nothing hidden, except that it should be made known; neither was anything made secret, but that it should come to light.

²³ If any man has ears to hear, let him *sh'ma* ·hear obey·."

²⁴ He said to them, "Take heed what you hear. With whatever measure you measure, it will be measured to you, and more will be given to you who hear.

²⁵ For whoever has, to him will more be given, and he who does not have, even that which he has will be taken away from him."

²⁶ He said, "God's Kingdom is as if a man should cast seed on the earth,

²⁷ and should sleep and rise night and day, and the seed should spring up and grow, he does not know how.

²⁸ For the earth bears fruit: first the blade, then the ear, then the full grain in the ear.

²⁹ But when the fruit is ripe, immediately he puts in the sickle, because the harvest has come."

³⁰ He said, "How will we liken God's Kingdom? Or with what parable will we illustrate it?

³¹ It's like a grain of mustard seed, which, when it is sown in the earth, though it is less than all the seeds that are on the earth,

³² yet when it is sown, grows up, and becomes greater than all the herbs, and puts out great branches, so that the birds of the sky can lodge under its shadow."

* 4:12 . Quoted from Is 6:9-10

³³ With many such parables he spoke the word to them, as they were able to hear it.

³⁴ Without a parable he didn't speak to them; but privately to his own disciples he explained everything.

³⁵ † On that day, when evening had come, he said to them, "Let's go over to the other side."

³⁶ Leaving the multitude, they took him with them, even as he was, in the boat. Other small boats were also with him.

³⁷ A big wind storm arose, and the waves beat into the boat, so much that the boat was already filled.

³⁸ He himself was in the stern, asleep on the cushion, and they woke him up, and told him, "*Rabbi* ·Teacher·, don't you care that we are dying?"

³⁹ He awoke, and rebuked the wind, and said to the sea, "Peace! Be still!" The wind ceased, and there was a great calm.

⁴⁰ He said to them, "Why are you so afraid? How is it that you have no trusting faith?"

⁴¹ They were greatly afraid, and said to one another, "Who then is this, that even the wind and the sea obey him?"

5

¹ They came to the other side of the sea, into the country of the Gadarenes.

² When he had come out of the boat, immediately a man with an unclean spirit met him out of the tombs.

³ He lived in the tombs. Nobody could bind him any more, not even with chains,

⁴ because he had been often bound with fetters and chains, and the chains had been torn apart by him, and the fetters broken in pieces. Nobody had the strength to tame him.

⁵ Always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.

⁶ When he saw Yeshua [Salvation] from afar, he ran and bowed down to him,

⁷ and crying out with a loud voice, he said, "What have I to do with you, Yeshua [Salvation], you Son of the *Elyon El* [Most High God]? I adjure you by God, don't torment me."

⁸ For he said to him, "Come out of the man, you unclean spirit!"

⁹ He asked him, "What is your name?"

He said to him, "My name is Legion, for we are many." *

¹⁰ He begged him much that he would not send them away out of the country.

¹¹ Now on the mountainside there was a great herd of pigs feeding.

¹² All the demons begged him, saying, "Send us into the pigs, that we may enter into them."

¹³ At once Yeshua [Salvation] gave them permission. The unclean spirits came out and entered into the pigs. The herd of about two

† 4:35 (35-41) **MP:** The storm of sea and waves obey Yahweh to rage and to calm. God hears those who call upon him in their distress to save them. (Ps 107:25-30) * 5:9 Note: At this time, a Roman legion was made up of ten cohorts of 500 men each, a total of 5,000 soldiers.

thousand rushed down the steep bank into the sea, and they were drowned in the sea.

¹⁴ Those who fed them fled, and told it in the city and in the country.

The people came to see what it was that had happened.

¹⁵ They came to Yeshua [Salvation], and saw him who had been possessed by demons sitting, clothed, and in his right mind, even him who had the legion; and they were afraid.

¹⁶ Those who saw it declared to them what happened to him who was possessed by demons, and about the pigs.

¹⁷ They began to beg him to depart from their region.

¹⁸ As he was entering into the boat, he who had been possessed by demons begged him that he might be with him.

¹⁹ He didn't allow him, but said to him, "Go to your house, to your friends, and tell them what great things *MarYah* [Master Yahweh] has done for you, and how he had mercy on you."

²⁰ He went his way, and began to proclaim in Decapolis how Yeshua [Salvation] had done great things for him, and everyone marveled.

²¹ When Yeshua [Salvation] had crossed back over in the boat to the other side, a great multitude was gathered to him; and he was by the sea.

²² Behold, one of the rulers of the synagogue, Jairus by name, came; and seeing him, he fell at his feet,

²³ and begged him much, [†] **saying, "My little daughter is at the point of death. Please come and lay your hands on her, that she may be made healthy, and live."**

²⁴ He went with him, and a great multitude followed him, and they pressed upon him on all sides.

²⁵ A certain woman, who had an issue of blood for twelve years,

²⁶ and had suffered many things by many physicians, and had spent all that she had, and was no better, but rather grew worse,

²⁷ having heard the things concerning Yeshua [Salvation], came up behind him in the crowd, and touched his clothes.

²⁸ For she said, "If I just touch his clothes, I will be made well."

²⁹ Immediately the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

³⁰ Immediately Yeshua [Salvation], perceiving in himself that the power had gone out from him, turned around in the crowd, and asked, "Who touched my clothes?"

³¹ His disciples said to him, "You see the multitude pressing against you, and you say, 'Who touched me?' "

³² He looked around to see her who had done this thing.

³³ But the woman, fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

³⁴ He said to her, "Daughter, your trusting faith has made you well. Go in peace, and be cured of your disease."

³⁵ While he was still speaking, people came from the synagogue ruler's house saying, "Your daughter is dead. Why bother the *Rabbi* ·Teacher· any more?"

[†] **5:23 . MP:** The words of the Prophet have the authority of God himself. (Deut 18:19)

³⁶ But Yeshua [Salvation], when he heard the message spoken, immediately said to the ruler of the synagogue, "Don't be afraid, only trust."

³⁷ He allowed no one to follow him, except Peter [Rock], James [Surplanter], and John [Yah is gracious] the brother of James [Surplanter].

³⁸ He came to the synagogue ruler's house, and he saw an uproar, weeping, and great wailing.

³⁹ When he had entered in, he said to them, "Why do you make an uproar and weep? The child is not dead, but is asleep."

⁴⁰ They ridiculed him. But he, having put them all out, took the father of the child, her mother, and those who were with him, and went in where the child was lying.

⁴¹ Taking the child by the hand, he said to her, "*Talita kumi!* ·Little girl, I tell you, get up!·"

⁴² Immediately the girl rose up and walked, for she was twelve years old. They were amazed with great amazement.

⁴³ He strictly ordered them that no one should know this, and commanded that something should be given to her to eat.

6

¹ He went out from there. He came into his own country, and his disciples followed him.

² When the *Sabbath* ·To cease· had come, he began to teach in the synagogue, and many hearing him were astonished, saying, "Where did this man get these things?" and, "What is the wisdom that is given to this man, that such mighty works come about by his hands?"

³ Is not this the carpenter, the son of Mary [Rebellion], and brother of James [Surplanter], Joses, Judah [Praised], and Simeon [Hearing]? Are not his sisters here with us?" They were scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant· at him.

⁴ Yeshua [Salvation] said to them, "A prophet is not without honor, except in his own country, and among his own relatives, and in his own house."

⁵ He could do no mighty work there, except that he laid his hands on a few sick people, and healed them.

⁶ He marveled because of their unbelief.

He went around the villages teaching.

⁷ He called to himself the twelve, and began to send them out two by two; and he gave them authority over the unclean spirits.

⁸ He commanded them that they should take nothing for their journey, except a staff only: no bread, no wallet, no brass coin money in their purse,

⁹ but to wear sandals, and not put on two tunics.

¹⁰ He said to them, "Wherever you enter into a house, stay there until you depart from there.

¹¹ Whoever will not receive you nor hear you, as you depart from there, shake off the dust that is under your feet for a testimony against them. Assuredly, I tell you, it will be more tolerable for Sodom

[Burning] and Gomorrah [Rebellious people, Tyrants] in the day of judgment than for that city!"

¹² They went out and preached that people should *teshuvah* ·turn repent·.

¹³ They cast out many demons, and anointed many with oil who were sick, and healed them.

¹⁴ King Herod [Heroic] heard this, for his name had become known, and he said, "John [Yah is gracious] the Immerser has risen from the dead, and therefore these powers are at work in him."

¹⁵ But others said, "He is Elijah [My God Yah]." Others said, "He is a prophet, or like one of the prophets."

¹⁶ But Herod [Heroic], when he heard this, said, "This is John [Yah is gracious], whom I beheaded. He has risen from the dead."

¹⁷ For Herod [Heroic] himself had sent out and arrested John [Yah is gracious], and bound him in prison for the sake of Herodias, his brother Philip [Loves horses]'s wife, for he had married her.

¹⁸ For John [Yah is gracious] said to Herod [Heroic], "It violates the *Torah* ·Teaching· for you to marry your brother's wife."

¹⁹ Herodias set herself against him, and desired to kill him, but she couldn't,

²⁰ for Herod [Heroic] feared John [Yah is gracious], knowing that he was a upright and holy man, and kept him safe. When he heard him, he did many things, and he heard him gladly.

²¹ Then a convenient day came, that Herod [Heroic] on his birthday made a supper for his nobles, the high officers, and the chief men of Galilee [District, Circuit].

²² When the daughter of Herodias herself came in and danced, she pleased Herod [Heroic] and those sitting with him. The king said to the young lady, "Ask me whatever you want, and I will give it to you."

²³ He swore to her, "Whatever you shall ask of me, I will give you, up to half of my kingdom."

²⁴ She went out, and said to her mother, "What shall I ask?"

She said, "The head of John [Yah is gracious] the Immerser."

²⁵ She came in immediately with haste to the king, and asked, "I want you to give me right now the head of John [Yah is gracious] the Immerser on a platter."

²⁶ The king was exceedingly sorry, but for the sake of his oaths, and of his dinner guests, he didn't wish to refuse ·to set aside, neutralize, violate, cast off, nullify, make void· her.

²⁷ Immediately the king sent out a soldier of his guard, and commanded to bring John [Yah is gracious]'s head, and he went and beheaded him in the prison,

²⁸ and brought his head on a platter, and gave it to the young lady; and the young lady gave it to her mother.

²⁹ When his disciples heard this, they came and took up his corpse, and laid it in a tomb.

³⁰ The apostles gathered themselves together to Yeshua [Salvation], and they told him all things, whatever they had done, and whatever they had taught.

³¹ He said to them, "You come apart into a deserted place, and rest awhile." For there were many coming and going, and they had no leisure so much as to eat.

³² They went away in the boat to a deserted place by themselves.

³³ They saw them going, and many recognized him and ran there on foot from all the cities. They arrived before them and came together to him.

³⁴ Yeshua [Salvation] came out, saw a great multitude, and he had compassion on them, because they were like sheep without a shepherd, and he began to teach them many things.

³⁵ When it was late in the day, his disciples came to him, and said, "This place is deserted, and it is late in the day.

³⁶ Send them away, that they may go into the surrounding country and villages, and buy themselves bread, for they have nothing to eat."

³⁷ But he answered them, "You give them something to eat."

They asked him, "Shall we go and buy two hundred denarii (200 days wages) worth of bread, and give them something to eat?"

³⁸ He said to them, "How many loaves do you have? Go see."

When they knew, they said, "Five, and two fish."

³⁹ He commanded them that everyone should sit down in groups on the green grass.

⁴⁰ They sat down in ranks, by hundreds and by fifties.

⁴¹ He took the five loaves and the two fish, and looking up to heaven, he blessed and broke the loaves, and he gave to his disciples to set before them, and he divided the two fish among them all.

⁴² They all ate, and were filled.

⁴³ They took up twelve baskets full of broken pieces and also of the fish.

⁴⁴ Those who ate the loaves were five thousand men.

⁴⁵ Immediately he made his disciples get into the boat, and to go ahead to the other side, to Bethsaida, while he himself sent the multitude away.

⁴⁶ After he had taken leave of them, he went up the mountain to pray.

⁴⁷ * **When evening had come, the boat was in the middle of the sea, and he was alone on the land.**

⁴⁸ **Seeing them distressed in rowing, for the wind was contrary to them, about four o'clock in the morning he came to them, walking on the sea, and he would have passed by them,**

⁴⁹ **but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out;**

⁵⁰ **for they all saw him, and were troubled. But he immediately spoke with them, and said to them, "Take heart! Ena Na [I AM (the Living God)]! Don't be afraid."**

⁵¹ **He got into the boat with them; and the wind ceased, and they were very amazed among themselves, and marveled;**

⁵² **for they hadn't understood about the loaves, but their hearts were hardened.**

* **6:47 (47-51) MP:** Yahweh alone treads on the waters of the sea. (Job 9:8)

⁵³ When they had crossed over, they came to land at Gennesaret, and moored to the shore.

⁵⁴ When they had come out of the boat, immediately the people recognized him,

⁵⁵ and ran around that whole region, and began to bring those who were sick, on their mats, to where they heard he was.

⁵⁶ Wherever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and begged him that they might touch just the fringe of his garment; and as many as touched him were made well.

7

¹ Then the Pharisees [Separated] and some of the Torah-Teachers gathered together to him, having come from Jerusalem [City of peace].

² Now when they saw some of his disciples eating bread with defiled, that is unwashed, hands, they found this reprobable.

³ (For the Pharisees [Separated] and all the Jews [Praisers], don't eat unless they wash their hands and forearms, holding to the tradition of the elders.

⁴ They don't eat when they come from the marketplace unless they bathe themselves, and there are many other things, which they have received to hold to: washings of cups, pitchers, bronze vessels, and couches.)

⁵ The Pharisees [Separated] and the Torah-Teachers asked him, "Why don't your disciples walk according to the tradition of the elders, but eat their bread with unwashed hands?"

⁶ He answered them, "Well did Isaiah [Salvation of Yah] prophesy of you hypocrites, as it is written,

**'This people honors me with their lips,
but their heart is far from me.**

⁷ But they worship me in vain,

teaching as doctrines the commandments of men.' *

⁸ "For you set aside the commandment of God, and hold tightly to the tradition of men—the washing of pitchers and cups, and you do many other such things."

⁹ He said to them, "Full well do you refuse to set aside, neutralize, violate, cast off, nullify, make void the commandment of God, that you may keep your tradition.

¹⁰ For Moses [Drawn out] said, **'Honor your father and your mother;'** † and, **'He who speaks evil of father or mother, let him be put to death.'** ‡

¹¹ But you say, 'If a man tells his father or his mother, "Whatever profit you might have received from me is Corban, that is to say, given to God" ';

¹² then you no longer allow him to do anything for his father or his mother,

¹³ making void *ha D'var Elohim* the Word of God by your tradition, which you have handed down. You do many things like this."

* 7:7 . (6-7) Quoted from Is 29:13 † 7:10 . Quoted from Ex 20:12; Deut 5:16; Prov 20:20

‡ 7:10 . Quoted from Ex 21:17; Lev 20:9

¹⁴ He called all the multitude to himself, and said to them, "Hear me, all of you, and understand.

¹⁵ There is nothing from outside of the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man.

¹⁶ If anyone has ears to hear, let him *sh'ma* ·hear obey·!"

¹⁷ When he had entered into a house away from the multitude, his disciples asked him about the parable.

¹⁸ He said to them, "Are you also without understanding? Don't you perceive that whatever goes into the man from outside can't defile him,

¹⁹ because it does not go into his heart, but into his stomach, then into the latrine, thus purifying all foods?"

²⁰ He said, "That which proceeds out of the man, that defiles the man.

²¹ For from within, out of the hearts of men, proceed evil thoughts, *moicheiai* ·adulteries·, *porhneia* ·sexual immorality·, murders, thefts,

²² covetings, wickedness, deceit, lustful desires, an evil eye, blasphemy, pride, and foolishness.

²³ All these evil things come from within, and defile the man."

²⁴ From there he arose, and went away into the borders of Tyre and Sidon. He entered into a house, and didn't want anyone to know it, but he couldn't escape notice.

²⁵ For a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.

²⁶ Now the woman was a Greek, a Syrophoenician by race. She begged him that he would cast the demon out of her daughter.

²⁷ But Yeshua [Salvation] said to her, "Let the children be filled first, for it is not appropriate to take the children's bread and throw it to the dogs."

²⁸ But she answered him, "Yes, Lord. Yet even the dogs under the table eat the children's crumbs."

²⁹ He said to her, "For this saying, go your way. The demon has gone out of your daughter."

³⁰ She went away to her house, and found the child having been laid on the bed, with the demon gone out.

³¹ Again he departed from the borders of Tyre and Sidon, and came to the sea of Galilee [District, Circuit], through the middle of the region of Decapolis.

³² § * **They brought to him one who was deaf and had an impediment in his speech. They begged him to lay his hand on him.**

³³ **He took him aside from the multitude, privately, and put his fingers into his ears, and he spat, and touched his tongue.**

³⁴ **Looking up to heaven, he sighed, and said to him, "*Hippatach!* ·Be opened·!"**

³⁵ **Immediately his ears were opened, and the impediment of his tongue was released, and he spoke clearly.**

§ 7:32 (32-35) **MP:** Messiah will heal deaf and blind. (See also Is 35:5). (Is 29:18) * 7:32 (32-35) **MP:** Deaf ears are opened. (Examples includes speech). (See also Is 29:18-19). (Is 35:5b)

³⁶ He commanded them that they should tell no one, but the more he commanded them, so much the more widely they proclaimed it.

³⁷ They were astonished beyond measure, saying, "He has done all things well. He makes even the deaf hear, and the mute speak!"

8

¹ In those days, when there was a very great multitude, and they had nothing to eat, Yeshua [Salvation] called his disciples to himself, and said to them,

² "I have compassion on the multitude, because they have stayed with me now three days, and have nothing to eat.

³ If I send them away fasting to their home, they will faint on the way, for some of them have come a long way."

⁴ His disciples answered him, "From where could one satisfy these people with bread here in a deserted place?"

⁵ He asked them, "How many loaves do you have?"
They said, "Seven."

⁶ He commanded the multitude to sit down on the ground, and he took the seven loaves. Having given thanks, he broke them, and gave them to his disciples to serve, and they served the multitude.

⁷ They had a few small fish. Having blessed them, he said to serve these also.

⁸ They ate, and were filled. They took up seven baskets of broken pieces that were left over.

⁹ Those who had eaten were about four thousand. Then he sent them away.

¹⁰ Immediately he entered into the boat with his disciples, and came into the region of Dalmanutha.

¹¹ The Pharisees [Separated] came out and began to question him, seeking from him a sign from heaven, and testing him.

¹² He sighed deeply in his spirit, and said, "Why does this generation seek a sign? Most certainly I tell you, no sign will be given to this generation."

¹³ He left them, and again entering into the boat, departed to the other side.

¹⁴ They forgot to take bread; and they didn't have more than one loaf in the boat with them.

¹⁵ He warned them, saying, "Take heed: beware of the yeast of the Pharisees [Separated] and the yeast of Herod [Heroic]."

¹⁶ They reasoned with one another, saying, "It's because we have no bread."

¹⁷ Yeshua [Salvation], perceiving it, said to them, "Why do you reason that it's because you have no bread? Don't you perceive yet, neither understand? Is your heart still hardened?"

¹⁸ Having eyes, don't you see? Having ears, don't you hear? Don't you remember?

¹⁹ When I broke the five loaves among the five thousand, how many baskets full of broken pieces did you take up?"

They told him, "Twelve."

²⁰ "When the seven loaves fed the four thousand, how many baskets full of broken pieces did you take up?"

They told him, "Seven."

²¹ He asked them, "Don't you understand, yet?"

²² * **He came to Bethsaida. They brought a blind man to him, and begged him to touch him.**

²³ **He took hold of the blind man by the hand, and brought him out of the village. When he had spit on his eyes, and laid his hands on him, he asked him if he saw anything.**

²⁴ **He looked up, and said, "I see men; for I see them like trees walking."**

²⁵ **Then again he laid his hands on his eyes. He looked intently, and was restored, and saw everyone clearly.**

²⁶ He sent him away to his house, saying, "Don't enter into the village, nor tell anyone in the village."

²⁷ Yeshua [Salvation] went out, with his disciples, into the villages of Caesarea Philippi [Ruler Loves horses]. On the way he asked his disciples, "Who do men say that I am?"

²⁸ They told him, "John [Yah is gracious] the Immerser, and others say Elijah [My God Yah], but others: one of the prophets."

²⁹ He said to them, "But who do you say that I am?"

Peter [Rock] answered, "You are the Messiah [Anointed one]."

³⁰ He commanded them that they should tell no one about him.

³¹ He began to teach them that the Son of Man must suffer many things, and be rejected by the elders, the chief priests, and the Torah-Teachers, and be killed, and after three days rise again.

³² He spoke to them openly. Peter [Rock] took him, and began to rebuke him.

³³ But he, turning around, and seeing his disciples, rebuked Peter [Rock], and said, "Get behind me, *Satan* [Adversary]! For you have in mind not the things of God, but the things of men."

³⁴ He called the multitude to himself with his disciples, and said to them, "Whoever wants to come after me, let him deny himself, and take up his execution-stake, and follow me.

³⁵ For whoever wants to save his life will lose it; and whoever will lose his life for my sake and the sake of the Good News will save it.

³⁶ For what does it profit a man, to gain the whole world, and forfeit his life?

³⁷ For what will a man give in exchange for his life?

³⁸ For whoever will be ashamed of me and of my words in this adulterous and generation of sinners ·devoted to missing the mark and without share in the goal·, the Son of Man also will be ashamed of him, when he comes in 'Aviv ·his Father's glory, with the holy angels."

9

¹ He said to them, "Most certainly I tell you, there are some standing here who will in no way taste death until they see God's Kingdom come with power."

² After six days Yeshua [Salvation] took with him Peter [Rock], James [Surplanter], and John [Yah is gracious], and brought them up onto

* **8:22 (22-25) MP:** Blind eyes are opened. (See also Is 29:18-19). (Is 35:5a)

a high mountain privately by themselves, and he was changed into another form in front of them.

³ His clothing became glistening, exceedingly white, like snow, such as no launderer on earth can whiten them.

⁴ Elijah [My God Yah] and Moses [Drawn out] appeared to them, and they were talking with Yeshua [Salvation].

⁵ Peter [Rock] answered Yeshua [Salvation], "*Rabbi* ·Teacher·, it is good for us to be here. Let's make three tents: one for you, one for Moses [Drawn out], and one for Elijah [My God Yah]."

⁶ For he didn't know what to say, for they were very afraid.

⁷ A cloud came, overshadowing them, and a voice came out of the cloud, "This is my *agapetos* ·beloved, esteemed· Son. Listen to him."

⁸ Suddenly looking around, they saw no one with them any more, except Yeshua [Salvation] only.

⁹ As they were coming down from the mountain, he commanded them that they should tell no one what things they had seen, until after the Son of Man had risen from the dead.

¹⁰ They kept this saying to themselves, questioning what the "rising from the dead" meant.

¹¹ They asked him, saying, "Why do the Torah-Teachers say that **Elijah [My God Yah]** * must come first?"

¹² He said to them, "Elijah [My God Yah] indeed comes first, and restores all things. How is it written about the Son of Man, that he should suffer many things and be despised?"

¹³ But I tell you that Elijah [My God Yah] has come, and they have also done to him whatever they wanted to, even as it is written about him."

¹⁴ Coming to the disciples, he saw a great multitude around them, and Torah-Teachers questioning them.

¹⁵ Immediately all the multitude, when they saw him, were greatly amazed, and running to him greeted him.

¹⁶ He asked the Torah-Teachers, "What are you asking them?"

¹⁷ One of the multitude answered, "*Rabbi* ·Teacher·, I brought to you my son, who has a mute spirit;

¹⁸ and wherever it seizes him, it throws him down, and he foams at the mouth, and grinds his teeth, and wastes away. I asked your disciples to cast it out, and they were not able."

¹⁹ He answered him, "Unbelieving generation, how long shall I be with you? How long shall I bear with you? Bring him to me."

²⁰ They brought him to him, and when he saw him, immediately the spirit convulsed him, and he fell on the ground, wallowing and foaming at the mouth.

²¹ He asked 'Aviv [his father], "How long has it been since this has come to him?"

He said, "From childhood.

²² Often it has cast him both into the fire and into the water, to destroy him. But if you can do anything, have compassion on us, and help us."

²³ Yeshua [Salvation] said to him, "If you can trust, all things are possible to him who trusts."

* 9:11 . Quoted from Mal 4:5 (Heb Bible 3:23)

24 † **Immediately the *Abba* father of the child cried out with tears, “I trust. Help my unbelief!”**

25 **When Yeshua [Salvation] saw that a multitude came running together, he rebuked the unclean spirit, saying to him, “You mute and deaf spirit, I command you, come out of him, and never enter him again!”**

26 **Having cried out, and convulsed greatly, it came out of him. The boy became like one dead; so much that most of them said, “He is dead.”**

27 **But Yeshua [Salvation] took him by the hand, and raised him up; and he arose.**

28 When he had come into the house, his disciples asked him privately, “Why couldn’t we cast it out?”

29 He said to them, “This kind can come out by nothing, except by prayer and fasting.”

30 They went out from there, and passed through Galilee [District, Circuit]. He didn’t want anyone to know it.

31 For he was teaching his disciples, and said to them, “The Son of Man is being handed over to the hands of men, and they will kill him; and when he is killed, on the third day he will rise again.”

32 But they didn’t understand the saying, and were afraid to ask him.

33 He came to Capernaum [Village-Comfort, Village-Compassion], and when he was in the house he asked them, “What were you arguing among yourselves on the way?”

34 But they were silent, for they had disputed one with another on the way about who was the greatest.

35 He sat down, and called the twelve; and he said to them, “If any man wants to be first, he shall be last of all, and servant of all.”

36 He took a little child, and set him in the middle of them. Taking him in his arms, he said to them,

37 “Whoever receives one such little child in my name, receives me, and whoever receives me, does not receive me, but him who sent me.”

38 John [Yah is gracious] said to him, “*Rabbi* ·Teacher·, we saw someone who does not follow us casting out demons in your name; and we forbade him, because he does not follow us.”

39 But Yeshua [Salvation] said, “Don’t forbid him, for there is no one who will do a mighty work in my name, and be able quickly to speak evil of me.

40 For whoever is not against us is on our side.

41 For whoever will give you a cup of water to drink in my name, because you are Messiah [Anointed one]’s, most certainly I tell you, he will in no way lose his reward.

42 Whoever will cause one of these little ones who trust in me to be scandalized ·to entrap, to cause weak knees that waiver; stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·, it would be better for him if he were thrown into the sea with a millstone hung around his neck.

† 9:24 (24-27) **MP:** Deaf ears are opened. (Examples includes speech). (See also Is 29:18-19). (Is 35:5b)

⁴³ If your hand causes you to be scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·, cut it off. It is better for you to enter into life maimed, rather than having your two hands to go into *Gehenna* (Place of fiery torment for the dead), into the unquenchable fire,

⁴⁴ **‘where their worm does not die, and the fire is not quenched.’** ‡

⁴⁵ If your foot causes you to be scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·, cut it off. It is better for you to enter into life lame, rather than having your two feet to be cast into *Gehenna* (Place of fiery torment for the dead), into the fire that will never be quenched—

⁴⁶ **‘where their worm does not die, and the fire is not quenched.’**

⁴⁷ If your eye causes you to be scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·, cast it out. It is better for you to enter into God’s Kingdom with one eye, rather than having two eyes to be cast into the *Gehenna* (Place of fiery torment for the dead) of fire,

⁴⁸ **‘where their worm does not die, and the fire is not quenched.’** §

⁴⁹ For everyone will be salted with fire, and every sacrifice will be seasoned with salt.

⁵⁰ Salt is good, but if the salt has lost its saltiness, with what will you season it? Have salt in yourselves, and be at peace with one another.”

10

¹ He arose from there and came into the borders of Judea [Praise] and beyond the Jordan [Descender]. Multitudes came together to him again. As he usually did, he was again teaching them.

² Pharisees [Separated] came to him testing him, and asked him, “Does the *Torah* ·Teaching· permit a man to divorce his wife?”

³ He answered, “What did Moses [Drawn out] enjoin unto you?”

⁴ They said, “Moses [Drawn out] allowed a **certificate of divorce** to be **written** , * and to divorce her.”

⁵ But Yeshua [Salvation] said to them, “For your hardness of heart, he wrote you this commandment.

⁶ But from the beginning of the creation, God **made them male and female.** †

⁷ **For this cause a man will leave his father and mother, and will join to his wife,**

⁸ **and the two will become one flesh, so that they are no longer two, but one flesh.** ‡

‡ 9:44 . Quoted from Is 66:24 § 9:48 . Quoted from Is 66:24 * 10:4 . Quoted from Deut 24:1 † 10:6 . Quoted from Gen 1:27, 5:2 ‡ 10:8 . (7-8) Quoted from Gen 2:24

⁹ What therefore God has joined together, let no man separate."

¹⁰ In the house, his disciples asked him again about the same matter.

¹¹ He said to them, "Whoever divorces his wife, and marries another, commits *moichao* ·act of adultery· against her.

¹² If a woman herself divorces her husband, and marries another, she commits *moichao* ·act of adultery·."

¹³ They were bringing to him little children, that he should touch them, but the disciples rebuked those who were bringing them.

¹⁴ But when Yeshua [Salvation] saw it, he was moved with indignation, and said to them, "Allow the little children to come to me! Don't forbid them, for God's Kingdom belongs to such as these.

¹⁵ Most certainly I tell you, whoever will not receive God's Kingdom like a little child, he will in no way enter into it."

¹⁶ He took them in his arms, and blessed them, laying his hands on them.

¹⁷ § **As he was going out into the way, one ran to him, knelt before him, and asked him, "Good *Rabbi* ·Teacher·, what shall I do that I may inherit eternal life?"**

¹⁸ Yeshua [Salvation] said to him, "Why do you call me good? No one is good except one— God's *Torah* ·Teaching·. *

¹⁹ You know the *mitzvot* ·instructions·: '**Do not murder,**' '**Do not *moicheuo* ·commit adultery·,**' '**Do not steal,**' '**Do not give false testimony,**' '**Do not defraud,**' '**Honor your father and mother.'**"

† ²⁰ ‡ **He said to him, "*Rabbi* ·Teacher·, I have observed all these things from my youth."**

²¹ **Looking at him, Yeshua [Salvation] felt *agapao* ·total devoted love· towards him, and said to him, "One thing you lack. Go, sell whatever you have, and give to the poor, and you will have treasure in heaven; and come, follow me, taking up the execution-stake."**

²² **But his face fell at that saying, and he went away sorrowful, for he was one who had great possessions.**

²³ Yeshua [Salvation] looked around, and said to his disciples, "How difficult it is for those who have riches to enter into God's Kingdom!"

²⁴ The disciples were amazed at his words. But Yeshua [Salvation] answered again, "Children, how hard is it for those who trust in riches to enter into God's Kingdom!

²⁵ It is easier for a camel to go through a needle's eye (small door of city gate), than for a rich man to enter into God's Kingdom."

§ **10:17 . MPr:** "I will take you, O King Messiah, and make you to go up into my Temple. There you shall teach me to tremble before Yahweh, and to walk in His ways. There we shall hold the Feast of Leviathan, and drink the old wine, which has been kept in its grapes from the day the world was created, and eat of the pomegranates and of the fruits which are prepared for the just in the Garden of Eden." (Targum Song of Songs 8:1) A prominent tradition in Judaism is, Leviathan's purpose is to be the main course in the feast of righteous at the Garden of Eden. (Talmud Baba Batra 75). (Song of Songs 8:1) * **10:18** See note on Matt 19:6-18 † **10:19 . Quoted from** Ex 20:12-16; Deut 5:16-20 ‡ **10:20 (20-22) MPr:** The King Messiah will be revealed to the congregation of Israel. And the children of Israel shall say to Him, "Come and be a brother to us, and let us go up to Jerusalem. And there we will together suck the meaning of Torah, as an infant its mother's breast." (Targum Song of Songs 8:1). (Song of Songs 8:1)

²⁶ They were exceedingly astonished, saying to him, "Then who can be saved?"

²⁷ Yeshua [Salvation], looking at them, said, "With men it is impossible, but not with God, for all things are possible with God."

²⁸ Peter [Rock] began to tell him, "Behold, we have left all, and have followed you."

²⁹ Yeshua [Salvation] said, "Most certainly I tell you, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or land, for my sake, and for the sake of the Good News,

³⁰ but he will receive one hundred times more now in this time, houses, brothers, sisters, mothers, children, and land, with persecutions; and in the age to come eternal life.

³¹ But many who are first will be last; and the last first."

³² They were on the way, going up to Jerusalem [City of peace]; and Yeshua [Salvation] was going in front of them, and they were amazed; and those who followed were afraid. He again took the twelve, and began to tell them the things that were going to happen to him.

³³ "Behold, we are going up to Jerusalem [City of peace]. The Son of Man will be delivered to the chief priests and the Torah-Teachers. They will condemn him to death, and will deliver him to the Gentiles.

³⁴ They will **mock him, spit** on him, **scourge him**, **§** and kill him. **On the third day he will rise** * again."

³⁵ James [Surplanter] and John [Yah is gracious], the sons of Zebedee [Bestowed by Yah], came near to him, saying, "*Rabbi* ·Teacher·, we want you to do for us whatever we will ask."

³⁶ He said to them, "What do you want me to do for you?"

³⁷ They said to him, "Grant to us that we may sit, one at your right hand, and one at your left hand, in your glory."

³⁸ But Yeshua [Salvation] said to them, "You don't know what you are asking. Are you able to drink the cup that I drink, and to be immersed with the immersion that I am immersed with?"

³⁹ They said to him, "We are able."

Yeshua [Salvation] said to them, "You shall indeed drink the cup that I drink, and you shall be immersed with the immersion that I am immersed with;

⁴⁰ but to sit at my right hand and at my left hand is not mine to give, but for whom it has been prepared."

⁴¹ When the ten heard it, they began to be indignant towards James [Surplanter] and John [Yah is gracious].

⁴² Yeshua [Salvation] summoned them, and said to them, "You know that they who are recognized as rulers over the nations lord it over them, and their great ones exercise authority over them.

⁴³ But it shall not be so among you, but whoever wants to become great among you shall be your servant.

⁴⁴ Whoever of you wants to become first among you, shall be bond-servant of all.

⁴⁵ **†For the Son of Man also came not to be served, but to serve, and to give his life as a ransom for many."**

§ 10:34 . Quoted from Is 50:6 * 10:34 . Quoted from Hos 6:2 † 10:45 . MP: "All people will serve" this Son of Man. The word for serve in Aramaic and Greek, *pelach*, refers to service due to God. (Dan 7:14, 7:27)

⁴⁶ They came to Jericho [Fragrant, Moon]. As he went out from Jericho [Fragrant, Moon], with his disciples and a great multitude, ‡ **Bartimaeus the son of Timaeus, a blind beggar, was sitting by the road.**

⁴⁷ When he heard that it was Yeshua [Salvation] the Nazarene [person from Branch, Separated one], he began to cry out, and say, "Yeshua [Salvation], you son of David [Beloved], have mercy on me!"

⁴⁸ Many rebuked him, that he should be quiet, but he cried out much more, "You son of David [Beloved], have mercy on me!"

⁴⁹ **Yeshua [Salvation] stood still, and said, "Call him."**

They called the blind man, saying to him, "Cheer up! Get up. He is calling you!"

⁵⁰ **He, casting away his cloak, sprang up, and came to Yeshua [Salvation].**

⁵¹ **Yeshua [Salvation] asked him, "What do you want me to do for you?"**

The blind man said to him, " *Rabboni* ·My teacher!· I want to see again."

⁵² **Yeshua [Salvation] said to him, "Go your way. Your trusting faith has made you well." Immediately he received his sight, and followed Yeshua [Salvation] on the way.**

11

¹ When they came near to Jerusalem [City of peace], to Bethsphage and Bethany [House of affliction], at the Mount of Olives, he sent two of his disciples,

² and said to them, "Go your way into the village that is opposite you. Immediately as you enter into it, you will find a young donkey tied, on which no one has sat. Untie him, and bring him.

³ If anyone asks you, 'Why are you doing this?' say, 'The Lord needs him;' and immediately he will send him back here."

⁴ They went away, and found a young donkey tied at the door outside in the open street, and they untied him.

⁵ Some of those who stood there asked them, "What are you doing, untying the young donkey?"

⁶ They said to them just as Yeshua [Salvation] had enjoined unto them, and they let them go.

⁷ * **They brought the young donkey to Yeshua [Salvation], and threw their garments on it, and Yeshua [Salvation] sat on it.**

⁸ † **Many people carpeted the road with their garments, while others spread out green branches which they had cut in the fields.**

⁹ **Those who went in front, and those who followed, cried out, " *Hosanna!* ·Save now!· Blessed is he who comes in the name of *Maryah* [Master Yahweh]!"**

‡ **10:46 b** (+49-52) **MP:** Messiah will heal deaf and blind. (See also Is 35:5). (Is 29:18) * **11:7** (7-10) **MP:** Triumphal entry into Jerusalem is accomplished by Messiah. (Zech 9:9a) † **11:8** . **MP:** "Whatever time of year the Messiah was to appear, the Jews were to greet and hail Him by taking of the *Lulav* (Lev 23:40 – Palm, Willow, Myrtle and good fruits) clusters and singing *Hosannas* [Save Now] to him as *haKadosh Isra'el* [the Holy One of God prevails]." (Midrash Peskita de-Rabbi Kahana 27:3). (Lev 23:40; Willow: Matt 21:8; Myrtle: Mark 11:8; Good fruits: Luke 19:35-36; Palm: John 12:12-13)

10 Blessed is the kingdom of Avinu ·our Father· David [Beloved] that is coming in the name of ADONAI ! Hosanna ·Save now· ‡ in the highest!"

¹¹ Yeshua [Salvation] entered into the temple in Jerusalem [City of peace]. When he had looked around at everything, it being now evening, he went out to Bethany [House of affliction] with the twelve.

¹² The next day, when they had come out from Bethany [House of affliction], he was hungry.

¹³ Seeing a fig tree afar off having leaves, he came to see if perhaps he might find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs.

¹⁴ Yeshua [Salvation] told it, "May no one ever eat fruit from you again!" and his disciples heard it.

¹⁵ They came to Jerusalem [City of peace], and Yeshua [Salvation] entered into the temple, and began to throw out those who sold and those who bought in the temple, and overthrew the tables of the money changers, and the seats of those who sold the doves.

¹⁶ He would not allow anyone to carry a container through the temple.

¹⁷ He taught, saying to them, "Is not it written in the *Tanakh* ·Torah Prophets Writings·, **'My house will be called a house of prayer for all the nations?'** § But you have made it a **den of robbers!**" *

¹⁸ The chief priests and the Torah-Teachers heard it, and sought how they might destroy him. For they feared him, because all the multitude was astonished at his teaching.

¹⁹ When evening came, he went out of the city.

²⁰ As they passed by in the morning, they saw the fig tree withered away from the roots.

²¹ Peter [Rock], remembering, said to him, "*Rabbi* ·Teacher·, look! The fig tree which you cursed has withered away."

²² Yeshua [Salvation] answered them, "Have trusting faith in God.

²³ For most certainly I tell you, whoever may tell this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but trusts that what he says is happening; he shall have whatever he says.

²⁴ Therefore I tell you, all things whatever you pray and ask for, trust that you have received them, and you shall have them.

²⁵ Whenever you stand praying, forgive, if you have anything against anyone; so that *Avikah* ·your Father·, who is in heaven, may also forgive you your lapse and deviation from truth.

²⁶ But if you do not forgive, neither will *Avikah shebashamayim* ·your Father in Heaven· forgive your lapse and deviation from truth."

²⁷ They came again to Jerusalem [City of peace], and as he was walking in the temple, the chief priests, and the Torah-Teachers, and the elders came to him,

²⁸ and they began saying to him, "By what authority do you do these things? Or who gave you this authority to do these things?"

²⁹ Yeshua [Salvation] said to them, "I will ask you one question. Answer me, and I will tell you by what authority I do these things.

‡ 11:10 . (9-10) Quoted from Ps 118:25-26 § 11:17 . Quoted from Is 56:7 * 11:17 . Quoted from Jer 7:11

³⁰ The *mikvah* ·ritual washing baptism· of John [Yah is gracious]—was it from heaven, or from men? Answer me.”

³¹ They reasoned with themselves, saying, “If we should say, ‘From heaven;’ he will say, ‘Why then did you not trust him?’

³² If we should say, ‘From men’”— they feared the people, for all held John [Yah is gracious] to really be a prophet.

³³ They answered Yeshua [Salvation], “We don’t know.”

Yeshua [Salvation] said to them, “Neither do I tell you by what authority I do these things.”

12

¹ He began to speak to them in parables. “A man planted a **vineyard**, put a hedge around it, dug a pit for the **wine press**, built a **tower**,^{*} rented it out to a farmer, and went into another country.

² When it was time, he sent a servant to the farmer to get from the farmer his share of the fruit of the vineyard.

³ They took him, beat him, and sent him away empty.

⁴ Again, he sent another servant to them; and they threw stones at him, wounded him in the head, and sent him away shamefully treated.

⁵ Again he sent another; and they killed him; and many others, beating some, and killing some.

⁶ † **Therefore still having one, his *agapetos* ·beloved, esteemed· son, he sent him last to them, saying, ‘They will respect my son.’**

⁷ **But those farmers said among themselves, ‘This is the heir. Come, let’s kill him, and the inheritance will be ours.’**

⁸ **They took him, killed him, and cast him out of the vineyard.**

⁹ **What therefore will the lord of the vineyard do? He will come and destroy the farmers, and will give the vineyard to others.**

¹⁰ † **Haven’t you even read this Scripture:**

‘The stone which the builders rejected, has become the chief corner-stone.

¹¹ **This was from *MarYah* [Master Yahweh], it is marvelous in our eyes?’” §**

¹² They tried to seize him, but they feared the multitude; for they perceived that he spoke the parable against them. They left him, and went away.

¹³ They sent some of the Pharisees [Separated] and of the Herodians to him, that they might trap him with words.

¹⁴ When they had come, they asked him, “*Rabbi* ·Teacher·, we know that you are honest, and don’t defer to anyone; for you are not partial to anyone, but truly teach the way of God. Does *Torah* ·Teaching· say to pay taxes to Caesar [Ruler], or not?

¹⁵ Shall we give, or shall we not give?”

* **12:1 . Quoted from** Is 5:1-2 † **12:6 . MPr:** “Against God, and His Messiah,” (Ps 2:2) is likened to a robber (Satan) who stands defiantly behind the palace of the king, and says, If I shall find the son of the king, I shall lay hold on him, and crucify him, and kill him with a cruel death. But the Holy Spirit mocks at him, “He that sits in the heavens shall laugh” (Ps 2:4, 37:13). (Ps 92:11 Midrash Pirke de-Rabbi Eliezer c.28, Midrash Pirke de-Rabbi Eliezer c. 28, and Yalkut vol. ii. par. 620, p. 90A). (Ps 2:2, 2:4) ‡ **12:10 . MP:** Messiah will be rejected by his own people. (See also Isaiah 8:14, 28:16, 53:3, 53:11). (Ps 118:22) § **12:11 . (10-11) Quoted from** Ps 118:22-23

But he, knowing their hypocrisy, said to them, "Why do you test me? Bring me a denarius [one day's wage], that I may see it."

¹⁶ They brought it.

He said to them, "Whose is this image and inscription?"

They said to him, "Caesar's [Ruler]'s."

¹⁷ Yeshua [Salvation] answered them, "Render to Caesar [Ruler] the things that are Caesar's, and to God the things that are God's."

They marveled greatly at him.

¹⁸ There came to him Sadducees [Morally-upright], who say that there is no resurrection. They asked him, saying,

¹⁹ "**Rabbi ·Teacher·**, Moses [Drawn out] wrote to us, '**If a man's brother dies, and leaves a wife behind him, and leaves no children, that his brother should take his wife, and raise up offspring for his brother.**' *"

²⁰ There were seven brothers. The first took a wife, and dying left no offspring.

²¹ The second took her, and died, leaving no children behind him. The third likewise;

²² and the seven took her and left no children. Last of all the woman also died.

²³ In the resurrection, when they rise, whose wife will she be of them? For the seven had her as a wife."

²⁴ Yeshua [Salvation] answered them, "Is not this because you are mistaken, not knowing the Scriptures, nor the power of God?"

²⁵ For when they will rise from the dead, they neither marry, nor are given in marriage, but are like angels in heaven.

²⁶ But about the dead, that they are raised; haven't you read in the book of Moses [Drawn out], about the Bush, how God spoke to him, saying, '**I am the God of Abraham [Father of a multitude], the God of Isaac [Laughter], and the God of Jacob [Supplanter]**'? †

²⁷ He is not the God of the dead, but of the living. You are therefore badly mistaken."

²⁸ One of the Torah-Teachers came, and heard them questioning together. Knowing that he had answered them well, asked him, "Which *mitzvah* ·instruction· is the most important of them all?"

²⁹ Yeshua [Salvation] answered, "The greatest is, '**Hear, Israel [God prevails], MarYah [Master Yahweh] our God, MarYah [Master Yahweh] is echad ·one unity·**:'

³⁰ **you shall have agapao ·total devotion love· to MarYah [Master Yahweh] your God with all your heart, and with all your soul, and with all your mind, and with all your strength.**' ‡ This is the first commandment.

³¹ The second is like this, '**You shall show agapao ·total devoted love· to your neighbor as yourself.**' § There is no other *mitzvah* ·instruction· greater than these."

³² The scribe said to him, "Truly, *Rabbi ·Teacher·*, you have said well that **he is echad ·one unity·**, * and **there is none other besides him**, †

* 12:19 . Quoted from Deut 25:5-6 † 12:26 . Quoted from Ex 3:6 ‡ 12:30 . (29-30)
Quoted from Deut 6:4-5 § 12:31 . Quoted from Lev 19:18 * 12:32 . Quoted from Deut 6:4 † 12:32 . Quoted from Deut 4:35, 4:39

³³ and to have *agapao* ·totally devoted love· to him with all the heart, and with all the understanding, with all the soul, and with all the strength, and to show *agapao* ·totally devoted love· to **his neighbor as himself**, ‡ **is** more important **than** all whole burnt offerings and **sacrifices.**” §

³⁴ When Yeshua [Salvation] saw that he answered wisely, he said to him, “You are not far from God’s Kingdom.”

No one dared ask him any question after that.

³⁵ Yeshua [Salvation] responded, as he taught in the temple, “How is it that the Torah-Teachers say that the Messiah [Anointed one] is the son of David [Beloved]?”

³⁶ For David [Beloved] himself said in *Ruach haKodesh* [Spirit, Breath of the Holiness],

‘Yahweh said to ‘adoni ·my Lord·,

“Sit at my right hand,

until I put your enemies under your feet.” ’ *

³⁷ Therefore David [Beloved] himself calls him *‘adoni* ·my Lord·, in what way can he be his son?”

The common people heard him gladly.

³⁸ In his teaching he said to them, “Beware of the Torah-Teachers, who like to walk in long robes, and to get greetings in the marketplaces,

³⁹ and the best seats in the synagogues, and the best places at feasts:

⁴⁰ those who devour widows’ houses, and for a pretense make long prayers. These will receive greater condemnation.”

⁴¹ † **Yeshua [Salvation] sat down opposite the treasury, and saw how the multitude cast brass coins into the treasury. Many who were rich cast in much.**

⁴² **A poor widow came, and she cast in two small bronze coins, which equal a quadrans coin (Roman quarter coin about 3/8 of a cent).**

⁴³ **He called his disciples to himself, and said to them, “Most certainly I tell you, this poor widow gave more than all those who are giving into the treasury,**

⁴⁴ **for they all gave out of their abundance, but she, out of her poverty, gave all that she had to live on.”**

13

¹ As he went out of the temple, one of his disciples said to him, “*Rabbi* ·Teacher·, see what kind of stones and what kind of buildings!”

² Yeshua [Salvation] said to him, “Do you see these great buildings? There will not be left here one stone on another, which will not be thrown down.”

³ As he sat on the Mount of Olives opposite the temple, Peter [Rock], James [Surplanter], John [Yah is gracious], and Andrew [Manly] asked him privately,

⁴ “Tell us, when will these things be? What is the sign that these things are all about to be fulfilled?”

‡ 12:33 . Quoted from Lev 19:18 § 12:33 . Quoted from 1 Sam 15:22 * 12:36 . Quoted from Ps 110:1 all † 12:41 (41-44) MP: Messiah has spiritual quickening, meaning discernment, to fear God rather than people, thus making right judgments based on God’s instructions (Lev 19:15). (Consider also Is 42:1c, 42:1d). (Is 11:3-4)

⁵ Yeshua [Salvation], answering, began to tell them, “Be careful that no one **leads you astray**. *

⁶ For many will come in my name, saying, ‘*Ena Na* [I AM (the Living God)], I am he!’ and will lead many astray.

⁷ “When you hear of wars and rumors of wars, don’t be troubled. For those must happen, but the end is not yet.

⁸ For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places. There will be famines and troubles. These things are the beginning of birth pains.

⁹ But watch yourselves, for they will deliver you up to councils. You will be beaten in synagogues. You will stand before rulers and kings for my sake, for a testimony to them.

¹⁰ The Good News must first be preached to all the nations.

¹¹ When they lead you away and deliver you up, don’t be anxious beforehand, or premeditate what you will say, but say whatever will be given you in that hour. For it is not you who speak, but *Ruach haKodesh* [Spirit, Breath of the Holiness].

¹² “Brother will deliver up brother to death, and the **father** his child. **Children will rise up against parents**, † and cause them to be put to death.

¹³ You will be hated by all men for my name’s sake, but he who endures to the end, the same will be saved.

¹⁴ But when you see the **abomination of desolation**, ‡ spoken of by Daniel [My judge is God] the prophet, standing where it ought not (let the reader understand), then let those who are in Judea [Praise] flee to the mountains,

¹⁵ and let him who is on the housetop not go down, nor enter in, to take anything out of his house.

¹⁶ Let him who is in the field not *teshuvah* ·completely return· back to take his cloak.

¹⁷ But woe to those who are with child and to those who nurse babies in those days!

¹⁸ Pray that your flight won’t be in the winter.

¹⁹ For in those days **there will be oppression, such as there has not been the like from the beginning of the creation which God created until now, and never will be.** §

²⁰ Unless *MarYah* [Master Yahweh] had shortened the days, no flesh would have been saved; but for the sake of the chosen ones, whom he picked out, he shortened the days.

²¹ Then if anyone tells you, ‘Look, here is the Messiah [Anointed one]!’ or, ‘Look, there!’ don’t trust it.

²² For there will arise false Messiahs [Anointed ones] and false prophets, and will show signs and wonders, that they may lead astray, if possible, even the chosen ones.

²³ But you watch.

“Behold, I have told you all things beforehand.

* 13:5 . Quoted from Jer 29:8 † 13:12 . Paraphrase Quoted from Mic 7:6 ‡ 13:14 . Quoted from Dan 8:13, 9:27, 11:31, 12:11 § 13:19 . Quoted from Joel 2:2; Dan 12:1

24 But in those days, after that oppression, **the sun will be darkened, the moon will not give its light,** *

25 **the stars will be falling from the sky, † and the powers that are in the heavens will be shaken.** ‡ § *

26 **Then they will see the Son of Man coming in clouds with great power and glory.**

27 Then he will send out his angels, and will gather together his chosen ones from the four winds, from the ends of the earth to the ends of the sky.

28 “Now from the fig tree, learn this parable. When the branch has now become tender, and produces its leaves, you know that the summer is near;

29 even so you also, when you see these things coming to pass, know that it is near, at the doors.

30 Most certainly I say to you, this generation will not pass away until all these things happen.

31 Heaven and earth will pass away, but my **words** † will not pass away.

32 But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the *Abba* Father.

33 Watch, keep alert, and pray; for you don’t know when the time is.

34 “It is like a man, traveling to another country, having left his house, and given authority to his servants, and to each one his work, and also enjoined the doorkeeper to keep watch.

35 Watch therefore, for you don’t know when the lord of the house is coming, whether at evening, or at midnight, or when the rooster crows, or in the morning;

36 lest coming suddenly he might find you sleeping.

37 What I tell you, I tell all: Watch.”

14

1 It was now two days before the festival of the *Pesac* ·Passover· (Nissan 12), also called the festival of *Matzah* ·Unleavened bread·, and the chief priests and the Torah-Teachers sought how they might seize him by deception, and kill him.

2 For they said, “Not during the feast, because there might be a riot of the people.”

3 While he was at Bethany [House of affliction], in the house of Simeon [Hearing] the leper, as he sat at the table, a woman came having an alabaster jar of * **ointment of pure nard— very costly. She broke the jar, and poured it over his head.**

4 But there were some who were indignant among themselves, saying, “Why has this ointment been wasted?

* **13:24 . Quoted from** Is 13:10; Joel 2:10, 2:31 (Heb Bible 3:4), 3:15 (Heb Bible 4:15); (**Paraphrase Quote from** Hag 2:6, 2:21) † **13:25 . Quoted from** Is 34:4 ‡ **13:25 . Quoted from** Hag 2:6, 2:21 § **13:25 . (24-25) Quoted from** Is 13:10; Eze 32:7; Joel 2:10; 2:31 (Heb Bible 3:4); 3:15 (Heb Bible 4:15) * **13:25 . MPr:** “Son of Man” refers to physical descent and “riding the clouds of heaven” is a transport that is reserved for Yahweh (See also Clouds: Deut 33:26; Ps 104:3; Job 9:8; Is 19:1). (Dan 7:13) † **13:31 . Quoted from** Is 40:8 * **14:3 b (+3:8) MPr:** The anointing oil used by Aaron and Levites in the Tabernacle anointing is appropriate to use on the King Messiah. (Ex 40:9, 40:11 in Targum Pseudo-Jon). (Ex 40:9, 40:11)

⁵ For this might have been sold for more than three hundred denarii (300 days wages), and given to the poor.” They grumbled against her.

⁶ But Yeshua [Salvation] said, “Leave her alone. Why do you trouble her? She has done a good work for me.

⁷ For you always have the poor with you, and whenever you want to, you can do them good; but you will not always have me.

⁸ **She has done what she could. She has anointed my body beforehand for the burying.**

⁹ Most certainly I tell you, wherever this Good News may be preached throughout the whole world, that which this woman has done will also be spoken of for a memorial of her.”

¹⁰ Judas Iscariot [Praised Dagger-man], who was one of the twelve, went away to the chief priests, that he might deliver him to them.

¹¹ They, when they heard it, were glad, and promised to give him money. He sought how he might conveniently deliver him.

¹² On the first day of *Matzah* ·Unleavened bread· (Nissan 14), when they sacrificed the *Pesac* ·Passover· lamb, his disciples asked him, “Where do you want us to go and prepare your *Seder* ·Order / Passover meal·?”

¹³ He sent two of his disciples, and said to them, “Go into the city, and there you will meet a man carrying a pitcher of water. Follow him,

¹⁴ and wherever he enters in, tell the master of the house, ‘The *Rabbi* ·Teacher· says, “Where is the guest room, where I may eat the *Pesac* ·Passover· with my disciples?’”

¹⁵ He will himself show you a large upper room furnished and ready. Get ready for us there.”

¹⁶ His disciples went out, and came into the city, and found things as he had said to them, and they prepared the *Seder* · Order / Passover meal·.

¹⁷ † **When it was evening he came with the twelve.**

¹⁸ **As they sat and were eating, Yeshua [Salvation] said, “Most certainly I tell you, one of you will betray me— he who eats with me.”**

¹⁹ **They began to be sorrowful, and to ask him one by one, “Surely not I?” And another said, “Surely not I?”**

²⁰ **He answered them, “It is one of the twelve, he who dips *matzah* ·unleavened bread· with me in the dish (of bitter herbs).**

²¹ For the Son of Man goes, even as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for that man if he had not been born.”

²² As they were eating, Yeshua [Salvation] took *matzah* ·unleavened bread·, and when he had blessed, he broke it, and gave to them, and said, “Take, eat. This is my body.”

²³ He took the (third) cup, and when he had given thanks, he gave to them. They all drank of it.

† **14:17 (17-20) MP:** The Messiah’s betrayer is a friend whom he breaks bread with. Consider more details about this betrayal: sold for 30 pieces of silver (Ex 21:32; Zech 11:12; Matt 26:15); the money is thrown down in God’s house (Zech 11:13b; Matt 27:5a); the price used to buy potter’s field for strangers’ burial graves (Zech 11:13b; Matt 27:7). (See also Ps 55:12-14; Zech 11:12-13a). (Ps 41:9)

²⁴ He said to them, "This is my blood of the new covenant ·binding contract between two or more parties·, which is poured out for many.

²⁵ Most certainly I tell you, I will no more drink of the fruit of the vine, until that day when I drink it anew in God's Kingdom."

²⁶ When they had sung a hymn, they went out to the Mount of Olives.

²⁷ Yeshua [Salvation] said to them, "All of you will be made to be scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant· because of me tonight, for it is written, 'I will **strike the shepherd, and the sheep will be scattered.**' ‡

²⁸ However, after I am raised up, I will go before you into Galilee [District, Circuit]."

²⁹ But Peter [Rock] said to him, "Although all will feel scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·, yet I will not."

³⁰ Yeshua [Salvation] said to him, "Most certainly I tell you, that you today, even this night, before the rooster crows twice, you will deny me three times."

³¹ But he spoke all the more, "If I must die with you, I will not deny you." They all said the same thing.

³² They came to a place which was named Gethsemane [Olive oil press]. He said to his disciples, "Sit here, while I pray."

³³ § **He took with him Peter [Rock], James [Surplanter], and John [Yah is gracious], and began to be greatly troubled and distressed.**

³⁴ **He said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch."**

³⁵ **He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.**

³⁶ **He said, " Abba, Dear Dad, all things are possible to you. Please remove this cup from me. However, not what I desire, but what you desire."**

³⁷ **He came and found them sleeping, and said to Peter [Rock], "Simeon [Hearing], are you sleeping? Couldn't you watch one hour?**

³⁸ **Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak."**

³⁹ **Again he went away, and prayed, saying the same words.**

⁴⁰ **Again he teshuvah ·completely returned·, and found them sleeping, for their eyes were very heavy, and they didn't know what to answer him.**

⁴¹ * **He came the third time, and said to them, "Sleep on now, and take your rest. It is enough. The hour has come. Behold,**

‡ 14:27. Quoted from Zech 13:7 § 14:33 (33-41) MP: The Messiah's disciples will fail him in his time of need. (Ps 69:20) * 14:41 (41-42) MP: Messiah is slain by Robbers (Satan) but this becomes his downfall and Messiah overcomes (Ps 2). Also commented; in the last days Gog and Magog will fight against the Messiah and be defeated. (Ps 2:1 in Talmud Berach. 7B, Talmud Abhod. Zarah 3B, and Midrash Psalms 2). (Ps 2:1-2)

the Son of Man is betrayed into the hands of sinners ·devoted to missing the mark and without share in the goal·.

⁴² **Arise, let us be going. Behold, he who betrays me is at hand."**

⁴³ Immediately, while he was still speaking, Judas [Praised], one of the twelve, came— and with him a multitude with *machairon* ·machetes, small sword knives· and clubs, from the chief priests, the Torah-Teachers, and the elders.

⁴⁴ Now he who betrayed him had given them a sign, saying, "Whomever I will *phileo* ·affectionate love, kiss·, he is the one. Seize him, and lead him away safely."

⁴⁵ When he had come, immediately he came to him, and said, "*Rabbi, Rabbi!* ·Teacher, Teacher·!" and kissed him.

⁴⁶ They laid their hands on him, and seized him.

⁴⁷ But a certain one of those who stood by drew his *machaira* ·machete, small sword knife·, and struck the servant of the high priest, and cut off his ear.

⁴⁸ Yeshua [Salvation] answered them, "Have you come out, as against a robber, with *machairon* ·machetes, small sword knives· and clubs to seize me?"

⁴⁹ I was daily with you in the temple teaching, and you didn't arrest me. But this is so that the Scriptures might be fulfilled."

⁵⁰ † **They all left him, and fled.**

⁵¹ A certain young man followed him, having a linen cloth thrown around himself, over his naked body. The young men grabbed him,

⁵² but he left the linen cloth, and fled from them naked.

⁵³ ‡ **They led Yeshua [Salvation] away to the high priest. All the chief priests, the elders, and the Torah-Teachers came together with him.**

⁵⁴ **Peter [Rock] had followed him from a distance, until he came into the court of the high priest. He was sitting with the officers, and warming himself in the light of the fire.**

⁵⁵ § **Now the chief priests and the whole council sought * witnesses against Yeshua [Salvation] to put him to death, and found none.**

⁵⁶ **For many gave false testimony against him, and their testimony didn't agree with each other.**

⁵⁷ † **Some stood up, and gave false testimony against him, saying,**

⁵⁸ **"We heard him say, 'I will destroy this temple that is made with hands, and in three days I will build another made without hands.'"**

⁵⁹ **Even so, their testimony did not agree.**

⁶⁰ **The high priest stood up in the middle, and asked Yeshua [Salvation], "Have you no answer? What is it which these testify against you?"**

† 14:50 . MP: Men would hide their faces from Messiah. (Is 53:3d) ‡ 14:53 (53-65) MP: Messiah is confined and oppressed without opposition. (Is 53:8a) § 14:55 (55-57) MP: False witnesses come forward. (See also Is 53:7). (Ps 35:11) * 14:55 (55-59) MP: The Messiah is accused by false witnesses. (Ps 27:12) † 14:57 (57-58) MP: Zeal for God's reputation and house causes reproach against him. (Ps 69:7, 69:9)

61 But he stayed quiet, and answered nothing. Again the high priest asked him, “Are you the Messiah [Anointed one], the Son of the Blessed?”

62 ‡ § * † Yeshua [Salvation] said, “Ena Na [I AM (the Living God)]. You will see the Son of Man sitting at the right hand ‡ § of Power, and coming with the clouds of the sky.” *

63 The high priest tore his clothes, and said, “What further need have we of witnesses?

64 † You have heard the blasphemy! What do you think?” They all condemned him to be worthy of death.

65 ‡ § Some began to spit on him, and to cover his face, and to beat him with fists, and to tell him, “Prophecy!” The officers struck him with the palms of their hands.

66 As Peter [Rock] was in the courtyard below, one of the maids of the high priest came,

67 and seeing Peter [Rock] warming himself, she looked at him, and said, “You were also with the Nazarene [person from Branch, Separated one], Yeshua [Salvation]!”

68 But he denied it, saying, “I neither know, nor understand what you are saying.” He went out on the porch, and the rooster crowed.

69 * The maid saw him, and began again to tell those who stood by, “This is one of them.”

70 But he again denied it. After a little while again those who stood by said to Peter [Rock], “You truly are one of them, for you are a Galilean, and your speech shows it.”

71 But he began to curse, and to swear, “I don’t know this man of whom you speak!”

72 The rooster crowed the second time. Peter [Rock] remembered the word, how that Yeshua [Salvation] said to him, “Before the rooster

‡ **14:62 . MP:** Messiah sits at the right hand of God, the administrator to the king and able to act in the King’s authority, with all enemies being made subject to him. (Ps 110:1) § **14:62 . MP:** The Right Arm of God is reference to sitting at the “Right Hand” of the King. This is the administrator of God’s throne who works and brings about and is God’s Salvation. (See also Right Hand: Ps 89:13, 110:1, 118:16; Is 55:1, 59:16, 63:5). This could also be one next in line to the throne (Ps 89:27 (context 89:20-29)). (Ps 98:1-3) * **14:62 . MP:** Rabbi Akiba explains one throne is set for God, and the other throne for the Messiah. (Dan 7:9 in Talmud Chagigah 14A). (Dan 7:9) † **14:62 . MP:** “Son of Man” refers to physical descent and “riding the clouds of heaven” is a transport that is reserved for Yahweh (See also Clouds: Deut 33:26; Ps 104:3; Job 9:8; Is 19:1). (Dan 7:13) ‡ **14:62 . Quoted from** Ps 110:1 § **14:62 . MP:** “All people will serve” this Son of Man. The word for serve in Aramaic and Greek, *pelach*, refers to service due to God. (Dan 7:14, 7:27) * **14:62 . Quoted from** Dan 7:13 † **14:64 (64-65) MP:** Zeal for God’s reputation and house causes reproach against him. (Ps 69:7, 69:9) ‡ **14:65 . MP:** Messiah’s face is beaten according to the Greek *Septuagint* translation. The Hebrew *Masoretic* text reads plucking out the beard. Note: In (2 Sam 10:4), plucking out the beard is a great insult. Both interpretations can be valid as prophecy. (See also 2 Sam 10:4). (Is 50:6) § **14:65 . MP:** Messiah’s appearance is greatly marred, (consider too Is 50:6, 53:5), while bearing the sins of humanity in himself (Is 53:15a). Scripture does not say how his marring is much more than any other human. Consider that his face may be covered in scars that alter and mar his appearance. Yet consider, Yeshua who endured such a beating before death, was recognized by everyone who saw him after the resurrection. (Luke 24:16, 24:31; 1 Cor 15:5-8). (Is 52:14-15a) * **14:69 (69-71) MP:** Men would hide their faces from Messiah. (Is 53:3d)

crows twice, you will deny me three times." When he thought about that, he wept.

15

¹ Immediately in the morning the chief priests, with the elders and Torah-Teachers, and the whole council, held a consultation, and bound Yeshua [Salvation], and carried him away, and delivered him up to Pilate [Armed with javelin].

² Pilate [Armed with javelin] asked him, "Are you the King of the Jews [Praisers]?"

He answered, "So you say."

³ The chief priests accused him of many things.

⁴ Pilate [Armed with javelin] again asked him, "Have you no answer? See how many things they testify against you!"

⁵ But Yeshua [Salvation] made no further answer, so that Pilate [Armed with javelin] marveled.

⁶ Now at the feast he used to release to them one prisoner, whom they asked of him.

⁷ There was one called Bar-Abba [Son Father], bound with his fellow insurgents, men who in the insurrection had committed murder.

⁸ The multitude, crying aloud, began to ask him to do as he always did for them.

⁹ Pilate [Armed with javelin] answered them, saying, "Do you want me to release to you the King of the Jews [Praisers]?"

¹⁰ For he perceived that for envy the chief priests had delivered him up.

¹¹ But the chief priests stirred up the multitude, that he should release Bar-Abba [Son Father] to them instead.

¹² Pilate [Armed with javelin] again asked them, "What then should I do to him whom you call the King of the Jews [Praisers]?"

¹³ They cried out again, "Crucify him!"

¹⁴ Pilate [Armed with javelin] said to them, "Why, what evil has he done?"

But they cried out exceedingly, "Crucify him!"

¹⁵ Pilate [Armed with javelin], wishing to please the multitude, released Bar-Abba [Son Father] to them, and handed over Yeshua [Salvation], when he had flogged him, to be nailed to the execution-stake.

¹⁶ The soldiers led him away within the court, which is the Praetorium; and they called together the whole cohort.

¹⁷ They clothed him with purple, and weaving a crown of thorns, they put it on him.

¹⁸ They began to salute him, "Hail, King of the Jews [Praisers]!"

¹⁹ * **They struck his head with a reed, and spat on him, and bowing their knees, did homage to him.**

²⁰ When they had mocked him, they took the purple off of him, and put his own garments on him. They led him out to crucify him.

* **15:19 . MP:** Smitten "...They will strike Israel's ruler on the cheek with a reed." (Mic 5:1)

21 They compelled one passing by, coming from the country, Simeon [Hearing] of Cyrene, the father of Alexander and Rufus, to go with them, that he might bear his execution-stake.

22 They brought him to the place called *Golgotha*, which means, "[The place of a skull]."

23 † **They offered him wine mixed with myrrh to drink, but he didn't take it.**

24 Crucifying him, they parted his garments among them, casting lots on them, what each should take.

25 It was nine in the morning when they nailed him to the stake.

26 The superscription of his accusation was written over him, "THE KING OF THE JEWS [PRAISERS]."

27 ‡ **With him they executed on the stake two robbers; one on his right hand, and one on his left.**

28 **The Scripture was fulfilled, which says, "He was counted with lawless ·not subject to Torah, departing from Torah· people" §**

29 * **Those who passed by blasphemed him, wagging their heads, and saying, "Ha! You who destroy the temple, and build it in three days,**

30 **save yourself, and come down from the execution-stake!"**

31 Likewise, also the chief priests mocking among themselves with the Torah-Teachers said, "He saved others. He can't save himself.

32 Let the Messiah [Anointed one], the *Melek Isra'el* [King of God prevails], now come down from the execution-stake, that we may see and trust him." Those who were placed on execution-stakes with him also insulted him.

33 At noon, there was darkness over the whole land until three o'clock in the afternoon.

34 At three, † **Yeshua [Salvation] cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which means, "My God, my God, why have you forsaken me?" ‡**

35 Some of those who stood by, when they heard it, said, "Behold, he is calling Elijah [My God Yah]."

36 One ran, and filling a sponge full of **vinegar**, put it on a reed, and gave it to him **to drink**, § saying, "Let him be. Let's see whether Elijah [My God Yah] comes to take him down."

37 * **Yeshua [Salvation] cried out with a loud voice, and gave up the spirit.**

38 The veil of the temple was torn in two from the top to the bottom.

† **15:23 . MP:** Messiah will thirst and be given vinegar / sour wine to drink. Vinegar is an acid and constricts the throat. Vinegar was used for digestive medicine or possibly to suffocate or lower the vocalizations of victims. If myrrh was added to the sour wine vinegar, the purpose is to act as a pain duller, easing the victim's sense of pain. Myrrh then is used like morphine is today. (See also Ps 22:15b). (Ps 69:21b) ‡ **15:27 (27-28) MP:** Messiah is grouped with criminals at his death. (Is 53:12b) § **15:28 . Quoted from** Is 53:12 * **15:29 (29-30) MP:** Messiah is mocked by people shaking their heads. (Ps 109:25) † **15:34 . MP:** Messiah is forsaken by God. (See also Is 53:4). (Consider "sent out and divorced" in Gen 3:23-24). (Ps 22:1b) ‡ **15:34 . Quoted from** Ps 22:1 § **15:36 . Quoted from** Ps 39:21, 69:21 * **15:37 (context all ch 15) MP:** The suffering and reproach of Calvary (describes Ps 22). (Ps 102:1-11)

³⁹ When the centurion, who stood by opposite him, saw that he cried out like this and breathed his last, he said, "Truly this man was the *Ben-Elohim* ·Son of Elohim God·!"

⁴⁰ There were also women watching from afar, among whom were both Mary of Magdala [Rebellion of City tower], and Mary [Rebellion] the mother of James [Surplanter] the less and of Joses, and Salome;

⁴¹ who, when he was in Galilee [District, Circuit], followed him, and served him; and many other women who came up with him to Jerusalem [City of peace].

⁴² When evening had now come, because it was the Preparation Day (Nissan 14), that is, the day before the festival *Sabbath* ·To cease·,

⁴³ Joseph of Arimathaea [May he add of Lofty place], a prominent council member who also himself was looking for God's Kingdom, came. He boldly went in to Pilate [Armed with javelin], and asked for Yeshua's [Salvation]'s body.

⁴⁴ Pilate [Armed with javelin] marveled if he were already dead; and summoning the centurion, he asked him whether he had been dead long.

⁴⁵ When he found out from the centurion, he granted the body to Joseph [May he add].

⁴⁶ He bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been cut out of a rock. He rolled a stone against the door of the tomb.

⁴⁷ Mary of Magdala [Rebellion of City tower] and Mary [Rebellion], the mother of Joses, saw where he was laid.

16

¹ When the *Sabbath* ·To cease· was past (after dark on Nissan 17, the day of First Fruits #1), Mary of Magdala [Rebellion of City tower], and Mary [Rebellion] the mother of James [Surplanter], and Salome, bought spices, that they might come and anoint him.

² Very early morning, when the sun had started to rise, on the first day of the week, (the day of First Fruits #1), they came to the tomb.

³ They were saying among themselves, "Who will roll away the stone from the door of the tomb for us?"

⁴ for it was very big. Looking up, they saw that the stone was rolled back.

⁵ Entering into the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were amazed.

⁶ * **He said to them, "Don't be amazed. You seek Yeshua [Salvation], the Nazarene [person from Branch, Separated one], who was executed on the stake. He has risen. He is not here. Behold, the place where they laid him!"**

⁷ **But go, tell his disciples and Peter [Rock], 'He goes before you into Galilee [District, Circuit]. There you will see him, as he said to you.'** "

⁸ They went out, and fled from the tomb, for trembling and astonishment had come on them. They said nothing to anyone; for they were afraid.

* **16:6 . MP:** The Messiah's body will not be subject to decay. Messiah will be resurrected. (Combined with Ps 30:3, 49:15, 118:17-18). (Ps 16:10, 49:15)

⁹ Now when he had risen early on the first day of the week, (the day of First Fruits #1), he appeared first to Mary of Magdala [Rebellion of City tower], from whom he had cast out seven demons.

¹⁰ She went and told those who had been with him, as they mourned and wept.

¹¹ When they heard that he was alive, and had been seen by her, they distrusted.

¹² After these things he was revealed in another form to two of them, as they walked, on their way into the country.

¹³ They went away and told it to the rest. They didn't trust them, either.

¹⁴ Afterward he was revealed to the eleven themselves as they sat at the table, and he rebuked them for their unbelief and hardness of heart, because they didn't trust those who had seen him after he had risen.

¹⁵ † **He said to them, "Go into all the world, and preach the Good News to the whole creation.**

¹⁶ He who trusts and is immersed will be saved; but he who distrusts will be condemned.

¹⁷ These signs will accompany those who trust: in my name they will cast out demons; they will speak with new languages;

¹⁸ they will take up serpents; and if they drink any deadly thing, it will in no way hurt them; they will lay hands on the sick, and they will recover."

¹⁹ ‡ § **So then the Lord, after he had spoken to them, was received up into heaven, and sat down at the right hand * of God.**

²⁰ They went out, and preached everywhere, the Master working with them, and confirming the word by the signs that followed. Amen
·So be it·.

† **16:15 . MP:** Rabbinic Tradition says, in the hour when King Messiah comes, He will stand on the roof of the Temple and proclaim the hour of their deliverance has come. Those who believe will rejoice in the light that had risen upon them (Is 60:1), "Arise, shine, for thy light is come." This light is for those who believe only (Is 60:2), "For darkness shall cover the earth." In that same hour, God uses the light of the Messiah and of Israel to shine on all nations that they should walk in the light of Messiah and of Israel (Is 60:3), "The Gentiles shall come to thy light, and kings to the brightness of thy rising." (Ps 139:23-24, 26 in Yalkut, vol. ii. Par. 359, p. 56 c.). (Ps 139:23-24) ‡ **16:19 . MP:** Messiah sits at the right hand of God, the administrator to the king and able to act in the King's authority, with all enemies being made subject to him.

(Ps 110:1) § **16:19 . MP:** Messiah is at the right hand of God crushing the kings against him.

(Ps 110:5) * **16:19 . Quoted from** Ps 110:1

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**The Good News of Yeshua the Messiah as
Recorded by
Luke [White-light]
Lucas [Bright illuminate] (Greek)
Loukas [From Lucania, Town in Southern
Italy] (Greek)**

Context: The author is not identified by name, yet he is educated, writes and researches history, a Greek educated Doctor (see Colossians 4:14). Some debate if he is a Gentile or a Hellenistic-Jew (Greek thinking), either way Luke has intimate knowledge of Jewish rituals and Torah practices. Also Luke has the most scientifically detailed notes about historical context, historical people, and empirical observations. This author interviewed first-hand accounts then compiled this record by the decree of Theophilus. It records Greek and Judean interactions. Luke also wrote "Acts of the Apostles". He was likely a historian and maybe companion of Rabbi Saul / Paul [Asked for].

¹ Since many have undertaken to set in order a narrative concerning those matters which have been fulfilled among us,

² even as those who from the beginning were eyewitnesses and servants of the word delivered them to us,

³ it seemed good to me also, having traced the course of all things accurately from the first, to write to you in order, most excellent Theophilus [God friend];

⁴ that you might know the certainty concerning the things in which you were instructed.

⁵ There was in the days of Herod [Heroic], the king of Judea [Praise], a certain priest named Zacharias [Remembered by Yah], of the priestly division of Abiyah [My father Yah]. * He had a wife of the daughters of Aaron [Light-bringer], and her name was Elizabeth [My God oath].

⁶ They were both upright before God, observing all the *mitzvot* ·instructions· and ordinances of Yahweh blamelessly.

* **1:5** Context: Priestly division of Abiyah. In (1 Chr 24:7-18) there is a list of priestly division to serve in the Temple, scholars date this record around 400 B.C.E. In Oral Tradition, the list of a weekly rotation schedule is detailed. The priests themselves lived not only in Jerusalem but also in other settlements in the land of Israel. When it was "time for the division to go up (to Jerusalem)" (Mishnah, Ta'anit 4:2), the priests left their homes, went up to Jerusalem for a week, and afterwards returned to their homes in Judea or Galilee. According to modern Rabbi Shmuel Safrai, there are 12 divisions with 24 total rotations, each unit serving one week, twice a year, rotating on the Sabbath day. Abiyah's division is #8. The rotations started in first month of Nissan (mid-March to mid-April), before Passover. The eighth unit (1 Chr 24:10) in the second month of Iyyar (mid-April to mid-May) and again at the end of the eighth month of Cheshvan (mid-October to mid-November), after Tabernacles. His job included offering incense in the Holy Place (Luke 1:11) which is a daily duty located next to the Most Holy Place (Ex 30:7-8, 40:5). Beyond this, a precise determination dates and times is limited.

⁷ But they had no child, because Elizabeth [My God oath] was barren, and they both were well advanced in years.

⁸ Now while he served in the priest's office before God in the order of his priestly division,

⁹ according to the custom of the priest's office, his lot was to enter into the temple of Yahweh and burn incense (as the *Cohen Gadol* ·High Priest· on *Yom Kippur* ·Day of Atonement·). On the seventh month *Ethanim* ·Ever-flowing durable stream (in Hebrew), 7· or *Tishrei* ·[Beginning (in Babylonian)]· on the 10th day).

¹⁰ All the people were outside, praying, at the time of the incense burning, [†]

¹¹ when there appeared to him an angel of *MarYah* [Master Yahweh], standing on the right side of the altar of incense.

¹² Zacharias [Remembered by Yah] was troubled when he saw him, and fear fell upon him.

¹³ But the angel said to him, "Don't be afraid, Zacharias [Remembered by Yah], because your request has been heard, and your wife, Elizabeth [My God oath], will bear you a son, and you shall call his name John [Yah is gracious].

¹⁴ You will have joy and gladness; and many will rejoice at his birth.

¹⁵ For he will be great in the sight of *MarYah* [Master Yahweh], and he will drink no wine nor strong drink. He will be filled with *Ruach haKodesh* [Spirit, Breath of the Holiness], even from his mother's womb.

¹⁶ ‡ **He will turn many of the children of to *MarYah* [Master Yahweh], their God.**

¹⁷ **He will go before him in the spirit and power of Elijah [My God Yah], 'to turn the hearts of the fathers to the children,' § and the disobedient to the wisdom of the just; to prepare a people prepared for ADONAI ."**

¹⁸ Zacharias [Remembered by Yah] said to the angel, "How can I be sure of this? For I am an old man, and my wife is well advanced in years."

¹⁹ The angel answered him, "I am Gabriel [Man of God], who stands in the presence of God. I was sent to speak to you, and to bring you this good news.

²⁰ Behold, you will be silent and not able to speak, until the day that these things will happen, because you didn't trust my words, which will be fulfilled in their proper time."

²¹ The people were waiting for Zacharias [Remembered by Yah], and they marveled that he delayed in the temple.

²² When he came out, he could not speak to them, and they perceived that he had seen a vision in the temple. He continued making signs to them, and remained mute.

[†] **1:10** Context: This ritual of burning incense to fill the Most Holy Place with smoke before offering the blood on the Mercy Seat is commanded by God in (Lev 16:2-3, 16:12-14). This, in the greater context of making atonement for the entire nation on *Yom Kippur* [Day of Atonement]. See (Lev 16:11-17). ‡ **1:16** (16-17) **MP:** Messiah's forerunner will turn the hearts of children to their fathers (possibly forefathers) and restore connection therein. (Mal 4:6) § **1:17** . **Quoted from** Mal 4:5-6 (Heb Bible 3:23-24)

²³ When the days of his service were fulfilled, he departed to his house.

²⁴ After these days Elizabeth [My God oath], his wife, conceived, and she hid herself five months, saying,

²⁵ “Thus has *MarYah* [Master Yahweh] done to me in the days in which he looked at me, to take away my reproach among men.”

²⁶ Now in the sixth month *Elul* ·Search, 6·, the angel Gabriel [Man of God] was sent from God to a city of Galilee [District, Circuit], named Nazareth [Branch, Separated one],

²⁷ * **to a virgin pledged to be married to a man whose name was Joseph [May he add], of David [Beloved]’s house. The virgin’s name was Mary [Rebellion].**

²⁸ Having come in, the angel said to her, “*Shalom* ·Complete peace·, favored lady! ADONAI is with you. Blessed are you among women!”

²⁹ But when she saw him, she was greatly troubled at the saying, and considered what kind of salutation this might be.

³⁰ † **The angel said to her, “Don’t be afraid, Mary [Rebellion], for you have found favor with God.**

³¹ ‡ § **Behold, you will conceive in your womb, and give birth to a son, and will call his name ‘Yeshua [Salvation].’**

³² * † ‡ § **He will be great, and will be * † called *haBen haElohim Chayim* [the Son of the God Living]. *MarYah* [Master Yahweh] ‡ § God will give him the throne of his forefather, David [Beloved], ***

³³ † **and he will ‡ reign over the house of Jacob [Supplanter]**

* **1:27 (+30-31) MP:** A virgin female will conceive and bear a son, (combined with Gen 3:15, seed of a woman). (Is 7:14a) Note on textual variations: Why a virgin female as compared to young female? In the Hebrew *Masoretic* text, the prophecy in Isaiah uses the Hebrew word *almah* [a woman of marriageable age] whereas the verse in Matthew uses the Greek word *parthenos* [a pure virgin or woman of marriageable age]. However the translators of the Greek *Septuagint*, which is older than any existing Hebrew text, used *parthenos* in their translation of the verse in Isaiah. Therefore the translators understood the verse in Isaiah as referring to a literal virgin birth. † **1:30 (30-33) MP:** Star out of Jacob. Star and Scepter (Gen 49:10) together identify royal leadership. (Num 24:17) ‡ **1:31 . MP:** Messiah is the son of God. His throne is established forever. (Messiah is the son of God, see also 1 Chr 17:13-15; Ps 2:7). (2 Sam 7:13-14; 1 Chr 17:11-14) § **1:31 (31-33) MP:** The Messiah’s dominion is everlasting. (Dan 7:13-14) * **1:32 . MP:** Messiah comes to bear the responsibility as the prophesied heir who establishes the everlasting kingdom as the heir to the throne of David. (Is 9:6a, 9:7) † **1:32 (32-33) MP:** Messiah son of David establishes a kingdom and rule that is over all and establishes righteousness and justice in accordance with Adonai, God of heaven’s Armies. (Also see Is 16:5; Dan 2:44). (Is 9:7) Note: In the Blessing of Aaron (Num 6:26), “God will give you peace,” this is called the peace of the Kingdom of David. (See also Is 16:5). ‡ **1:32 . MP:** Messiah son of David will be the Shepard Leader Ruler teaching God’s people to live holy by God’s instructions. (Eze 37:24-25) § **1:32 (32-33) MP:** The King who the 12 Tribes will obey is the King Messiah. (Deut 33:5 in Jerusalem Targum). (Deut 33:5) * **1:32 (32-33) MP:** The Righteous Branch from David’s household is given the name “Lord Our righteousness”. (Jer 23:5-6) † **1:32 (+35c) MP:** Messiah is the Son of God, “a son is given”. Hence Messiah has divine origins. (Is 9:6a) ‡ **1:32 (32-33) MP:** Messiah, as a descendant of David, establishes an everlasting throne for the house of David. (2 Sam 7:16; 1 Chr 17:11-12; Ps 89:29) § **1:32 . MP:** The Messiah’s throne is everlasting. (Ps 45:6-7) * **1:32 . Quoted from** Ps 132:11 † **1:33 . MP:** Messiah is the son of God. (See also 2 Sam 7:12-14; Ps 2:7). (1 Chr 17:3-15) ‡ **1:33 . MP:** The Kingdom will be received by the Saints of *haElyon* [the Most High]. (Dan 7:18)

forever. There will be no end to his Kingdom.” §

³⁴ Mary [Rebellion] said to the angel, “How can this be, seeing I am a virgin?”

³⁵ The angel answered her, * **“The *Ruach Kodesh* [Holy Spirit, Breath] will come on you, and the power of the *Elyon* [Most High] will overshadow you. † Therefore also the holy one who is born from you will be called the *Ben-Elohim* ·Son of Elohim God·.**

³⁶ Behold, Elizabeth [My God oath], your relative, also has conceived a son in her old age; and this is the sixth month *Elul* ·Search, 6· with her who was called barren.

³⁷ For nothing spoken by God is impossible.”

³⁸ Mary [Rebellion] said, “Behold, the servant of *MarYah* [Master Yahweh]; let it be done to me according to your word.”

The angel departed from her.

³⁹ Mary [Rebellion] arose in those days and went into the hill country with haste, into a city of Judah [Praised],

⁴⁰ and entered into the house of Zacharias [Remembered by Yah] and greeted Elizabeth [My God oath].

⁴¹ When Elizabeth [My God oath] heard Mary [Rebellion]’s greeting, the baby leaped in her womb, and Elizabeth [My God oath] was filled with *Ruach haKodesh* [Spirit, Breath of the Holiness].

⁴² She called out with a loud voice, and said, “Blessed are you among women, and blessed is the fruit of your womb!

⁴³ Why am I so favored, that the mother of my Lord should come to me?

⁴⁴ For behold, when the voice of your greeting came into my ears, the baby leaped in my womb for joy!

⁴⁵ Blessed is she who trusted, for there will be a fulfillment of the things which have been spoken to her from *MarYah* [Master Yahweh]!”

⁴⁶ Mary [Rebellion] said,

“My soul magnifies ADONAI .

⁴⁷ **My spirit has rejoiced in God ‡ my Savior,**

⁴⁸ for he has **looked at the humble state of his servant. §**
For behold, from now on, all generations will call me blessed.

⁴⁹ For he who is mighty has done great things for me.

Holy set-apart is his name. *

⁵⁰ And in every generation, he has ***eleos* ·merciful compassion in action· on those who fear him. †**

⁵¹ He has shown strength with his arm.

He has scattered the proud in the imagination of their hearts.

⁵² He has put down princes from their thrones.

And has exalted the lowly.

⁵³ He has filled the hungry with good things.

He has sent the rich away empty.

§ 1:33 . (32-33) Quoted from Is 9:7 * 1:35 (with John 12:31) MP: Enmity between “Thy seed and her seed.” - Women have ovum, not seed as males, therefore this is a miraculous birth. (Gen 3:15) † 1:35 . MP: Messiah is the Ben-Elohim ·Son of Elohim God·. (See also 2 Sam 7:12-14a; 1 Chr 17:13-15). (Ps 2:7b) ‡ 1:47 . Quoted from 1 Sam 2:1 § 1:48 . Quoted from 1 Sam 1:11 * 1:49 . Quoted from Ps 111:9 † 1:50 . Quoted from Ps 103:17

⁵⁴ He has given help to Israel [God prevails], his servant, that he might remember *eleos* ·merciful compassion in action·,

⁵⁵ As he spoke to our fathers,

to Abraham [Father of a multitude] and his offspring forever.” ‡

⁵⁶ Mary [Rebellion] stayed with her about three months, and then *teshuvah* ·completely returned· to her house.

⁵⁷ Now the time that Elizabeth [My God oath] should give birth was fulfilled, and she gave birth to a son.

⁵⁸ Her neighbors and her relatives heard that ADONAI had magnified his *eleos* ·merciful compassion in action· towards her, and they rejoiced with her.

⁵⁹ On the eighth day, they came to circumcise the child; and they would have called him Zacharias [Remembered by Yah], after the name of his father.

⁶⁰ His mother answered, “Not so; but he will be called John [Yah is gracious].”

⁶¹ They said to her, “There is no one among your relatives who is called by this name.”

⁶² They made signs to his father, what he would have him called.

⁶³ He asked for a writing tablet, and wrote, “His name is John [Yah is gracious].”

They all marveled.

⁶⁴ His mouth was opened immediately, and his tongue freed, and he spoke, blessing God.

⁶⁵ Fear came on all who lived around them, and all these sayings were talked about throughout all the hill country of Judea [Praise].

⁶⁶ All who heard them laid them up in their heart, saying, “What then will this child be?” The hand of *MarYah* [Master Yahweh] was with him.

⁶⁷ His father, Zacharias [Remembered by Yah], was filled with *Ruach haKodesh* [Spirit, Breath of the Holiness], and prophesied, saying,

⁶⁸ § **“Blessed be *MarYah* [Master Yahweh], the God of Israel [God prevails], ***

for he has visited and redeemed his people;

⁶⁹ **and has raised up a horn of *yishu'ah* ·salvation· for us in the house of his servant David [Beloved]**

⁷⁰ **(as he spoke by the mouth of his holy prophets who have been from of old),**

⁷¹ † ‡ ***yishu'ah* ·salvation· from our enemies, and from the hand of all who hate us;**

⁷² to show *eleos* ·merciful compassion in action· towards our fathers, to remember his holy covenant ·binding contract between two or more parties·,

‡ 1:55 . **Quoted from** Gen 13:15, 17:19 § 1:68 (68-70) **MP:** Messiah is the sprout from David's line. (Combined with Is 11:1). (Ps 132:17) * 1:68 . **Quoted from** Ps 41:13, 72:18, 106:48 † 1:71 . **MP:** Messiah is at the right hand of God crushing the kings against him. (Ps 110:5) ‡ 1:71 (+71-75) **MP:** In the last days, Moab will seek Israel for refuge and the throne of the honest judge from David's line will be established. (See also Is 9:7). (Is 16:4-5)

- 73 the **covenant oath which he swore to Abraham [Father of a multitude]**, § *Avinu* ·our Father·,
 74 to grant to us that we, being delivered out of the hand of our enemies,
 should serve him without fear,
 75 In holiness and righteousness before him all the days of our life.
 76 * And you, child, will be called a prophet of the *Elyon* [Most High],
 for you will go before the face of Yahweh to prepare his ways,
 †
 77 to give knowledge of *yishu'ah* ·salvation· to his people by the remission of their abstract sins ·miss the marks·,
 78 because of the tender *eleos* ·merciful compassion in action· of our God,
 whereby the dawn from on high will visit us,
 79 to shine on those who sit in darkness and the shadow of death; ‡
 to guide our feet into the way of peace.”

80 The child was growing, and becoming strong in spirit, and was in the desert until the day of his public appearance to Israel [God prevails].

2

1 * Now in those days, a decree went out from Caesar [Ruler] Augustus [Revered, Esteemed, Venerable] that all the world should be enrolled.

2 This was the first enrollment made when Quirinius was governor of Syria [Elevated].

3 All went to enroll themselves, everyone to his own city.

4 Joseph [May he add] also went up from Galilee [District, Circuit], out of the city of Nazareth [Branch, Separated one], into Judea [Praise], to David [Beloved]'s city, which is called Bethlehem [House of Bread], because he was of the house and family of David [Beloved];

5 to enroll himself with Mary [Rebellion], who was pledged to be married to him as wife, being pregnant.

6 While they were there, the day had come for her to give birth.

§ 1:73 . Paraphrase Quoted from Gen 17:2 * 1:76 (76-79) MP: A messenger will prepare the way for the Messiah. (Mal 3:1) Note: In Malachi, the word “suddenly” refers to the imminent coming of the Messiah once this messenger appears. From the writings of Josephus, we know John the Baptist and Yeshua were contemporaries of one another. † 1:76

. Quoted from Is 40:3; Mal 3:1 ‡ 1:79 . Quoted from Is 9:2 * 2:1 (1-6) MP: Messiah is born in Bethlehem Ephrathah. This defines the ancient Bethlehem originally called Ephrath in (Gen 35:16, 35:19; 48:7; Ruth 4:11). This place was also called Beth-lehem Ephratah (Mic 5:2), Beth-lehem-Judah (1 Sam 17:12), and “the city of David” (Luke 2:4). At the time of Yeshua's birth, Bethlehem Ephrathah, also called “Bethlehem in Judea” in (Matt 2:5), was a village about five miles south of Jerusalem in Judea. This is different from the Zebulun tribe's city of Bethlehem in the Galilee, about six miles west of Nazareth mentioned only in (Josh 19:15). (Mic 5:2a)

7 † **She gave birth to her firstborn son. She wrapped him in bands of cloth, and laid him in a feeding trough, because there was no room for them in the inn.**

8 ‡ **There were shepherds in the same country staying in the field, and keeping watch by night over their flock.**

9 **Behold, an angel of ADONAI stood by them, and the *shekhinah* ·manifest weighty glory and presence of God· shone around them, and they were terrified.**

10 **The angel said to them, “Don’t be afraid, for behold, I bring you good news of great joy which will be to all the people.**

11 § * † **For there is born to you today, in David [Beloved]’s city, a Savior, who is Messiah [Anointed one] the ‡ *MarYah* [Master Yahweh].**

12 **This is the sign to you: you will find a baby wrapped in strips of cloth, lying in a feeding trough.”**

13 **Suddenly, there was with the angel a multitude of the heavenly army praising God, and saying,**

14 **“Glory to God in the highest,
on earth peace, good will toward men.”**

15 **When the angels went away from them into the sky, the shepherds said to one another, “Let’s go to Bethlehem [House of Bread], now, and see this thing that has happened, which *MarYah* [Master Yahweh] has made known to us.”**

16 **They came with haste, and found both Mary [Rebellion] and Joseph [May he add], and the baby was lying in the feeding trough.**

17 **When they saw it, they publicized widely the saying which was spoken to them about this child.**

18 **All who heard it wondered at the things which were spoken to them by the shepherds.**

19 **But Mary [Rebellion] kept all these sayings, pondering them in her heart.**

20 **The shepherds *teshuvah* ·completely returned·, glorifying and praising God for all the things that they had heard and seen, just as it was told them.**

21 **When **eight days** were fulfilled for the **circumcision** of the child, his name was called Yeshua [Salvation], which was given by the angel before he was conceived in the womb.**

† **2:7 . MP:** Messiah will grow up in “dry ground,” an idiom for “a poor family”. (Luke 2:7) identifies the poorest offering after childbirth being used (Lev 12:6-8). (See also Is 11:1b – Jesse’s tree was cut off at the trunk— not thriving family). (Consider illusion in Is 11:1). (Is 53:2a) ‡ **2:8 (8-15) MP:** Worshiped by “desert nomads” also called Shepherds, (this rendering is debated by Scholars). Could also be Gentile nations living in the surrounding desert lands. Could be Gentiles in general living in a figurative wilderness born outside God’s covenant then coming into the covenant. (Ps 72:9) § **2:11 . MP:** “a child is born,” Messiah has a human body of flesh and bone. (Is 9:6a) * **2:11 . MP:** Messiah is called to God’s service from the womb. (Is 49:1b) † **2:11 (11-12a) MP:** “a child is born,” Messiah is born as a human being, a man-child. (Is 9:6a) ‡ **2:11** Translation note: In the Peshitta (Aramaic New Covenant) the use of Yahweh is supported here directly referring to the person of Messiah. See also (Acts 2:36) “Yahweh has made this Yeshua, whom you executed on the stake, both MarYah and Messiah” while quoting from (Ps 110:1).

22 § * **When the time came for their purification † according to the Torah ·Teaching· of Moses [Drawn out] were fulfilled, they brought him up to Jerusalem [City of peace], to present him to MarYah [Master Yahweh]**

23 **(as it is written in the Torah ·Teaching· of MarYah [Master Yahweh], “Every firstborn male shall be consecrated holy to ‡ MarYah [Master Yahweh]”),**

24 **and to offer a sacrifice according to that which is said in the Torah ·Teaching· of MarYah [Master Yahweh], “A pair of turtledoves, or two young pigeons.” §**

25 Behold, there was a man in Jerusalem [City of peace] whose name was Simeon [Hearing]. This man was upright and devout, looking for the consolation of Israel [God prevails], and *Ruach haKodesh* [Spirit, Breath of the Holiness] was on him.

26 It had been revealed to him by *Ruach haKodesh* [Spirit, Breath of the Holiness] that he should not see death before he had seen ADONAI's Messiah [Anointed one].

27 Prompted by *haRuach* [the Spirit, Breath], he went into the temple courts; and when the parents brought in the child Yeshua [Salvation] to do for him what the *Torah ·Teaching·* required,

28 then he received him into his arms, and blessed God, and said,
29 “Now you are releasing your servant, Master,
according to your word, in peace;

30 * † **for my eyes have seen your method of salvation,**

31 ‡ **which you have prepared § before the face of all peoples;**

32 * **a light for revelation to the nations,
and the glory of your people Israel [God prevails].”**

33 Joseph [May he add] and his mother were marveling at the things which were spoken concerning him,

§ 2:22 (22-24) **MP:** “Stump of Jesse” alludes to the household exists but is not in former glory. (See also Is 11:1b). Therefore Messiah will grow up in a poor family. In (Luke 2:7), the offering described is detailed in (Lev 12:6-8) for the poor woman's purification after giving

birth. (See also Is 11:1; Ps 132:17). (Is 11:1, 11:10a) * 2:22 (+24) **MP:** Messiah will grow up in “dry ground,” an idiom for “a poor family”. (Luke 2:7) identifies the poorest offering after childbirth being used (Lev 12:6-8). (See also Is 11:1a – Jesse's tree was cut off at the trunk—not thriving family). (Consider illusion in Is 11:1). (Is 53:2a) † 2:22 . (21-22) **Quoted from**

Lev 12:3-4 ‡ 2:23 . **Quoted from** Ex 13:2, 13:12, 13:15 § 2:24 . **Quoted from** Lev 12:8

* 2:30 (30-32) **MP:** Messiah is a light to the Gentiles and the world. (See also context of Is 9:1-2, and Is 9:3, 49:6). (Is 42:6c) † 2:30 (30-32) **MP:** The light of Messiah draws Gentile nations. Messiah is accepted by the Gentiles (Is 49:6, 55:4-5), yet was rejected by “his own” (Is 50:3). (Is 60:2-3) ‡ 2:31 (31-32) **MP:** Messiah is a light to the Gentiles and this causes Israel to increase and have joy as in harvest. Combined: Messiah bears spiritual light in the darkness of those born outside Torah covenant, counting them as increasing the nation of Israel. (See also Is 42:6, 49:6). (Is 9:1b-3) § 2:31 (31-32) **MP:** Messiah is a light to the nations, the Gentiles.

(See also Is 60:1-3). (See also context of Is 9:1-2, and Is 9:3, 42:6). (Is 49:6) * 2:32 . **MP:** Rambam explains: “I see him but not now,” this refers to David; “I behold him but not nigh” this refers to King Messiah; “A star shall step forth out of Jacob,” this refers to King David; “and a scepter shall rise out of Israel,” this refers to King Messiah. (*Mishne Torah* [Second Torah] written by RamBam – Hilchot Melachim, c. 11-12). King David fulfilled: (1 Chr 18:2); Messiah fulfilled: (Is 49:6; Ps 45:6; Luke 2:32; Acts 26:23; Rev 11:15)

³⁴ and Simeon [Hearing] blessed them, and said to Mary [Rebellion], his mother, “Behold, this child is set for the **falling** † and the rising of many in Israel [God prevails], and for **a sign** ‡ which is spoken against.

³⁵ Yes, a sword will pierce through your own soul, that the thoughts of many hearts may be revealed.”

³⁶ There was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher [Happy] (she was of a great age, having lived with a husband seven years from her virginity,

³⁷ and she had been a widow for about eighty-four years), who didn’t depart from the temple, worshiping with fastings and petitions night and day.

³⁸ Coming up at that very hour, she gave thanks to Yahweh, and spoke of him to all those who were looking for redemption in Jerusalem [City of peace].

³⁹ When they had accomplished everything required by the *Torah* ·Teaching· of *MarYah* [Master Yahweh], they returned into Galilee [District, Circuit], to their town of Nazareth [Branch, Separated one].

⁴⁰ § **The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of God was upon him.**

⁴¹ His parents went every year to Jerusalem [City of peace] at the festival of the *Pesac* ·Passover·.

⁴² When he was twelve years old, they went up to Jerusalem [City of peace] according to the custom of the feast,

⁴³ and when they had fulfilled the days, as they were making *teshuvah* ·complete return·, the boy Yeshua [Salvation] stayed behind in Jerusalem [City of peace]. Joseph [May he add] and his mother didn’t know it,

⁴⁴ but supposing him to be in the company, they went a day’s journey, and they looked for him among their relatives and acquaintances.

⁴⁵ When they didn’t find him, they make *teshuvah* ·complete return· to Jerusalem [City of peace], looking for him.

⁴⁶ * **After three days they found him in the temple, sitting in the middle of the teachers, both listening to them, and asking them questions.**

⁴⁷ **All who heard him were amazed at his understanding and his answers.**

⁴⁸ When they saw him, they were astonished, and his mother said to him, “Son, why have you treated us this way? Behold, your *Avikah* ·your Father· and I were anxiously looking for you.”

⁴⁹ He said to them, “Why were you looking for me? Didn’t you know that I must be in *Avi* ·my Father·’s house?”

⁵⁰ They didn’t understand the saying which he spoke to them.

⁵¹ And he went down with them, and came to Nazareth [Branch, Separated one]. He was subject to them, and his mother kept all these sayings in her heart.

⁵² And Yeshua [Salvation] increased in wisdom and stature, and in favor with God and men.

† 2:34 . Quoted from Is 8:14-15 ‡ 2:34 . Quoted from Is 7:14 § 2:40 . MP: Messiah has the Spirit of Wisdom (Ex 31:3). (Is 11:2a) * 2:46 (46-47) MP: Messiah has the Spirit of Understanding (Ex 31:3). (Is 11:2a)

3

¹ Now in the fifteenth year of the reign of Tiberius Caesar [Ruler], Pontius Pilate [Armed with javelin] being governor of Judea [Praise], and Herod [Heroic] being tetrarch (one of four co-emperors) of Galilee [District, Circuit], and his brother Philip [Loves horses] tetrarch (one of four co-emperors) of the region of Ituraea and Trachonitis, and Lysanias tetrarch (one of four co-emperors) of Abilene,

² in the high priesthood of Annas and Caiaphas [Rock that hollows itself out], *ha D'var Elohim* 'the Word of God' came to John [Yah is gracious], the son of Zacharias [Remembered by Yah], in the wilderness.

³ He came into all the region around the Jordan [Descender], preaching the *mikvah* 'ritual washing baptism' of *teshuvah* 'complete repentance' for remission of abstract sins 'miss the marks'.

⁴ As it is written in the book of the words of Isaiah [Salvation of Yah] the prophet,

"The voice of one crying in the wilderness,

'Make ready the way of MarYah [Master Yahweh].

Make his paths straight.

⁵ **Every valley will be filled.**

Every mountain and hill will be brought low.

The crooked will become straight,

and the rough ways smooth.

⁶ **Then all humanity will see God's** * method of deliverance.' "

⁷ He said therefore to the multitudes who went out to be immersed by him, "You offspring of vipers, who warned you to flee from the wrath to come?"

⁸ Therefore produce fruits worthy of *teshuvah* 'complete repentance', and don't begin to say among yourselves, 'We have Abraham [Father of a multitude] *Avinu* 'our Father-';' for I tell you that God is able to raise up children to Abraham [Father of a multitude] from these stones!

⁹ Even now the ax also lies at the root of the trees. Every tree therefore that does not produce good fruit is cut down, and thrown into the fire."

¹⁰ The multitudes asked him, "What then must we do?"

¹¹ He answered them, "He who has two coats, let him give to him who has none. He who has food, let him do likewise."

¹² Tax collectors also came to be immersed, and they said to him, "*Rabbi* 'Teacher', what must we do?"

¹³ He said to them, "Collect no more than that which is appointed to you."

¹⁴ Soldiers also asked him, saying, "What about us? What must we do?"

He said to them, "Extort from no one by violence, neither accuse anyone wrongfully. Be content with your wages."

¹⁵ As the people were in expectation, and all men reasoned in their hearts concerning John [Yah is gracious], whether perhaps he was the Messiah [Anointed one],

* 3:6 . (4-6) Quoted from Is 40:3-5

¹⁶ † **John [Yah is gracious] answered them all, “I indeed *mikvah* ·baptise· you with water, but he comes who is mightier than I, the strap of whose sandals I am not worthy to loosen. He will *mikvah* ·baptise· you in *Ruach haKodesh* [Spirit, Breath of the Holiness] and fire,**

¹⁷ whose fan is in his hand, and he will thoroughly cleanse his threshing floor, and will gather the wheat into his barn; but he will burn up the chaff with unquenchable fire.”

¹⁸ Then with many other exhortations he preached good news to the people,

¹⁹ but Herod [Heroic] the tetrarch (one of four co-emperors), being reproved by him for Herodias, his brother’s wife, and for all the evil things which Herod [Heroic] had done,

²⁰ added this also to them all, that he shut up John [Yah is gracious] in prison.

²¹ Now when all the people were immersed, Yeshua [Salvation] also had been immersed, and was praying. The sky was opened,

²² and *Ruach haKodesh* [Spirit, Breath of the Holiness] descended in a bodily form like a dove on him; and a voice came out of the sky, saying “You are my *agapetos* ·beloved, esteemed· Son. In you I am well pleased.”

²³ Yeshua [Salvation] himself, when he began to teach, was about thirty years old, ‡ **being the son (as was supposed) of Joseph [May he add], the son of Heli,**

²⁴ **the son of Matthat, the son of Levi [United with], the son of Melchi, the son of Jannai, the son of Joseph [May he add],**

²⁵ **the son of Mattathias [Gift of Yah], the son of Amos [Burden bearer], the son of Nahum [Comforter], the son of Esli, the son of Naggai,**

²⁶ **the son of Maath, the son of Mattathias [Gift of Yah], the son of Semein, the son of Joseph [May he add], the son of Judah [Praised],**

²⁷ **the son of Joanan, the son of Rhesa, § the son of Zerubbabel, the son of Shealtiel, the son of Neri,**

²⁸ the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er,

²⁹ the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi [United with],

³⁰ the son of Simeon [Hearing], the son of Judah [Praised], the son of Joseph [May he add], the son of Jonan, the son of Eliakim,

† **3:16 . MPr:** “The rod of Thy strength” has an interesting mystic interpretation linking histories. The pledges which Tamar took from Judah (Gen 38:18) was a leading from the Holy Spirit. Judah’s seal is interpreted as signifying the Kingdom of God, the bracelet as the Sanhedrin (the Jewish Court of Law), and the staff representing the King Messiah. (Ps 110:2 and Is 11 in Midrash Genesis 85). (Ps 110:2) ‡ **3:23** (23b-27b) **MP:** Messiah is a descendant of Zerubbabel. The signet ring signifies authority. In this context, the ring represents royal lineage and legal authority (forefather of Messiah like unto David and Judah). (Hag 2:23)

§ **3:27 b MP:** Messiah is a descendant of Zerubbabel. (See also Hag 2:23). (Zech 3:8)

³¹ the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, * **the son of David [Beloved],**

³² † **the son of Jesse [My husband],** the son of Obed, the son of Boaz [In majesty, in strength], the son of Salmon, the son of Nahshon,

³³ the son of Amminadab, the son of Aram [Elevated], the son of Hezron, the son of Perez, ‡ **the son of Judah [Praised],**

³⁴ the son of Jacob [Supplanter], the son of Isaac [Laughter], § **the son of Abraham [Father of a multitude],** the son of Terah, the son of Nahor,

³⁵ the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah,

³⁶ the son of Cainan, the son of Arphaxad, the son of Shem [Name], the son of Noah [Rest], the son of Lamech,

³⁷ the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan,

³⁸ the son of Enos, the son of Seth [Appointed], the son of Adam [Human, Red earth], the son of God.

4

¹ Yeshua [Salvation], full of *Ruach haKodesh* [Spirit, Breath of the Holiness], *teshuvah* ·completely returned· from the Jordan [Descender], and was led by *haRuach* [the Spirit, Breath] into the wilderness

² for forty days, being tempted by the devil [Accuser]. He ate nothing in those days. Afterward, when they were completed, he was hungry.

³ The devil [Accuser] said to him, “If you are the *Ben-Elohim* ·Son of Elohim God·, command this stone to become bread.”

⁴ Yeshua [Salvation] answered him, saying, “It is written, ‘**Man shall not live by bread alone, but by every d’var Elohim ·word of God·.**’ ” *

⁵ The devil [Accuser], leading him up on a high mountain, showed him all the kingdoms of the world in a moment of time.

⁶ The devil [Accuser] said to him, “I will give you all this authority, and their glory, for it has been delivered to me; and I give it to whomever I want.

⁷ If you therefore will worship before me, it will all be yours.”

⁸ Yeshua [Salvation] answered him, “Get behind me *Satan* [Adversary]! For it is written, ‘**You shall worship *Maryah* [Master Yahweh] your God, and you shall serve him only.**’ ” †

* **3:31 . MP:** Messiah is descendant of David without a curse – Matthew is Joseph’s Genealogy and Luke is Mary’s genealogy. The significance is in Joseph’s lineage, a man named Jeconiah (Matt 1:12). God cursed Jeconiah (Jer 22:24) who is also called Coniah (1 Chr 3:16-17). The curse states that no descendant of his will ever sit on the throne of David, “For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah (Jer 22:30; 1 Chr 17:11-14)”. Messiah is of the “seed of woman” (Gen 3:15) and therefore not under the curse found in Joseph’s line, though Joseph is an upright man who was redeemed in likeness of the tribe of Levi being redeemed from the “curse” on their tribe’s origin (Gen 49:5-7; Deut 33:8-11). (2 Sam 7:12-13) † **3:32 . MP:** Messiah is a descendant of Jesse. (This is one specific family within the entire tribe of Judah). (See also Is 11:10a). (Is 11:1) ‡ **3:33 . MP:** King Messiah is a descendant of Judah. (Gen 49:10a; 1 Chr 5:2) § **3:34 . MP:** The promised “seed” in which all nations will be blessed comes through Abraham. (Gen 22:18) * **4:4 . Quoted from** Deut 8:3 † **4:8 . Quoted from** Deut 6:13, 10:20

⁹ He led him to Jerusalem [City of peace], and set him on the pinnacle of the temple, and said to him, "If you are the *Ben-Elohim* ·Son of Elohim God·, cast yourself down from here,

¹⁰ for it is written,

'He will enjoin his angels concerning you, to guard you;'

¹¹ and, **'On their hands they will bear you up,**

lest perhaps you dash your foot against a stone.' " ‡

¹² Yeshua [Salvation] answering, said to him, "It has been said, **'You shall not tempt Yahweh your God.'** " §

¹³ When the devil [Accuser] had completed every temptation, he departed from him until another time.

¹⁴ * **Yeshua [Salvation] *teshuvah* ·completely returned· in the power of *haRuach* [the Spirit, Breath] into Galilee [District, Circuit], and news about him spread through all the surrounding area.**

¹⁵ **He taught in their synagogues, being glorified by all.**

¹⁶ † ‡ **He came to Nazareth [Branch, Separated one], where he had been brought up. He entered, as was his custom, into the synagogue on the *Sabbath* ·To cease· day, and stood up to read.**

¹⁷ **The book of the prophet Isaiah [Salvation of Yah] was handed to him. He opened the book, and found the place where it was written,**

¹⁸ § * **"The *Ruach* of *MarYah* [Spirit, Breath of Master Yahweh] is on me, because he has anointed me to preach good news to the poor.**

He has sent me to heal the broken hearted,

to proclaim release to the captives, †

recovering of sight to the blind,

to deliver those who are crushed,

¹⁹ **and to proclaim the acceptable year of *MarYah* [Master Yahweh]."** ‡

²⁰ **He closed the book, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fastened on him.**

²¹ **He began to tell them, "Today, this Scripture has been fulfilled in your hearing."**

‡ **4:11 . (10-11) Quoted from** Ps 91:11-12 **§ 4:12 . Quoted from** Deut 6:16 * **4:14**

(14-15) **MP:** Messiah has the Spirit of Knowledge of God (Ex 31:3; John 16:13). (Is 11:2c)

† **4:16 (16-21) MP:** Messiah will not conceal his mission from the congregation. (Ps 40:9-10)

‡ **4:16 (16-22) MP:** Rabbinic Tradition says, in the hour when King Messiah comes, He will stand on the roof of the Temple and proclaim the hour of their deliverance has come. Those who believe will rejoice in the light that had risen upon them (Is 60:1), "Arise, shine, for thy light is come." This light is for those who believe only (Is 60:2), "For darkness shall cover the earth." In that same hour, God uses the light of the Messiah and of Israel to shine on all nations that they should walk in the light of Messiah and of Israel (Is 60:3), "The Gentiles shall come to thy light, and kings to the brightness of thy rising." (Ps 139:23-24, 26 in Yalkut, vol. ii. Par. 359, p. 56 c.). (Ps 139:23-24) **§ 4:18 (context 4:16-22) MP:** Heals the blind both physically and spiritually, both Jew or Gentile, removing them from darkness as a prison. (See also Is 9:1-2, 49:6b). (Is 42:7 (context 42:5-9)) * **4:18 (18-21) MP:** Messiah's ministry includes preaching the good news to those afflicted and binding the broken hearted. (Is 61:1-2) † **4:18 . Quoted from** Is 58:6 ‡ **4:19 . (18-19) Quoted from** Is 61:1-2

22 § * † **All testified about him, and wondered at the gracious words which proceeded out of his mouth,** and they said, "Is not this Joseph [May he add]'s son?"

23 ‡ **He said to them, "Doubtless you will tell me this parable, 'Physician, heal yourself! Whatever we have heard done at Capernaum [Village-Comfort, Village-Compassion], do also here in your hometown.' "**

24 **He said, "Most certainly I tell you, no prophet is acceptable in his hometown.**

25 But truly I tell you, there were many **widows** in Israel [God prevails] in the days of **Elijah [My God Yah]**, when the **sky was shut up three years** § and six months, when a great famine came over all the land.

26 Elijah [My God Yah] was sent to none of them, except to **Zarephath, in the land of Sidon,** to a woman who was a **widow.** *

27 There were many **people with tzara'at** in Israel [God prevails] in the time of Elisha [My God salvation] the prophet, yet not one of them was cleansed, except **Naaman, the Syrian.**" †

28 ‡ **They were all filled with wrath in the synagogue, as they heard these things.**

29 **They rose up, threw him out of the city, and led him to the brow of the hill that their city was built on, that they might throw him off the cliff.**

30 But he, passing through the middle of them, went his way.

31 He came down to Capernaum [Village-Comfort, Village-Compassion], a city of Galilee [District, Circuit]. He was teaching them on the *Sabbath* 'To cease' day,

32 § **and they were astonished at his teaching, for his word was with authority.**

33 In the synagogue there was a man who had a spirit of an unclean demon, and he cried out with a loud voice,

34 saying, "Ah! what have we to do with you, Yeshua [Salvation] of Nazareth [Branch, Separated one]? Have you come to destroy us? I know you who you are: *haKadosh Elohim* [the Holy One of God]!"

35 Yeshua [Salvation] rebuked him, saying, "Be silent, and come out of him!" When the demon had thrown him down in the middle of them, he came out of him, having done him no harm.

36 **Amazement came on all, and they spoke together, one with another, saying, "What is this word? For with authority and power he commands the unclean spirits, and they come out!"**

§ 4:22 . **MP:** Messiah speaks with gracious words. (Ps 45:2) * 4:22 (+47) **MP:** Gracious words and most desirable are presented to the daughters of Jerusalem. (See also Ps 45:2). (Reason for fulfillment: Example of gracious words given to Jerusalem specifically). (Song of Songs 5:16) † 4:22 . **MP:** Messiah is called Wonderful Counselor, by Christian interpretation this is one name. Judaism sees this as two names. "Wonderful" as in (Judges 13:18) by the Angel of Yahweh to Judge Manoah. Also "Counselor," one who brings wisdom from God like Moses and Aaron did (Num 11:16-17). (Is 9:6b) ‡ 4:23 . **MP:** Moses prophecies God will raise up a prophet like himself among the people of Israel. (Deut 18:15) § 4:25 . **Quoted from** 1 King 18:1 * 4:26 . (25-26) **Quoted from** 1 King 17:1, 17:9 † 4:27 . **Quoted from** 2 King 5:14 ‡ 4:28 (28-29) **MP:** Messiah is despised. (See also Ps 22:6b). (Is 53:3a) § 4:32 (+36) **MP:** The Messiah speaks with knowledge taught to him from God, not from men. (Is 50:4)

³⁷ News about him went out into every place of the surrounding region.

³⁸ He rose up from the synagogue, and entered into Simeon [Hearing]'s house. Simeon [Hearing]'s mother-in-law was afflicted with a great fever, and they begged him for her.

³⁹ He stood over her, and rebuked the fever; and it left her. Immediately she rose up and served them.

⁴⁰ When the sun was setting, all those who had any sick with various diseases brought them to him; and he laid his hands on every one of them, and healed them.

⁴¹ Demons also came out of many, crying out, and saying, "You are the Messiah [Anointed one], the *Ben-Elohim* ·Son of Elohim God·!" Rebuking them, he didn't allow them to speak, because they knew that he was the Messiah [Anointed one].

⁴² When it was day, he departed and went into an uninhabited place, and the multitudes looked for him, and came to him, and held on to him, so that he would not go away from them.

⁴³ * **But he said to them, "I must preach the good news of God's Kingdom to the other cities also. For this reason I have been sent."**

⁴⁴ He was preaching in the synagogues of Galilee [District, Circuit].

5

¹ Now while the multitude pressed on him and heard *ha D'var Elohim* ·the Word of God·, he was standing by the lake of Gennesaret.

² He saw two boats standing by the lake, but the fishermen had gone out of them, and were washing their nets.

³ He entered into one of the boats, which was Simeon [Hearing]'s, and asked him to put out a little from the land. He sat down and taught the multitudes from the boat.

⁴ When he had finished speaking, he said to Simeon [Hearing], "Put out into the deep, and let down your nets for a catch."

⁵ Simeon [Hearing] answered him, "*Rabbi* ·Teacher·, we worked all night, and took nothing; but at your word I will let down the net."

⁶ When they had done this, they caught a great multitude of fish, and their net was breaking.

⁷ They beckoned to their partners in the other boat, that they should come and help them. They came, and filled both boats, so that they began to sink.

⁸ But Simeon Peter [Hearing Rock], when he saw it, fell down at Yeshua's [Salvation]'s knees, saying, "Depart from me, for I am a sinner ·devoted to missing the mark and without share in the goal·, Lord."

⁹ For he was amazed, and all who were with him, at the catch of fish which they had caught;

¹⁰ and so also were James [Surplanter] and John [Yah is gracious], sons of Zebedee [Bestowed by Yah], who were partners with Simeon [Hearing].

Yeshua [Salvation] said to Simeon [Hearing], "Don't be afraid. From now on you will be catching people alive."

* **4:43 . MP:** Messiah is the messenger of the new covenant. (Mal 3:1b)

11 When they had brought their boats to land, they left everything, and followed him.

12 * † **While he was in one of the cities, behold, there was a man full of *tzara'at* ·leprosy·. When he saw Yeshua [Salvation], he fell on his face, and begged him, saying, "Lord, if you want to, you can make me clean."**

13 **He stretched out his hand, and touched him, saying, "I want to. Be made clean."**

Immediately the *tzara'at* ·leprosy· left him.

14 **He commanded him to tell no one. "Instead, as a testimony to the people, go straight to the priest ‡ and make an offer for your cleansing, as Moses [Drawn out] commanded."**

15 But the report concerning him spread much more, and great multitudes came together to hear, and to be healed by him of their infirmities.

16 But he withdrew himself into the desert, and prayed.

17 On one of those days, he was teaching; and there were Pharisees [Separated] and Torah-Teachers sitting by, who had come out of every village of Galilee [District, Circuit], Judea [Praise], and Jerusalem [City of peace]. The power of *MarYah* [Master Yahweh] was with him to heal them.

18 Behold, men brought a paralyzed man on a cot, and they sought to bring him in to lay before Yeshua [Salvation].

19 Not finding a way to bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his cot into the middle before Yeshua [Salvation].

20 Seeing their trusting faith, he said to him, "Man, your abstract sins ·miss the marks· are forgiven you."

21 The Torah-Teachers and the Pharisees [Separated] began to reason, saying, "Who is this that speaks blasphemies? Who can forgive abstract sins ·miss the marks·, but God alone?"

22 But Yeshua [Salvation], perceiving their thoughts, answered them, "Why are you reasoning so in your hearts?

23 Which is easier to say, 'Your abstract sins ·miss the marks· are forgiven you;' or to say, 'Arise and walk?'

24 But that you may know that the Son of Man has authority on earth to forgive abstract sins ·miss the marks·" (he said to the paralyzed man), "I tell you, arise, and take up your cot, and go to your house."

25 Immediately he rose up before them, and took up that which he was laying on, and departed to his house, glorifying God.

26 Amazement took hold on all, and they glorified God. They were filled with fear, saying, "We have seen strange things today."

* **5:12 (12-14) MP:** Only God can heal leprosy; really this is not Hansen's disease but a divine-origin disease called *tzara'at* in Hebrew. Only God can afflict and only God can remove. Messiah has the authority of God to preform healing works that only God alone can accomplish such as healing disabilities. Examples: God applies the disease at will: (Ex 4:5-8; Num 12:10, 2 King 5:27); God only can heal the disease as He wills (Num 12:13-15; 2 King 5:1-8,5:14-15). (Lev 14:2-3 (context all ch 13-14)) † **5:12 . MP:** The Messiah bears the name of "Leprous" or "Leper Scholar" as it says, "smitten by God" (Is 53:4). (Talmud Sanhedrin 98B on Isaiah 53). (Is 53:4) ‡ **5:14 . Quoted from** Lev 14:2 (See Lev ch 14 for context mentioned in Luke 5:14)

²⁷ After these things he went out, and saw a tax collector named Levi [United with] sitting at the tax office, and said to him, "Follow me!"

²⁸ He left everything, and rose up and followed him.

²⁹ Levi [United with] made a great feast for him in his house. There was a great crowd of tax collectors and others who were reclining with them.

³⁰ Their Torah-Teachers and the Pharisees [Separated] murmured against his disciples, saying, "Why do you eat and drink with the tax collectors and sinners ·devoted to missing the mark and without share in the goal·?"

³¹ § **Yeshua [Salvation] answered them, "Those who are healthy have no need for a physician, but those who are sick do.**

³² **I have not come to call the upright, but sinners ·devoted to missing the mark and without share in the goal· to teshuvah ·complete repentance·."**

³³ They said to him, "Why do John [Yah is gracious]'s disciples often fast and pray, likewise also the disciples of the Pharisees [Separated], but yours eat and drink?"

³⁴ He said to them, "Can you make the friends of the bridegroom fast, while the bridegroom is with them?"

³⁵ But the days will come when the bridegroom will be taken away from them. Then they will fast in those days."

³⁶ He also told a parable to them. "No one puts a piece from a new garment on an old garment, or else he will tear the new, and also the piece from the new will not match the old.

³⁷ No one puts new wine into old wine skins, or else the new wine will burst the skins, and it will be spilled, and the skins will be destroyed.

³⁸ But new wine must be put into fresh wine skins, and both are preserved.

³⁹ No man having drunk old wine immediately desires new, for he says, "The old is better." "

6

¹ Now on the second *Sabbath* ·To cease· after the first, he was going through the grain fields. His disciples plucked the heads of grain and ate, rubbing them in their hands.

² But some of the Pharisees [Separated] said to them, "Why do you do that which is not lawful to do on the *Sabbath* ·To cease· day?"

³ Yeshua [Salvation], answering them, said, "Haven't you read what David [Beloved] did when he was hungry, he, and those who were with him;

⁴ how he entered into God's house, and took and ate the show bread from the table of Yahweh, and gave also to those who were with him, which is not lawful to eat except for the priests alone?" *

⁵ He said to them, "The Son of Man is lord of the *Sabbath* ·To cease·."

⁶ It also happened on another *Sabbath* ·To cease· that he entered into the synagogue and taught. There was a man there, and his right hand was withered.

⁷ † **The Torah-Teachers and the Pharisees [Separated] watched him, to see whether he would heal on the *Sabbath* ·To cease·, that they might find an accusation against him.**

⁸ **But he knew their thoughts; and he said to the man who had the withered hand, “Rise up, and stand in the middle.” He arose and stood.**

⁹ **Then Yeshua [Salvation] said to them, “I will ask you something: Is it lawful on the *Sabbath* ·To cease· to do good, or to do harm? To save a life, or to kill?”**

¹⁰ **He looked around at them all, and said to the man, “Stretch out your hand.” He did, and his hand was restored as sound as the other.**

¹¹ **But they were filled with rage, and talked with one another about what they might do to Yeshua [Salvation].**

¹² In these days, he went out to the mountain to pray, and he continued all night in prayer to God.

¹³ When it was day, he called his disciples, and from them he chose twelve, whom he also named apostles:

¹⁴ Simeon [Hearing], whom he also named Peter [Rock]; Andrew [Manly], his brother; James [Surplanter]; John [Yah is gracious]; Philip [Loves horses]; Bartholomew [Son who suspends waters];

¹⁵ Matthew [Gift of Yah]; Thomas [Seeker of truth]; James [Surplanter], the son of Alphaeus [Changing]; Simeon [Hearing], who was called the ‡ Zealot [Zealous follower];

¹⁶ Judas [Praised] the son of James [Surplanter]; and Judas Iscariot [Praised Dagger-man], § who also became a traitor.

¹⁷ He came down with them, and stood on a level place, with a crowd of his disciples, and a great number of the people from all Judea [Praise] and Jerusalem [City of peace], and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases;

¹⁸ as well as those who were troubled by unclean spirits, and they were being healed.

¹⁹ All the multitude sought to touch him, for power came out of him and healed them all.

²⁰ He lifted up his eyes to his disciples, and said, “Blessed are you who are poor,

† **6:7 (7-11) MPr:** Messiah is slain by Robbers (Satan) but this becomes his downfall and Messiah overcomes (Ps 2). Also commented; in the last days Gog and Magog will fight against the Messiah and be defeated. (Ps 2:1 in Talmud Berach. 7B, Talmud Abhod. Zarah 3B, and Midrash Psalms 2). (Ps 2:1-2) ‡ **6:15** Zealots as a political party; Theocratic (God is King) nationalist devoted to the Torah ·Teaching· of Moses, opposed to Roman rule over Israel and Hellenism (Greek thinking). Zealots vigorously adhered to the Torah of Moses and even resorted to violence, after the example of Pinchas (Num 25, esp verses 7-12). This was intended to prevent the Jewish religion from being violated or infiltrated by other people or ideologies such as Greek Hellenism. Zealots were theocratic nationalists, who preached that Yahweh is the only ruler over Israel. They urged to not pay taxes to Rome. Zealots would have been excited for Messiah to come as the reigning King and reestablish national Israel, dispossessing Roman authority. § **6:16** Judas Kriot; it is debatable the meaning of his name. K'riot is the Hebrew spelling. If the name K'riot is derived from the Latin word sicarius, meaning [dagger-man], then Judas is likely part of the Zealots political party who opposed Roman imperialism, a near Anarchist sect. (Luke 22:3) says K'riot is a surname, an addition to Judas' name, therefore it could be a family name, geographic location, or a political party, or for some personal reason.

God's Kingdom is yours.

²¹ Blessed are you who hunger now,
for you will be filled.

Blessed are you who weep now,
for you will laugh.

²² Blessed are you when men shall hate you, and when they shall
exclude and mock you, and throw out your name as evil, for
the Son of Man's sake.

²³ Rejoice in that day, and leap for joy, for behold, your reward
is great in heaven, for their fathers did the same thing to the
prophets.

²⁴ "But **woe to you who are** rich! *

For you have received your consolation.

²⁵ Woe to you, you who are full now,
for you will be hungry.

Woe to you who laugh now,
for you will mourn and weep.

²⁶ Woe, when men speak well of you,
for their fathers did the same thing to the false prophets.

²⁷ "But I tell you who hear: show *agapao* ·total devotion love· to your
enemies, do good to those who hate and detest you,

²⁸ bless those who curse you, and pray for those who mistreat you.

²⁹ To him who strikes you on the cheek, offer also the other; and
from him who takes away your cloak, don't withhold your coat also.

³⁰ Give to everyone who asks you, and don't ask him who takes away
your goods to give them back again.

³¹ "As you would like people to do to you, do exactly so to them.

³² If you show *agapao* ·total devoted love· those who show *agapao*
·total devoted love· you, what credit is that to you? For even sinners
·devoted to missing the mark and without share in the goal· show
agapao ·total devoted love· to those who show *agapao* ·total devoted
love· to them.

³³ If you do good to those who do good to you, what credit is that
to you? For even sinners ·devoted to missing the mark and without
share in the goal· do the same.

³⁴ If you lend to those from whom you hope to receive, what credit
is that to you? Even sinners ·devoted to missing the mark and without
share in the goal· lend to sinners devoted to sin ·miss the marks and
be without share in the goal (and stained by definite crime vice)·, to
receive back as much.

³⁵ But show *agapao* ·total devoted love· to your enemies, and do good,
and lend, expecting nothing back; and your reward will be great, and
you will be children of *haElyon* [the Most High]; for he is kind toward
the unthankful and evil.

³⁶ "Therefore be merciful,
even as *'Avikah* ·your Father· is also merciful.

³⁷ Don't judge,
and you won't be judged.
Don't condemn,

* 6:24 . Quoted from Amos 6:1

and you won't be condemned.

Set free,

and you will be set free.

³⁸ "Give, and it will be given to you: good measure, pressed down, shaken together, and running over, will be given to you. For with the same measure you measure it will be measured back to you."

³⁹ He spoke a parable to them. "Can the blind guide the blind? Won't they both fall into a pit?"

⁴⁰ A disciple is not above his *Rabbi* ·Teacher·, but everyone when he is fully trained will be like his *Rabbi* ·Teacher·.

⁴¹ Why do you see the speck of chaff that is in your brother's eye, but don't consider the beam that is in your own eye?

⁴² Or how can you tell your brother, 'Brother, let me remove the speck of chaff that is in your eye,' when you yourself don't see the beam that is in your own eye? You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck of chaff that is in your brother's eye.

⁴³ For there is no good tree that produces rotten fruit; nor again a rotten tree that produces good fruit.

⁴⁴ For each tree is known by its own fruit. For people don't gather figs from thorns, nor do they gather grapes from a bramble bush.

⁴⁵ The good man out of the good treasure of his heart brings out that which is good, and the evil man out of the evil treasure of his heart brings out that which is evil, for out of the abundance of the heart, his mouth speaks.

⁴⁶ "Why do you call me, 'Master, Lord,' and don't do the things which I say?"

⁴⁷ Everyone who comes to me, and hears my words, and does them, I will show you who he is like.

⁴⁸ He is like a man building a house, who dug and went deep, and laid a foundation on the rock. When a flood arose, the stream broke against that house, and could not shake it, because it was founded on the rock.

⁴⁹ But he who hears, and does not do, is like a man who built a house on the earth without a foundation, against which the stream broke, and immediately it fell, and the ruin of that house was great."

7

¹ After he had finished speaking in the hearing of the people, he entered into Capernaum [Village-Comfort, Village-Compassion].

² * **A certain centurion's servant, who was dear to him, was sick and at the point of death.**

³ **When he heard about Yeshua [Salvation], he sent to him elders of the Jews [Praisers], asking him to come and save his servant.**

⁴ When they came to Yeshua [Salvation], they begged him earnestly, saying, "He is worthy for you to do this for him,

⁵ for he has *agapao* ·total devotion love· towards our nation, and he built our synagogue for us."

* **7:2** (2-3) (+7:9) (context 7:1-10) **MP:** Gentiles / Non-Jews will be drawn unto Messiah because of the glory God bestows on him. (See Isaiah 53:12). (Is 55:4-5)

⁶ Yeshua [Salvation] went with them. When he was now not far from the house, the centurion sent friends to him, saying to him, "Lord, don't trouble yourself, for I am not worthy for you to come under my roof.

⁷ Therefore I didn't even think myself worthy to come to you; but say the word, and my servant will be healed.

⁸ For I also am a man placed under authority, having under myself soldiers. I tell this one, 'Go!' and he goes; and to another, 'Come!' and he comes; and to my servant, 'Do this,' and he does it."

⁹ **When Yeshua [Salvation] heard these things, he marveled at him, and turned and said to the multitude who followed him, "I tell you, I have not found such great trusting faith, no, not in Israel [God prevails]."**

¹⁰ Those who were sent, *teshuvah* ·completely returning· to the house, found that the servant who had been sick was well.

¹¹ Soon afterwards, he went to a city called Nain. Many of his disciples, along with a great multitude, went with him.

¹² Now when he came near to the gate of the city, behold, one who was dead was carried out, the only son of his mother, and she was a widow. Many people of the city were with her.

¹³ When the Lord saw her, he had compassion on her, and said to her, "Don't cry."

¹⁴ He came near and touched the coffin, and the bearers stood still. He said, "Young man, I tell you, arise!"

¹⁵ He who was dead sat up, and began to speak. And he **gave him to his mother.** †

¹⁶ Fear took hold of all, and they glorified God, saying, "A great prophet has arisen among us!" and, "God has visited his people!"

¹⁷ This report went out concerning him in the whole of Judea [Praise], and in all the surrounding region.

¹⁸ The disciples of John [Yah is gracious] told him about all these things.

¹⁹ ‡ **John [Yah is gracious], calling to himself two of his disciples, sent them to Yeshua [Salvation], saying, "Are you the one who is coming, or should we look for another?"**

²⁰ **When the men had come to him, they said, "John [Yah is gracious] the Immerser has sent us to you, saying, 'Are you he who comes, or should we look for another?' "**

²¹ **In that hour he cured many of diseases and plagues and evil spirits; and to many who were blind he gave sight.**

²² Yeshua [Salvation] answered them, "Go and tell John [Yah is gracious] the things which you have seen and heard: that **the blind receive their sight, the lame** walk, the people afflicted with *tzara'at* ·leprosy· are cleansed, **the deaf** § hear, the **dead are raised** * up, and **the poor have good news preached** † to them.

²³ Blessed is he who finds no occasion for being scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed,

† 7:15 . Quoted from 1 King 17:23 ‡ 7:19 (19-21) MP: Signs of the Messiah include physical healing and restoration. (This is a broad brush statement). (Is 35:5-6a) § 7:22 . Quoted from Is 35:5-6 * 7:22 . Quoted from Is 26:19 † 7:22 . Quoted from Is 61:1

disapproving of authority, to judge unfavorably causing displeasure, indignant· in me.”

²⁴ When John [Yah is gracious]’s messengers had departed, he began to tell the multitudes about John [Yah is gracious], “What did you go out into the wilderness to see? A reed shaken by the wind?

²⁵ But what did you go out to see? A man clothed in soft clothing? Behold, those who are gorgeously dressed, and live delicately, are in kings’ courts.

²⁶ But what did you go out to see? A prophet? Yes, I tell you, and much more than a prophet.

²⁷ This is he of whom it is written,
‘Behold, I send my messenger before your face,
 who will **prepare** your **way before** ‡ you.’

²⁸ “For I tell you, among those who are born of women there is not a greater prophet than John [Yah is gracious] the Immerser, yet he who is least in God’s Kingdom is greater than he.”

²⁹ When all the people and the tax collectors heard this, they declared God to be just, having been immersed with John [Yah is gracious]’s *mikvah* ·ritual washing baptism·.

³⁰ But the Pharisees [Separated] and the *Torah*-experts rejected ·to set aside, neutralize, violate, cast off, nullify, make void· the counsel of God, not being immersed by him themselves.

³¹ “To what then will I liken the people of this generation? What are they like?

³² They are like children who sit in the marketplace, and call to one another, saying, ‘We piped to you, and you didn’t dance. We mourned, and you didn’t weep.’

³³ For John [Yah is gracious] the Immerser came neither eating bread nor drinking wine, and you say, ‘He has a demon.’

³⁴ The Son of Man has come eating and drinking, and you say, ‘Behold, a gluttonous man, and a drunkard; a friend of tax collectors and sinners ·devoted to missing the mark and without share in the goal· devoted to sin ·miss the marks and be without share (and stained by definite crime vice)·!’

³⁵ Wisdom is justified by all her children.”

³⁶ One of the Pharisees [Separated] invited him to eat with him. He entered into the Pharisee’s [Separated]’s house, and sat at the table.

³⁷ Behold, a woman in the city who was a sinner ·devoted to missing the mark and without share in the goal·, when she knew that he was reclining in the Pharisee’s [Separated]’s house, she brought an alabaster jar of ointment.

³⁸ Standing behind at his feet weeping, she began to wet his feet with her tears, and she wiped them with the hair of her head, kissed his feet, and anointed them with the ointment.

³⁹ Now when the Pharisee [Separated] who had invited him saw it, he said to himself, “This man, if he were a prophet, would have perceived who and what kind of woman this is who touches him, that she is a sinner ·devoted to missing the mark and without share in the goal·.”

⁴⁰ Yeshua [Salvation] answered him, "Simeon [Hearing], I have something to tell you."

He said, "*Rabbi* ·Teacher·, say on."

⁴¹ "A certain lender had two debtors. The one owed five hundred denarii (500 days wages), and the other fifty denarii (50 days wages).

⁴² When they couldn't pay, he forgave them both. Which of them therefore will show *agapao* ·total devotion love· to him most?"

⁴³ Simeon [Hearing] answered, "He, I suppose, to whom he forgave the most."

He said to him, "You have judged correctly."

⁴⁴ Turning to the woman, he said to Simeon [Hearing], "Do you see this woman? I entered into your house, and you gave me no water for my feet, but she has wet my feet with her tears, and wiped them with the hair of her head.

⁴⁵ You gave me no kiss, but she, since the time I came in, has not ceased to kiss my feet.

⁴⁶ You didn't anoint my head with oil, but she has anointed my feet with ointment.

⁴⁷ Therefore I tell you, her abstract sins ·miss the marks·, which are many, are forgiven, for she showed *agapao* ·totally devoted love· much. But to whom little is forgiven, the same shows little *agapao* ·totally devoted love·."

⁴⁸ He said to her, "Your abstract sins ·miss the marks· are forgiven."

⁴⁹ Those who sat at the table with him began to say to themselves, "Who is this who even forgives abstract sins ·miss the marks·?"

⁵⁰ He said to the woman, "Your trusting faith has saved you. Go in peace."

8

¹ Soon afterwards, he went about through cities and villages, preaching and bringing the good news of God's Kingdom. With him were the twelve,

² and certain women who had been healed of evil spirits and infirmities: Mary [Rebellion] who was called Magdalene [City tower], from whom seven demons had gone out;

³ and Joanna, the wife of Chuzas, Herod [Heroic]'s steward; Susanna; and many others; who served them from their possessions.

⁴ When a great multitude came together, and people from every city were coming to him, he spoke by a parable.

⁵ "The farmer went out to sow his seed. As he sowed, some fell along the road, and it was trampled under foot, and the birds of the sky devoured it.

⁶ Other seed fell on the rock, and as soon as it grew, it withered away, because it had no moisture.

⁷ Other fell amid the thorns, and the thorns grew with it, and choked it.

⁸ Other fell into the good ground, and grew, and produced one hundred times as much fruit." As he said these things, he called out, "He who has ears to hear, let him *sh'ma* ·hear obey·!"

⁹ Then his disciples asked him, "What does this parable mean?"

10 He said, "To you it is given to know the mysteries of God's Kingdom, but to the rest in parables; that **'seeing they may not see, and hearing they may not understand.'**" *

11 Now the parable is this: The seed is *ha D'var Elohim* ·the Word of God·.

12 Those along the road are those who hear; then the devil [Accuser] comes, and takes away the word from their heart, that they may not trust and be saved.

13 Those on the rock are they who, when they hear, receive the word with joy; but these have no root, who trust for a while, then fall away in time of temptation.

14 That which fell among the thorns, these are those who have heard, and as they go on their way they are choked with cares, riches, and pleasures of life, and bring no fruit to maturity.

15 That in the good ground, these are such as in an honest and good heart, having heard the word, hold it tightly, and produces fruit with patience.

16 "No one, when he has lit a lamp, covers it with a container, or puts it under a bed; but puts it on a stand, that those who enter in may see the light.

17 For nothing is hidden, that will not be revealed; nor anything secret, that will not be known and come to light.

18 Be careful therefore how you hear. For whoever has, to him will be given; and whoever does not have, from him will be taken away even that which he thinks he has."

19 His mother and brothers came to him, and they could not come near him for the crowd.

20 Some people told him, "Your mother and your brothers stand outside, desiring to see you."

21 But he answered them, "My mother and my brothers are these who hear *ha D'var Elohim* ·the Word of God·, and do it."

22 Now on one of those days, he entered into a boat, himself and his disciples, and he said to them, "Let's go over to the other side of the lake." So they launched out.

23 But as they sailed, he fell asleep. A wind storm came down on the lake, and they were taking on dangerous amounts of water.

24 They came to him, and awoke him, saying, "*Rabbi, Rabbi!* ·Teacher, Teacher!· We are dying!" He awoke, and rebuked the wind and the raging of the water, and they ceased, and it was calm.

25 He said to them, "Where is your trusting faith?" Being afraid they marveled, saying to one another, "Who is this, then, that he commands even the winds and the water, and they obey him?"

26 They arrived at the country of the Gadarenes, which is opposite Galilee [District, Circuit].

27 When Yeshua [Salvation] stepped ashore, a certain man out of the city who had demons for a long time met him. He wore no clothes, and didn't live in a house, but in the tombs.

28 When he saw Yeshua [Salvation], he cried out, and fell down before him, and with a loud voice said, "What do I have to do with

* 8:10 . Quoted from Is 6:9

you, Yeshua [Salvation], you Son of the *Elyon El* [Most High God]? I beg you, don't torment me!"

²⁹ For Yeshua [Salvation] was commanding the unclean spirit to come out of the man. For the unclean spirit had often seized the man. He was kept under guard, and bound with chains and fetters. Breaking the bands apart, he was driven by the demon into the desert.

³⁰ Yeshua [Salvation] asked him, "What is your name?"

He said, "Legion," † for many demons had entered into him.

³¹ They begged him that he would not command them to go into the abyss, the bottomless netherworld.

³² Now there was there a herd of many pigs feeding on the mountain, and they begged him that he would allow them to enter into those. He allowed them.

³³ The demons came out of the man, and entered into the pigs, and the herd rushed down the steep bank into the lake, and were drowned.

³⁴ When those who fed them saw what had happened, they fled, and told it in the city and in the country.

³⁵ People went out to see what had happened. They came to Yeshua [Salvation], and found the man from whom the demons had gone out, sitting at Yeshua's [Salvation]'s feet, clothed and in his right mind; and they were afraid.

³⁶ Those who saw it told them how he who had been possessed by demons was healed.

³⁷ All the people of the surrounding country of the Gadarenes asked him to depart from them, for they were very much afraid. He entered into the boat, and *teshuvah* ·completely returned·.

³⁸ But the man from whom the demons had gone out begged him that he might go with him, but Yeshua [Salvation] sent him away, saying,

³⁹ "*Teshuvah* ·Completely return· to your house, and declare what great things God has done for you." He went his way, proclaiming throughout the whole city what great things Yeshua [Salvation] had done for him.

⁴⁰ When Yeshua [Salvation] *teshuvah* ·completely returned·, the multitude welcomed him, for they were all waiting for him.

⁴¹ Behold, there came a man named Jairus, and he was a ruler of the synagogue. He fell down at Yeshua's [Salvation]'s feet, and begged him to come into his house,

⁴² for he had an only daughter, about twelve years of age, and she was dying. But as he went, the multitudes pressed against him.

⁴³ A woman who had a flow of blood for twelve years, ‡ **she had spent all her living on physicians, and could not be healed by any,**

† **8:30** Note: At this time, a Roman legion was made up of ten cohorts of 500 men each, a total of 5,000 soldiers. ‡ **8:43** (43b-44) (context 8:43-48)**MP:** "The Sun of Righteousness will arise with healing in his wings" refers to Messiah and his covering wings. Seen on the Prayer Shawl, which was a normal part of Jewish outer garments on the day but is now ceremonial. Seen at the corners are the blue *tzitzit* fringes (Num 15:38-40 OU28), this area is called "the wings". Therefore healing will come thru the corners of his outer garment, and this power will come by God. The blue cords represent blue of heaven and God's commands and God's name. (Mal 4:2)

44 came behind him, and touched the *tzitzit* ·fringes· of his outer cloak, his prayer shawl, and immediately the flow of her blood stopped.

45 Yeshua [Salvation] said, "Who touched me?"

When all denied it, Peter [Rock] and those with him said, "*Rabbi* ·Teacher·, the multitudes press and jostle you, and you say, 'Who touched me?' "

46 But Yeshua [Salvation] said, "Someone did touch me, for I perceived that power has gone out of me."

47 When the woman saw that she was not hidden, she came trembling, and falling down before him declared to him in the presence of all the people the reason why she had touched him, and how she was healed immediately.

48 He said to her, "Daughter, cheer up. Your trusting faith has made you well. Go in peace."

49 While he still spoke, one from the ruler of the synagogue's house came, saying to him, "Your daughter is dead. Don't trouble the *Rabbi* ·Teacher·."

50 But Yeshua [Salvation] hearing it, answered him, "Don't be afraid. Only trust, and she will be healed."

51 When he came to the house, he didn't allow anyone to enter in, except Peter [Rock], John [Yah is gracious], James [Surplanter], the *Abba* [dear father] of the child, and her mother.

52 All were weeping and mourning her, but he said, "Don't weep. She is not dead, but sleeping."

53 They were ridiculing him, knowing that she was dead.

54 But he put them all outside, and taking her by the hand, he called, saying, "Child, arise!"

55 Her spirit *teshuvah* ·completely returned·, and she rose up immediately. He commanded that something be given to her to eat.

56 Her parents were amazed, but he commanded them to tell no one what had been done.

9

1 He called the twelve together, and gave them power and authority over all demons, and to cure diseases.

2 He sent them out to preach God's Kingdom and to heal the sick.

3 He said to them, "Take nothing for your journey— neither staffs, nor wallet, nor bread, nor money; neither have two coats apiece.

4 Into whatever house you enter, stay there, and depart from there.

5 As many as don't receive you, when you depart from that city, shake off even the dust from your feet for a testimony against them."

6 They departed, and went throughout the villages, preaching the Good News, and healing everywhere.

7 Now Herod [Heroic] the tetrarch (one of four co-emperors) heard of all that was done by him; and he was very perplexed, because it was said by some that John [Yah is gracious] had risen from the dead,

8 and by some that Elijah [My God Yah] had appeared, and by others that one of the old prophets had risen again.

9 Herod [Heroic] said, "John [Yah is gracious] I beheaded, but who is this, about whom I hear such things?" He sought to see him.

¹⁰ The apostles, when they had *teshuvah* ·completely returned·, told him what things they had done.

He took them, and withdrew apart to a deserted place of a city called Bethsaida.

¹¹ But the multitudes, perceiving it, followed him. He welcomed them, and spoke to them of God's Kingdom, and he cured those who needed healing.

¹² The day began to wear away; and the twelve came, and said to him, "Send the multitude away, that they may go into the surrounding villages and farms, and lodge, and get food, for we are here in a deserted place."

¹³ But he said to them, "You give them something to eat."

They said, "We have no more than five loaves and two fish, unless we should go and buy food for all these people."

¹⁴ For they were about five thousand men.

He said to his disciples, "Make them sit down in groups of about fifty each."

¹⁵ They did so, and made them all sit down.

¹⁶ He took the five loaves and the two fish, and looking up to the sky, he blessed them, and broke them, and gave them to the disciples to set before the multitude.

¹⁷ They ate, and were all filled. They gathered up twelve baskets of broken pieces that were left over.

¹⁸ As he was praying alone, the disciples were with him, and he asked them, "Who do the multitudes say that I am?"

¹⁹ They answered, " 'John [Yah is gracious] the Immerser,' but others say, 'Elijah [My God Yah],' and others, that one of the old prophets is risen again."

²⁰ He said to them, "But who do you say that I am?"

Peter [Rock] answered, "The Messiah [Anointed one] of God."

²¹ But he warned them, and commanded them to tell this to no one,

²² saying, "The Son of Man must suffer many things, and be rejected by the elders, chief priests, and Torah-Teachers, and be killed, and the third day be raised up."

²³ He said to all, "If anyone desires to come after me, let him deny himself, take up his execution-stake, and follow me.

²⁴ For whoever desires to save his life will lose it, but whoever will lose his life for my sake, the same will save it.

²⁵ For what does it profit a man if he gains the whole world, and loses or forfeits his own self?

²⁶ For whoever will be ashamed of me and of my words, of him will the Son of Man be ashamed, when he comes in his glory, and the glory of the *Abba* Father, and of the holy angels.

²⁷ But I tell you the truth: There are some of those who stand here, who will in no way taste of death, until they see God's Kingdom."

²⁸ About eight days after these sayings, he took with him Peter [Rock], John [Yah is gracious], and James [Surplanter], and went up onto the mountain to pray.

²⁹ As he was praying, the appearance of his face was altered, and his clothing became white and dazzling.

³⁰ Behold, two men were talking with him, who were Moses [Drawn out] and Elijah [My God Yah],

³¹ who appeared in glory, and spoke of his departure, which he was about to accomplish at Jerusalem [City of peace].

³² Now Peter [Rock] and those who were with him were heavy with sleep, but when they were fully awake, they saw his glory, and the two men who stood with him.

³³ As they were parting from him, Peter [Rock] said to Yeshua [Salvation], "*Rabbi* ·Teacher·, it is good for us to be here. Let's make three tents: one for you, and one for Moses [Drawn out], and one for Elijah [My God Yah]," not knowing what he said.

³⁴ While he said these things, a cloud came and overshadowed them, and they were afraid as they entered into the cloud.

³⁵ A voice came out of the cloud, saying, "This is my beloved Son. Listen to him!"

³⁶ When the voice came, Yeshua [Salvation] was found alone. They were silent, and told no one in those days any of the things which they had seen.

³⁷ On the next day, when they had come down from the mountain, a great multitude met him.

³⁸ Behold, a man from the crowd called out, saying, "*Rabbi* ·Teacher·, I beg you to look at my son, for he is my only child.

³⁹ Behold, a spirit takes him, he suddenly cries out, and it convulses him so that he foams, and it hardly departs from him, bruising him severely.

⁴⁰ I begged your disciples to cast it out, and they couldn't."

⁴¹ Yeshua [Salvation] answered, "Faithless and perverse generation, how long shall I be with you and bear with you? Bring your son here."

⁴² While he was still coming, the demon threw him down and convulsed him violently. But Yeshua [Salvation] rebuked the unclean spirit, and healed the boy, and gave him back to his father.

⁴³ They were all astonished at the majesty of God.

But while all were marveling at all the things which Yeshua [Salvation] did, he said to his disciples,

⁴⁴ "Let these words sink into your ears, for the Son of Man will be delivered up into the hands of men."

⁴⁵ But they didn't understand this saying. It was concealed from them, that they should not perceive it, and they were afraid to ask him about this saying.

⁴⁶ There arose an argument among them about which of them was the greatest.

⁴⁷ Yeshua [Salvation], perceiving the reasoning of their hearts, took a little child, and set him by his side,

⁴⁸ and said to them, "Whoever receives this little child in my name receives me. Whoever receives me receives him who sent me. For whoever is least among you all, this one will be great."

⁴⁹ John [Yah is gracious] answered, "*Rabbi* ·Teacher·, we saw someone casting out demons in your name, and we forbade him, because he does not follow with us."

⁵⁰ Yeshua [Salvation] said to him, "Don't forbid him, for he who is not against us is for us."

51 * **It came to pass, when the days were near that he should be taken up, he intently set his face to go to Jerusalem [City of peace],**

52 and sent messengers before his face. They went, and entered into a village of the Samaritans [people from Watch-mountain], so as to prepare for him.

53 They didn't receive him, because he was traveling with his face set towards Jerusalem [City of peace].

54 When his disciples, James [Surplanter] and John [Yah is gracious], saw this, they said, "Lord, do you want us to **command fire to come down** † from the sky, and destroy them, just as Elijah [My God Yah] did?"

55 But he turned and rebuked them, "You don't know of what kind of spirit you are.

56 For the Son of Man didn't come to destroy men's lives, but to save them."

They went to another village.

57 As they went on the way, a certain man said to him, "I want to follow you wherever you go, Lord."

58 Yeshua [Salvation] said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has no place to lay his head."

59 He said to another, "Follow me!"

But he said, "Lord, allow me first to go and bury my father."

60 But Yeshua [Salvation] said to him, "Leave the dead to bury their own dead, but you go and announce God's Kingdom."

61 Another also said, "I want to follow you, Lord, but first allow me to say good-bye to those who are at my house."

62 But Yeshua [Salvation] said to him, "No one, having put his hand to the plow, and looking back, is fit for God's Kingdom."

10

1. Now after these things, the Lord also appointed seventy others, and sent them two by two ahead of him into every city and place, where he was about to come.

2 Then he said to them, "The harvest is indeed plentiful, but the laborers are few. Pray therefore to the Lord of the harvest, that he may send out laborers into his harvest.

3 Go your ways. Behold, I send you out as lambs among wolves.

4 Carry no purse, nor wallet, nor sandals. **Greet no one on the way.**

*

5 Into whatever house you enter, first say, '*Shalom* ·Complete peace· be to this house.'

6 If a seeker of *shalom* ·complete peace· is there, your *shalom* ·complete peace· will find its rest with him; and if there isn't, it will *teshuvah* ·completely return· to you.

7 Remain in that same house, eating and drinking the things they give, for the laborer is worthy of his wages. Don't go from house to house.

* **9:51 . MP:** Messiah's face is set like flint, steadfast. (Is 50:7b) † **9:54 . Quoted from** 2 King 1:11-12 (alluding to 2 King 1:9-16) * **10:4 . Quoted from** 2 King 4:29

⁸ Into whatever city you enter, and they receive you, eat the things that are set before you.

⁹ † **Heal the sick who are therein, and tell them, ‘God’s Kingdom has come near to you.’**

¹⁰ **But into whatever city you enter, and they don’t receive you, go out into its streets and say,**

¹¹ **‘Even the dust from your city that clings to us, we wipe off against you. Nevertheless know this, that God’s Kingdom has come near to you.’**

¹² I tell you, it will be more tolerable in that day for Sodom [Burning] than for that city.

¹³ “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have made *teshuvah* ·complete repentance· long ago, sitting in sackcloth and ashes.

¹⁴ But it will be more tolerable for Tyre and Sidon in the judgment than for you.

¹⁵ You, Capernaum [Village-Comfort, Village-Compassion], **who are exalted to heaven, will be brought down to Hades / Sh’ol ·Place of the dead·.** ‡

¹⁶ Whoever listens to you listens to me, and whoever refuses ·to set aside, neutralize, violate, cast off, nullify, make void· you also refuses ·to set aside, neutralize, violate, cast off, nullify, make void· me. Whoever refuses ·to set aside, neutralize, violate, cast off, nullify, make void· me also refuses ·to set aside, neutralize, violate, cast off, nullify, make void· him who sent me.”

¹⁷ The seventy *teshuvah* ·completely returned· with joy, saying, “Lord, even the demons are subject to us in your name!”

¹⁸ He said to them, “I saw *Satan* [Adversary] having fallen like lightning from heaven.

¹⁹ Behold, I give you authority to tread on serpents and scorpions, and over all the power of the enemy. Nothing will in any way do any unjust criminal action sin ·miss the mark and is without share in the goal· against you.

²⁰ Nevertheless, don’t rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.”

²¹ In that same hour Yeshua [Salvation] rejoiced in *Ruach haKodesh* [Spirit, Breath of the Holiness], and said, “I thank you, O *Abba* ·Father familiar, Dear Dad·, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and revealed them to little children. Yes, *Abba* ·Father familiar, Dear Dad·, for so it was well-pleasing in your sight.”

²² Turning to the disciples, he said, “All things have been delivered to me by *Avi* ·my Father·. No one knows who the Son is, except the *Abba* Father, and who the *Abba* Father is, except the Son, and he to whomever the Son desires to reveal him.”

† **10:9** (9-11) **MP:** Parallel to Yahweh and Holy Spirit during the Exodus, Messiah brings the presence of Holy Spirit with himself in like manner, but also in a different manner (Matt 28:19-20; John 14:16-17; Gal 5:16). Because of the atonement of Messiah, God has justice and promises to not removing his Spirit, (Hag 2:5). Individuals still can grieve and quench the Spirit (Eph 1:13, 4:30; 1 Thes 5:19; Heb 10:29). (Is 63:11-14) ‡ **10:15 . Quoted from** Is 14:13, 14:15

²³ Turning to the disciples, he said privately, "Blessed are the eyes which see the things that you see,

²⁴ for I tell you that many prophets and kings desired to see the things which you see, and didn't see them, and to hear the things which you hear, and didn't hear them."

²⁵ Behold, a certain *Torah*-expert stood up and tested him, saying, "*Rabbi* ·Teacher·, what shall I do to inherit eternal life?"

²⁶ He said to him, "What is written in the *Torah* ·Teaching·? How do you read it?"

²⁷ He answered, "**You shall have *agapao* ·total devotion love· to *MarYah* [Master Yahweh] your God with all your heart, with all your soul, with all your strength, and with all your mind; § and your neighbor as yourself.**" *

²⁸ He said to him, "You have answered correctly. **Do this, and you will live.**" †

²⁹ But he, desiring to justify himself, asked Yeshua [Salvation], "Who is my neighbor?"

³⁰ Yeshua [Salvation] answered, "A certain man was going down from Jerusalem [City of peace] to Jericho [Fragrant, Moon], and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

³¹ By chance a certain priest was going down that way. When he saw him, he passed by on the other side.

³² In the same way a Levite [Descendant of United with] also, when he came to the place, and saw him, passed by on the other side.

³³ But a certain Samaritan [person from Watch-mountain], as he traveled, came where he was. When he saw him, he was moved with compassion,

³⁴ came to him, and bound up his wounds, pouring on oil and wine. He set him on his own animal, and brought him to an inn, and took care of him.

³⁵ On the next day, when he departed, he took out two denarii (2 days wages), and gave them to the host, and said to him, 'Take care of him. Whatever you spend beyond that, I will repay you when I *teshuvah* ·completely return·.'

³⁶ Now which of these three do you think seemed to be a neighbor to him who fell among the robbers?"

³⁷ He said, "He who showed *eleos* ·merciful compassion in action· on him."

Then Yeshua [Salvation] said to him, "Go and do likewise."

³⁸ As they went on their way, he entered into a certain village, and a certain woman named Martha [Lady mistress, Strong bitterness] received him into her house.

³⁹ She had a sister called Mary [Rebellion], who also sat at Yeshua's [Salvation]'s feet, and heard his word.

⁴⁰ But Martha [Lady mistress, Strong bitterness] was distracted with much serving, and she came up to him, and said, "Lord, don't you care that my sister left me to serve alone? Ask her therefore to help me."

§ 10:27 . Quoted from Deut 6:5 * 10:27 . Quoted from Lev 19:18 † 10:28 . Quoted from Lev 18:5

⁴¹ Yeshua [Salvation] answered her, "Martha [Lady mistress, Strong bitterness], Martha [Lady mistress, Strong bitterness], you are anxious and troubled about many things,

⁴² but one thing is needed. Mary [Rebellion] has chosen the good part, which will not be taken away from her."

11

¹ When he finished praying in a certain place, one of his disciples said to him, "Lord, teach us to pray, just as John [Yah is gracious] also taught his disciples."

² He said to them, "When you pray, say,
Avinu shebashamayim ·our Father in Heaven·,
may your name be kept holy.

May your Kingdom come.

May your will be done on earth, as it is in heaven.

³ Provide us, day by day, our daily bread.

⁴ Forgive us our abstract sins ·miss the marks·,
for we ourselves also forgive everyone who is indebted to us.
Do not lead us into hard testing,
but deliver us from the evil one.' "

⁵ He said to them, "Which of you, if you go to a friend at midnight, and tell him, 'Friend, lend me three loaves of bread,

⁶ for a friend of mine has come to me from a journey, and I have nothing to set before him,'

⁷ and he from within will answer and say, 'Don't bother me. The door is now shut, and my children are with me in bed. I can't get up and give it to you'?

⁸ I tell you, although he will not rise and give it to him because he is his friend, yet because of his persistence, he will get up and give him as many as he needs.

⁹ "I tell you, keep asking, and it will be given you. Keep seeking, and you will find. Keep knocking, and it will be opened to you.

¹⁰ For everyone who asks receives. He who seeks finds. To him who knocks it will be opened.

¹¹ "Which of you fathers, if your son asks for bread, will give him a stone? Or if he asks for a fish, he won't give him a snake instead of a fish, will he?

¹² Or if he asks for an egg, he won't give him a scorpion, will he?

¹³ If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give *Ruach haKodesh* [Spirit, Breath of the Holiness] to those who ask him?"

¹⁴ * **He was casting out a demon, and it was mute. When the demon had gone out, the mute man spoke; and the multitudes marveled.**

¹⁵ But some of them said, "He casts out demons by *Ba'al-Zibbul* [Lord of Flies], the prince of the demons."

¹⁶ Others, testing him, sought from him a sign from heaven.

* **11:14 . MP:** Mute mouth speaks praise. (See also Is 29:18-19). (Is 35:6b-7a)

¹⁷ But he, knowing their thoughts, said to them, "Every kingdom divided against itself is brought to desolation. A house divided against itself falls.

¹⁸ If *Satan* [Adversary] also is divided against himself, how will his kingdom stand? For you say that I cast out demons by *Ba'al-Zibbul* [Lord of Flies].

¹⁹ But if I cast out demons by *Ba'al-Zibbul* [Lord of Flies], by whom do your children cast them out? Therefore will they be your judges.

²⁰ But if I by **God's finger** † cast out demons, then God's Kingdom has come to you.

²¹ ‡ **"When the strong man, fully armed, guards his own dwelling, his goods are safe.**

²² **But when someone stronger attacks him and overcomes him, he takes from him his whole armor in which he trusted, and divides his plunder.**

²³ **"He that is not with me is against me. He who does not gather with me scatters.**

²⁴ The unclean spirit, when he has gone out of the man, passes through dry places, seeking rest, and finding none, he says, 'I will turn back to my house from which I came out.'

²⁵ When he *teshuvah* ·completely returns·, he finds it swept and put in order.

²⁶ Then he goes, and takes seven other spirits more evil than himself, and they enter in and dwell there. The last state of that man becomes worse than the first."

²⁷ It came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said to him, "Blessed is the womb that bore you, and the breasts which nursed you!"

²⁸ But he said, "On the contrary, blessed are those who hear *ha D'var Elohim* ·the Word of God·, and keep it."

²⁹ When the multitudes were gathering together to him, he began to say, "This is an evil generation. It seeks after a sign. No sign will be given to it but the sign of **Jonah [Dove]**, § the prophet.

³⁰ For even as Jonah [Dove] became a sign to the Ninevites, * so will also the Son of Man be to this generation.

³¹ **The Queen of** the South will rise up in the judgment with the men of this generation, and will condemn them: for she came from the ends of the earth to **hear** the wisdom of **Solomon [Peaceable, Recompense]**; † and behold, one greater than Solomon [Peaceable, Recompense] is here.

³² The men of Nineveh [Offspring's Habitation] will stand up in the judgment with this generation, and will condemn it: for they made *teshuvah* ·complete repentance· at the preaching of Jonah [Dove], and behold, one greater than Jonah [Dove] is here.

³³ "No one, when he has lit a lamp, puts it in a cellar or under a basket, but on a stand, that those who come in may see the light.

† **11:20 . Quoted from** Ex 8:19, 31:18 ‡ **11:21 (21-23) MP:** "He will divide the spoils." By being an atonement for many, Messiah is the Redeemer and therefore enjoys the benefits / spoils of this conquest; redeeming people from their former master who rules thru sin to the new Master who is Yahweh. (Is 53:12a) § **11:29** Context: Jonah 1:17 (Heb Bible 2:1)

* **11:30** Context: Jonah 3:1-10 † **11:31 . Quoted from** 2 King 10:1

³⁴ The lamp candle of the body is the eye. Therefore when your eye is good, your whole body is also full of light; but when it is evil, your body also is full of darkness.

³⁵ Therefore see whether the light that is in you is not darkness.

³⁶ If therefore your whole body is full of light, having no part dark, it will be wholly full of light, as when the lamp candle with its bright shining gives you light."

³⁷ Now as he spoke, a certain Pharisee [Separated] asked him to dine with him. He went in, and sat at the table.

³⁸ When the Pharisee [Separated] saw it, he marveled that he had not first washed himself before dinner.

³⁹ The Lord said to him, "Now you Pharisees [Separated] cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness.

⁴⁰ You foolish ones, didn't he who made the outside make the inside also?

⁴¹ But give for gifts to the needy those things which are within, and behold, all things will be clean to you.

⁴² But woe to you Pharisees [Separated]! For you tithe mint and rue and every herb, but you bypass justice and God's *agape* ·unconditional love·. You ought to have done these, and not to have left the other undone.

⁴³ Woe to you Pharisees [Separated]! For you have *agapao* ·totally devoted love· towards the best seats in the synagogues, and the greetings in the marketplaces.

⁴⁴ Woe to you, Torah-Teachers and Pharisees [Separated], hypocrites! For you are like hidden graves, and the men who walk over them don't know it."

⁴⁵ One of the *Torah*-experts answered him, "*Rabbi* ·Teacher·, in saying this you insult us also."

⁴⁶ He said, "Woe to you *Torah*-experts also! For you load men with burdens that are difficult to carry, and you yourselves won't even lift one finger to help carry those burdens.

⁴⁷ Woe to you! For you build the tombs of the prophets, and your fathers killed them.

⁴⁸ So you testify and consent to the works of your fathers. For they killed them, and you build their tombs.

⁴⁹ Therefore also the wisdom of God said, 'I will send to them prophets and apostles; and some of them they will kill and persecute,

⁵⁰ that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

⁵¹ from the **blood** of **Abel [Vanity, Mourning]** ‡ to the blood of **Zachariah**, § who perished between the altar and the sanctuary.' Yes, I tell you, it will be required of this generation.

⁵² Woe to you *Torah*-experts! For you took away the key of knowledge. You didn't enter in yourselves, and those who were entering in, you hindered."

⁵³ As he said these things to them, the Torah-Teachers and the Pharisees [Separated] began to be terribly angry, and to draw many things out of him;

⁵⁴ lying in wait for him, and seeking to catch him in something he might say, that they might accuse him.

12

¹ Meanwhile, when a multitude of many thousands had gathered together, so much so that they trampled on each other, he began to tell his disciples first of all, "Beware of the yeast of the Pharisees [Separated], which is hypocrisy.

² But there is nothing covered up, that will not be revealed, nor hidden, that will not be known.

³ Therefore whatever you have said in the darkness will be heard in the light. What you have spoken in the ear in the inner rooms will be proclaimed on the housetops.

⁴ "I tell you, my friends, don't be afraid of those who kill the body, and after that have no more that they can do.

⁵ But I will warn you whom you should fear. Fear him, who after he has killed, has power to cast into *Gehenna* (Place of fiery torment for the dead). Yes, I tell you, fear him.

⁶ "Are not five sparrows sold for two assaria coins (a trivial cost)? Not one of them is forgotten by God.

⁷ But the very hairs of your head are all counted. Therefore don't be afraid. You are of more value than many sparrows.

⁸ "I tell you, everyone who confesses me before men, him will the Son of Man also confess before the angels of God;

⁹ but he who denies me in the presence of men will be denied in the presence of the angels of God.

¹⁰ Everyone who speaks a word against the Son of Man will be forgiven, but those who blaspheme against *Ruach haKodesh* [Spirit, Breath of the Holiness] will not be forgiven.

¹¹ When they bring you before the synagogues, the rulers, and the authorities, don't be anxious how or what you will answer, or what you will say;

¹² for *Ruach haKodesh* [Spirit, Breath of the Holiness] will teach you in that same hour what you must say."

¹³ One of the multitude said to him, "*Rabbi* ·Teacher·, tell my brother to divide the inheritance with me."

¹⁴ But he said to him, "Man, who made me a judge or an arbitrator over you?"

¹⁵ He said to them, "Beware! Keep yourselves from covetousness, for a man's life does not consist of the abundance of the things which he possesses."

¹⁶ He spoke a parable to them, saying, "The ground of a certain rich man produced abundantly.

¹⁷ He reasoned within himself, saying, 'What will I do, because I don't have room to store my crops?'

¹⁸ He said, 'This is what I will do. I will pull down my barns, and build bigger ones, and there I will store all my grain and my goods.

¹⁹ I will tell my soul, "Soul, you have many goods laid up for many years. Take your ease, eat, drink, be merry."'

20 “But God said to him, ‘You foolish one, tonight your soul is required of you. The things which you have prepared— whose will they be?’

21 So is he who lays up treasure for himself, and is not rich toward God.”

22 He said to his disciples, “Therefore I tell you, don’t be anxious for your life, what you will eat, nor yet for your body, what you will wear.

23 Life is more than food, and the body is more than clothing.

24 Consider the ravens: they don’t sow, they don’t reap, they have no warehouse or barn, and God feeds them. How much more valuable are you than birds!

25 Which of you by being anxious can add a cubit [18 in; 45.72 cm] to his height?

26 If then you are not able to do even the least things, why are you anxious about the rest?

27 Consider the lilies, how they grow. They don’t toil, neither do they spin; yet I tell you, even Solomon [Peaceable, Recompense] in all his glory was not arrayed like one of these.

28 But if this is how God clothes the grass in the field, which today exists, and tomorrow is cast into the oven, how much more will he clothe you, O you of little trusting faith?

29 Don’t seek what you will eat or what you will drink; neither be anxious.

30 For the nations of the world seek after all of these things, but ‘Avikah ·your Father· knows that you need these things.

31 * **But seek God’s Kingdom, and all these things will be added to you.**

32 **Don’t be afraid, little flock, for it is ‘Avikah ·your Father’s good pleasure to give you the Kingdom.**

33 **Sell that which you have, and give gifts to the needy. Make for yourselves purses which don’t grow old, a treasure in the heavens that does not fail, where no thief approaches, neither moth destroys.**

34 **For where your treasure is, there will your heart be also.**

35 “Let your waist be dressed and your lamps burning.

36 Be like men watching for their lord, when he *teshuvah* ·completely returns· from the marriage feast; that, when he comes and knocks, they may immediately open to him.

37 Blessed are those servants, whom the lord will find watching when he comes. Most certainly I tell you, that he will dress himself, and make them recline, and will come and serve them.

38 They will be blessed if he comes in the second or third watch, and finds them so.

39 But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not allowed his house to be broken into.

40 Therefore be ready also, for the Son of Man is coming in an hour that you don’t expect him.”

41 Peter [Rock] said to him, “Lord, are you telling this parable to us, or to everybody?”

* **12:31 (31-34) MP:** Messiah will distribute gifts to humanity, both those under his rein and those rebellious his rule establishing a dwelling for God. (Ps 68:16b)

⁴² The Lord said, "Who then is the faithful and wise steward, whom his lord will set over his household, to give them their portion of food at the right times?"

⁴³ Blessed is that servant whom his lord will find doing so when he comes.

⁴⁴ Truly I tell you, that he will set him over all that he has.

⁴⁵ But if that servant says in his heart, 'My lord delays his coming,' and begins to beat the menservants and the maidservants, and to eat and drink, and to be drunken,

⁴⁶ then the lord of that servant will come in a day when he is not expecting him, and in an hour that he does not know, and will cut him in two, and place his portion with the unfaithful.

⁴⁷ That servant, who knew his lord's will, and didn't prepare, nor do what he wanted, will be beaten with many stripes,

⁴⁸ but he who didn't know, and did things worthy of stripes, will be beaten with few stripes. To whomever much is given, of him will much be required; and to whom much was entrusted, of him more will be asked.

⁴⁹ "I came to throw fire on the earth. I wish it were already kindled.

⁵⁰ But I have an immersion to be immersed with, and how distressed I am until it is accomplished!

⁵¹ † **Do you think that I have come to give peace in the earth? I tell you, no, but rather division.**

⁵² For from now on, there will be five in one house divided, three against two, and two against three.

⁵³ They will be divided, father against son, and **son against father;** mother against daughter, and **daughter against her mother;** mother-in-law against her daughter-in-law, and **daughter-in-law against her mother-in-law.**" ‡

⁵⁴ He said to the multitudes also, "When you see a cloud rising from the west, immediately you say, 'A shower is coming,' and so it happens.

⁵⁵ When a south wind blows, you say, 'There will be a scorching heat,' and it happens.

⁵⁶ You hypocrites! You know how to interpret the appearance of the earth and the sky, but how is it that you don't interpret this time?

⁵⁷ Why don't you judge for yourselves what is right?

⁵⁸ For when you are going with your adversary before the magistrate, try diligently on the way to be released from him, lest perhaps he drag you to the judge, and the judge deliver you to the officer, and the officer throw you into prison.

⁵⁹ I tell you, you will by no means get out of there, until you have paid the very last penny."

13

¹ Now there were some present at the same time who told him about the Galileans, whose blood Pilate [Armed with javelin] had mixed with their sacrifices.

² Yeshua [Salvation] answered them, "Do you think that these Galileans were worse sinners devoted to missing the mark and

† **12:51 . MP:** The Messiah's words are as a sharp sword. (To divide is an idiom referring to his teachings, it will not unite everyone). (Is 49:2) ‡ **12:53 . Quoted from** Mic 7:6

without share in the goal· than all the other Galileans, because they suffered such things?

³ I tell you, no, but unless you make *teshuvah* ·complete repentance·, you will all perish in the same way.

⁴ Or those eighteen, on whom the tower in Siloam fell, and killed them; do you think that they were worse debt offenders than all the men who dwell in Jerusalem [City of peace]?

⁵ I tell you, no, but, unless you *teshuvah* ·turn repent·, you will all perish in the same way."

⁶ He spoke this parable. "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none.

⁷ He said to the vine dresser, 'Behold, these three years I have come looking for fruit on this fig tree, and found none. Cut it down. Why does it waste the soil?'

⁸ He answered, 'Lord, leave it alone this year also, until I dig around it, and fertilize it.

⁹ If it bears fruit, fine; but if not, after that, you can cut it down.' "

¹⁰ He was teaching in one of the synagogues on the *Sabbath* ·To cease· day.

¹¹ Behold, there was a woman who had a spirit of infirmity eighteen years, and she was bent over, and could in no way straighten herself up.

¹² When Yeshua [Salvation] saw her, he called her, and said to her, "Woman, you are freed from your infirmity."

¹³ He laid his hands on her, and immediately she stood up straight, and glorified God.

¹⁴ The ruler of the synagogue, being indignant because Yeshua [Salvation] had healed on the *Sabbath* ·To cease·, said to the multitude, "There are six days in which men ought to work. Therefore come on those days and be healed, and not on the *Sabbath* ·To cease· day!"

¹⁵ Therefore the Lord answered him, "You hypocrites! Does not each one of you free his ox or his donkey from the stall on the *Sabbath* ·To cease·, and lead him away to water?

¹⁶ Ought not this woman, being a daughter of Abraham [Father of a multitude], whom *Satan* [Adversary] had bound eighteen long years, be freed from this bondage on the *Sabbath* ·To cease· day?"

¹⁷ As he said these things, all his adversaries were disappointed, and all the multitude rejoiced for all the glorious things that were done by him.

¹⁸ He said, "What is God's Kingdom like? To what shall I compare it?

¹⁹ It is like a grain of mustard seed, which a man took, and put in his own garden. It grew, and became a large tree, and the birds of the sky live in its branches."

²⁰ Again he said, "To what shall I compare God's Kingdom?

²¹ It is like yeast, which a woman took and hid in three measures of flour, until it was all leavened."

²² He went on his way through cities and villages, teaching, and traveling on to Jerusalem [City of peace].

23 * One said to him, “Lord, are they few who are saved?”

He said to them,

24 “Strive to enter in by the narrow door, for many, I tell you, will seek to enter in, and will not be able.

25 When once the master of the house has risen up, and has shut the door, and you begin to stand outside, and to knock at the door, saying, ‘Master, Lord, open to us!’ then he will answer and tell you, ‘I don’t know you or where you come from.’

26 Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’

27 He will say, ‘I tell you, I don’t know where you come from. **Depart from me, all you workers of sin ·legal injustice that misses the mark and is without share in the goal·.**’ †

28 There will be weeping and gnashing of teeth, when you see Abraham [Father of a multitude], Isaac [Laughter], Jacob [Supplanter], and all the prophets, in God’s Kingdom, and yourselves being thrown outside.

29 They will come from the east, west, north, and south, and will sit down in God’s Kingdom.

30 Behold, there are some who are last who will be first, and there are some who are first who will be last.”

31 ‡ On that same day, some Pharisees [Separated] came, saying to him, “Get out of here, and go away, for Herod [Heroic] wants to kill you.”

32 He said to them, “Go and tell that fox, ‘Behold, I cast demons and perform cures today and tomorrow, and the third day I complete my mission .

33 Nevertheless I must go on my way today and tomorrow and the next day, for it can’t be that a prophet perish outside of Jerusalem [City of peace].’

34 “Jerusalem [City of peace], Jerusalem [City of peace], that kills the prophets, and stones those who are sent to her! How often I wanted to gather your children together, like a hen gathers her own brood under her wings, and you refused!

35 Behold, your house is left to you desolate. § I tell you, you will not see me, until you say, ‘Blessed is he who comes in the name of *MarYah* [Master Yahweh]!’ ” *

14

1 When he went into the house of one of the rulers of the Pharisees [Separated] on a *Sabbath* ·To cease· to eat bread, they were watching him.

2 Behold, a certain man who had dropsy was in front of him.

* **13:23** (23-24) **MP:** Pathway for the upright, those who are clean, to walk in, (waters in the desert Is 35:7) and not for those unclean. (See also Is 29:18-19). (Is 35:8) † **13:27 . Quoted from** Ps 6:8 ‡ **13:31** (31-35) **MPr:** The King Messiah will be revealed to the congregation of Israel. And the children of Israel shall say to Him, “Come and be a brother to us, and let us go up to Jerusalem. And there we will together suck the meaning of Torah, as an infant its mother’s breast.” (Targum Song of Songs 8:1). (Song of Songs 8:1) § **13:35 . Quoted from** Jer 12:7, 22:5 * **13:35 . Quoted from** Ps 118:26

³ Yeshua [Salvation], answering, spoke to the *Torah*-experts and Pharisees [Separated], saying, “Does the *Torah* ·Teaching· allow healing on the *Sabbath* ·To cease· or not?”

⁴ But they were silent.

He took him, and healed him, and let him go.

⁵ He answered them, “Which of you, if your son or an ox fell into a well, wouldn’t immediately pull him out on a *Sabbath* ·To cease· day?”

⁶ They couldn’t answer him regarding these things.

⁷ He spoke a parable to those who were invited, when he noticed how they chose the best seats, and said to them,

⁸ “When you are invited by anyone to a marriage feast, don’t sit in the **best seat**, since perhaps someone more **honorable** than you might be invited by him,

⁹ and he who invited both of you would come and **tell you, ‘Make room for this person.’** Then you would begin, with shame, to take the lowest place.

¹⁰ But when you are invited, go and sit in the **lowest** place, so that when he who invited you comes, he may **tell you, ‘Friend, move up higher.’** * Then you will be honored in the presence of all who sit at the table with you.

¹¹ For everyone who exalts himself will be humbled, and whoever humbles himself will be exalted.”

¹² He also said to the one who had invited him, “When you make a dinner or a supper, don’t call your friends, nor your brothers, nor your kinsmen, nor rich neighbors, or perhaps they might also *teshuvah* ·completely return· the favor, and pay you back.

¹³ But when you make a feast, ask the poor, the maimed, the lame, or the blind;

¹⁴ and you will be blessed, because they don’t have the resources to repay you. For you will be repaid in the resurrection of the upright.”

¹⁵ When one of those who sat at the table with him heard these things, he said to him, “Blessed is he who will feast in God’s Kingdom!”

¹⁶ But he said to him, “A certain man made a great supper, and he invited many people.

¹⁷ He sent out his servant at supper time to tell those who were invited, ‘Come, for everything is ready now.’

¹⁸ They all as one began to make excuses.

“The first said to him, ‘I have bought a field, and I must go and see it. Please have me excused.’

¹⁹ “Another said, ‘I have bought five yoke of oxen, and I must go try them out. Please have me excused.’

²⁰ “Another said, ‘I have married a wife, and therefore I can’t come.’

²¹ “That servant came, and told his lord these things. Then the master of the house, being angry, said to his servant, ‘Go out quickly into the streets and lanes of the city, and bring in the poor, maimed, blind, and lame.’

²² “The servant said, ‘Lord, it is done as you commanded, and there is still room.’

²³ “The lord said to the servant, ‘Go out into the highways and hedges, and compel them to come in, that my house may be filled.

* 14:10 . (8-10) Quoted from Prov 25:6-7

²⁴ For I tell you that none of those men who were invited will taste of my supper.' "

²⁵ Now great multitudes were going with him. He turned and said to them,

²⁶ "If anyone comes to me, and does not disregard his own **father, mother, wife, children,** † brothers, and sisters, yes, and his own life also, he can't be my disciple.

²⁷ Whoever does not bear his own execution-stake, and come after me, can't be my disciple.

²⁸ For which of you, desiring to build a tower, does not first sit down and count the cost, to see if he has enough to complete it?

²⁹ Or perhaps, when he has laid a foundation, and is not able to finish, everyone who sees begins to mock him,

³⁰ saying, 'This man began to build, and was not able to finish.'

³¹ Or what king, as he goes to encounter another king in war, will not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand?

³² Or else, while the other is yet a great way off, he sends an envoy, and asks for conditions of peace.

³³ So therefore whoever of you who does not renounce all that he has, he can't be my disciple.

³⁴ Salt is good, but if the salt becomes flat and tasteless, with what do you season it?

³⁵ It is fit neither for the soil nor for the manure pile. It is thrown out. He who has ears to hear, let him *sh'ma* ·hear obey·."

15

¹ Now all the tax collectors and sinners ·devoted to missing the mark and without share in the goal· were coming close to him to hear him.

² The Pharisees [Separated] and the Torah-Teachers murmured, saying, "This man welcomes sinners ·devoted to missing the mark and without share in the goal·, and eats with them."

³ He told them this parable.

⁴ "Which of you men, if you had one hundred sheep, and lost one of them, wouldn't leave the ninety-nine in the wilderness, and go after the one that was lost, until he found it?

⁵ When he has found it, he carries it on his shoulders, rejoicing.

⁶ When he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!'

⁷ I tell you that even so there will be more joy in heaven over one sinner ·devoted to missing the mark and without share in the goal· who does *teshuvah* ·turn repent·, than over ninety-nine upright people who need no *teshuvah* ·complete repentance·.

⁸ Or what woman, if she had ten drachma [est. 0.35 oz; est. 10 g] coins, if she lost one drachma [est. 0.035 oz; est. 1 g] coin, wouldn't light a lamp, sweep the house, and seek diligently until she found it?

⁹ When she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the drachma [est. 0.035 oz; est. 1 g] which I had lost.'

† 14:26 . Quoted from Mic 7:6

¹⁰ Even so, I tell you, there is joy in the presence of the angels of God over one sinner ·devoted to missing the mark and without share in the goal· making *teshuvah* ·complete repentance·.”

¹¹ He said, “A certain man had two sons.

¹² The younger of them said to his father, ‘*Abba* ·Father familiar, Dear Dad·, give me my share of your property.’ He divided his livelihood between them.

¹³ Not many days after, the younger son gathered all of this together and traveled into a far country. There he wasted his property with riotous living.

¹⁴ When he had spent all of it, there arose a severe famine in that country, and he began to be in need.

¹⁵ He went and joined himself to one of the citizens of that country, and he sent him into his fields to feed pigs.

¹⁶ He wanted to fill his belly with the husks that the pigs ate, but no one gave him any.

¹⁷ But when he came to himself he said, ‘How many hired servants of my *Abba* ·Father familiar, Dear Dad· have bread enough to spare, and I’m dying with hunger!

¹⁸ * **I will get up and go to my *Abba* ·Father familiar, Dear Dad·, and will tell him, “ *Abba* ·Father·, I have committed sin ·miss the mark and be without share· against heaven, and in your sight.**

¹⁹ **I am no more worthy to be called your son. Make me as one of your hired servants.”’**

²⁰ **“He arose, and came to his father. But while he was still far off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.**

²¹ **The son said to him, ‘ *Abba* ·Father·, I have committed sin ·miss the mark and be without share· against heaven, and in your sight. I am no longer worthy to be called your son.’**

²² **“But the *Abba* father said to his servants, ‘Bring out the best robe, and put it on him. Put a ring on his hand, and shoes on his feet.**

²³ **Bring the fattened calf, kill it, and let us eat, and celebrate;**

²⁴ **for this, my son, was dead, and is alive again. He was lost, and is found.’ They began to celebrate.**

²⁵ “Now his elder son was in the field. As he came near to the house, he heard music and dancing.

²⁶ He called one of the servants to him, and asked what was going on.

²⁷ He said to him, ‘Your brother has come, and your father has killed the fattened calf, because he has received him back safe and healthy.’

²⁸ But he was angry, and would not go in. Therefore his father came out, and begged him.

²⁹ But he answered his *Abba* father, ‘Behold, these many years I have served you, and I never disobeyed a commandment of yours, but you never gave me a goat, that I might celebrate with my friends.

³⁰ But when this, your son, came, who has devoured your living with prostitutes, you killed the fattened calf for him.’

* **15:18 (18-24) MP:** Messiah will take away the filthy garments. This is a parallel to the Messiah taking away our sins. (Zech 3:4b)

³¹ “He said to him, ‘Son, you are always with me, and all that is mine is yours.

³² But it was appropriate to celebrate and be glad, for this, your brother, was dead, and is alive again. He was lost, and is found.’ ”

16

¹ He also said to his disciples, “There was a certain rich man who had a manager. An accusation was made to him that this man was wasting his possessions.

² He called him, and said to him, ‘What is this that I hear about you? Give an accounting of your management, for you can no longer be manager.’

³ “The manager said within himself, ‘What will I do, seeing that my lord is taking away the management position from me? I don’t have strength to dig. I am ashamed to beg.

⁴ I know what I will do, so that when I am removed from management, they may receive me into their houses.’

⁵ Calling each one of his lord’s debtors to him, he said to the first, ‘How much do you owe to my lord?’

⁶ He said, ‘One hundred batos [800 Gal; 3,028 L] of oil.’ ‘Take your note back,’ he told him. ‘Now, quickly! Sit down and write one for fifty [400 Gal; 1,514 L]!’

⁷ Then he said to another, ‘How much do you owe?’ He said, ‘One thousand bushels of wheat.’ He said to him, ‘Take your note back and write one for eight hundred.’

⁸ “His lord commended the sinful ·legal injustice that misses the mark and is without share in the goal· manager because he had done wisely, for the children of this world are, in their own generation, wiser than the children of the light.

⁹ I tell you, make for yourselves friends by means of sinful ·legal injustice that misses the mark and is without share in the goal· *mammon* ·wealth·, so that when you fail, they may receive you into the eternal tents.

¹⁰ He who is faithful in a very little is faithful also in much. He who is dishonest in a very little is also dishonest in much.

¹¹ If therefore you have not been faithful in the trecherous *mammon* ·wealth·, who will commit to your trust the true riches?

¹² If you have not been faithful in that which is another’s, who will give you that which is your own?

¹³ No servant can serve two masters, for either he will hate the one, and show *agapao* ·total devotion love· to the other; or else he will hold to one, and despise the other. You are not able to serve God and *Mammon* ·Wealth·.”

¹⁴ The Pharisees [Separated], who were lovers of money, also heard all these things, and they scoffed at him.

¹⁵ He said to them, “You are those who justify yourselves in the sight of men, but God knows your hearts. For that which is exalted among men is an abomination in the sight of God.

¹⁶ The *Torah* ·Teaching· and the Prophets were until John [Yah is gracious]. Since then the Good News of God’s Kingdom is preached, and everyone is forcing his way into it.

¹⁷ But it is easier for heaven and earth to pass away, than for one tiny stroke of a pen in the *Torah* ·Teaching· become void.

¹⁸ Everyone who divorces his wife, and marries another *moicheuo* ·commits adultery·. He who marries one who is divorced from a husband *moicheuo* ·commits adultery·.

¹⁹ “Now there was a certain rich man, and he was clothed in purple and fine linen, living in luxury every day.

²⁰ A certain beggar, named Lazarus [Help of God], was laid at his gate, full of sores,

²¹ and desiring to be fed with the crumbs that fell from the rich man’s table. Yes, even the dogs came and licked his sores.

²² The beggar died, and he was carried away by the angels to Abraham [Father of a multitude]’s bosom. The rich man also died, and was buried.

²³ In *Hades* / *Sh’ol* ·Place of the dead·, he lifted up his eyes, being in torment, and saw Abraham [Father of a multitude] far off, and Lazarus [Help of God] at Abraham’s bosom, (the righteous side of *Sheol*).

²⁴ He cried and said, ‘Father Abraham [Father of a multitude], have mercy on me, and send Lazarus [Help of God], that he may dip the tip of his finger in water, and cool my tongue! For I am in anguish in this flame.’

²⁵ “But Abraham [Father of a multitude] said, ‘Son, remember that you, in your lifetime, received your good things, and Lazarus [Help of God], in the same way, bad things. But now here he is comforted and you are in anguish.

²⁶ Besides all this, between us and you there is a great gulf fixed, that those who want to pass from here to you are not able, and that no one may cross over from there to us.’

²⁷ “He said, ‘I ask you therefore, *Abba* father, that you would send him to ‘*Avi* ·my Father·’s house;

²⁸ for I have five brothers, that he may testify to them, so they won’t also come into this place of torment.’

²⁹ “But Abraham [Father of a multitude] said to him, ‘They have Moses [Drawn out] and the prophets. Let them listen to them.’

³⁰ “He said, ‘No, *Abba* father Abraham [Father of a multitude], but if one goes to them from the dead, they will make *teshuvah* ·complete repentance·.’

³¹ “He said to him, ‘If they don’t listen to Moses [Drawn out] and the prophets, neither will they be persuaded if one rises from the dead.’ ”

17

¹ He said to the disciples, “It is impossible that no occasions of sins ·scandals, trap snares, entrapments· should come, but woe to him through whom they come!

² It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to be scandalized ·to entrap, to cause weak knees that waiver, stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·.

³ Be careful. If your brother commits sin ·miss the mark and be without share· against you, rebuke him. If he makes *teshuvah* ·complete repentance·, forgive him.

⁴ If he commits sin ·miss the mark and be without share· against you seven times in the day, and seven times returns, saying, 'I make *teshuvah* ·complete repentance·,' you shall forgive him."

⁵ The apostles said to the Lord, "Increase our trusting faith."

⁶ The Lord said, "If you had trusting faith like a grain of mustard seed, you would tell this sycamore tree, 'Be uprooted, and be planted in the sea,' and it would obey you.

⁷ But who is there among you, having a servant plowing or keeping sheep, that will say, when he comes in from the field, 'Come immediately and sit down at the table,'

⁸ and will not rather tell him, 'Prepare my supper, clothe yourself properly, and serve me, while I eat and drink. Afterward you shall eat and drink'?

⁹ Does he thank that servant because he did the things that were commanded? I think not.

¹⁰ Even so you also, when you have done all the things that are commanded you, say, 'We are unworthy servants. We have done our duty.' "

¹¹ As he was on his way to Jerusalem [City of peace], he was passing along the borders of Samaria [Watch-mountain] and Galilee [District, Circuit].

¹² * **As he entered into a certain village, ten men who were afflicted with *tzara'at* ·leprosy· met him, who stood at a distance.**

¹³ **They lifted up their voices, saying, "Yeshua [Salvation], Rabbi ·Teacher·, have mercy on us!"**

¹⁴ **When he saw them, he said to them, † "Go and show yourselves to the priests." As they went, they were cleansed.**

¹⁵ One of them, when he saw that he was healed, turned back, glorifying God with a loud voice.

¹⁶ He fell on his face at Yeshua's [Salvation]'s feet, giving him thanks; and he was a Samaritan [person from Watch-mountain].

¹⁷ Yeshua [Salvation] answered, "Were not the ten cleansed? But where are the nine?

¹⁸ Were there none found who *teshuvah* ·completely returned· to give glory to God, except this stranger?"

¹⁹ Then he said to him, "Get up, and go your way. Your trusting faith has healed you."

²⁰ ‡ **Being asked by the Pharisees [Separated] when God's**

* **17:12** (12-14) (context 17:11-19) **MP:** Only God can heal leprosy; really this is not Hansen's disease but a divine-origin disease called *tzara'at* in Hebrew. Only God can afflict and only God can remove. Messiah has the authority of God to preform healing works that only God alone can accomplish such as healing disabilities. Examples: God applies the disease at will: (Ex 4:5-8; Num 12:10, 2 King 5:27); God only can heal the disease as He wills (Num 12:13-15; 2 King 5:1-8, 5:14-15). (Lev 14:2-3 (context all ch 13-14)) † **17:14** (Luke 17:14) refers to (Lev 14:1-9). ‡ **17:20** (20-21) **MP:** Messiah son of David [Beloved] establishes a kingdom and rule that is over all and establishes righteousness and justice in accordance with Adonai, God of heaven's Armies. (Also see Is 16:5; Dan 2:44). (Is 9:7) Note: In the Blessing of Aaron (Num 6:26), "God will give you peace," this is called the peace of the Kingdom of David. (See also Is 16:5).

Kingdom would come, he answered them, "God's Kingdom does not come with observation;

²¹ neither will they say, 'Look, here!' or, 'Look, there!' for behold, God's Kingdom is within you."

²² He said to the disciples, "The days will come, when you will desire to see one of the days of the Son of Man, and you will not see it.

²³ They will tell you, 'Look, here!' or 'Look, there!' Don't go away, nor follow after them,

²⁴ for as the lightning, when it flashes out of the one part under the sky, shines to the other part under the sky; so will the Son of Man be in his day.

²⁵ But first, he must suffer many things and be rejected by this generation.

²⁶ As it was in the days of Noah [Rest], even so will it be also in the days of the Son of Man.

²⁷ They ate, they drank, they married, they were given in marriage, until the day that **Noah [Rest] entered into the ship,** § and the flood came, and destroyed them all.

²⁸ Likewise, even as it was in the days of Lot [Veil, Covering]: they ate, they drank, they bought, they sold, they planted, they built;

²⁹ but in the day that **Lot [Veil, Covering] went out from Sodom [Burning], Yahweh caused it to rain fire and sulfur from the sky,** *and destroyed them all.

³⁰ It will be the same way in the day that the Son of Man is revealed.

³¹ In that day, he who will be on the housetop, and his goods in the house, let him not go down to take them away. Let him who is in the field likewise not turn back.

³² Remember **Lot [Veil, Covering]'s wife!** †

³³ Whoever seeks to save his life loses it, but whoever loses his life preserves it.

³⁴ I tell you, in that night there will be two people in one bed. The one will be taken, and the other will be left.

³⁵ There will be two grinding grain together. One will be taken, and the other will be left.

³⁶ Two will be in the field: the one taken, and the other left."

³⁷ They, answering, asked him, "Where, Lord?"

He said to them, "Where the body is, there will the vultures also be gathered together."

18

¹ He also spoke a parable to them that they must always pray, and not give up,

² saying, "There was a judge in a certain city who didn't fear God, and didn't respect man.

³ A widow was in that city, and she often came to him, saying, 'Defend me from my adversary!'

⁴ He wouldn't for a while, but afterward he said to himself, 'Though I neither fear God, nor respect man,

⁵ yet because this widow bothers me, I will defend her, or else she will wear me out by her continual coming.' "

⁶ The Lord said, "Listen to what the sinful ·legal injustice that misses the mark and is without share in the goal· judge says.

⁷ Won't God avenge his chosen ones, who are crying out to him day and night, and yet he exercises patience with them?

⁸ I tell you that he will avenge them quickly. Nevertheless, when the Son of Man comes, will he find trusting faith on the earth?"

⁹ He spoke also this parable to certain people who were convinced of their own righteousness, and who despised all others.

¹⁰ "Two men went up into the temple to pray; one was a Pharisee [Separated], and the other was a tax collector.

¹¹ The Pharisee [Separated] stood and prayed to himself like this: 'God, I thank you, that I am not like the rest of men, extortionists, unrighteous, *moichoi* ·adulterers·, or even like this tax collector.

¹² I fast twice a week. I give tithes of all that I get.'

¹³ But the tax collector, standing far away, would not even lift up his eyes to heaven, but beat his chest, saying, 'God, be merciful to me, a sinner ·devoted to missing the mark and without share in the goal·!'

¹⁴ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted."

¹⁵ They were also bringing their babies to him, that he might touch them. But when the disciples saw it, they rebuked them.

¹⁶ Yeshua [Salvation] summoned them, saying, "Allow the little children to come to me, and don't hinder them, for God's Kingdom belongs to such as these.

¹⁷ Most certainly, I tell you, whoever does not receive God's Kingdom like a little child, he will in no way enter into it."

¹⁸ A certain ruler asked him, saying, "Good *Rabbi* ·Teacher·, what shall I do to inherit eternal life?"

¹⁹ Yeshua [Salvation] asked him, "Why do you call me good? No one is good, except one— God's *Torah* ·Teaching·. *

²⁰ You know the *mitzvot* ·instructions·: '**Don't *moicheuo* ·commit adultery·, 'Don't murder,' 'Don't steal,' 'Don't give false testimony,' 'Honor your father and your mother.'** " †

²¹ He said, "I have observed all these things from my youth up."

²² When Yeshua [Salvation] heard these things, he said to him, "You still lack one thing. Sell all that you have, and distribute it to the poor. You will have treasure in heaven. Come, follow me."

²³ But when he heard these things, he became very sad, for he was very rich.

²⁴ Yeshua [Salvation], seeing that he became very sad, said, "How hard it is for those who have riches to enter into God's Kingdom!

²⁵ For it is easier for a camel to enter in through a needle's eye (small door of city gate), than for a rich man to enter into God's Kingdom."

²⁶ Those who heard it said, "Then who can be saved?"

²⁷ But he said, "The things which are impossible with men are possible with God."

* 18:19 See note on Matt 19:16-18 † 18:20 . Quoted from Ex 20:12-16; Deut 5:16-20

28 Peter [Rock] said, "Look, we have left everything, and followed you."

29 He said to them, "Most certainly I tell you, there is no one who has left house, or wife, or brothers, or parents, or children, for God's Kingdom's sake,

30 who will not receive many times more in this time, and in the world to come, eternal life."

31 He took the twelve aside, and said to them, "Behold, we are going up to Jerusalem [City of peace], and all the things that are written through the prophets concerning the Son of Man will be completed.

32 For he will be delivered up to the Gentiles, will be mocked, treated shamefully, and spit on.

33 They will scourge and kill him. On the third day, he will rise again."

34 They understood none of these things. This saying was hidden from them, and they didn't understand the things that were said.

35 ‡ **As he came near Jericho [Fragrant, Moon], a certain blind man sat by the road, begging.**

36 **Hearing a multitude going by, he asked what this meant.**

37 **They told him that Yeshua [Salvation] of Nazareth [Branch, Separated one] was passing by.**

38 **He cried out, "Yeshua [Salvation], you son of David [Beloved], have mercy on me!"**

39 **Those who led the way rebuked him, that he should be quiet; but he cried out all the more, "You son of David [Beloved], have mercy on me!"**

40 **Standing still, Yeshua [Salvation] commanded him to be brought to him. When he had come near, he asked him,**

41 **"What do you want me to do?"**

He said, "Lord, that I may see again."

42 **Yeshua [Salvation] said to him, "Receive your sight. Your trusting faith has healed you."**

43 **Immediately he received his sight, and followed him, glorifying God. All the people, when they saw it, praised God.**

19

1 He entered and was passing through Jericho [Fragrant, Moon].

2 There was a man named Zacchaeus. He was a chief tax collector, and he was rich.

3 He was trying to see who Yeshua [Salvation] was, and couldn't because of the crowd, because he was short.

4 He ran on ahead, and climbed up into a sycamore tree to see him, for he was going to pass that way.

5 When Yeshua [Salvation] came to the place, he looked up and saw him, and said to him, "Zacchaeus, hurry and come down, for today I must stay at your house."

6 He hurried, came down, and received him joyfully.

‡ 18:35 (35-43) **MP:** Messiah serves the poor and needy who cannot repay in kind. This could reference a literal or spiritual condition or both. (Ps 72:12-13)

⁷ When they saw it, they all murmured, saying, “He has gone in to lodge with a man who is a sinner ·devoted to missing the mark and without share in the goal·.”

⁸ Zacchaeus stood and said to the Lord, “Behold, Lord, half of my goods I give to the poor. If I have wrongfully exacted anything of anyone, I restore four times as much.”

⁹ Yeshua [Salvation] said to him, “Today, *yishu'ah* ·salvation· has come to this house, because he also is a son of Abraham [Father of a multitude].

¹⁰ * **For the Son of Man came to seek and to save that which was lost.**”

¹¹ As they heard these things, he went on and told a parable, because he was near Jerusalem [City of peace], and they supposed that God’s Kingdom would be revealed immediately.

¹² He said therefore, “A certain nobleman went into a far country to receive for himself a kingdom, and to *teshuvah* ·completely return·.

¹³ He called ten servants of his, and gave them ten mina [500 sheckles; 12.5 lb; 5.67 kg] coins, and told them, ‘Conduct business until I come.’

¹⁴ But his citizens hated him, and sent an envoy after him, saying, ‘We don’t want this man to reign over us.’

¹⁵ “When he had come back again, having received the kingdom, he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by conducting business.

¹⁶ The first came before him, saying, ‘Lord, your mina [50 sheckles; 1.25 lb; 0.57 kg] has made ten more minas [500 sheckles; 12.5 lb; 5.67 kg].’

¹⁷ “He said to him, ‘Well done, you good servant! Because you were found faithful with very little, you shall have authority over ten cities.’

¹⁸ “The second came, saying, ‘Your mina [50 sheckles; 1.25 lb; 0.57 kg], Lord, has made five minas [250 sheckles; 6.25 lb; 2.835 kg].’

¹⁹ “So he said to him, ‘And you are to be over five cities.’

²⁰ Another came, saying, ‘Lord, behold, your mina [50 sheckles; 1.25 lb; 0.57 kg], which I kept laid away in a handkerchief,

²¹ for I feared you, because you are an exacting man. You take up that which you didn’t lay down, and reap that which you didn’t sow.’

²² “He said to him, ‘Out of your own mouth will I judge you, you wicked servant! You knew that I am an exacting man, taking up that which I didn’t lay down, and reaping that which I didn’t sow.

²³ Then why didn’t you deposit my money in the bank, and at my coming, I might have earned interest on it?’

²⁴ He said to those who stood by, ‘Take the mina [50 sheckles; 1.25 lb; 0.57 kg] away from him, and give it to him who has the ten minas [500 sheckles; 12.5 lb; 5.67 kg].’

²⁵ “They said to him, ‘Lord, he has ten minas [500 sheckles; 12.5 lb; 5.7 kg]!’

²⁶ “For I tell you that to everyone who has, will more be given; but from him who does not have, even that which he has will be taken away from him.

* **19:10 . MP:** Messiah brings salvation. (Zech 9:9d)

²⁷ But bring those enemies of mine who didn't want me to reign over them here, and kill them before me.' "

²⁸ Having said these things, he went on ahead, going up to Jerusalem [City of peace].

²⁹ † **When he came near to Bethsphage and Bethany [House of affliction], at the mountain that is called Olivet, he sent two of his disciples,**

³⁰ **saying, "Go your way into the village on the other side, in which, as you enter, you will find a colt tied, whereon no man ever yet sat. Untie it, and bring it.**

³¹ **If anyone asks you, 'Why are you untying it?' say to him: 'The Lord needs it.'** "

³² **Those who were sent went away, and found things just as he had told them.**

³³ **As they were untying the colt, its owners said to them, "Why are you untying the colt?"**

³⁴ **They said, "The Lord needs it."**

³⁵ ‡ **They brought it to Yeshua [Salvation]. They threw their cloaks on the colt, and set Yeshua [Salvation] on them.**

³⁶ **As he went, they spread their cloaks on the road.**

³⁷ **As he was now getting near, at the descent of the Mount of Olives,** the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen,

³⁸ saying, **"Blessed is the King who comes in the name of MarYah [Master Yahweh]! § Shalom ·Complete peace· in heaven, and glory in the highest places!"**

³⁹ Some of the Pharisees [Separated] from the multitude said to him, **"Rabbi ·Teacher·, rebuke your disciples!"**

⁴⁰ He answered them, **"I tell you that if these were silent, the stones would cry out."**

⁴¹ * † ‡ § * **When he came near, he saw the city and wept over it,**

† 19:29 (29-37a) **MP:** Messiah is presented to Jerusalem riding on a donkey. (Zech 9:9f)

‡ 19:35 (35-36) **MP:** "Whatever time of year the Messiah was to appear, the Jews were to greet and hail Him by taking of the *Lulav* (Lev 23:40 – Palm, Willow, Myrtle and good fruits) clusters and singing *Hosannas* [Save Now] to him as *haKadosh Isra'el* [the Holy One of God prevails]." (Midrash Peskita de-Rabbi Kahana 27:3). (Lev 23:40; Willow: Matt 21:8; Myrtle: Mark 11:8; Good fruits: Luke 19:35-36; Palm: John 12:12-13)

§ 19:38 . **Quoted from** Ps 118:26 * 19:41 (41-42) **MP:** Messiah's work among Israel's tribes appears to be in vain. (Is 49:4a)

† 19:41 (41-44) **MP:** The Messiah's rejection will cause God to remove His covenant protection of Israel. (Zech 11:10-11a) ‡ 19:41 (41-44) **MP:** Messiah sympathizes with great sorrow and grief. (Is 53:3c)

§ 19:41 (41-44) **MP:** The expression, "Spirit of God," (Gen 1:2) is explained as "the Spirit of the King Messiah" (Is 11:2). In the phrase "moving on the face of the deep," the deep waters represent repentance (Lam 2:19). (Mishnah 2, Mishnah 8, and Midrash Leviticus 14). (Gen 1:2 with Is 11:2, Lam 2:19) * 19:41 (41-48) **MP:** Rabbinic Tradition says, in the hour when King Messiah comes, He will stand on the roof of the Temple and proclaim the hour of their deliverance has come. Those who believe will rejoice in the light that had risen upon them (Is 60:1), "Arise, shine, for thy light is come." This light is for those who believe only (Is 60:2), "For darkness shall cover the earth." In that same hour, God uses the light of the Messiah and of Israel to shine on all nations that they should walk in the light of Messiah and of Israel (Is 60:3), "The Gentiles shall come to thy light, and kings to the brightness of thy rising." (Ps 139:23-24, 26 in Yalkut, vol. ii. Par. 359, p. 56 c.). (Ps 139:23-24)

⁴² saying, “If you, even you, had known today the things which belong to your *shalom* ·complete peace·! But now, they are hidden from your eyes.

⁴³ For the days will come on you, when your enemies will throw up a barricade against you, surround you, hem you in on every side,

⁴⁴ and will dash you and your children within you to the ground. They will not leave in you one stone on another, because you didn’t know the time of your visitation.”

⁴⁵ He entered into the temple, and began to drive out those who bought and sold in it,

⁴⁶ saying to them, “It is written, ‘My house is a house of prayer,’
† but you have made it a ‘den of robbers!’” ‡

⁴⁷ He was teaching daily in the temple, but the chief priests and the Torah-Teachers and the leading men among the people sought to destroy him.

⁴⁸ They couldn’t find what they might do, for all the people hung on to every word that he said.

20

¹ On one of those days, as he was teaching the people in the temple and preaching the Good News, the priests and Torah-Teachers came to him with the elders.

² They asked him, “Tell us: by what authority do you do these things? Or who is giving you this authority?”

³ He answered them, “I also will ask you one question. Tell me:

⁴ the *mikvah* ·ritual washing baptism· of John [Yah is gracious], was it from heaven, or from men?”

⁵ They reasoned with themselves, saying, “If we say, ‘From heaven,’ he will say, ‘Why didn’t you trust him?’

⁶ But if we say, ‘From men,’ all the people will stone us, for they are persuaded that John [Yah is gracious] was a prophet.”

⁷ They answered that they didn’t know where it was from.

⁸ Yeshua [Salvation] said to them, “Neither will I tell you by what authority I do these things.”

⁹ He began to tell the people this parable. “A man planted a **vineyard**, * and rented it out to some farmers, and went into another country for a long time.

¹⁰ At the proper season, he sent a servant to the farmers to collect his share of the fruit of the vineyard. But the farmers beat him, and sent him away empty.

¹¹ He sent yet another servant, and they also beat him, and treated him shamefully, and sent him away empty.

¹² He sent yet a third, and they also wounded him, and threw him out.

† 19:46 . Quoted from Is 56:7 ‡ 19:46 . Quoted from Jer 7:11 * 20:9 . Quoted from Is 5:1

13 † **The lord of the vineyard said, ‘What shall I do? I will send my *agapetos* ·beloved·, esteemed· son. It may be that seeing him, they will respect him.’**

14 **“But when the farmers saw him, they reasoned among themselves, saying, ‘This is the heir. Come, let’s kill him, that the inheritance may be ours.’**

15 **They threw him out of the vineyard, and killed him. What therefore will the lord of the vineyard do to them?**

16 **He will come and destroy these farmers, and will give the vineyard to others.” When they heard it, they said, “May it never be!”**

17 ‡ **But he looked at them, and said, “Then what is this that is written,**

‘The stone which the builders rejected,

the same was made the chief corner-stone’ ? §

18 **Everyone who falls on that stone will be broken to pieces, * but it will crush whomever it falls on to dust.” †**

19 **The chief priests and the Torah-Teachers sought to lay hands on him that very hour; but they feared the people— for they knew he had spoken this parable against them.**

20 They watched him, and sent out spies, who pretended to be upright, that they might trap him in something he said, so as to deliver him up to the power and authority of the governor.

21 They asked him, “*Rabbi* ·Teacher·, we know that you say and teach what is right, and are not partial to anyone, but truly teach the way of God.

22 Does *Torah* ·Teaching· permit us to pay taxes to Caesar [Ruler], or not?”

23 But he perceived their craftiness, and said to them, “Why do you test me?

24 Show me a denarius [one day’s wage]. Whose image and inscription are on it?”

They answered, “Caesar’s [Ruler]’s.”

25 He said to them, “Then give to Caesar [Ruler] the things that are Caesar’s [Ruler]’s, and to God the things that are God’s.”

26 They were not able to trap him in his words before the people. They marveled at his answer, and were silent.

27 Some of the Sadducees [Morally-upright] came to him, those who deny that there is a resurrection.

28 They asked him, “*Rabbi* ·Teacher·, Moses [Drawn out] wrote to us that **if a man’s brother dies having a wife, and he is childless, his brother should take the wife, and raise up children for his brother.** ‡

† 20:13 (13-18) **MP:** “Against God, and His Messiah” (Ps 2:2), is likened to a robber (Satan) who stands defiantly behind the palace of the king, and says, If I shall find the son of the king, I shall lay hold on him, and crucify him, and kill him with a cruel death. But the Holy Spirit mocks at him, “He that sits in the heavens shall laugh” (Ps 2:4, 37:13). (Ps 92:11 Midrash Pirke de-Rabbi Eliezer c.28, Midrash Pirke de-Rabbi Eliezer c. 28, and Yalkut vol. ii. par. 620, p. 90A). (Ps 2:2, 2:4) ‡ 20:17 (17-19) **MP:** Messiah will be rejected by his own people. (See also Isaiah 8:14, 28:16, 53:3, 53:11). (Ps 118:22) § 20:17 . **Quoted from** Ps 118:22 * 20:18 . **Quoted from** Is 8:14-15 † 20:18 . **Quoted from** Dan 2:34, 2:44 ‡ 20:28 . **Quoted from** Deut 25:5-6

²⁹ There were therefore seven brothers. The first took a wife, and died childless.

³⁰ The second took her as wife, and he died childless.

³¹ The third took her, and likewise the seven all left no children, and died.

³² Afterward the woman also died.

³³ Therefore in the resurrection whose wife of them will she be? For the seven had her as a wife."

³⁴ Yeshua [Salvation] said to them, "The children of this age marry, and are given in marriage.

³⁵ But those who are considered worthy to attain to that age and the resurrection from the dead, neither marry, nor are given in marriage.

³⁶ For they can't die any more, for they are like the angels, and are children of God, being children of the resurrection.

³⁷ But that the dead are raised, even Moses [Drawn out] showed at the bush, when Yahweh said **'The God of Abraham [Father of a multitude], the God of Isaac [Laughter], and the God of Jacob [Supplanter].'** §

³⁸ Now he is not the God of the dead, but of the living, for all are alive to him."

³⁹ Some of the Torah-Teachers answered, "*Rabbi* ·Teacher', you speak well."

⁴⁰ They didn't dare to ask him any more questions.

⁴¹ * **He said to them, "Why do they say that the Messiah [Anointed one] is David [Beloved]'s son?**

⁴² **For David [Beloved] himself says in the book of Psalms [Praises],**

⁴³ **'Yahweh said to 'adoni ·my Lord·,**

"Sit at my right hand

until I make your enemies a footstool for your feet." ' †

⁴⁴ **"David [Beloved] therefore calls him 'adoni ·my Lord·, in what way can he be his son?"**

⁴⁵ In the hearing of all the people, he said to his disciples,

⁴⁶ "Beware of the Torah-Teachers, who like to walk in long robes, and *phileo* ·affectionately love, have high regard for· greetings in the marketplaces, the best seats in the synagogues, and the best places at feasts;

⁴⁷ who devour widows' houses, and for a pretense make long prayers: these will receive greater condemnation."

21

¹ He looked up, and saw the rich people who were putting their gifts into the treasury.

² He saw a certain poor widow casting in two small bronze coins.

³ He said, "Truly I tell you, this poor widow put in more than all of them,

⁴ for all these put in gifts for God from their abundance, but she, out of her poverty, put in all that she had to live on."

⁵ As some were talking about the temple and how it was decorated with beautiful stones and gifts, he said,

§ 20:37 . Quoted from Ex 3:6 * 20:41 (41-44) MP: Messiah is called 'adon [Lord]. (Ps 110:1a) † 20:43 . Quoted from Ps 110:1 all

6 “As for these things which you see, the days will come, in which there will not be left here one stone on another that will not be thrown down.”

7 They asked him, “*Rabbi* ·Teacher·, so when will these things be? What is the sign that these things are about to happen?”

8 He said, “Watch out that you don’t get led astray, for many will come in my name, saying, ‘*Ena Na* [I AM (the Living God)], I am he,’ and, ‘The time is at hand.’ Therefore don’t follow them.

9 When you hear of wars and disturbances, don’t be terrified, for these things must happen first, but the end won’t come immediately.”

10 Then he said to them, “Nation will rise against nation, and kingdom against kingdom.

11 There will be great earthquakes, famines, and plagues in various places. There will be terrors and great signs from heaven.

12 But before all these things, they will lay their hands on you and will persecute you, delivering you up to synagogues and prisons, bringing you before kings and governors for my name’s sake.

13 It will turn out as a testimony for you.

14 Settle it therefore in your hearts not to meditate beforehand how to answer,

15 for I will give you a mouth and wisdom which all your adversaries will not be able to withstand or to contradict.

16 You will be handed over even by parents, brothers, relatives, and friends. They will cause some of you to be put to death.

17 You will be hated by all men for my name’s sake.

18 And not a hair of your head will perish.

19 “By your endurance you will win your lives.

20 “But when you see Jerusalem [City of peace] surrounded by armies, then know that its desolation is at hand.

21 * **Then let those who are in Judea [Praise] flee to the mountains. Let those who are in the middle of her depart. Let those who are in the country not enter therein.**

22 **For these are days of vengeance, that all things which are written may be fulfilled.**

23 **Woe to those who are pregnant and to those who nurse infants in those days! For there will be great distress in the land, and wrath to this people.**

24 **They will fall by the edge of the *machaira* ·machete, small sword knife·, and will be led captive into all the nations. Jerusalem [City of peace] will be trampled down by the Gentiles, until the times of the Gentiles are fulfilled.**

25 There will be signs in the sun, moon, and stars; and on the earth anxiety of nations, in perplexity for the roaring of the sea and the waves;

26 men fainting for fear, and for expectation of the things which are coming on the world: **for the powers of the heavens will be shaken.**

†

* 21:21 (21-24) **MP:** The Messiah’s rejection will cause God to remove His protection of Israel. (Zech 13:7d) † 21:26 . **Quoted from** Hag 2:6, 2:21

27 ‡ Then they will see the Son of Man coming in a cloud § with power and great glory.

28 But when these things begin to happen, look up, and lift up your heads, because your redemption is near.”

29 He told them a parable. “See the fig tree, and all the trees.

30 When they are already budding, you see it and know by your own selves that the summer is already near.

31 Even so you also, when you see these things happening, know that God’s Kingdom is near.

32 Most certainly I tell you, this generation will not pass away until all things are accomplished.

33 Heaven and earth will pass away, but my words will by no means pass away.

34 “So be careful, or your hearts will be loaded down with carousing, drunkenness, and cares of this life, and that day will come on you suddenly.

35 For it will come like a snare on all those who dwell on the surface of all the earth.

36 Therefore be watchful all the time, praying that you may be counted worthy to escape all these things that will happen, and to stand before the Son of Man.”

37 Every day Yeshua [Salvation] was teaching in the temple, and every night he would go out and spend the night on the mountain that is called Olivet.

38 All the people came early in the morning to him in the temple to hear him.

22

1 * Now the festival of Matzah ·Unleavened bread·, also called the Pesac ·Passover·, was approaching.

2 The chief priests and the Torah-Teachers sought how they might put him to death, for they feared the people.

3 Satan [Adversary] entered into Judas [Praised], who was also called Iscariot [Dagger-man], who was counted with the twelve.

4 He went away, and talked with the chief priests and captains about how he might deliver him to them.

5 They were glad, and agreed to give him money.

6 He consented, and sought an opportunity to deliver him to them in the absence of the multitude.

7 The day of Matzah ·Unleavened bread· came (Nissan 14), on which the Pesac ·Passover· lamb must be sacrificed.

8 He sent Peter [Rock] and John [Yah is gracious], saying, “Go and prepare our Seder ·Order / Passover meal·, that we may eat.”

9 They said to him, “Where do you want us to prepare?”

‡ 21:27 . MP: “Son of Man” refers to physical descent and “riding the clouds of heaven” is a transport that is reserved for Yahweh (See also Clouds: Deut 33:26; Ps 104:3; Job 9:8; Is 19:1). (Dan 7:13) § 21:27 . Quoted from Dan 7:13 * 22:1 (1-7) MP: Messiah is slain by Robbers (Satan) but this becomes his downfall and Messiah overcomes (Ps 2). Also commented; in the last days Gog and Magog will fight against the Messiah and be defeated. (Ps 2:1 in Talmud Berach. 7B, Talmud Abhod. Zarah 3B, and Midrash Psalms 2). (Ps 2:1-2)

¹⁰ He said to them, "Behold, when you have entered into the city, a man carrying a pitcher of water will meet you. Follow him into the house which he enters.

¹¹ Tell the master of the house, 'The *Rabbi* ·Teacher· says to you, "Where is the guest room, where I may eat the *Pesac* ·Passover· meal with my disciples?"'

¹² He will show you a large, furnished upper room. Make preparations there."

¹³ They went, found things as he had told them, and they prepared the *Seder* · Order / Passover meal·.

¹⁴ When the hour had come, he sat down with the twelve apostles.

¹⁵ He said to them, "I have earnestly *epithumia* ·coveted, desired· to eat this *Seder* · Order / Passover meal· with you before I suffer and die!

¹⁶ For I tell you, I will no longer by any means eat of it until it is fulfilled in God's Kingdom."

¹⁷ He received a cup, and when he had given thanks, he said, "Take this, and share it among yourselves,

¹⁸ for I tell you, I will not drink at all again from the fruit of the vine, until God's Kingdom comes."

¹⁹ He took *matzah* ·unleavened bread·, and when he had given thanks, he broke it, and gave to them, saying, "This is my body which is given for you. Do this in memory of me."

²⁰ † **Likewise, he took the (third) cup after supper, saying, "This cup is the new covenant ·binding contract between two or more parties· in my blood, which is poured out for you.**

²¹ But behold, the hand of him who betrays me is with me on the table.

²² The Son of Man indeed goes, as it has been determined, but woe to that man through whom he is betrayed!"

²³ They began to question among themselves, which of them it was who would do this thing.

²⁴ There arose also a contention among them, which of them was considered to be greatest.

²⁵ He said to them, "The kings of the nations lord it over them, and those who have authority over them are called 'benefactors.'

²⁶ But not so with you. But one who is the greater among you, let him become as the younger, and one who is governing, as one who serves.

²⁷ For who is greater, one who sits at the table, or one who serves? Is not it he who sits at the table? But I am among you as one who serves.

²⁸ But you are those who have continued with me in my trials.

²⁹ I confer on you a kingdom, even as 'Avi ·my Father· conferred on me,

³⁰ that you may eat and drink at my table in my Kingdom. You will sit on thrones, judging the twelve tribes of Israel [God prevails]."

³¹ The Lord said, "Simeon [Hearing], Simeon [Hearing], behold, *Satan* [Adversary] asked to have you, that he might sift you as wheat,

† 22:20 . MP: Messiah establishes a new covenant, continuing in the same authority as God with King David, and is for a witness and a leader and commander like unto David. (See also Jer 31:31-34). (Is 55:3-4)

32 ‡ **but I prayed for you, that your trusting faith would not fail. You, when once you have turned again, establish your brothers."**

33 He said to him, "Lord, I am ready to go with you both to prison and to death!"

34 He said, "I tell you, Peter [Rock], the rooster will by no means crow today until you deny that you know me three times."

35 He said to them, "When I sent you out without purse, and wallet, and shoes, did you lack anything?"

They said, "Nothing."

36 Then he said to them, "But now, whoever has a purse, let him take it, and likewise a wallet. Whoever has none, let him sell his cloak, and buy a *machaira* ·machete, small sword knife·.

37 § **For I tell you that this which is written * must still be fulfilled in me: 'He was counted with lawless ·not subject to Torah, departing from Torah· people.'** † **For that which concerns me has an end."**

38 They said, "Lord, behold, here are two *machairai* ·machetes, small sword knives·."

He said to them, "That is enough."

39 He came out, and went, as his custom was, to the Mount of Olives. His disciples also followed him.

40 When he was at the place, he said to them, "Pray that you don't enter into temptation."

41 He was withdrawn from them about a stone's throw, and he knelt down and prayed,

42 ‡ **saying, " *Abba* ·Father familiar, Dear Dad·, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done."**

43 **An angel from heaven appeared to him, strengthening him.**

44 Being in agony he prayed more earnestly. His sweat became like great drops of blood falling down on the ground.

45 When he rose up from his prayer, he came to the disciples, and found them sleeping because of grief,

46 and said to them, "Why do you sleep? Rise and pray that you may not enter into temptation."

47 While he was still speaking, behold, a multitude, and he who was called Judas [Praised], one of the twelve, was leading them. He came near to Yeshua [Salvation] to *phileo* ·show affectionate love, show approval, kiss· him.

48 But Yeshua [Salvation] said to him, "Judas [Praised], do you betray the Son of Man with a kiss?"

49 When those who were around him saw what was about to happen, they said to him, "Lord, shall we strike with the *machaira* ·machete, small sword knife·?"

‡ 22:32 (+34) **MP:** Messiah will pray / intercede unto God on behalf of the transgressors. See parallel with Priestly breastplate bearing the tribes names before God (Ex 28:28) and Priest as intercessor (Ex 28:36-38). (Is 53:12d) § 22:37 . **MP:** Messiah is grouped with criminals at

his death. (Is 53:12d) * 22:37 . **MP:** Messiah will die for the sins of the world. (Dan 9:26d)

† 22:37 . **Quoted from** Is 53:12 ‡ 22:42 (42-43) **MP:** It was God's will that Messiah will die for all mankind. (Zech 13:7a)

⁵⁰ A certain one of them struck the servant of the high priest, and cut off his right ear.

⁵¹ But Yeshua [Salvation] answered, "Let me at least do this"— and he touched his ear, and healed him.

⁵² Yeshua [Salvation] said to the chief priests, captains of the temple, and elders, who had come against him, "Have you come out as against a robber, with *machairon* ·machetes, small sword knives· and clubs?

⁵³ When I was with you in the temple daily, you didn't stretch out your hands against me. But this is your hour, and the power of darkness."

⁵⁴ They seized him, and led him away, and brought him into the high priest's house. But Peter [Rock] followed from a distance.

⁵⁵ When they had kindled a fire in the middle of the courtyard, and had sat down together, Peter [Rock] sat among them.

⁵⁶ A certain servant girl saw him as he sat in the light, and looking intently at him, said, "This man also was with him."

⁵⁷ He denied Yeshua [Salvation], saying, "Woman, I don't know him."

⁵⁸ After a little while someone else saw him, and said, "You also are one of them!"

But Peter [Rock] answered, "Man, I am not!"

⁵⁹ After about one hour passed, another confidently affirmed, saying, "Truly this man also was with him, for he is a Galilean!"

⁶⁰ But Peter [Rock] said, "Man, I don't know what you are talking about!" Immediately, while he was still speaking, a rooster crowed.

⁶¹ The Lord turned, and looked at Peter [Rock]. Then Peter [Rock] remembered the Lord's word, how he said to him, "Before the rooster crows you will deny me three times."

⁶² § **He went out, and wept bitterly.**

⁶³ **The men who held Yeshua [Salvation] mocked him and beat him.**

⁶⁴ **Having blindfolded him, they struck him on the face and asked him, "Prophecy! Who is the one who struck you?"**

⁶⁵ They spoke many other things against him, insulting him.

⁶⁶ As soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and Torah-Teachers, and they led him away into their council, saying,

⁶⁷ "If you are the Messiah [Anointed one], tell us."

But he said to them, "If I tell you, you won't trust,

⁶⁸ and if I ask, you will in no way answer me or let me go.

⁶⁹ From now on, the Son of Man will be **sitting at the right hand of** * *HaG'vurah* [The Power (of God)]."

⁷⁰ They all said, "Are you then the *Ben-Elohim* ·Son of Elohim God·?"

He said to them, "You say it, because *Ena Na* [I AM (the Living God)]."

⁷¹ They said, "Why do we need any more witness? For we ourselves have heard from his own mouth!"

§ 22:62 (62-64) **MP:** Messiah's appearance is greatly marred, (consider too Is 50:6, 53:5), while bearing the sins of humanity in himself (Is 53:15a). Scripture does not say how his marring is much more than any other human. Consider that his face may be covered in scars that alter and mar his appearance. Yet consider, Yeshua who endured such a beating before death, was recognized by everyone who saw him after the resurrection. (Luke 24:16, 24:31; 1 Cor 15:5-8).

(Is 52:14-15a) * **22:69 . Quoted from** Ps 110:1

23

¹ The whole company of them rose up and brought him before Pilate [Armed with javelin].

² * **They began to accuse him, saying, “We found this man perverting the nation, forbidding paying taxes to Caesar [Ruler], and saying that he himself is Messiah [Anointed one], a king.”**

³ **Pilate [Armed with javelin] asked him, “Are you the King of the Jews [Praisers]?”**

He answered him, “So you say.”

⁴ **Pilate [Armed with javelin] said to the chief priests and the multitudes, “I find no basis for a charge against this man.”**

⁵ But they insisted, saying, “He stirs up the people, teaching throughout all Judea [Praise], beginning from Galilee [District, Circuit] even to this place.”

⁶ But when Pilate [Armed with javelin] heard Galilee [District, Circuit] mentioned, he asked if the man was a Galilean.

⁷ When he found out that he was in Herod [Heroic]’s jurisdiction, he sent him to Herod [Heroic], who was also in Jerusalem [City of peace] during those days.

⁸ Now when Herod [Heroic] saw Yeshua [Salvation], he was exceedingly glad, for he had wanted to see him for a long time, because he had heard many things about him. He hoped to see some miracle done by him.

⁹ He questioned him with many words, but he gave no answers.

¹⁰ † **The chief priests and the Torah-Teachers stood, vehemently accusing him.**

¹¹ **Herod [Heroic] with his soldiers humiliated him and mocked him. Dressing him in luxurious clothing, they sent him back to Pilate [Armed with javelin].**

¹² **Herod [Heroic] and Pilate [Armed with javelin] became friends with each other that very day, for before that they were enemies with each other.**

¹³ ‡ **Pilate [Armed with javelin] called together the chief priests and the rulers and the people,**

¹⁴ **and said to them, § “You brought this man to me as one that perverts the people, and see, I have examined him before you, and found no basis for a charge against this man concerning those things of which you accuse him.**

¹⁵ **Neither has Herod [Heroic], for I sent you to him, and see, nothing worthy of death has been done by him.**

¹⁶ **I will therefore chastise him and release him.”**

¹⁷ **Now he had to release one prisoner to them at the feast.**

¹⁸ **But they all cried out together, saying, “Away with this man! Release to us Bar-Abba [Son Father]!”—**

* **23:2 (2-4) MP:** Messiah is justified, no negative charges against him are valid. (Is 50:8)

† **23:10 (10-19) MP:** Messiah is rejected by his own Jewish people, “we did not esteem him”. Yet (Is 49:6 and 60:1-3) says the Messiah’s light draws the Gentiles to Him. (Is 53:3b) ‡ **23:13 (13-15) MP:** Messiah is innocent, having done no violence or deceit, personally or politically.

(Is 53:9b) § **23:14 . MP:** Messiah’s character is without blame, even when provoked. (Is 53:9b)

19 one who was thrown into prison for a certain revolt in the city, and for murder.

20 Then Pilate [Armed with javelin] spoke to them again, wanting to release Yeshua [Salvation],

21 but * **they shouted, saying, “Crucify! Crucify him!”**

22 **He said to them the third time, “Why? What evil has this man done? I have found no capital crime in him. I will therefore chastise him and release him.”**

23 **But they were urgent with loud voices, asking that he might be put to death on the stake. Their voices and the voices of the chief priests prevailed.**

24 **Pilate [Armed with javelin] decreed that what they asked for should be done.**

25 **He released him who had been thrown into prison for insurrection and murder, for whom they asked, but he delivered Yeshua [Salvation] up to their will.**

26 When they led him away, they grabbed one Simeon [Hearing] of Cyrene, coming from the country, and laid on him the execution-stake, to carry it after Yeshua [Salvation].

27 A great multitude of the people followed him, including women who also mourned and lamented him.

28 But Yeshua [Salvation], turning to them, said, “Daughters of Jerusalem [City of peace], don’t weep for me, but weep for yourselves and for your children.

29 For behold, the days are coming in which they will say, ‘**Blessed are the barren**, † the wombs that never bore, and the breasts that never nursed.’

30 Then **they will** begin to **tell the mountains, ‘Fall on us!’ and tell the hills, ‘Cover us.’** ‡

31 For if they do these things in the green tree, what will be done in the dry?”

32 There were also others, two criminals, led with him to be put to death.

33 § **When they came to the place that is called The Skull, *** **they** † ‡ § **nailed him to a stake;** and they nailed the criminals to stakes, one on the right and the other on the left.

* **23:21** (21-25) **MP:** Messiah is despised. (See also Is 53:3a). (Ps 22:6b; Is 53:3a) † **23:29** .

Quoted from Is 54:1 ‡ **23:30** . **Quoted from** Hos 10:8 § **23:33** . **MP:** Messiah is like a sacrificial lamb - “God will provide himself a lamb.” (Gen 22:8) * **23:33** . **MP:** Bones are out of joint. When being lifted up to die, hanging by hands and feet will easily disjoin the bones, especially as he pulls upward to breathe placing extra stress on joints to sustain some life. (See also Ps 22:17a, 34:20). (Ps 22:14b) † **23:33** (+39) **MP:** Messiah’s hands and feet are pierced. (See also Luke 24:39). (Ps 22:16c) ‡ **23:33** . **MP:** Messiah is killed. (Dan 9:26a) § **23:33** b **MP:** The Messiah’s body is pierced. (Zech 12:10) Yeshua [Salvation] was crucified in the typical Roman manner: His hands and feet were nailed to the execution-stake using large spikes. This is very interesting considering crucifixion had not yet been devised. Both verses refer to the different reactions of the witnesses: (Ps 22:16) refers to the witnesses who rejected Yeshua [Salvation] as the Messiah and rallied for His crucifixion. (Zech 12:10) refers to the witnesses who accepted Yeshua [Salvation] as the Messiah and mourned at His crucifixion. (Consider John 19:34-37).

34 * **Yeshua [Salvation] said, † “ Abba ·Father familiar, Dear Dad·, forgive them, for they don’t know what they are doing.”**
They divided up his clothes by casting lots. ‡

35 § **The people stood watching. The rulers with them also scoffed at * him,** saying, “He saved others. **Let him save † himself,** if this is the Messiah [Anointed one] of God, his chosen one!”

36 The soldiers also mocked him, coming to him and offering him **vinegar, ‡**

37 and saying, “If you are the King of the Jews [Praisers], save yourself!”

38 An inscription was also written over him in letters of Greek, Latin, and *Hebrew* [Immigrant]: “THIS IS THE KING OF THE JEWS [PRAISERS].”

39 One of the criminals who was hanged insulted him, saying, “If you are the Messiah [Anointed one], save yourself and us!”

40 But the other answered, and rebuking him said, “Don’t you even fear God, seeing you are under the same condemnation?”

41 And we indeed justly, for we receive the due reward for our deeds, but this man has done nothing wrong.”

42 He said to Yeshua [Salvation], “Lord, remember me when you come into your Kingdom.”

43 Yeshua [Salvation] said to him, “Assuredly I tell you, today you will be with me in Paradise, (the righteous side of *Sheol*).”

44 It was now about noon, and darkness came over the whole land until three o’clock in the afternoon.

45 § **The sun was darkened, and the veil of the temple was torn in two.**

46 * **Yeshua [Salvation], crying with a loud voice, said, “ Abba ·Father familiar, Dear Dad·, into your hands I commit my spirit!”**
 † ‡ **Having said this, he breathed his last.**

47 When the centurion saw what was done, he glorified God, saying, “Certainly this was a upright man.”

48 All the multitudes that came together to see this, when they saw the things that were done, *teshuvah* ·completely returned· home beating their breasts.

49 All his acquaintances, and the women who followed with him from Galilee [District, Circuit], stood at a distance, watching these things.

* **23:34 . MP:** Messiah will pray for his enemies. (Ps 109:4) † **23:34 . MP:** Messiah will pray / intercede unto God on behalf of the transgressors. See parallel with Priestly breastplate bearing the tribes names before God (Ex 28:28) and Priest as intercessor (Ex 28:36-38). (Is 53:12) ‡ **23:34 . Quoted from** Ps 22:18 § **23:35 a MP:** People will stare and witness Messiah during his death including piercing. (Ps 22:17b) Note: In the future, the people of Israel will look upon this same person, “whom they have pierced” (Zech 12:10). * **23:35 . Quoted from** Ps 22:7 † **23:35 . Quoted from** Ps 22:8 ‡ **23:36 . Quoted from** Ps 69:21 § **23:45 . MP:** “The Day of Yahweh” refers to the end of this age characterized by darkness (Amos 8:9). (Also see Is 24:18-23). In Messianic parallel, the earth will grow dark when the Messianic atonement is accomplished. This aligns with the 70th week of (Daniel 9:24). This verse states the purpose of 70 weeks: 1) “to finish transgression,” 2) “to put an end to sin,” 3) “to atone for wickedness,” 4) “to bring in everlasting righteousness,” 5) “to seal up vision and prophecy,” and 6) “to anoint the most holy.” (Amos 5:20) * **23:46 . MP:** Messiah says “into thy hands I commend my spirit.” (Ps 31:5) † **23:46 . Quoted from** Ps 31:5 ‡ **23:46 . MP:** Messiah is killed. (Dan 9:26a)

⁵⁰ Behold, a man named Joseph [May he add], who was a member of the council, a good and upright man

⁵¹ (he had not consented to their counsel and deed), from Arimathaea, a city of the Jews [Praisers], who was also waiting for God's Kingdom:

⁵² this man went to Pilate [Armed with javelin], and asked for Yeshua's [Salvation]'s body.

⁵³ He took it down, and wrapped it in a linen cloth, and laid him in a tomb that was cut in stone, where no one had ever been laid.

⁵⁴ It was the Preparation Day (Nissan 14), and the festival *Sabbath* ·To cease· was drawing near. §

⁵⁵ The women, who had come with him out of Galilee [District, Circuit], followed after, and saw the tomb, and how his body was laid.

⁵⁶ They *teshuvah* ·completely returned·, and prepared spices and ointments. On the double *Shabbatot* ·To cease· (Nissan 15 and 16) * they rested according to the commandment.

24

¹ But at early morning dawn on the first day of the week (Nissan 17, the day of First Fruits #1), they and some others came to the tomb, bringing the spices which they had prepared.

² They found the stone rolled away from the tomb.

³ They entered in, and didn't find the Master Yeshua's [Salvation]'s body.

⁴ While they were greatly perplexed about this, behold, two men stood by them in dazzling clothing.

⁵ Becoming terrified, they bowed their faces down to the earth.

They said to them, "Why do you seek the living among the dead?

⁶ * **He is not here, but is risen. Remember what he told you when he was still in Galilee [District, Circuit],**

⁷ **saying that † the Son of Man must be delivered up into the hands of sinners devoted to sin ·miss the marks and be without share in the goal (and stained by definite crime vice)·, and be executed on the stake, and the third day rise again?"**

⁸ They remembered his words,

⁹ *teshuvah* ·completely returned· from the tomb, and told all these things to the eleven, and to all the rest.

§ **23:54** Burial before Nightfall: There are multiple factors in Yeshua [Salvation] being buried before nightfall. It was the start of Passover. Considering the command in (Deut 21:22-23), the land would be defiled if the body was left to hang overnight, unless it was buried. Thirdly Josephus writes in *Wars of the Jews* (4.5.2) "The Jews are so careful about funeral rites that even those who are crucified because they are found guilty are taken down and buried before sunset." There was a common burial ground for criminals. * **23:56** Special Sabbath; High Sabbath during a Festival, such as Unleavened Bread week. The first day of Unleavened Bread

is a holy convocation, then the weekly Sabbath came next. Special week Nissan 15-16. * **24:6** (6-7) **MP:** Messiah is resurrected from death and has life beyond the grave. "He will prolong / lengthen his days". (Is 53:10c) † **24:7** . **MPr:** Messiah is slain by Robbers (Satan) but this becomes his downfall and Messiah overcomes (Ps 2). Also commented; in the last days Gog [Roof] and Magog [From roof-top] will fight against the Messiah and be defeated. (Ps 2:1 in Talmud Berach. 7B, Talmud Abhod. Zarah 3B, and Midrash Psalms 2). (Ps 2:1-2)

¹⁰ Now they were Mary of Magdala [Rebellion of City tower], Joanna, and Mary [Rebellion] the mother of James [Surplanter]. The other women with them told these things to the apostles.

¹¹ These words seemed to them to be nonsense, and they didn't trust them.

¹² But Peter [Rock] got up and ran to the tomb. Stooping and looking in, he saw the strips of linen lying by themselves, and he departed to his home, wondering what had happened.

¹³ Behold, two of them were going that same day (Nissan 17) to a village named Emmaus, which was sixty stadia [7.93 mi; 11.1 km] from Jerusalem [City of peace].

¹⁴ They talked with each other about all of these things which had happened.

¹⁵ While they talked and questioned together, Yeshua [Salvation] himself came near, and went with them.

¹⁶ But their eyes were kept from recognizing him.

¹⁷ He said to them, "What are you talking about as you walk, and are sad?"

¹⁸ One of them, named Cleopas, answered him, "Are you the only stranger in Jerusalem [City of peace] who does not know the things which have happened there in these days?"

¹⁹ He said to them, "What things?"

They said to him, "The things concerning Yeshua [Salvation], the Nazarene [person from Branch, Separated one], who was a prophet mighty in deed and word before God and all the people;

²⁰ and how the chief priests and our rulers delivered him up to be condemned to death, and nailed him to the stake.

²¹ But we were hoping that it was he who would redeem Israel [God prevails]. Yes, and besides all this, it is now the third day since these things happened.

²² Also, certain women of our company amazed us, having arrived early at the tomb;

²³ and when they didn't find his body, they came saying that they had also seen a vision of angels, who said that he was alive.

²⁴ Some of us went to the tomb, and found it just like the women had said, but they didn't see him."

²⁵ He said to them, "Foolish men, and slow of heart to trust in all that the prophets have spoken!

²⁶ Didn't the Messiah [Anointed one] have to suffer these things and to enter into his glory?"

²⁷ Beginning from Moses [Drawn out] and from all the prophets, he explained to them in all the Scriptures the things concerning himself.

²⁸ They came near to the village, where they were going, and he acted like he would go further.

²⁹ They urged him, saying, "Stay with us, for it is almost evening, and the day is almost over. (Finish of Nissan 17, nearing to the start of Nissan 18.)"

He went in to stay with them.

³⁰ When he had sat down at the table with them, he took the *matzah* ·unleavened bread· and gave thanks. Breaking it, he gave to them.

³¹ Their eyes were opened, and they recognized him, and he vanished out of their sight.

³² They said to one another, "Did not our hearts burn within us, while he spoke to us along the way, and while he opened the Scriptures to us?"

³³ They rose up that very hour, *teshuvah* ·completely returned· to Jerusalem [City of peace], and found the eleven gathered together, and those who were with them,

³⁴ saying, "The Master is risen indeed, and has appeared to Simeon [Hearing]!"

³⁵ They related the things that happened along the way, and how he was recognized by them in the breaking of the *matzah* ·unleavened bread·.

³⁶ As they said these things, Yeshua [Salvation] himself stood among them, and said to them, "Peace be to you; ‡ *Ena Na* [I AM (the Living God)], do not be afraid."

³⁷ But they were terrified and filled with fear, and supposed that they had seen a spirit.

³⁸ § **He said to them, "Why are you troubled? Why do doubts arise in your hearts?"**

³⁹ * **See my hands and my feet, that it is truly me. Touch me and see, for a spirit does not have flesh and bones, as you see that I have."**

⁴⁰ When he had said this, he showed them his hands and his feet.

⁴¹ While they still didn't trust for joy, and wondered, he said to them, "Do you have anything here to eat?"

⁴² They gave him a piece of a broiled fish and some honeycomb.

⁴³ He took them, and ate in front of them.

⁴⁴ ‡ ‡ **He said to them, "This is what I told you, while I was still with you, that all things which are written in the Torah ·Teaching· of Moses [Drawn out], the Prophets, and the Psalms [Praises], concerning me must be fulfilled."**

⁴⁵ § **Then he opened their minds, that they might understand the Scriptures.**

‡ **24:36** This last section of the verse is found in the Aramaic New Covenant § **24:38** (38-39, +46) **MP:** The Messiah's body will not be subject to decay. Messiah will be Resurrected. (Combined with Ps 16:10a, 49:15, 118:17-18). (Ps 30:3) * **24:39** . **MP:** Messiah's hands and feet are pierced. (See also Luke 23:33). (Ps 22:16) † **24:44** . **MP:** Messiah will say the scriptures were written of him. (Ps 40:7) ‡ **24:44** . **MP:** Rambam explains: "King Messiah will arise in the future and will restore the kingship of David to its ancient condition, to rule as it was at first. And he will rebuild the Temple and gather the exiled of Israel. And in his days all the laws will return as they were in the past. Israel will offer up sacrifices, and will observe the Sabbatical years and the Jubilee years with regard to all the commandments stated in the Torah. And he who does not believe in Messiah, or he who does not await Messiah's coming, denies not only the prophets, but also the Torah and Moses our Master. For, behold, the Torah testifies about the Messiah as it is written in (Deut 30:3-5). (*Mishne Torah* [Second Torah] written by RamBam – Hilchot Melachim, c. 11-12). (Deut 30:3-5) § **24:45** (45-47) **MP:** Messiah defeats and overcomes death; His resurrection is foretold. Also this action removes the reproach of God's people, that is their sins. (Is 25:8)

46 * **He said to them, “Thus it is written, and thus it was necessary for the Messiah [Anointed one] to suffer † and ‡ to rise from the dead § the third day, ***

47 † ‡ **§ and * in his name *teshuvah* ·complete repentance· † and remission of abstract sins ·miss the marks· should be preached to all the nations, ‡ starting with Jerusalem [City of peace].**

48 You are witnesses of these things.

49 Behold, I send out the promise of ‘Avi ·my Father· on you. But wait in the city of Jerusalem [City of peace] until you are clothed with power from on high.”

50 § **He led them out as far as Bethany [House of affliction], and he lifted up his hands, and blessed them.**

51 **While he blessed them, he withdrew from them, and was carried up into heaven.**

52 **They worshiped him, and *teshuvah* ·completely returned· to Jerusalem [City of peace] with great joy,**

53 **and were continually in the temple, praising and blessing God. Amen ·So be it·.**

* **24:46 . MP:** Messiah is resurrected from death and has life beyond the grave. “He will prolong / lengthen his days”. (Is 53:10c) † **24:46 . Quoted from** Is 53:3 ‡ **24:46 c MP:** The sign of Jonah is given by the Messiah. After three days of death, he is returned to the land of the living, resurrection from the dead. (Jonah 1:17, 2:10) § **24:46 . Paraphrase Quoted from** Psalm 16:10 * **24:46 . Quoted from** Jonah 1:17 † **24:47 . MP:** This field must be outside the city walls, Talmud states the city referred to is Jerusalem because God cares for her specifically. Therefore the disciples growth and multiplication requires being sown outside Jerusalem among the nations (Bab. Talmud: Kethuboth Folio 111B ref. 29). (Ps 72:16b) ‡ **24:47 . MP:** Gracious words and most desirable are presented to the daughters of Jerusalem. (See also Ps 45:2). (Reason for fulfillment: Example of gracious words given to Jerusalem specifically). (Songs of Songs 5:16) § **24:47 . MP:** Messiah establishes an ideal and everlasting kingdom in Jerusalem that brings world-wide rein and peace. The nations come to submit to King Messiah’s authority and repent of war. (See also Ps 2:6-7, 2:12, 8:6; Is 9:6-7; Mic 4:1-3; 1 Cor 15:24-28) (Is 2:2-4) * **24:47 . MP:** Descendant of Abraham - “By you all the nations of the earth (the Gentiles, non-Jews) will be blessed.” (Gen 12:3) † **24:47 . Quoted from** Ps 22:27 ‡ **24:47 . Quoted from** Is 2:2 § **24:50 (50-53) MP:** Messiah will visit the second Temple before it is destroyed. The book of Daniel not only speaks of the destruction of the temple, he also provides us with an exact sequence of events: “...The Messiah shall be cut off, but not for Himself.” And “the people of the prince who is to come shall destroy the city and the sanctuary.” (See Dan 9:24-26). (Dan 9:26) According to Daniel: The Messiah comes. (This happened with Yeshua’s birth between 6 B.C.E. - 1 A.D.) The Messiah is cut off, an idiom for killed. (This happened with Yeshua’s crucifixion approximately 33 A.D.) Jerusalem and the temple are destroyed. (This happened in 70 A.D.). Evidence: According to New Covenant, the Apostles worshiped in the Temple after the Messiah ascended into Heaven. Proof that Rabbi Yeshua Messiah died before the Temple was destroyed. Rabbi Yeshua teaches the Daniel prince is coming, likewise the Messiah’s death (John 12:31-33, 14:30). Details concerning the context Daniel’s prophecies are seen in (Matt 24:1-31). Daniel says, “the people of the prince” will destroy the temple; there are multiple Legions. Titus called Roman Legion 12, a people based from Syria and Asia Minor (the middle east); according to (Josephus WotJ: Book 3, Ch1, Par3). The king of Arabia Malchus sent his military (Josephus WotJ: Book3, Ch4, Par20). The standard Roman Legions 3, 5, 10, 15, and 18 are available too. The point is, the people prophesied are not definitive Roman but could be from a couple select Middle Eastern nations. The temple was destroyed at 70 CE.

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The Good News of Yeshua the Messiah as Recorded by John [Yah is gracious] Yochanan [Yah is gracious]

Context: John identifies himself and claims first-hand observations. John's account records many events exclusive to his record. This was written when Rabbinical Judaism aligned itself in opposition to Nazarene Judaism following Rabbi Yeshua as Messiah. The imparitive that no middle ground be allowed is conveyed. The reader must choose if this account is true and if the reader aligns or distances from. John was exiled on Patmos at the end of his life; there he wrote "Revelation" also called "Apocalypse [Unveiling]".

¹ * † ‡ § **B'resheet ·In the beginning of the beginning· was ha D'var ·the Word·, and ha D'var ·the Word· was with God, and ha D'var ·the Word· was God.**

² **The same was in the beginning with God.**

³ **All things came to be through him and without him nothing made had being.**

⁴ * **In him was life, and the life was the light of men.**

⁵ **The light shines in the darkness, and the darkness has not overcome it.**

⁶ There came a man, sent from God, whose name was John [Yah is gracious].

⁷ The same came as a witness, that he might testify about the light, that all might trust through him.

⁸ He was not the light, but was sent that he might testify about the light.

⁹ † **The true light that enlightens everyone was coming into the world.**

¹⁰ **He was in the world, and the world was made through him, and the world didn't recognize him.**

¹¹ ‡ § **He came to his own, and those who were his own didn't receive him.**

¹² But as many as received him, to them he gave the right to become God's children, to those who trust in his name:

¹³ who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

* **1:1 (1-3) MP:** Messiah is creator of all. He is eternal and remains constant. (Ps 102:25-27a)

† **1:1 (1-2) MP:** Messiah is from everlasting just as Yahweh God is eternal. (Is 48:16b) ‡ **1:1**

(1-3) **MP:** Messiah is from everlasting, meaning He preexisted, "whose origins are far in the past, back in ancient times". (Mic 5:2c) § **1:1 (1-14) MP:** Messiah is God's word sent forth

to accomplish. (Zech 11:10-11b) * **1:4 (4-5) MP:** The light of Messiah draws Gentile nations.

Messiah is accepted by the Gentiles (Is 49:6, 55:4-5), yet was rejected by "his own" (Is 50:3). (Is

60:2-3) † **1:9 (9-11) (+14) MP:** The Light shines with the glory of God, yet darkness covers

the people, (lack of understanding). (Is 60:1-2) ‡ **1:11 . MP:** Rejected by the Jews. (Ps 69:8)

§ **1:11 . MP:** Messiah is rejected by his own Jewish people, "we did not esteem him". Yet (Is 49:6 and 60:1-3) says the Messiah's light draws the Gentiles to Him. (Is 53:3b)

14 * † ‡ § * **Ha D'var ·The Word· became flesh, and tabernacled among us. We saw his shekhinah ·manifest weighty glory and presence of God·, such shekhinah ·manifest weighty glory and presence of God· as of the one and only Son of the Abba ·Father·, full of grace and truth.**

15 John [Yah is gracious] testified about him. He cried out, saying, "This was he of whom I said, 'He who comes after me has surpassed me, for he was before me.' "

16 † **From his fullness we all received grace upon grace.**

17 **For the Torah ·Teaching· was given through Moses [Drawn out]; grace and truth came through Yeshua Messiah [Salvation Anointed one].**

18 No one has seen God at any time. The one and only Son, who is in the bosom of Abba ·Father familiar, Dear Dad·, he has declared him.

19 This is John [Yah is gracious]'s testimony, when the Jews sent priests and Levites [Descendants of United with] from Jerusalem [City of peace] to ask him, "Who are you?"

20 He declared, and didn't deny, but he declared, "I am not the Messiah [Anointed one]."

21 They asked him, "What then? Are you Elijah [My God Yah]?"

He said, "I am not."

"Are you the prophet (promised Messiah)?"

He answered, "No."

22 ‡ **They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?"**

23 **He said, "I am the voice of one crying in the wilderness, 'Make straight the way of MarYah [Master Yahweh], ' § as Isaiah [Salvation of Yah] the prophet said."**

24 The ones who had been sent were from the Pharisees [Separated].

25 They asked him, "Why then do you mikvah ·baptise·, if you are not the Messiah [Anointed one], nor Elijah [My God Yah], nor the prophet (promised Messiah)?"

26 * **John [Yah is gracious] answered them, "I mikvah ·baptise· in water; but among you stands one whom you don't know.**

27 He is the one who comes after me, who is preferred before me, whose sandal strap I'm not worthy to loosen."

28 These things were done in Bethany [House of affliction] beyond the Jordan [Descender], where John [Yah is gracious] was baptizing.

* **1:14 . MP:** "Your Righteousness" refers to the fullness of the seven fold Spirit of God (Is 11:1-2) and the perfection of graces and virtues without measure, "full of grace and truth" (John 1:14). This qualifies Messiah to be Mediator and Righteous Judge (Is 11:2; Is 53:11). (Ps 72:1b) † **1:14 . MP:** "a child is born," Messiah has a human body of flesh and bone. (Is 9:6a) ‡ **1:14 . MP:** Messiah has the titles of Yahweh and God associated with him (similar to the Angel of Yahweh in Ex 23:20-21). (See also Index: The Angel of Yahweh). (Is 40:3, 40:9b-10a)

§ **1:14 . MP:** Messiah is sent by God to dwell among his people, Gentiles joining Jews. (Zech 2:10-11) * **1:14 (1-14) MP:** Messiah is both God and man. (Zech 12:10b) † **1:16 (16-17) MP:** Messiah is referred to as the altogether lovely one. (Song of Songs 5:16) ‡ **1:22 (22-23) MP:** Pathway for the upright, those who are clean, to walk in, (waters in the desert Is 35:7) and not for those unclean. (See also Is 29:18-19). (Is 35:8) § **1:23 . Quoted from** Is 40:3 * **1:26 (+32-34)MP:** God will set Messiah apart amidst people who do not recognize or understand (in darkness). (Is 60:2)

29 The next day, he saw Yeshua [Salvation] coming to him, and said, † ‡ **“Behold, the Lamb of God, § who takes away the abstract sin ·miss the mark· of the world!”**

30 **This is he of whom I said, ‘After me comes a man who is preferred before me, for he was before me.’**

31 I didn’t know him, but for this reason I came baptizing in water: that he would be revealed to Israel [God prevails].”

32 * † ‡ **John [Yah is gracious] testified, saying, “I have seen *haRuach* [the Spirit, Breath] descending like a dove out of heaven, and it remained on him.**

33 **I didn’t recognize him, but he who sent me to *mikvah* ·baptise· in water; he said to me, ‘On whomever you will see *haRuach* [the Spirit, Breath] descending, and remaining on him, the same is he who does *mikvah* ·baptise· in *Ruach haKodesh* [Spirit, Breath of the Holiness].’**

34 § **I have seen, and have testified that this is the *Ben-Elohim* ·Son of Elohim God·.”**

35 Again, the next day, John [Yah is gracious] was standing with two of his disciples,

36 and he looked at Yeshua [Salvation] as he walked, and said, “Behold, the Lamb of God!”

37 The two disciples heard him speak, and they followed Yeshua [Salvation].

38 Yeshua [Salvation] turned, and saw them following, and said to them, “What are you looking for?”

They said to him, “*Rabbi!*” (Which is to say, being interpreted, ·Teacher·). “Where are you staying?”

39 He said to them, “Come, and see.”

† **1:29 a MP:** Messiah is like a sacrificial lamb - “God will provide himself a lamb.” (Gen 22:8) ‡ **1:29 . MP:** Messiah, in likeness of a sacrificial lamb, is silent before his accusers.

(See also Ps 35:11). (Is 53:7b) § **1:29 (29b-30) MP:** The blessing will come “in your seed.” - Seed refers to refers to Messiah, as promised in (Gen 3:15). This is the blessing, to restore right relationship with God. (Gen 12:7) * **1:32 . MPr:** Rambam explains: In the days of King Messiah, when his kingdom is established and all Israel are gathered into it, the descent from all Israel will be confirmed by him through the Holy Spirit which will rest upon him, as it is written, And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver (Mal. 3:3). First he will purify the children of Levi [United with] and will clarify, “this one is of priestly descent, and this one is of Levitical descent.” And he will reject those who are not descended of Israel, as it written, “and the Governor said to them that they should not eat the most holy things till there stood up a priest with ‘urim and thummin’ (Ezra 2:63). From this you learn that the presumption of descent will be confirmed, and those with established descent will be announced by *Ruach haKodesh* [Spirit of the Holiness]. And he will establish the descent not merely from Israel but between each tribal descendant. (*Mishne Torah* [Second Torah] written by RamBam - Hilchot Melachim, c. 12. sect. 3). (Mal 3:3) † **1:32 (32-33) MP:** The Messiah possesses the complete (seven) anointing of the Spirit of God upon him. (Is 11:2a)Special Considerations: Seven is the number of complete fullness. Note: This phrase is repeated in (Rev 1:4, 3:1, 4:5, 5:6). All attributes listed are associated with “the Spirit of God” in Old Covenant working with humans, therefore we can liken this to the ministry of the Holy Spirit in the New Covenant because of the sameness. ‡ **1:32 (32-33) MP:** Messiah will have the Spirit of God upon Him to accomplish His appointed works from God. Consider the purpose of the Spirit in (Is 11:2). (Is 61:1) § **1:34 . MP:** Messiah is the Son of God, “a son is given”. Hence Messiah has divine origins. (Is 9:6a)

They came and saw where he was staying, and they stayed with him that day. It was about four o'clock in the afternoon.

⁴⁰ One of the two who heard John [Yah is gracious], and followed him, was Andrew [Manly], Simeon Peter [Hearing Rock]'s brother.

⁴¹ He first found his own brother, Simeon [Hearing], and said to him, "We have found the Messiah [Anointed one]!" (which is, being interpreted, *Moshiach* ·Anointed one·).

⁴² He brought him to Yeshua [Salvation]. Yeshua [Salvation] looked at him, and said, "You are Simeon [Hearing] the son of Jonah [Dove]. You shall be called Cephas" (which is by interpretation, Peter [Rock]).

⁴³ On the next day, he was determined to go out into Galilee [District, Circuit], and he found Philip [Loves horses]. Yeshua [Salvation] said to him, "Follow me."

⁴⁴ Now Philip [Loves horses] was from Bethsaida, of the city of Andrew [Manly] and Peter [Rock].

⁴⁵ Philip [Loves horses] found Nathanael [Given by God], and said to him, "We have found the one that Moses [Drawn out] wrote about in the *Torah* ·Teaching·, and the Prophets— it is Yeshua [Salvation] son of Joseph [May he add] from Nazareth [Branch, Separated one]."

⁴⁶ Nathanael [Given by God] said to him, "Can any good thing come out of Nazareth [Branch, Separated one]?"

Philip [Loves horses] said to him, "Come and see."

⁴⁷ * **Yeshua [Salvation] saw Nathanael [Given by God] coming to him, and said about him, "Behold, an Israelite [Descendant of God prevails] indeed, in whom is no deceit!"**

⁴⁸ † **Nathanael [Given by God] said to him, "How do you know me?"**

Yeshua [Salvation] answered him, "Before Philip [Loves horses] called you, when you were under the fig tree, I saw you."

⁴⁹ **Nathanael [Given by God] answered him, " *Rabbi* ·Teacher·, you are the *Ben-Elohim* ·Son of Elohim God·! You are *Melek Isra'el* [King of God prevails]!"**

⁵⁰ **Yeshua [Salvation] answered him, "Because I told you, 'I saw you underneath the fig tree,' do you trust? You will see greater things than these!"**

⁵¹ **He said to him, "Most certainly, I tell you, hereafter you will see heaven opened, and the angels of God ascending and descending ‡ on the Son of Man."**

2

¹ The third day, there was a marriage in Cana of Galilee [District, Circuit]. Yeshua's [Salvation]'s mother was there.

² Yeshua [Salvation] also was invited, with his disciples, to the marriage.

* **1:47 (47-48) MPr:** The King Messiah will be revealed to the congregation of Israel. And the children of Israel shall say to Him, "Come and be a brother to us, and let us go up to Jerusalem. And there we will together suck the meaning of Torah, as an infant its mother's breast." (Targum Song of Songs 8:1). (Song of Songs 8:1) † **1:48 (48-51) MPr:** In context of describing the future time of universal peace under the Messianic Kingdom rein. (Zech 3:10 in Midrash Ps 122). (Zech 3:10) ‡ **1:51 . Quoted from** Gen 28:12

³ When the wine ran out, Yeshua's [Salvation]'s mother said to him, "They have no wine."

⁴ Yeshua [Salvation] said to her, "Woman, what does that have to do with you and me? My hour has not yet come."

⁵ His mother said to the servants, "Whatever he says to you, do it."

⁶ Now there were six water pots of stone set there after the Judean [Person from Praise] way of purifying, containing two to three metretres [20 to 30 gal; 37.85 to 75.7 L] for each pot, [a total of 1,200 to 1,800 gal; 188.7 to 315 L].

⁷ Yeshua [Salvation] said to them, "Fill the water pots with water." They filled them up to the brim.

⁸ He said to them, "Now draw some out, and take it to the ruler of the feast." So they took it.

⁹ When the ruler of the feast tasted the water now become wine, and didn't know where it came from (but the servants who had drawn the water knew), the ruler of the feast called the bridegroom,

¹⁰ and said to him, "Everyone serves the good wine first, and when the guests have drunk freely, then that which is worse. You have kept the good wine until now!"

¹¹ This beginning of his signs Yeshua [Salvation] did in Cana of Galilee [District, Circuit], and revealed his glory; and his disciples trusted in him.

¹² After this, he went down to Capernaum [Village-Comfort, Village-Compassion], he, and his mother, his brothers, and his disciples; and they stayed there a few days.

¹³ * † ‡ **The Pesac ·Passover· § in Judah [Praised] was at hand, and Yeshua [Salvation] went up to Jerusalem [City of peace].**

¹⁴ **He found in the temple those who sold oxen, sheep, and doves, and the changers of money sitting.**

¹⁵ * **He made a whip of cords, and threw all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables.**

¹⁶ **To those who sold the doves, he said, "Take these things out of here! Don't make 'Avi ·my Father·'s house a marketplace!"**

¹⁷ **(His disciples later remembered that it was written, "Zeal for your house will eat me up.") †**

¹⁸ The Jews [Praisers] therefore answered him, "What sign do you show us, seeing that you do these things?"

¹⁹ Yeshua [Salvation] answered them, "Destroy this temple, and in three days I will raise it up."

* **2:13 (13-17) MP:** Messiah will make a sudden appearance at the temple. (Mal 3:1b) † **2:13 (13-17) MP:** Messiah is angered by disrespect toward the temple because of his zeal for the house of Adonai. (Ps 69:9) ‡ **2:13 (13-17) MP:** Messiah will enter the temple with authority. Messiah's appearance at the Temple will test and purify those in association with the Temple. Once again, they will offer sacrifices in an upright manner, acceptable before God. (Mal 3:1c) § **2:13 Note:** This is the first of three *Pesac ·Passover·* in the public ministry of Yeshua. * **2:15 . MP:** The first clause applies to the study of Torah. The second clause applies to the two Messiahs. The first Messiah son of Joseph, is likened to the ox, and the second Messiah son of David to the donkey, with reference to (Zech 9:9 in Tanchuma, Parashah 1). (Messiah as an Ox: Matt 21:12; John 2:15; Rev 19:14; Messiah as a donkey: Matt 21:1-9; John 13:1-5; Messiah as both beast of burden and humble combined: Matt 21:12-15) † **2:17 . Quoted from Ps 69:9**

²⁰ The Jews [Praisers] therefore said, "It took forty-six years to build this temple! Will you raise it up in three days?"

²¹ But he spoke of the temple of his body.

²² When therefore he was raised from the dead, his disciples remembered that he said this, and they trusted the Scripture, and the word which Yeshua [Salvation] had said.

²³ Now when he was in Jerusalem [City of peace] at the *Pesac* ·Passover·, ‡ during the feast, many trusted in his name, observing his signs which he did.

²⁴ But Yeshua [Salvation] didn't trust himself to them, because he knew everyone,

²⁵ and because he didn't need for anyone to testify concerning man; for he himself knew what was in man.

3

¹ Now there was a man of the Pharisees [Separated] named Nicodemus [Victory people], a ruler of the Jews [Praisers].

² The same came to him by night, and said to him, "*Rabbi* ·Teacher·, we know that you are a teacher come from God, for no one can do these signs that you do, unless God is with him."

³ * **Yeshua [Salvation] answered him, "Most certainly, I tell you, unless one is born anew, he can't see God's Kingdom."**

⁴ **Nicodemus [Victory people] said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?"**

⁵ **Yeshua [Salvation] answered, "Most certainly I tell you, unless one is born of water and spirit, he can't enter into God's Kingdom."**

⁶ **That which is born of the flesh is flesh. That which is born of *haRuach* [the Spirit, Breath] is spirit.**

⁷ Don't marvel that I said to you, 'You must be born anew.'

⁸ The wind blows where it wants to, and you hear its sound, but don't know where it comes from and where it is going. So is everyone who is born of *haRuach* [the Spirit, Breath]."

⁹ Nicodemus [Victory people] answered him, "How can these things be?"

¹⁰ Yeshua [Salvation] answered him, "Are you the teacher of Israel [God prevails], and don't understand these things?"

¹¹ Most certainly I tell you, we speak that which we know, and testify of that which we have seen, and you don't receive our witness.

¹² If I told you earthly things and you don't trust, how will you trust if I tell you heavenly things?

¹³ † ‡ **No one has ascended into heaven, but he who descended out of heaven, the Son of Man, who is in heaven.**

‡ **2:23** Note: This is the first of three *Pesac* ·Passover· in the public ministry of Yeshua. * **3:3** (3-6) **MP:** God establishes a new covenant with Israel and Judah, forgiving and removing sin allows them to know God intimately. (Jer 31:30, 31:33) † **3:13** . **MPr:** In context of describing the future time of universal peace under the Messianic Kingdom rein. (Zech 3:10 in Midrash Ps 122). (Zech 3:10) ‡ **3:13** (13-15) **MP:** Statement and question, what is the name of "Son" of God. Consider in connection with (Ps 2:6-7) God's King has become God's son and (Ps 2:12) kiss the son / give reverence to the son lest he be angry and you perish. (See also 1 John 2:22-24). (Prov 30:4)

14 § * **As Moses [Drawn out] lifted up the serpent † in the wilderness, even so must the Son of Man be lifted up,**
 15 **that whoever trusts in him should not perish, but have eternal life.**

16 ‡ **For God has *agapao* ·total devotion love· to the inhabitants of the earth, so he gave his one and only Son, that whoever trusts in him should not perish, but have eternal life.**

17 § **For God didn't send his Son into the world to judge the world, but that the world should be saved through him.**

18 **He who trusts in him is not judged. He who does not trust has been judged already, because he has not trusted in the name of the one and only *Ben-Elohim* ·Son of Elohim God·.**

19 **This is the judgment, that * the light has come into the world, and men have *agapao* ·total devotion love· to the darkness rather than the light; for their works were evil.**

20 For everyone who does evil hates the light, and does not come to the light, lest his works would be exposed.

21 But he who does the truth comes to the light, that his works may be revealed, that they have been done in God."

22 After these things, Yeshua [Salvation] came with his disciples into the land of Judea [Praise]. He stayed there with them, and immersed.

23 John [Yah is gracious] also was baptizing in Enon near Salim, because there was much water there. They came, and were immersed.

24 For John [Yah is gracious] was not yet thrown into prison.

25 There arose therefore a questioning on the part of John [Yah is gracious]'s disciples with some Jews [Praisers] about purification.

26 They came to John [Yah is gracious], and said to him, "*Rabbi* ·Teacher·, he who was with you beyond the Jordan [Descender], to whom you have testified, behold, the same does *mikvah* ·baptism·, and everyone is coming to him."

27 John [Yah is gracious] answered, "A man can receive nothing, unless it has been given him from heaven.

§ 3:14 (14-15) **MP:** Messiah is from Jesse's household and is a banner and rallying point to the nations, the Gentiles. (See also Is 11:1, 49:6, 60:1-3). (Is 11:10b) * 3:14 (14-18) **MP:** The one providing atonement is lifted up on a stake to restore healing to man. (Num 21:9) † 3:14 . **Quoted from** Num 21:9 ‡ 3:16 (16-19) **MP:** Messiah brings the time of God's judgment and vengeance. (Is 61:2b) § 3:17 . **MP:** The Angel of God's presence is referred to in Exodus and became their Savior from God. Therefore this Savior is sent from God as Servant, Priest, prophet, and later as King to save, redeem, and establish a people unto God. This establishes that Messiah is the Angel of Yahweh. (Is 63:8-9) Messiah, as the Angel of God's presence, acted on God's directive to save and redeem God's people (Ex 23:20-21, 32:34 with Is 43:11, 49:6) "for God's name is in him [the angel] (Ex 23:21)". Note: In combination, this prophecy is a key pin that identifies that "The Angel of Yahweh" who is also called "The Angel of God" who also shares names and titles with God and who identified with Yahweh. This is in fact the Messiah, God's Servant at God's right hand, sent to save and redeem by God's command. (Is 43:11 - God is the only Savior, Is 63:8, Is 53:4-6 - the Servant who is afflicted and is in association with those in iniquity). In (Ex 23:21; Is 40:3, 40:9), the Angel shares titles with Yahweh. In (Gen 22:1-2, 22:11-12; Ex 3:2-4, 13:21, 14:19), the Angel of Yahweh is identified when Yahweh is also being identified. Yeshua says he represents Father God and are equal in (John 5:23, 10:30, 14:1, 14:9-11). For a complete list about "The Angel of the Lord" see Appendix 10. * 3:19 (19-20) **MP:** Light from God. (Gen 1:3)

²⁸ You yourselves testify that I said, 'I am not the Messiah [Anointed one], but, 'I have been sent before him.'

²⁹ He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. This, my joy, therefore is made full.

³⁰ He must increase, but I must decrease.

³¹ He who comes from above is above all. He who is from the earth belongs to the earth, and speaks of the earth. He who comes from heaven is above all.

³² † **What he has seen and heard, of that he testifies; and no one receives his witness.**

³³ **He who has received his witness has set his seal to this, that God is true.**

³⁴ For he whom God has sent speaks the words of God; for God gives *haRuach* [the Spirit, Breath] without measure.

³⁵ *Abba* ·Father familiar, Dear Dad· has *agapao* ·total devotion love· to the Son, and has given all things into his hand.

³⁶ ‡ § **One who trusts in the Son has eternal life, but one who disobeys the Son won't see life, but the wrath of God remains on him."**

4

¹ Therefore when the Lord knew that the Pharisees [Separated] had heard that Yeshua [Salvation] was making and baptizing more disciples than John [Yah is gracious]

² (although Yeshua [Salvation] himself didn't *mikvah* ·baptise·, but his disciples),

³ he left Judea [Praise], and departed into Galilee [District, Circuit].

⁴ He needed to pass through Samaria [Watch-mountain].

⁵ So he came to a city of Samaria [Watch-mountain], called Sychar [Shoulder], near the parcel of ground that Jacob [Supplanter] gave to his son, Joseph [May he add].

⁶ Jacob [Supplanter]'s well was there. Yeshua [Salvation] therefore, being tired from his journey, sat down by the well. It was about noon.

⁷ A woman of Samaria [Watch-mountain] came to draw water. Yeshua [Salvation] said to her, "Give me a drink."

⁸ For his disciples had gone away into the city to buy food.

⁹ The Samaritan [person from Watch-mountain] woman therefore said to him, "How is it that you, being a Jew [Praisers], ask for a drink from me, a Samaritan [person from Watch-mountain] woman?" (For Jews [Praisers] have no dealings with Samaritans [people from Watch-mountain].)

¹⁰ * **Yeshua [Salvation] answered her, "If you knew the gift of God, and who it is who says to you, 'Give me a drink,' you would have asked him, and he would have given you living water."**

† 3:32 . **MP:** Messiah will have the Spirit of God upon Him to accomplish His appointed works from God. (Consider the purpose of the Spirit, Is 11:2). (Is 61:1) ‡ 3:36 . **MP:** "Kiss

the Son" shows God has a Son deserving honor. (Ps 2:12a) § 3:36 . **MP:** Combined with (Ps 2:6-7, 2:12), this Son is the King whom God installs in Zion and who has a special unique relationship to God. His wrath is not something to be desired. (See also Prov 30:4c). (Ps 2:6-7, 2:12)

* 4:10 (+15) **MPr:** Implying the Messiah will cause a fountain to miraculously to spring up, just as Moses did in the wilderness (Joel 3:18c in Midrash Eccl 1:9). (Joel 3:18c)

11 The woman said to him, "Sir, you have nothing to draw with, and the well is deep. So where do you get that living water?"

12 Are you greater than *Avinu* ·our Father·, Jacob [Supplanter], who gave us the well, and drank of it himself, as did his children, and his livestock?"

13 Yeshua [Salvation] answered her, "Everyone who drinks of this water will thirst again,

14 but whoever drinks of the water that I will give him will never thirst again; but the water that I will give him will become in him a well of water springing up to eternal life."

15 **The woman said to him, "Sir, give me this water, so that I don't get thirsty, neither come all the way here to draw."**

16 Yeshua [Salvation] said to her, "Go, call your husband, and come here."

17 The woman answered, "I have no husband."

Yeshua [Salvation] said to her, "You said well, 'I have no husband,'

18 for you have had five husbands; and he whom you now have is not your husband. This you have said truly."

19 The woman said to him, "Sir, I perceive that you are a prophet.

20 Our fathers worshiped in this mountain, and you Jews [Praisers] say that in Jerusalem [City of peace] is the place where people ought to worship."

21 Yeshua [Salvation] said to her, "Woman, trust me, the time will come, when neither in this mountain, nor in Jerusalem [City of peace], will you worship *Abba* Father.

22 You worship that which you don't know. We worship that which we know; for *yishu'ah* ·salvation· is from the Jews [Praisers].

23 But the time will come, and now is, when the true worshipers will worship *Abba* Father in spirit and truth, for *Abba* Father seeks such to be his worshipers.

24 God is spirit, and those who worship him must worship in spirit and truth."

25 The woman said to him, "I know that Messiah [Anointed one] comes, he who is called Messiah [Anointed one]. When he has come, he will declare to us all things."

26 Yeshua [Salvation] said to her, "*Ena Na* [I AM (the Living God)], I who is speaking to you."

27 At this, his disciples came. They marveled that he was speaking with a woman; yet no one said, "What are you looking for?" or, "Why do you speak with her?"

28 So the woman left her water pot, and went away into the city, and said to the people,

29 "Come, see a man who told me everything that I did. Can this be the Messiah [Anointed one]?"

30 They went out of the city, and were coming to him.

31 In the meanwhile, the disciples urged him, saying, "*Rabbi* ·Teacher·, eat."

32 But he said to them, "I have food to eat that you don't know about."

33 The disciples therefore said to one another, "Has anyone brought him something to eat?"

34 † **Yeshua [Salvation] said to them, “My food is to do the will of him who sent me, and to accomplish his work.**

35 Don’t you say, ‘There are yet four months until the harvest?’ Behold, I tell you, lift up your eyes, and look at the fields, that they are white for harvest already.

36 He who reaps receives wages, and gathers fruit to eternal life; that both he who sows and he who reaps may rejoice together.

37 For in this the saying is true, **‘One sows, and another reaps.’** ‡

38 I sent you to reap that for which you haven’t labored. Others have labored, and you have entered into their labor.”

39 From that city many of the Samaritans [people from Watch-mountain] trusted in him because of the word of the woman, who testified, “He told me everything that I did.”

40 So when the Samaritans [people from Watch-mountain] came to him, they begged him to stay with them. He stayed there two days.

41 Many more trusted because of his word.

42 They said to the woman, “Now we trust, not because of your speaking; for we have heard for ourselves, and know that this is indeed the Messiah [Anointed one], the Savior of the world.”

43 After the two days he went out from there and went into Galilee [District, Circuit].

44 For Yeshua [Salvation] himself testified that a prophet has no honor in his own country.

45 So when he came into Galilee [District, Circuit], the Galileans received him, having seen all the things that he did in Jerusalem [City of peace] at the feast, for they also went to the feast.

46 Yeshua [Salvation] came therefore again to Cana of Galilee [District, Circuit], where he made the water into wine. There was a certain nobleman whose son was sick at Capernaum [Village-Comfort, Village-Compassion].

47 When he heard that Yeshua [Salvation] had come out of Judea [Praise] into Galilee [District, Circuit], he went to him, and begged him that he would come down and heal his son, for he was at the point of death.

48 Yeshua [Salvation] therefore said to him, “Unless you see signs and wonders, you will in no way trust.”

49 The nobleman said to him, “Sir, come down before my child dies.”

50 Yeshua [Salvation] said to him, “Go your way. Your son lives.” The man trusted the word that Yeshua [Salvation] spoke to him, and he went his way.

51 As he was now going down, his servants met him and reported, saying “Your child lives!”

52 So he inquired of them the hour when he began to get better. They said therefore to him, “Yesterday at one o’clock in the afternoon, the fever left him.”

53 So the *Abba* Father knew that it was at that hour in which Yeshua [Salvation] said to him, “Your son lives.” He trusted, as did his whole house.

† **4:34 . MP:** Messiah is God’s servant. (Is 49:3a, 49:5a, 49:6a) ‡ **4:37 . Quoted from** Mic 6:15

⁵⁴ This is again the second sign that Yeshua [Salvation] did, having come out of Judea [Praise] into Galilee [District, Circuit].

5

¹ After these things, there was a Judean [Person from Praise] festival, and Yeshua [Salvation] went up to Jerusalem [City of peace].

² Now in Jerusalem [City of peace] by the sheep gate, there is a pool with five pourches, which is called in *Hebrew* [Immigrant], "Bethesda [House of mercy]".

³ In these lay a great multitude of those who were sick, blind, lame, or paralyzed, waiting for the moving of the water;

⁴ for an angel went down at certain times into the pool, and stirred up the water. Whoever stepped in first after the stirring of the water was healed of whatever disease he had.

⁵ * **A certain man was there, who had been sick for thirty-eight years.**

⁶ **When Yeshua [Salvation] saw him lying there, and knew that he had been sick for a long time, he asked him, "Do you want to be made well?"**

⁷ **The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up, but while I'm coming, another steps down before me."**

⁸ **Yeshua [Salvation] said to him, "Arise, take up your mat, and walk."**

⁹ **Immediately, the man was made well, and took up his mat and walked.**

Now it was the *Sabbath* ·To cease· on that day.

¹⁰ So the Jews [Praisers] said to him who was cured, "It is the *Sabbath* ·To cease·! It is against *Torah* ·Teaching· for you to carry your mat!"

¹¹ He answered them, "He who made me well, the same said to me, 'Take up your mat, and walk.' "

¹² Then they asked him, "Who is the man who said to you, 'Take up your mat, and walk'?"

¹³ But he who was healed didn't know who it was, for Yeshua [Salvation] had withdrawn, a crowd being in the place.

¹⁴ Afterward Yeshua [Salvation] found him in the temple, and said to him, "Behold, you are made well. Commit sin ·miss the mark and be without share· no more, so that nothing worse happens to you."

¹⁵ The man went away, and told the Jews [Praisers] that it was Yeshua [Salvation] who had made him well.

¹⁶ For this cause the Jews [Praisers] persecuted Yeshua [Salvation], and sought to kill him, because he did these things on the *Sabbath* ·To cease·.

¹⁷ † ‡ **But Yeshua [Salvation] answered them, " 'Avi [My Father] is still working, so I am working, too."**

¹⁸ § **For this cause therefore the Jews [Praisers] sought all the more to kill him, because he not only broke the *Sabbath* ·To**

* 5:5 (5-9) **MP:** Lame legs healed. (In the example, this man was lame for 38 years). (Is 35:6a)

† 5:17 (17-19) **MP:** Messiah is both God and man. (Zech 13:7) ‡ 5:17 (17-23) **MP:** Messiah will bear reproach, for God's sake. (Ps 69:7) § 5:18 . **MP:** Messiah is both God and man. (Zech 12:10b)

cease, but also called God 'Aviv ·his Father·, making himself equal with God.

¹⁹ * † ‡ **Yeshua [Salvation] therefore answered them, "Most certainly, I tell you, the Son can do nothing of himself, but what he sees *Abba ·Father·* doing. For whatever things he does, these the Son also does likewise.**

²⁰ **For *Abba ·Father·* has *phileo ·affectionate love, high regard·* for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel.**

²¹ **For as *Abba ·Father·* raises the dead and gives them life, even so the Son also gives life to whom he desires.**

²² § * † **For the *Abba ·Father·* judges no one, but he has given all judgment to the Son,**

²³ ‡ **that § all may * honor the Son, even as they honor *haAbba ·the Father·*. He who does not honor the Son does not honor *haAbba ·the Father·* who sent him.**

²⁴ **"Most certainly I tell you, he who hears my word, and trusts him who sent me, has eternal life, and does not come into judgment, but has passed out of death into life.**

²⁵ **Most certainly, I tell you, the hour comes, and now is, when the dead will hear the *Ben-Elohim ·Son of Elohim God·*'s voice; and those who hear will live.**

²⁶ **For as *Abba Father* has life in himself, even so he gave to the Son also to have life in himself.**

²⁷ **He also gave him authority to execute judgment, because he is a son of man.**

²⁸ **Don't marvel at this, for the hour comes, in which all that are in the tombs will hear his voice,**

²⁹ **and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment.**

* **5:19 . MP:** Messiah is everlasting with the authority of his father (Yahweh and ancestor David). Now the Hebrew idiom "Eternal Father" in the context of a ruler on David's throne (Is 9:7). Eternal father could mean "The ruler with authority to pass on or deny access to eternal life". (Is 9:6b) † **5:19 (19-20) MP:** God leads and guides the Messiah in righteousness. (Is 42:6a) ‡ **5:19 (+30) MP:** Messiah has the Spirit of the Fear of God. (Deut 6:24, 10:12; Jer 32:38 context of Jer 31:31-33 covenant with a new spirit and a new heart). (Is 11:2c) § **5:22 (+30) MP:** "Right Judgments" refers not to specific Torah Commands already given, but the whole power and authority of his role as King. This explains why the following verses describe how the Messiah rules. (Ps 72:2) * **5:22 (22-24) MP:** Messiah's Kingdom subjects possess protection, deliverance, and salvation by Him, and all spiritual blessings in His Kingship (Is 32:17-18; Jer 33:15-16). This evidence shows He is the promised seed (Gen 12:7, 22:18; Gal 3:16), in whom all nations should be blessed (Ps 72:17). (Ps 72:2-7) † **5:22 (22-24) (+29) MP:** The descendant of David is "Branch of Righteousness" and fulfills God's good promises, establishing justice and righteousness and peace. The name to describe Jerusalem under his authority is "Yahweh Our righteousness". (Jer 33:14-16) ‡ **5:23 (23-24) MP:** Messiah comes bearing strength and rewards accordingly. (Is 40:10) § **5:23 (23-24) MP:** Messiah will offer salvation to all mankind. (Joel 2:28-30) * **5:23 . MP:** Trusting in Yahweh God also means to trust in his Servant Messiah. (Is 50:10)

30 † ‡ **§ I can of myself do nothing. As I hear, I judge, * and my judgment is upright; because I don't seek my own will, but the will of 'Avi ·my Father· who sent me.**

31 "If I testify about myself, my witness is not valid.

32 It is another who testifies about me. I know that the testimony which he testifies about me is true.

33 You have sent to John [Yah is gracious], and he has testified to the truth.

34 But the testimony which I receive is not from man. However, I say these things that you may be saved.

35 He was the burning and shining lamp, and you were willing to rejoice for a while in his light.

36 But the testimony which I have is greater than that of John [Yah is gracious], for the works which *Abba* Father gave me to accomplish, the very works that I do, testify about me, that the *Abba ·Father·* has sent me.

37 † **Abba ·Father· himself, who sent me, has testified about me. You have neither heard his voice at any time, nor seen his form.**

38 **You don't have his word living in you; because you don't trust him whom he sent.**

39 ‡ **"You search the Scriptures, because you think that in them you have eternal life; and these are they which testify about me.**

40 **Yet you will not come to me, that you may have life.**

41 I don't receive glory from men.

42 But I know you, that you don't have God's *agape ·unconditional love·* in yourselves.

43 § * **I have come in 'Avi ·my Father·'s name, and you don't receive me. If another comes in his own name, you will receive him.**

44 How can you trust, who receive glory from one another, and you don't seek the glory that comes from the only God?

45 "Don't think that I will accuse you to *Abba* Father. There is one who accuses you, even Moses [Drawn out], on whom you have set your hope.

46 For if you trusted Moses [Drawn out], you would trust me; for he wrote about me.

47 But if you don't trust his writings, how will you trust my words?"

† 5:30 . **MP:** Messiah comes to do God's will. (Ps 40:7-8 (context 40:6-10)) ‡ 5:30 . **MP:** Messiah is everlasting with the authority of his father (Yahweh and ancestor David). Now the Hebrew idiom "Eternal Father" in the context of a ruler on David's throne (Is 9:7). Eternal father could mean "The ruler with authority to pass on or deny access to eternal life". (Is 9:6b)

§ 5:30 . **MP:** Messiah is just. (Zech 9:9c) * 5:30 . **MP:** Messiah will act with righteousness. (Ps 45:7) † 5:37 (37-40) **MP:** Messiah reaches out to rebellious Israel. (Is 65:2) ‡ 5:39 .

MP: Messiah will say the scriptures were written of him. (Ps 40:7 (context 40:6-10)) § 5:43 (context 5:14-47) **MP:** Combined with (Ps 2:6-7, 2:12), this Son is the King whom God installs in Zion and who has a special unique relationship to God. His wrath is not something to be desired. (See also Prov 30:4c). (Ps 2:6-7, 2:12) * 5:43 (context 5:14-47) **MP:** Statement and question, what is the name of "Son" of God. Consider in connection with (Ps 2:6-7) God's King has become God's son and (Ps 2:12) kiss the son / give reverence to the son lest he be angry and you perish. (See also 1 John 2:22-24). (Prov 30:4c)

6

¹ After these things, Yeshua [Salvation] went away to the other side of the sea of Galilee [District, Circuit], which is also called the Sea of Tiberias.

² A great multitude followed him, because they saw his signs which he did on those who were sick.

³ Yeshua [Salvation] went up into the mountain, and he sat there with his disciples.

⁴ Now the Judean [Person from Praise] festival of *Pesac* ·Passover· * was at hand.

⁵ Yeshua [Salvation] therefore lifting up his eyes, and seeing that a great multitude was coming to him, said to Philip [Loves horses], "Where are we to buy *matzah* ·unleavened bread·, that these may eat?"

⁶ This he said to test him, for he himself knew what he would do.

⁷ Philip [Loves horses] answered him, "Two hundred denarii (200 days wages) worth of *matzah* ·unleavened bread· is not sufficient for them, that everyone of them may receive a little."

⁸ One of his disciples, Andrew [Manly], Simeon Peter [Hearing Rock]'s brother, said to him,

⁹ "There is a boy here who has five barley loaves and two fish, but what are these among so many?"

¹⁰ Yeshua [Salvation] said, "Have the people sit down." Now there was much grass in that place. So the men sat down, in number about five thousand.

¹¹ Yeshua [Salvation] took the loaves; and having given thanks, he distributed to the disciples, and the disciples to those who were sitting down; likewise also of the fish as much as they desired.

¹² When they were filled, he said to his disciples, "Gather up the broken pieces which are left over, that nothing be lost."

¹³ So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which were left over by those who had eaten.

¹⁴ When therefore the people saw the sign which Yeshua [Salvation] did, they said, "This is truly the prophet (promised Messiah) who comes into the world."

¹⁵ Yeshua [Salvation] therefore, perceiving that they were about to come and take him by force, to make him king, withdrew again to the mountain by himself.

¹⁶ When evening came, his disciples went down to the sea,

¹⁷ and they entered into the boat, and were going over the sea to Capernaum [Village-Comfort, Village-Compassion]. It was now dark, and Yeshua [Salvation] had not come to them.

¹⁸ The sea was tossed by a great wind blowing.

¹⁹ When therefore they had rowed between twenty-five stadia [3.3 mi; 4.6 km] to thirty stadia [4 mi; 5.6 km] distance, they saw Yeshua [Salvation] walking on the sea, and drawing near to the boat; and they were afraid.

²⁰ But he said to them, "*Ena Na* [I AM (the Living God)], don't be afraid."

* 6:4 Note: This is the second of three *Pesac* ·Passover· in the public ministry of Yeshua.

21 They were willing therefore to receive him into the boat. Immediately the boat was at the land where they were going.

22 On the next day, the multitude that stood on the other side of the sea saw that there was no other boat there, except the one in which his disciples had embarked, and that Yeshua [Salvation] hadn't entered with his disciples into the boat, but his disciples had gone away alone.

23 However boats from Tiberias came near to the place where they ate the bread after the Lord had given thanks.

24 When the multitude therefore saw that Yeshua [Salvation] was not there, nor his disciples, they themselves got into the boats, and came to Capernaum [Village-Comfort, Village-Compassion], seeking Yeshua [Salvation].

25 When they found him on the other side of the sea, they asked him, "*Rabbi* ·Teacher·, when did you come here?"

26 Yeshua [Salvation] answered them, "Most certainly I tell you, you seek me, not because you saw signs, but because you ate of the loaves, and were filled.

27 Don't work for the food which perishes, but for the food which remains to eternal life, which the Son of Man will give to you. For God the *Abba* Father has sealed him."

28 They said therefore to him, "What must we do, that we may work the works of God?"

29 Yeshua [Salvation] answered them, "This is the work of God, that you trust in him whom he has sent."

30 They said therefore to him, "What then do you do for a sign, that we may see, and trust you? What work do you do?"

31 Our fathers **ate** the *manna* ·what is it· † in the wilderness. As it is written, '**He gave them bread out of heaven to eat.**'" ‡

32 Yeshua [Salvation] therefore said to them, "Most certainly, I tell you, it was not Moses [Drawn out] who gave you the *manna* ·what is it· out of heaven, but 'Avi ·my Father· gives you the true *manna* ·what is it· out of heaven.

33 For the *manna* of God is that which comes down out of heaven, and gives life to the world."

34 They said therefore to him, "Lord, always give us this *manna*."

35 Yeshua [Salvation] said to them, "*Ena Na* [I AM (the Living God)], the bread of life. He who comes to me will not be hungry, and he who trusts in me will never be thirsty.

36 But I told you that you have seen me, and yet you don't trust.

37 § **All those whom *Abba* ·Father· gives me will come to me. He who comes to me I will in no way throw out.**

38 * † **For I have come down from heaven, not to do my own will, but the will of him who sent me.**

39 This is the will of 'Avi ·my Father· who sent me, that of all he has given to me I should lose nothing, but should raise him up at the last day.

† 6:31 . Quoted from Ex 16:15 ‡ 6:31 . Quoted from Ps 78:24; Neh 9:15 § 6:37 (37-38)MP: Messiah is God's servant. (Zech 3:8) * 6:38 . MP: Messiah is God's servant. (Is 49:3, 49:5, 49:6, 53:11b) † 6:38 . MP: Messiah is God's servant born in Bethlehem, "the future ruler of Israel". (Mic 5:2b)

⁴⁰ This is the will of the one who sent me, that everyone who sees the Son, and trusts in him, should have eternal life; and I will raise him up at the last day."

⁴¹ The Jews [Praisers] therefore murmured concerning him, because he said, "I am the bread which came down out of heaven."

⁴² They said, "Is not this Yeshua [Salvation], the son of Joseph [May he add], whose father and mother we know? How then does he say, 'I have come down out of heaven?' "

⁴³ Therefore Yeshua [Salvation] answered them, "Don't murmur among yourselves.

⁴⁴ No one can come to me unless *Abba* Father who sent me draws him, and I will raise him up in the last day.

⁴⁵ It is written in the prophets, "They **will all be taught by ADONAI** .[‡] Therefore everyone who hears from *haAbba* ·the Father·, and has learned, comes to me.

⁴⁶ Not that anyone has seen *Abba* Father, except he who is from God. He has seen *Abba* Father.

⁴⁷ Most certainly, I tell you, he who trusts in me has eternal life.

⁴⁸ *Ena Na* [I AM (the Living God)], the bread of life.

⁴⁹ Your fathers **ate** the *manna* ·**what is it**· § in the wilderness, and they died.

⁵⁰ This is the bread which comes down out of heaven, that anyone may eat of it and not die.

⁵¹ *Ena Na* [I AM (the Living God)], the living *manna* ·**what is it**· which came down out of heaven. If anyone eats of this *manna*, he will live forever. Yes, the bread which I will give for the life of the world is my flesh."

⁵² The Jews [Praisers] therefore contended with one another, saying, "How can this man give us his flesh to eat?"

⁵³ Yeshua [Salvation] therefore said to them, "Most certainly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you don't have life in yourselves.

⁵⁴ He who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.

⁵⁵ For my flesh is food indeed, and my blood is drink indeed.

⁵⁶ He who eats my flesh and drinks my blood lives in me, and I in him.

⁵⁷ As the living *Abba* Father sent me, and I live because of *Abba* ·Father familiar, Dear Dad·; so he who feeds on me, he will also live because of me.

⁵⁸ This is the bread which came down out of heaven— not as our fathers ate the *manna* ·**what is it**·, and died. He who eats this bread will live forever."

⁵⁹ He said these things in the synagogue, as he taught in Capernaum [Village-Comfort, Village-Compassion].

⁶⁰ Therefore many of his disciples, when they heard this, said, "This is a hard saying! Who can listen to it?"

⁶¹ But Yeshua [Salvation] knowing in himself that his disciples murmured at this, said to them, "Does this cause you to be scandalized ·to entrap, to cause weak knees that waiver, stumbling block that

causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant·?

⁶² Then what if you would see the Son of Man ascending to where he was before?

⁶³ It is the spirit who gives life. The flesh profits nothing. The words that I speak to you are spirit, and are life.

⁶⁴ But there are some of you who don't trust." For Yeshua [Salvation] knew from the beginning who they were who didn't trust, and who it was who would betray him.

⁶⁵ He said, "For this cause have I said to you that no one can come to me, unless it is given to him by 'Avi ·my Father·."

⁶⁶ At this, many of his disciples went back, and walked no more with him.

⁶⁷ Yeshua [Salvation] said therefore to the twelve, "You don't also want to go away, do you?"

⁶⁸ Simeon Peter [Hearing Rock] answered him, "Lord, to whom would we go? You have the words of eternal life.

⁶⁹ We have come to trust and know that you are the Messiah [Anointed one], *haBen haElohim Chayim* [the Son of the God Living]."

⁷⁰ Yeshua [Salvation] answered them, "Didn't I choose you, the twelve, and one of you is a devil [Accuser]?"

⁷¹ Now he spoke of Judas [Praised], the son of Simeon [Hearing] from K'riot, for it was he who would betray him, being one of the twelve.

7

¹ After these things, Yeshua [Salvation] was walking in Galilee [District, Circuit], for he would not walk in Judea [Praise], because the Jews [Praisers] sought to kill him.

² Now the festival of *Sukkot* ·Tabernacles·, the Festival of Booths, was at hand. (The seventh month *Ethanim* ·Ever-flowing durable stream (in Hebrew), 7· or *Tishrei* ·[Beginning (in Babylonian)]· * 15th day).

³ † **His brothers therefore said to him, "Depart from here, and go into Judea [Praise], that your disciples also may see your works which you do.**

⁴ **For no one does anything in secret, and himself seeks to be known openly. If you do these things, reveal yourself to the world."**

⁵ **For even his brothers didn't trust in him.**

⁶ Yeshua [Salvation] therefore said to them, "My time has not yet come, but your time is always ready.

⁷ The world can't hate you, but it hates me, because I testify about it, that its works are evil.

⁸ You go up to the feast. I am not yet going up to this feast, because my time is not yet fulfilled."

⁹ Having said these things to them, he stayed in Galilee [District, Circuit].

* **7:2** Note: The seventh month is called just that in the Bible; also called in Babylonian *Tishri* ·Beginning·, or in Hebrew *Ethanim* ·Ever flowing streams·. † **7:3** (3-5) **MP:** Messiah is refused to be associated with even by his own siblings, children of the same mother. (Ps 69:8b)

¹⁰ But when his brothers had gone up to the feast, then he also went up, not publicly, but as it were in secret.

¹¹ The Jews [Praisers] therefore sought him at the feast, and said, "Where is he?"

¹² There was much murmuring among the multitudes concerning him. Some said, "He is a good man." Others said, "Not so, but he leads the multitude astray."

¹³ Yet no one spoke openly of him for fear of the Jews [Praisers].

¹⁴ But when it was now the middle of the feast, Yeshua [Salvation] went up into the temple and taught.

¹⁵ ‡ **The Jews [Praisers] therefore marveled, saying, "How does this man know so much, without having studied?"**

¹⁶ **Yeshua [Salvation] therefore answered them, "My teaching is not mine, but his who sent me.**

¹⁷ If anyone desires to do his will, he will know about the teaching, whether it is from God, or if I am speaking from myself.

¹⁸ He who speaks from himself seeks his own glory, but he who seeks the glory of him who sent him is true, and no sinfulness ·legal injustice that misses the mark and is without share in the goal· is in him.

¹⁹ Didn't Moses [Drawn out] give you the *Torah* ·Teaching·? Yet none of you keeps *Torah* ·Teaching·! Why do you seek to kill me?"

²⁰ The multitude answered, "You have a demon! Who seeks to kill you?"

²¹ Yeshua [Salvation] answered them, "I did one work, and you all marvel because of it.

²² Moses [Drawn out] has given you **circumcision** § (not that it is of Moses [Drawn out], but of the Patriarchs), and on the *Sabbath* ·To cease· you circumcise a boy.

²³ If a boy receives circumcision on the *Sabbath* ·To cease·, that the *Torah* ·Teaching· of Moses [Drawn out] may not be broken, are you angry with me, because I made a man completely healthy on the *Sabbath* ·To cease·?

²⁴ Don't judge according to appearance, but judge upright judgment."

²⁵ Therefore some of them of Jerusalem [City of peace] said, "Is not this he whom they seek to kill?"

²⁶ Behold, he speaks openly, and they say nothing to him. Can it be that the rulers indeed know that this is truly the Messiah [Anointed one]?

²⁷ However we know where this man comes from, but when the Messiah [Anointed one] comes, no one will know where he comes from."

²⁸ Yeshua [Salvation] therefore cried out in the temple, teaching and saying, "You both know me, and know where I am from. I have not come of myself, but he who sent me is true, whom you don't know.

²⁹ I know him, because I am from him, and he sent me."

³⁰ They sought therefore to take him; but no one laid a hand on him, because his hour had not yet come.

‡ 7:15 (15-16) **MP:** Messiah has the Spirit of Knowledge of God (Ex 31:3; John 16:13). (Is 11:2c)

§ 7:22 . **Quoted from** Lev 12:3

³¹ But of the multitude, many trusted in him. They said, "When the Messiah [Anointed one] comes, he won't do more signs than those which this man has done, will he?"

³² The Pharisees [Separated] heard the multitude murmuring these things concerning him, and the chief priests and the Pharisees [Separated] sent officers to arrest him.

³³ Then Yeshua [Salvation] said, "I will be with you a little while longer, then I go to him who sent me.

³⁴ You will seek me, and won't find me; and where I am, you can't come."

³⁵ The Jews [Praisers] therefore said among themselves, "Where will this man go that we won't find him? Will he go to the Dispersion among the Greeks, and teach the Greeks?"

³⁶ What is this word that he said, 'You will seek me, and won't find me; and where I am, you can't come'?"

³⁷ * † **Now on the last day of the festival ‡ (of Tabernacles, the seventh day called *Hoshana Rabbah* ·Save now Great·, the seventh month *Ethanim* ·Ever-flowing durable stream (in Hebrew), 7· or *Tishrei* ·[Beginning (in Babylonian)]· 21st day)), Yeshua [Salvation] stood and cried out, "If anyone is thirsty, § let him come to me and drink!**

³⁸ * **Whoever puts his trust in me, as the Scripture says, rivers of living water † will flow from his inmost being!"**

³⁹ **But he said this about the *Ruach* ·Spirit, Breath·, which those trusting in him were to receive. For the Holy *Ruach***

* **7:37 (37-38) MP:** Rivers of Living Water come from the inner person. (One who was spiritually dry then watered by God's Spirit). (See also Is 29:18-19). (Is 35:6b-7a) † **7:37 (37-39) MP:** By quotation, Messiah is declaring himself a parallel Feast Day fulfillment. "Every one come who is thirsty" (John 7:37-39) is applied Messiah's ministry. (Is 55:1-2) Note: By quoting the first lines of this chapter, Messiah is referencing the entire chapter (as was a common custom of rabbis of his day because all Jews memorized the whole of Bible books), therefore the entire chapter is used to allude to his Messianic claim and be as a witness to this prophetic fulfillment. By quoting this passage, the Messiah applied the Tabernacles Water Pouring ceremony and the intention of the ceremony to himself and to the effusion and permeation of the Holy Spirit (Is 44:3). The Holy Spirit is promised to be given by Messiah and even accompanying His ministry. Bishop Lowth, in 1846, quoted an undefined passage in Jerusalem Talmud, concluding that the song in (Num 21:16-18) is to be sung in the times of the Messiah, possibly at this ceremony. The water is said to be "drawn from the wells of salvation" (Is 12:3), signifying the influences of the Holy Spirit to be given in the days of Messiah. ‡ **7:37 Context:** "The last day of the Festival"; Tabernacles is 7 days long. It is commonly said to be eight, but that is incorrect. The seventh day is *Hoshana Rabbah* ·Save now Great· and the water libation ceremony happens on this day (Sukkah 51-b). The *Cohen Gadol* ·High Priest· would lead a procession to the pool of Siloam. (See also John 9:5-11) There he would fill a golden pitcher with water as the crowd would wave their *lulavs* before God and chant *Hossanah* ·Save now!· They would all sing (Psalm 128:25-26) while the libation was prepared. All were silent as the water was being poured out on the altar of sacrifice. After this water ceremony, as the night fell *Sh'mini Atzeret* ·Eighth day Assembly· started, this is a separate and linked Festival for one day. (See also John 8:12). There was a great party like none other! The four menorahs were lit and Rabbis and students alike would put on a "light show" and "torch dances" while the Levites sang and played music; dancing before God like David danced (Sukkah 5:1)! § **7:37 . Quoted from** Is 55:1 * **7:38 (38-39) MP:** Implying the Messiah will cause a fountain to miraculously to spring up, just as Moses did in the wilderness (Joel 3:18c in Midrash Eccl 1:9). (Joel 3:18c) † **7:38 . Quoted from** Is 12:3, 44:3; Jer 2:13

·**Spirit, Breath**· ‡ **was not yet given, because Yeshua [Salvation] was not yet glorified.**

⁴⁰ § **Many of the multitude therefore, when they heard these words, said, “This is truly the prophet.”** *

⁴¹ Others said, “This is the Messiah [Anointed one].” But some said, “What, does the Messiah [Anointed one] come out of Galilee [District, Circuit]?”

⁴² † **Has not the Scripture said that the Messiah [Anointed one] comes of the offspring of David [Beloved], ‡ and from Bethlehem [House of Bread], § the village where David [Beloved] lived?”** *

⁴³ So there arose a division in the multitude because of him.

⁴⁴ Some of them would have arrested him, but no one laid hands on him.

⁴⁵ The officers therefore came to the chief priests and Pharisees [Separated], and they said to them, “Why didn’t you bring him?”

⁴⁶ † **The officers answered, “No man ever spoke like this man!”**

⁴⁷ The Pharisees [Separated] therefore answered them, “You are not also led astray, are you?”

⁴⁸ Have any of the rulers trusted in him, or of the Pharisees [Separated]?

⁴⁹ True, these *‘am-ha’aretz* ·people of the land· do, but they know nothing about the *Torah* ·Teaching·, they are under a curse!”

⁵⁰ Nicodemus [Victory people] (he who came to him by night, being one of the Pharisees [Separated]) said to them,

⁵¹ “Our *Torah* ·Teaching· does not condemn a man, does it, until after hearing from him personally and finding out what he’s doing?”

⁵² They answered him, “Are you also from Galilee [District, Circuit]? Search, and see that ‡ no prophet has arisen out of Galilee [District, Circuit].”

⁵³ Everyone went to his own house.

8

¹ But Yeshua [Salvation] went to the Mount of Olives.

‡ **7:39 . Quoted from** Is 44:3; Joel 2:28-29 § **7:40 . MP:** God confirms His intention to raise up a Prophet like Moses, and put His words the mouth of His Prophet. (Deut 18:17-19) * **7:40 . Quoted from** Deut 18:15 † **7:42 . MP:** Messiah is born in Bethlehem Ephrathah. This defines the ancient Bethlehem originally called Ephrath in (Gen 35:16, 35:19; 48:7; Ruth 4:11). This place was also called Beth-lehem Ephratah (Mic 5:2), Beth-lehem-Judah (1 Sam 17:12), and “the city of David” (Luke 2:4). At the time of Yeshua’s birth, Bethlehem Ephrathah, also called “Bethlehem in Judea” in (Matt 2:5), was a village about five miles south of Jerusalem in Judea. This is different from the Zebulun tribe’s city of Bethlehem in the Galilee, about six miles west of Nazareth mentioned only in (Josh 19:15). (Mic 5:2) ‡ **7:42 . Quoted from** 2 Sam 7:12; Ps 89:3-4, 132:11-12 § **7:42 . Quoted from** Mic 5:2 * **7:42 Context:** (1 Sam 16:1) identifies Bethlehem as David’s hometown. † **7:46 . MP:** Messiah is called Wonderful Counselor, by Christian interpretation this is one name. Judaism sees this as two names. “Wonderful” as in (Judges 13:18) by the Angel of Yahweh to Judge Manoah. Also “Counselor,” one who brings wisdom from God like Moses and Aaron did (Num 11:16-17). (Is 9:6b) ‡ **7:52** “No prophet from Galilee” This is an inaccurate statement, Jonah is a prophet from Gath-hepher which is in the western Galilee region (2 King 14:25). This passage also establishes that Jonah was a prophet to Israel before he was called to the Assyrians in Nineveh.

² Now very early in the morning (of the seventh month *Ethanim* ·Ever-flowing durable stream (in Hebrew), 7· or *Tishrei* ·[Beginning (in Babylonian)]· 22nd day)), he came again into the temple, and all the people came to him. He sat down, and taught them. (This day is called *Sh'mini Atrzeret* ·Eighth day Assembly·.)

³ The Torah-Teachers and the Pharisees [Separated] brought a woman taken in *moicheia* ·adultery· and set her in the midst of Yeshua [Salvation].

⁴ They told him, "*Rabbi* ·Teacher·, we found this woman ***moicheuo* ·committing adultery·**, in the very act.

⁵ Now in our *Torah* ·Teaching·, Moses [Drawn out] enjoined us that such a **woman be stoned to death.** * † What then do you say about her?"

⁶ They said this testing him, that they might have something to accuse him of.

But Yeshua [Salvation] stooped down, and wrote on the ground with his finger.

⁷ But when they continued asking him, he looked up and said to them, "He who is set apart from sin ·devoted to making the mark and taking share in the goal· among you, let him throw the first stone at her."

⁸ Again he stooped down, and with his finger wrote on the ground.

⁹ They, when they heard it, being convicted by their conscience, went out one by one, beginning from the oldest, even to the last. Yeshua [Salvation] was left alone with the woman where she was, in the middle.

¹⁰ Yeshua [Salvation], standing up, saw her and said, "Woman, where are your accusers? Did no one condemn you?"

¹¹ She said, "No one, Lord."

Yeshua [Salvation] said, "Neither do I condemn you. Go your way. From now on, sin ·miss the mark and be without share· no more."

¹² ‡ § **Again, therefore, Yeshua [Salvation] spoke to them, saying, " *Ena Na* [I AM (the Living God)], the light of the world. * He who follows me will not walk in the darkness, but will have the light of life."**

¹³ **The Pharisees [Separated] therefore said to him, "You testify about yourself. Your testimony is not valid."**

¹⁴ **Yeshua [Salvation] answered them, "Even if I testify about myself, my testimony is true, for I know where I came from, and**

* **8:5 . (4-5) Selectively Quoted from** Lev 20:10; Deut 22:21 † **8:5** Context: Death is the punishment for adultery according to *Torah* ·Teaching·, but this quote is missing the fact that both the man and woman are to be punished for adultery (Lev 20:10). The woman only is to be stoned if she is recently married but found to be not a virgin (Deut 22:21). ‡ **8:12** . **MP:** Messiah is a light to the Gentiles and the world. (See also context of Is 9:1-2, and Is 9:3, 49:6). (Is 42:6c) § **8:12** (12-18) **MP:** *ADONAI Tzva'ot* [Yah Commander of Heaven's armies] is coming to dwell with His people. Messiah is coming to dwell with his people. (Zech 2:10-11) * **8:12** Context: "Light of the World;" this day is Seventh Month 22 day, called *Sh'mini Atrzeret* ·Eighth day Assembly· following the seven days of *Sukkot* ·Tabernacles·. (See also John 7:37). The night before there was a great party like none other! The four menorahs were lit and Rabbis and students alike would put on a "light show" and "torch dances" while the Levites sang and played music; dancing before God like David danced (*Sukkah* 5:1)! This is a discussion in front of these menorahs the following morning, still on the Festival day.

where I am going; but you don't know where I came from, or where I am going.

¹⁵ **You judge according to the flesh. I judge no one.**

¹⁶ **Even if I do judge, my judgment is true, for I am not alone, but I am with *Abba* ·Father familiar, Dear Dad· who sent me.**

¹⁷ **It's also written in your *Torah* ·Teaching· that the testimony of two people is valid. †**

¹⁸ ***Ena Na* [I AM (the Living God)] that testifies about myself, and *Abba* ·Father familiar, Dear Dad· who sent me testifies about me."**

¹⁹ They said therefore to him, "Where is your *Abba* Father?"

Yeshua [Salvation] answered, "You know neither me, nor 'Avi ·my Father·. If you knew me, you would know 'Avi ·my Father· also."

²⁰ Yeshua [Salvation] spoke these words in the treasury, as he taught in the temple. Yet no one arrested him, because his hour had not yet come.

²¹ Yeshua [Salvation] said therefore again to them, "I am going away, and you will seek me, and you will die in your abstract sins ·miss the marks·. Where I go, you can't come."

²² The Jews [Praisers] therefore said, "Will he kill himself, that he says, 'Where I am going, you can't come'?"

²³ ‡ **He said to them, "*You are from beneath. I am from above. You are of this world. I am not of this world.*"**

²⁴ **I said therefore to you that you will die in your abstract sins ·miss the marks·; for unless you trust that *Ena Na* [I AM (the Living God)], you will die in your abstract sins ·miss the marks·."**

²⁵ They said therefore to him, "Who are you?"

Yeshua [Salvation] said to them, "Just what I have been saying to you from the beginning.

²⁶ **I have many things to speak and to judge concerning you. However he who sent me is true; and the things which I heard from him, these I say to the world."**

²⁷ **They didn't understand that he spoke to them about *haAbba* ·the Father·.**

²⁸ Yeshua [Salvation] therefore said to them, "When you have lifted up the Son of Man, then you will know that *Ena Na* [I AM (the Living God)], and I do nothing of myself, but as 'Avi ·my Father· taught me, I say these things.

²⁹ **He who sent me is with me. *Abba* ·Father familiar, Dear Dad· has not left me alone, for I always do the things that are pleasing to him."**

³⁰ As he spoke these things, many trusted in him.

³¹ § Yeshua [Salvation] therefore said to those Jews [Praisers] who had trusted him, "If you remain in my word, then you are truly my disciples.

³² **You will know the truth, and the truth will make you free."**

† 8:17 . Quoted from Deut 19:15 ‡ 8:23 (23-29) MP: Whoever does not honor the words of the Prophet will give an account to God. The prophet's words are equal authority to God's words. (Deut 18:19) § 8:31 (31-34) MP: Messiah has the ministry to proclaim freedom to prisoners (slaves to sin). (Is 61:1c)

33 They answered him, “We are Abraham [Father of a multitude]’s offspring, and have never been in bondage to anyone. How do you say, ‘You will be made free’?”

34 Yeshua [Salvation] answered them, “Most certainly I tell you, everyone who commits abstract sin ·miss the mark· is the bond-servant of abstract sin ·miss the mark·.

35 A bond-servant does not live in the house forever. A son remains forever.

36 * If therefore the Son makes you free, you will be free indeed.

37 I know that you are Abraham [Father of a multitude]’s offspring, yet you seek to kill me, because my word finds no place in you.

38 I say the things which I have seen with ‘Avi ·my Father·; and you also do the things which you have seen with ‘Avikah ·your Father·.”

39 They answered him, “Abraham [Father of a multitude] is *Avinu* ·our Father·.”

Yeshua [Salvation] said to them, “If you were Abraham [Father of a multitude]’s children, you would do the works of Abraham [Father of a multitude].

40 But now you seek to kill me, a man who has told you the truth, which I heard from God. Abraham [Father of a multitude] didn’t do this.

41 You do the works of your *Abba* ·Father familiar, Dear Dad·.”

They said to him, “We were not born of *porhneia* ·sexual immorality·; we have one *Abba* Father, God.”

42 Therefore Yeshua [Salvation] said to them, “If God were your *Abba* ·Father familiar, Dear Dad·, you would have *agapao* ·total devotion love· towards me, for I came out and have come from God. For I haven’t come of myself, but he sent me.

43 Why don’t you understand my speech? Because you can’t hear my word.

44 You are of your *Abba* father, the devil [Accuser], and you want to do the *epithumia* ·lusts, desires· of ‘Avikah ·your Father·. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks on his own; for he is a liar, and its *Abba* ·Father familiar, Dear Dad·.

45 But because I tell the truth, you don’t trust me.

46 Which of you convicts me of abstract sin ·miss the mark·? If I tell the truth, why do you not trust me?

47 He who is of God hears the words of God. For this cause you don’t hear, because you are not of God.”

48 Then the Jews [Praisers] answered him, “Don’t we say well that you are a Samaritan [person from Watch-mountain], and have a demon?”

49 Yeshua [Salvation] answered, “I don’t have a demon, but I honor ‘Avi ·my Father·, and you dishonor me.

50 But I don’t seek my own glory. There is one who seeks and judges.

51 Most certainly, I tell you, if a person keeps my word, he will never see death.”

* **8:36 . MP:** Messiah has the anointing to proclaim liberty to captives. (Is 61:1b)

⁵² Then the Jews [Praisers] said to him, "Now we know that you have a demon. Abraham [Father of a multitude] died, and the prophets; and you say, 'If a man keeps my word, he will never taste of death.'"

⁵³ Are you greater than Abraham [Father of a multitude] *Avinu* ·our Father·, who died? The prophets died. Who do you make yourself out to be?"

⁵⁴ † **Yeshua [Salvation] answered, "If I glorify myself, my glory is nothing. It is 'Avi ·my Father· who glorifies me, of whom you say that he is our God.**

⁵⁵ **You have not known him, but I know him. If I said, 'I don't know him,' I would be like you, a liar. But I know him, and keep his word.**

⁵⁶ **'Avikah ·your Father· Abraham [Father of a multitude] rejoiced to see my day. He saw it, and was glad."**

⁵⁷ The Jews [Praisers] therefore said to him, "You are not yet fifty years old, and have you seen Abraham [Father of a multitude]?"

⁵⁸ ‡ **Yeshua [Salvation] said to them, "Most certainly, I tell you, before Abraham [Father of a multitude] came into existence, *Ena Na* [I AM (the Living God)]."**

⁵⁹ Therefore they took up stones to throw at him, but Yeshua [Salvation] was hidden, and went out of the temple, having gone through the middle of them, and so passed by.

9

¹ As he passed by, he saw a man blind from birth.

² His disciples asked him, "*Rabbi* ·Teacher·, who committed sin ·missed the mark and being without share·, this man or his parents, that he was born blind?" (Still the seventh month *Ethanim* ·Ever-flowing durable stream (in Hebrew), 7· or *Tishrei* ·[Beginning (in Babylonian)]· 22 day)).

³ Yeshua [Salvation] answered, "Neither did this man nor his parents commit sin ·miss the mark and be without share·; but, that the works of God might be revealed in him.

⁴ I must work the works of him who sent me, while it is day. The night is coming, when no one can work.

⁵ While I am in the world, I am the light of the world."

⁶ When he had said this, he spat on the ground, made mud with the saliva, anointed the blind man's eyes with the mud,

⁷ and said to him, "Go, wash in the pool of Siloam" (which means "Sent"). * So he went away, washed, and came back seeing.

⁸ The neighbors therefore, and those who saw that he was blind before, said, "Is not this he who sat and begged?"

† **8:54 (54-55) MP:** Messiah is called Israel. Messiah comes from the nation of Israel. Messiah is also called Israel as the patriarch Jacob was renamed Israel (Gen 32:28). Being called Israel as a relationship role, Messiah is the example of right relationship with Yahweh for all Israel to emulate. (Is 49:3b) ‡ **8:58 . MP:** Messiah is from everlasting, meaning He preexisted, "whose origins are far in the past, back in ancient times". (Mic 5:2c) * **9:7** Context: This is still the seventh month 22nd day, the Festival of *Sh'mini Atrzeret* ·Eighth day Assembly·, a separate and linked Festival for one day following *Sukkot* ·Tabernacles·. There was a very significant water drawing ceremony from this very same pool just one day earlier. (See John 7:37).

⁹ Others were saying, "It is he." Still others were saying, "He looks like him."

He said, "I am he."

¹⁰ They therefore were asking him, "How were your eyes opened?"

¹¹ He answered, "A man called Yeshua [Salvation] made mud, anointed my eyes, and said to me, 'Go to the pool of Siloam [Sent], and wash.' So I went away and washed, and I received sight."

¹² Then they asked him, "Where is he?"

He said, "I don't know."

¹³ They brought him who had been blind to the Pharisees [Separated].

¹⁴ It was a *Sabbath* ·To cease· † when Yeshua [Salvation] made the mud and opened his eyes.

¹⁵ Again therefore the Pharisees [Separated] also asked him how he received his sight. He said to them, "He put mud on my eyes, I washed, and I see."

¹⁶ Some therefore of the Pharisees [Separated] said, "This man is not from God, because he does not keep the *Sabbath* ·To cease·." Others said, "How can a man who is a sinner ·devoted to missing the mark and without share in the goal· do such signs?" There was division among them.

¹⁷ Therefore they asked the blind man again, "What do you say about him, because he opened your eyes?"

He said, "He is a prophet."

¹⁸ The Jews [Praisers] therefore did not trust concerning him, that he had been blind, and had received his sight, until they called the parents of him who had received his sight,

¹⁹ and asked them, "Is this your son, whom you say was born blind? How then does he now see?"

²⁰ His parents answered them, "We know that this is our son, and that he was born blind;

²¹ but how he now sees, we don't know; or who opened his eyes, we don't know. He is of age. Ask him. He will speak for himself."

²² His parents said these things because they feared the Jews [Praisers]; for the Jews [Praisers] had already agreed that if any man would confess him as Messiah [Anointed one], he would be put out of the synagogue.

²³ Therefore his parents said, "He is of age. Ask him."

²⁴ So they called the man who was blind a second time, and said to him, "Give glory to God. We know that this man is a sinner ·devoted to missing the mark and without share in the goal·."

²⁵ He therefore answered, "I don't know if he is a sinner ·devoted to missing the mark and without share in the goal·. One thing I do know: that though I was blind, now I see."

²⁶ They said to him again, "What did he do to you? How did he open your eyes?"

† 9:14 Context Note: If the Festival of *Sh'mini Atrzeret* ·Eighth day Assembly· happened on a Sabbath day, it is considered a High Feast day. Two accounts of another healing on Sabbath with discussion exists in (Matt 12:10; Luke 6:7).

27 He answered them, "I told you already, and you didn't listen. Why do you want to hear it again? You don't also want to become his disciples, do you?"

28 They insulted him and said, "You are his disciple, but we are disciples of Moses [Drawn out].

29 We know that God has spoken to Moses [Drawn out]. But as for this man, we don't know where he comes from."

30 The man answered them, "How amazing! You don't know where he comes from, yet he opened my eyes.

31 We know that **God does not listen to sinners ·devoted to missing the mark and without share in the goal·**, but if anyone is a worshiper of God, and **does his will, he listens to him.** ‡

32 Since the world began it has never been heard of that anyone opened the eyes of someone born blind.

33 If this man was not from God, he could do nothing."

34 They answered him, "You were altogether born in abstract sins ·miss the marks·, and do you teach us?" They threw him out.

35 Yeshua [Salvation] heard that they had thrown him out, and finding him, he said, "Do you trust in the *Ben-Elohim* ·Son of Elohim God·?"

36 He answered, "Who is he, Lord, that I may trust in him?"

37 Yeshua [Salvation] said to him, "You have both seen him, and it is he who speaks with you."

38 He said, "Lord, I trust!" and he worshiped him.

39 § * **Yeshua [Salvation] said, "I came into this world for judgment, that those who don't see may see; and that those who see may become blind."**

40 **Those of the Pharisees [Separated] who were with him heard these things, and said to him, "Are we also blind?"**

41 **Yeshua [Salvation] said to them, "If you were blind, you would have no abstract sin ·miss the mark·; but now you say, 'We see.' Therefore your abstract sin ·miss the mark· remains.**

10

1 "Most certainly, I tell you, one who does not enter by the door into the sheep fold, but climbs up some other way, the same is a thief and a robber.

2 But one who enters in by the door is the shepherd of the sheep.

3 The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name, and leads them out.

4 Whenever he brings out his own sheep, he goes before them, and the sheep follow him, for they know his voice.

5 They will by no means follow a stranger, but will flee from him; for they don't know the voice of strangers."

6 Yeshua [Salvation] spoke this parable to them, but they didn't understand what he was telling them.

‡ 9:31 . Quoted from Ps 34:15, 66:18-19; Pro 15:29 § 9:39 . MP: Messiah has the anointing to proclaim liberty to captives. (Is 61:1b) * 9:39 (39-41) (context all ch 9) MP: Heals the blind both physically and spiritually, both Jew or Gentile, removing them from darkness as a prison. (See also Is 9:1-2, 49:6b). (Is 42:7 (context 42:5-9))

⁷ Yeshua [Salvation] therefore said to them again, “Most certainly, I tell you, *Ena Na* [I AM (the Living God)] the sheep’s door.

⁸ All who came before me are thieves and robbers, but the sheep didn’t listen to them.

⁹ *Ena Na* [I AM (the Living God)] the door. If anyone enters in by me, he will be saved, and will go in and go out, and will find pasture.

¹⁰ The thief only comes to steal, kill, and destroy. I came that they may have life, and may have it abundantly.

¹¹ * ***Ena Na* [I AM (the Living God)] † the good shepherd. ‡ The good shepherd lays down his life for the sheep.**

¹² He who is a hired hand, and not a shepherd, who does not own the sheep, sees the wolf coming, leaves the sheep, and flees. The wolf snatches the sheep, and scatters them.

¹³ The hired hand flees because he is a hired hand, and does not care for the sheep.

¹⁴ ***Ena Na* [I AM (the Living God)] the good shepherd. I know my own, and I’m known by my own;**

¹⁵ **even as *Abba* ·Father familiar, Dear Dad· knows me, and I know *Abba* Father. I lay down my life for the sheep.**

¹⁶ § * **I have other sheep, which are not of this fold. I must bring them also, and they will hear my voice. They will become one flock with one shepherd.**

¹⁷ † **For this reason *haAbba* ·the Father· has *agapao* ·total devotion love· unto me, because I lay down my life so that I may take it again.**

¹⁸ **No one takes it away from me, but I lay it down by myself. I have power to lay it down, and I have power to take it again. I received this commandment from ‘*Avi* ·my Father·.’**

¹⁹ Therefore a division arose again among the Jews [Praisers] because of these words.

²⁰ Many of them said, “He has a demon, and is insane! Why do you listen to him?”

²¹ Others said, “These are not the sayings of one possessed by a demon. It is not possible for a demon to open the eyes of the blind, is it?”

²² Then came the Festival of *Chanukah* ·Dedication· at Jerusalem [City of peace]. (This occurs in the ninth month *Kislev* ·Trust security / Folly, 9· 25th day to tenth month *Tevet* ·Ten (in Hebrew) / Good (In Aramaic), 10· 2nd day). ‡

* **10:11** (+14-15) **MP:** Good Shepherd’s characteristics. (Ps 23:1) † **10:11** . **MP:** God will raise up a person representing David to shepherd his people, He is a Shepard and Prince before God. (Eze 34:23-24) ‡ **10:11** . **MP:** Messiah is likened to a Shepherd. (Is 40:11) § **10:16** . **MP:** Worshiped by “desert nomads” also called Shepherds, (this rendering is debated by Scholars). Could also be Gentile nations living in the surrounding desert lands. Could be Gentiles in general living in a figurative wilderness born outside God’s covenant then coming into the covenant. (See also context of Is 9:1-2, and Is 42:6, 49:6). (Ps 72:9) * **10:16** . **MP:** The light that comes to the Gentiles also enlarges Israel. (See also context of Is 9:1-2, and Is 42:6d, 49:6). (Is 9:3) † **10:17** (17-18) **MP:** God is fully satisfied with the suffering of the Messiah. By accepting this, it infers the sin offering is accepted. Acceptance of the sin offering is seen in (Lev 4:20). Read in context of (Lev 4:2-7). (Is 53:11a) ‡ **10:22** Note: the Ninth month in Babylonian is called *Kislev* ·Trust security / Folly·. Also the Tenth month in Babylonian is called *Tevet* ·Ten / Good·.

²³ It was winter, and Yeshua [Salvation] was walking in the temple, in Solomon [Peaceable, Recompense]'s portico (where one can see the four giant menorahs).

²⁴ The Jews [Praisers] therefore came around him and said to him, "How long will you hold us in suspense? If you are the Messiah [Anointed one], tell us plainly."

²⁵ Yeshua [Salvation] answered them, "I told you, and you don't trust. The works that I do in 'Avi ·my Father·'s name, these testify about me.

²⁶ § **But you don't trust, because you are not of my sheep, as I told you.**

²⁷ **My sheep hear my voice, and I know them, and they follow me.**

²⁸ **I give eternal life to them. They will never perish, and no one will snatch them out of my hand.**

²⁹ 'Avi [My Father], who has given them to me, is greater than all. No one is able to snatch them out of 'Avi ·my Father·'s hand.

³⁰ * **I and Abba ·Father familiar, Dear Dad· are one.**"

³¹ Therefore Jews [Praisers] took up stones again to stone him.

³² Yeshua [Salvation] answered them, "I have shown you many good works from 'Avi ·my Father·. For which of those works do you stone me?"

³³ The Jews [Praisers] answered him, "We don't stone you for a good work, but for blasphemy: because you, being a man, make yourself God."

³⁴ Yeshua [Salvation] answered them, "Is not it written in your *Torah* ·Teaching·, '**I said, you are *elohim* ·judges, gods·**' †

³⁵ If he called the people '***elohim* ·judges, gods·**, to whom the word of *Elohim* ·God· came (and the Scripture can't be broken),

³⁶ ‡ **do you say of him whom *haAbba* ·the Father· sanctified and sent into the world, 'You blaspheme,' because I said, 'I am the *Ben-Elohim* ·Son of Elohim God·**' §

³⁷ If I don't do the works of 'Avi ·my Father·, don't trust me.

³⁸ But if I do them, though you don't trust me, trust the works; that you may know and trust that *haAbba* ·the Father· is in me, and I in *Abba* Father."

³⁹ They sought again to seize him, and he went out of their hand.

⁴⁰ He went away again beyond the Jordan [Descender] into the place where John [Yah is gracious] was baptizing at first, and there he stayed.

⁴¹ Many came to him. They said, "John [Yah is gracious] indeed did no sign, but everything that John [Yah is gracious] said about this man is true."

§ **10:26** (26-28) **MP:** Rabbinic Tradition says, in the hour when King Messiah comes, He will stand on the roof of the Temple and proclaim the hour of their deliverance has come. Those who believe will rejoice in the light that had risen upon them (Is 60:1), "Arise, shine, for thy light is come." This light is for those who believe only (Is 60:2), "For darkness shall cover the earth." In that same hour, God uses the light of the Messiah and of Israel to shine on all nations that they should walk in the light of Messiah and of Israel (Is 60:3), "The Gentiles shall come to thy light, and kings to the brightness of thy rising." (Ps 139:23-24, 26 in Yalkut, vol. ii. Par. 359, p. 56 c.). (Ps 139:23-24) * **10:30** . **MP:** Messiah is both God and man. (Zech 12:10b) † **10:34** . **(34-35) Quoted from** Ps 82:6, 118:25-26 ‡ **10:36** . **MP:** Messiah is the *Ben-Elohim* ·Son of Elohim God·. (See also 2 Sam 7:12-14; 1 Chr 17:13-15). (Ps 2:7b) § **10:36** . **Quoted from** Ps 2:7, 82:6

42 Many trusted in him there.

11

¹ Now a certain man was sick, Lazarus [Help of God] from Bethany [House of affliction], of the village of Mary [Rebellion] and her sister, Martha [Lady mistress, Strong bitterness].

² It was that Mary [Rebellion] who had anointed the Lord with ointment, and wiped his feet with her hair, whose brother, Lazarus [Help of God], was sick.

³ The sisters therefore sent to him, saying, "Lord, behold, he for whom you *phileo* ·affectionately love, have high regard for· is sick."

⁴ But when Yeshua [Salvation] heard it, he said, "This sickness is not to death, but for the glory of God, that God's Son may be glorified by it."

⁵ Now Yeshua [Salvation] had *agapao* ·total devotion love· towards Martha [Lady mistress, Strong bitterness], and her sister, and Lazarus [Help of God].

⁶ When therefore he heard that he was sick, he stayed two days in the place where he was.

⁷ Then after this he said to the disciples, "Let's go into Judea [Praise] again."

⁸ The disciples told him, "*Rabbi* ·Teacher·, the Jews [Praisers] were just trying to stone you, and are you going there again?"

⁹ * **Yeshua [Salvation] answered, "Are not there twelve hours of daylight? If a man walks in the day, he does not stumble, because he sees the light of this world.**

¹⁰ But if a man walks in the night, he stumbles, because the light is not in him."

¹¹ He said these things, and after that, he said to them, "Our friend, Lazarus [Help of God], has fallen asleep, but I am going so that I may awake him out of sleep."

¹² The disciples therefore said, "Lord, if he has fallen asleep, he will recover."

¹³ Now Yeshua [Salvation] had spoken of his death, but they thought that he spoke of taking rest in sleep.

¹⁴ So Yeshua [Salvation] said to them plainly then, "Lazarus [Help of God] is dead.

¹⁵ I am glad for your sakes that I was not there, so that you may trust. Nevertheless, let's go to him."

¹⁶ Thomas [Seeker of truth] therefore, who is called Didymus [Twin] in Greek, said to his fellow disciples, "Let's go also, that we may die with him."

¹⁷ So when Yeshua [Salvation] came, he found that he had been in the tomb four days already.

¹⁸ Now Bethany [House of affliction] was near Jerusalem [City of peace], about fifteen stadia away [2 mi; 2.8 km].

¹⁹ Many of the Jews [Praisers] had joined the women around Martha [Lady mistress, Strong bitterness] and Mary [Rebellion], to console them concerning their brother.

* **11:9 . MP:** Trusting in the servant sent brings light and direction from God. (Is 50:10b)

²⁰ Then when Martha [Lady mistress, Strong bitterness] heard that Yeshua [Salvation] was coming, she went and met him, but Mary [Rebellion] stayed in the house.

²¹ Therefore Martha [Lady mistress, Strong bitterness] said to Yeshua [Salvation], "Lord, if you would have been here, my brother wouldn't have died.

²² Even now I know that, whatever you ask of God, God will give you."

²³ Yeshua [Salvation] said to her, "Your brother will rise again."

²⁴ † **Martha [Lady mistress, Strong bitterness] said to him, "I know that he will rise again in the resurrection at the last day."**

²⁵ ‡ **Yeshua [Salvation] said to her, "Ena Na [I AM (the Living God)] the resurrection and the life. He who trusts in me will still live, even if he dies.**

²⁶ Whoever lives and trusts in me will never die. Do you trust this?"

²⁷ She said to him, "Yes, Lord. I have come to trust that you are the Messiah [Anointed one], God's Son, he who comes into the world."

²⁸ When she had said this, she went away, and called Mary [Rebellion], her sister, secretly, saying, "The *Rabbi* ·Teacher· is here, and is calling you."

²⁹ When she heard this, she arose quickly, and went to him.

³⁰ Now Yeshua [Salvation] had not yet come into the village, but was in the place where Martha [Lady mistress, Strong bitterness] met him.

³¹ Then the Jews [Praisers] who were with her in the house, and were consoling her, when they saw Mary [Rebellion], that she rose up quickly and went out, followed her, saying, "She is going to the tomb to weep there."

³² Therefore when Mary [Rebellion] came to where Yeshua [Salvation] was, and saw him, she fell down at his feet, saying to him, "Lord, if you would have been here, my brother wouldn't have died."

³³ § **When Yeshua [Salvation] therefore saw her weeping, and the Jews [Praisers] weeping who came with her, he groaned in the spirit, and was troubled,**

³⁴ **and said, "Where have you laid him?"**

They told him, "Lord, come and see."

³⁵ **Yeshua [Salvation] wept.**

³⁶ **The Jews [Praisers] therefore said, "See how much *phileo* ·affectionate love, high regard· he had for him!"**

³⁷ Some of them said, "Couldn't this man, who opened the eyes of him who was blind, have also kept this man from dying?"

³⁸ Yeshua [Salvation] therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone lay against it.

³⁹ Yeshua [Salvation] said, "Take away the stone."

† **11:24** (24-25) **MP:** "My glory shall rejoice in the King Messiah, in the future whom shall come forth from me, upon all the glory a covering" (Is 4:5). Continuing, "also my flesh shall dwell in safety" teaching that death is not our final resting place in connection with King Messiah. (Is 4:5 and Ps 16:9 in Midrash Ps 16:9). (Ps 16:9) ‡ **11:25** . **MP:** The dead in Messiah will bodily resurrect at the same time Messiah is resurrected from the dead. (Is 26:19) § **11:33** (33-36) **MP:** Messiah sympathizes with great sorrow and grief. (Is 53:3c)

Martha [Lady mistress, Strong bitterness], the sister of him who was dead, said to him, "Lord, by this time there is a stench, for he has been dead four days."

⁴⁰ Yeshua [Salvation] said to her, "Didn't I tell you that if you trusted, you would see God's glory?"

⁴¹ So they took away the stone from the place where the dead man was lying. Yeshua [Salvation] lifted up his eyes, and said, "*Abba* ·Father familiar, Dear Dad·, I thank you that you listened to me.

⁴² I know that you always listen to me, but because of the multitude that stands around I said this, that they may trust that you sent me."

⁴³ When he had said this, he cried with a loud voice, "Lazarus [Help of God], come out!"

⁴⁴ He who was dead came out, bound hand and foot with wrappings, and his face was wrapped around with a cloth.

Yeshua [Salvation] said to them, "Free him, and let him go."

⁴⁵ Therefore many of the Jews [Praisers], who came to Mary [Rebellion] and saw what Yeshua [Salvation] did, trusted in him.

⁴⁶ But some of them went away to the Pharisees [Separated], and told them the things which Yeshua [Salvation] had done.

⁴⁷ The chief priests therefore and the Pharisees [Separated] gathered a council, and said, "What are we doing? For this man does many signs.

⁴⁸ If we leave him alone like this, everyone will trust in him, and the Romans [People from Town of flowing waters] will come and take away both our place and our nation."

⁴⁹ But a certain one of them, Caiaphas [Rock that hollows itself out], being high priest that year, said to them, "You know nothing at all,

⁵⁰ nor do you consider that it is advantageous for us that one man should die for the people, and that the whole nation not perish."

⁵¹ Now he didn't say this of himself, but being high priest that year, he prophesied that Yeshua [Salvation] would die for the nation,

⁵² and not for the nation only, but that he might also gather together into one the children of God who are scattered abroad.

⁵³ So from that day forward they took counsel that they might put him to death.

⁵⁴ Yeshua [Salvation] therefore walked no more openly among the Jews [Praisers], but departed from there into the country near the wilderness, to a city called Ephraim [Fruit]. He stayed there with his disciples.

⁵⁵ Now the Judean [Person from Praise] festival of *Pesac* ·Passover·* was at hand, (the start of Nissan). Many went up from the country to Jerusalem [City of peace] before the *Pesac* ·Passover·, to purify themselves.

⁵⁶ Then they sought for Yeshua [Salvation] and spoke one with another, as they stood in the temple, "What do you think— that he is not coming to the feast at all?"

⁵⁷ Now the chief priests and the Pharisees [Separated] had commanded that if anyone knew where he was, he should report it, that they might seize him.

* **11:55** Note: This is the third of three *Pesac* ·Passover· in the public ministry of Yeshua.

12

¹ Then six days before the *Pesac* ·Passover· (Nissan 8), * Yeshua [Salvation] came to Bethany [House of affliction], where Lazarus [Help of God] was, who had been dead, whom he raised from the dead.

² So they made him a supper there. Martha [Lady mistress, Strong bitterness] served, but Lazarus [Help of God] was one of those who sat at the table with him.

³ Mary [Rebellion], therefore, took a pound of ointment of pure nard, very precious, and anointed the feet of Yeshua [Salvation], and wiped his feet with her hair. The house was filled with the fragrance of the ointment.

⁴ Then Judas Iscariot [Praised Dagger-man], † Simeon [Hearing]'s son, one of his disciples, who would betray him, said,

⁵ "Why was this ointment not sold for three hundred denarii (300 days wages), and given to the poor?"

⁶ Now he said this, not because he cared for the poor, but because he was a thief, and having the money box, used to steal what was put into it.

⁷ But Yeshua [Salvation] said, "Leave her alone. She has kept this for the day of my burial.

⁸ For you always have the poor with you, but you don't always have me."

⁹ A large crowd therefore of the Jews [Praisers] learned that he was there, and they came, not for Yeshua's [Salvation]'s sake only, but that they might see Lazarus [Help of God] also, whom he had raised from the dead.

¹⁰ But the chief priests conspired to put Lazarus [Help of God] to death also,

¹¹ because on account of him many of the Jews [Praisers] went away and trusted in Yeshua [Salvation].

¹² ‡ § * **On the next day a great multitude had come to the feast. When they heard that Yeshua [Salvation] was coming to Jerusalem [City of peace],**

¹³ † **they took the branches of the palm trees, and went out to meet him, shouting, " Hosanna! ·Save now!· Blessed is he who comes in the name of MarYah [Master Yahweh], ‡ the Melek Isra'el [King of God prevails]!"**

* **12:1** Note: This is the third of three *Pesac* ·Passover· in the public ministry of Yeshua.

† **12:4** Judas Kiroth; it is debatable the meaning of his name. K'riot is the Hebrew spelling. If the name K'riot is derived from the Latin word *sicarius*, meaning [dagger-man], then Judas is likely part of the Zealots political party who opposed Roman imperialism, a near Anarchist sect. (Luke 22:3) says K'riot is a surname, an addition to Judas' name, therefore it could be a family name, geographic location, or a political party, or for some personal reason. ‡ **12:12** (12-13) **MP:** Messiah is announced to his people 483 years, to the exact day, after the decree to rebuild the city of Jerusalem. The calculation using 360 days per calendar year, lunar year.

(Dan 9:25) § **12:12** (12-13) **MP:** Messiah is beheld as King. (Zech 9:9b) * **12:12** (12-13)

MP: "Whatever time of year the Messiah was to appear, the Jews were to greet and hail Him by taking of the *Lulav* (Lev 23:40 - Palm, Willow, Myrtle and good fruits) clusters and singing *Hosannas* to him as *haKadosh Isra'el* [the Holy One of God prevails]." (Midrash Peskita de-Rabbi Kahana 27:3). (Lev 23:40; Willow: Matt 21:8; Myrtle: Mark 11:8; Good fruits: Luke 19:35-36; Palm: John 12:12-13) † **12:13**. **MP:** Messiah comes in the name of Yahweh. This is also an appropriate greeting to Messiah. (Ps 118:25-26a) ‡ **12:13** . **Quoted from** Ps 118:25-26

14 Yeshua [Salvation], having found a **young donkey**, sat on it. As it is written,

15 “Don’t be afraid, **daughter of Zion [Mountain ridge, Marking]. Behold, your King comes, sitting on a donkey’s colt.”** §

16 His disciples didn’t understand these things at first, but when Yeshua [Salvation] was glorified, then they remembered that these things were written about him, and that they had done these things to him.

17 The multitude therefore that was with him when he called Lazarus [Help of God] out of the tomb, and raised him from the dead, was testifying about it.

18 For this cause also the multitude went and met him, because they heard that he had done this sign.

19 The Pharisees [Separated] therefore said among themselves, “See how you accomplish nothing. Behold, the world has gone after him.”

20 Now there were certain Greeks among those that went up to worship at the feast.

21 These, therefore, came to Philip [Loves horses], who was from Bethsaida of Galilee [District, Circuit], and asked him, saying, “Sir, we want to see Yeshua [Salvation].”

22 Philip [Loves horses] came and told Andrew [Manly], and in turn, Andrew [Manly] came with Philip [Loves horses], and they told Yeshua [Salvation].

23 Yeshua [Salvation] answered them, “The time has come for the Son of Man to be glorified.

24 * **Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit.**

25 He who *phileo* ·affectionately loves, has high regard for· his life will lose it. He who hates his life in this world will keep it to eternal life.

26 If anyone serves me, let him follow me. Where I am, there will my servant also be. If anyone serves me, *haAbba* ·the Father· will honor him.

27 † ‡ § * † “Now my soul is troubled. What shall I say? ‘*Abba* ·Father familiar, Dear Dad·, save me from this time?’ But for this cause I came to this time.

28 ‡ § ***Abba* ·Father familiar, Dear Dad·, glorify your name!”**

§ 12:15 . (14-15) Quoted from Zech 9:9 * 12:24 . MP: Corn referring to the kernel seed that starts small and grows to multiple abundance as the grass, likewise are Messiah and his disciples multiplying (according to R. Obadiah Gaon). Growing outside the city, in the land beyond borders, referencing a mixed group of Jew and non-Jew. By comparing this crop to “Lebanon,” it describes the quality of the produce grown. (Ps 72:16) † 12:27 (27-29) MP: The work that Messiah does will glorify God. (Is 49:3b) ‡ 12:27 . MP: Messiah is not rebellious to God’s will. (Is 50:5) § 12:27 (27-32) MP: Messiah, as God’s Servant, will be highly exalted. (Is 52:13) * 12:27 (27-32) MP: God will afflict the Messiah, in association with bearing sin. (Is 53:10a) † 12:27 (27-32) MP: Gentiles / Non-Jews will be drawn unto Messiah because of the glory God bestows on him. (See Isaiah 53:12). (Is 55:4-5) ‡ 12:28 . MP: The glory referenced in the first clause of this verse is of the King Messiah. The second clause is proof of its Messianic application. (Ps 21:5 (Heb Bible 21:6) in Yalkut on Numbers 27:20, Midrash Ps 21:5). In addition, this passage is directly applied to the Messiah in (Midrash Genesis 15). (Ps 21:5 (Heb Bible 21:6)) § 12:28 . MP: Rephrasing “the Son of Man” with “King Messiah”. (Targum on Ps 80:17 (Heb Bible 80:18)). (Ps 80:17 (Heb Bible 80:18))

Then there came a voice out of the sky, saying, "I have both glorified it, and will glorify it again."

²⁹ The multitude therefore, who stood by and heard it, said that it had thundered. Others said, "An angel has spoken to him."

³⁰ * Yeshua [Salvation] answered, "This voice has not come for my sake, but for your sakes."

³¹ Now is the judgment of this world. † Now the prince of this world ‡ will be cast out.

³² § * And I, if I am lifted up from the earth, will draw all people to myself."

³³ But he said this, signifying by what kind of death he should die.

³⁴ The multitude answered him, "We have learned from the Torah ·Teaching· that the Messiah [Anointed one] remains forever. † ‡ How do you say, "The Son of Man must be lifted up?" § Who is this Son of Man?"

³⁵ * Yeshua [Salvation] therefore said to them, "Yet a little while the light is with you. Walk while you have the light, that darkness does not overtake you. He who walks in the darkness does not know where he is going."

³⁶ While you have the light, trust in the light, that you may become children of light." Yeshua [Salvation] said these things, and he departed and hid himself from them.

³⁷ † ‡ But though he had done so many signs before them, yet they didn't trust in him,

³⁸ that the word of Isaiah [Salvation of Yah] the prophet might be fulfilled, which he spoke,

" ADONAI, who has trusted our report?

To has the arm of Yahweh been revealed?" §

³⁹ For this cause they couldn't trust, for Isaiah [Salvation of Yah] said again,

⁴⁰ "He has blinded their eyes and he hardened their heart, lest they should see with their eyes, and perceive with their heart, and would make *teshuvah* ·completely return in repentance·, and I would heal them." *

* **12:30 (30-32) MP:** Messiah is slain by Robbers (Satan) but this becomes his downfall and Messiah overcomes (Ps 2). Also commented; in the last days Gog and Magog will fight against the Messiah and be defeated. (Ps 2:1 in Talmud Berach. 7B, Talmud Abhod. Zarah 3B, and Midrash Psalms 2). (Ps 2:1-2) † **12:31 (31-33) MP:** Enmity between "Thy seed and her seed."

- Women have ovum, not seed as males, therefore this is a miraculous birth. (Gen 3:15b) ‡ **12:31 . MP:** Messiah's heels bruise the serpent's head. The serpent retaliates, but is hurled

down from power. (Gen 3:15a) § **12:32 (32-34) MP:** The one providing atonement is lifted up on a stake to restore healing to man. (Num 21:9) *

12:32 . MP: Messiah is rejected by his own Jewish people, "we did not esteem him". Yet (Is 49:6 and 60:1-3) says the Messiah's light draws the Gentiles to Him. (Is 53:3b) † **12:34 . Quoted from** Is 9:7, Ps 89:29, 89:36-37

‡ **12:34** Context: 2 Sam 7:13 § **12:34 . Quoted from** Num 21:8 * **12:35 (35-36) MP:** Trusting in the servant sent brings light and direction from God. (Is 50:10b) † **12:37 (37-41)**

MP: Seeing the glory of Messiah, Israel still hardens her heart and refuses to acknowledge him. (Is 6:9-10) ‡ **12:37 (37-38) MP:** The Messiah's own people do not believe he is the

Messiah. (Is 53:1) § **12:38 . Quoted from** Is 53:1 * **12:40 . Quoted from** Is 6:10

41 Isaiah [Salvation of Yah] said these things when he saw his *shekhinah* ·manifest weighty glory and presence of God·, and spoke of him.

42 Nevertheless even of the rulers many trusted in him, but because of the Pharisees [Separated] they didn't confess it, so that they would not be put out of the synagogue,

43 for they had *agapao* ·total devotion love· for men's praise more than God's praise.

44 † Yeshua [Salvation] cried out and said, "Whoever trusts in me, trusts not in me, but in him who sent me.

45 ‡ He who sees me sees him who sent me.

46 § I have come whom as a light into the world, that whoever trusts in me may not remain in the darkness.

47 * If anyone listens to my sayings, and does not trust, I don't judge him. For I came not to judge the world, but to save the world.

48 † He who refuses ·to set aside, neutralize, violate, cast off, nullify, make void· me, and does not receive my sayings, has one who judges him. The word that I spoke, the same will judge him in the last day.

49 ‡ § * † ‡ For I spoke not from myself, but *haAbba* ·the Father· who sent me, he gave me a commandment, what I should say, and what I should speak. §

50 I know that his commandment is eternal life. The things therefore which I speak, even as *haAbba* ·the Father· has said to me, so I speak."

13

1 * Now before the festival of the *Pesac* ·Passover· (Nissan 14), † Yeshua [Salvation], knowing that his time had come that he

† **12:44** (44-45) **MP:** Messiah is equal in representing God. (Zech 11:12-13) ‡ **12:45** . **MP:** Messiah is equal to God who sent him; *Immanu'el*, God with us. (Is 7:14c) § **12:46** . **MP:**

Trusting in the servant sent brings light and direction from God. (Is 50:10b) * **12:47** (47-48)

MP: Messiah brings the time of God's judgment and vengeance. (Is 61:2b) † **12:48** (48-50)

MP: God confirms His intention to raise up a Prophet like Moses, and put His words the mouth of His Prophet. (Deut 18:17-19) ‡ **12:49** (49-50) **MP:** Messiah is everlasting with

the authority of his father (Yahweh and ancestor David). Now the Hebrew idiom "Eternal Father" in the context of a ruler on David's throne (Is 9:7). Eternal father could mean "The ruler with authority to pass on or deny access to eternal life". (Is 9:6b) § **12:49** (49-50)

MP: Messiah is the "Prince of Peace". This role can be understood as "The chief leader of the people establishing a peaceful covenant relationship with God". (Is 9:6b) * **12:49** . **MP:**

Messiah is called Israel. Messiah comes from the nation of Israel. Messiah is also called Israel as the patriarch Jacob was renamed Israel (Gen 32:28). Being called Israel as a relationship role, Messiah is the example of right relationship with Yahweh for all Israel to emulate. (Is 49:3b) † **12:49** (49-50) **MP:** The Messiah speaks with knowledge taught to him from God, not from men. (Is 50:4) ‡ **12:49** . **MP:** Messiah is God's servant born in Bethlehem, "the future

ruler of Israel". (Mic 5:2) § **12:49** . **Quoted from** Deut 18:18 * **13:1** (1-5) **MP:** The first clause applies to the study of Torah. The second clause applies to the two Messiahs. The first Messiah son of Joseph, is likened to the ox, and the second Messiah son of David to the donkey, with reference to (Zech 9:9 in Tanchuma, Parashah 1). (Messiah as an Ox: Matt 21:12; John 2:15; Rev 19:14; Messiah as a donkey: Matt 21:1-9; John 13:1-5; Messiah as both beast of burden and humble combined: Matt 21:12-15) † **13:1** Note: This is the third of three *Pesac*

·Passover· in the public ministry of Yeshua.

would depart from this world to *haAbba* ·the Father·, having *agapao* ·total devoted love· for his own who were in the world, he showed *agapao* ·total devotion love· to them unto the end.

² During supper, the devil [Accuser] having already put into the heart of Judas Iscariot [Praised Dagger-man], Simeon [Hearing]’s son, to betray him,

³ Yeshua [Salvation], knowing that *haAbba* ·the Father· had given all things into his hands, and that he came from God, and was going to God,

⁴ arose from supper, and laid aside his outer garments. He took a towel, and wrapped a towel around his waist.

⁵ Then he poured water into the basin, and began to wash the disciples’ feet, and to wipe them with the towel that was wrapped around him.

⁶ Then he came to Simeon Peter [Hearing Rock]. He said to him, “Lord, do you wash my feet?”

⁷ Yeshua [Salvation] answered him, “You don’t know what I am doing now, but you will understand later.”

⁸ Peter [Rock] said to him, “You will never wash my feet!”

Yeshua [Salvation] answered him, “If I don’t wash you, you have no part with me.”

⁹ Simeon Peter [Hearing Rock] said to him, “Lord, not my feet only, but also my hands and my head!”

¹⁰ Yeshua [Salvation] said to him, “Someone who has bathed only needs to have his feet washed, but is completely clean. You are clean, but not all of you.”

¹¹ For he knew him who would betray him, therefore he said, “You are not all clean.”

¹² So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, “Do you know what I have done to you?”

¹³ You call me, ‘*Rabbi* ·Teacher·’ and ‘Master.’ You say so correctly, for so I am.

¹⁴ If I then, the Master and the *Rabbi* ·Teacher·, have washed your feet, you also ought to wash one another’s feet.

¹⁵ For I have given you an example, that you also should do as I have done to you.

¹⁶ Most certainly I tell you, a servant is not greater than his lord, neither one who is sent greater than he who sent him.

¹⁷ If you know these things, blessed are you if you do them.

¹⁸ ‡ **I don’t speak concerning all of you. I know whom I have chosen. But that the Scripture may be fulfilled, ‘He who eats *matzah* ·unleavened bread· with me has lifted up his heel against me.’** §

‡ **13:18 . MP:** The Messiah’s betrayer is a friend whom he breaks bread with. Consider more details about this betrayal: sold for 30 pieces of silver (Ex 21:32; Zech 11:12; Matt 26:15); the money is thrown down in God’s house (Zech 11:13; Matt 27:5); the price used to buy potter’s field for strangers’ burial graves (Zech 11:13; Matt 27:7). (Ps 41:9) § **13:18 . Paraphrase Quoted from** Ps 41:9

19 * **From now on, I tell you before it happens, that when it happens, you may trust that *Ena Na* [I AM (the Living God)].**

20 **Most certainly I tell you, he who receives whomever I send, receives me; and he who receives me, receives him who sent me."**

21 **When Yeshua [Salvation] had said this, he was troubled in spirit, and testified, "Most certainly I tell you that one of you will betray me."**

22 **The disciples looked at one another, perplexed about whom he spoke.**

23 **One of his disciples, the one whom Yeshua [Salvation] felt *agapao* ·total devotion love· for, was at the table, leaning against Yeshua's [Salvation]'s chest.**

24 **Simeon Peter [Hearing Rock] therefore beckoned to him, and said to him, "Tell us who it is of whom he speaks."**

25 **He, leaning back, as he was, on Yeshua's [Salvation]'s chest, asked him, "Lord, who is it?"**

26 **Yeshua [Salvation] therefore answered, "It is he to whom I will give this piece of *matzah* ·unleavened bread· when I have dipped it (in the bitter herbs)." So when he had dipped the piece of bread, he gave it to Judas [Praised], the son of Simeon [Hearing] from K'riot.**

27 **After the piece of *matzah* ·unleavened bread·, then *Satan* [Adversary] entered into him.**

Then Yeshua [Salvation] said to him, "What you do, do quickly."

28 **Now no man at the table knew why he said this to him.**

29 **For some thought, because Judas [Praised] had the money box, that Yeshua [Salvation] said to him, "Buy what things we need for the feast," or that he should give something to the poor.**

30 **Therefore having received that piece of *matzah* ·unleavened bread·, he went out immediately. It was night.**

31 **When he had gone out, Yeshua [Salvation] said, "Now the Son of Man has been glorified, and God has been glorified in him.**

32 **If God has been glorified in him, God will also glorify him in himself, and he will glorify him immediately.**

33 † **Little children, I will be with you a little while longer. You will seek me, and as I said to the Jews [Praisers], 'Where I am going, you can't come,' so now I tell you.**

34 **A new commandment I give to you, that you show *agapao* ·total devotion love· to one another. Just as I have had *agapao* ·totally devoted love· towards you, you also show *agapao* ·totally devoted love· to one another.**

35 **By this everyone will know that you are my disciples, if you have *agape* ·unconditional love· for one another."**

36 **Simeon Peter [Hearing Rock] said to him, "Lord, where are you going?"**

* 13:19 . MP: Messiah declares things before they happen. (Is 42:9) † 13:33 (33-35) MPr: The King in (Psalm 21:1) is King Messiah. (Targum Ps 21:1). This same King is linked to (Is 11:10), where Rabbi Chanina explains the objective of the Messiah. King Messiah is to give specific commandments to the Gentiles. This is in parallel contrast to Israel, who receives commands directly from God himself. (Midrash Ps 21:1 (Heb Bible 21:2)). (Ps 21:1 (Heb Bible 21:2))

Yeshua [Salvation] answered, "Where I am going, you can't follow now, but you will follow afterwards."

³⁷ Peter [Rock] said to him, "Lord, why can't I follow you now? I will lay down my life for you."

³⁸ Yeshua [Salvation] answered him, "Will you lay down your life for me? Most certainly I tell you, the rooster won't crow until you have denied me three times."

14

¹ * **"Don't let your heart be troubled. Believe in God. Believe also in me."**

² † ‡ **In 'Avi ·my Father·'s house are many homes. § If it was not so, I would have told you. I am going to prepare a place for you.**

³ **If I go and prepare a place for you, I will come again, and will receive you to myself; that where I am, you may be there also.**

⁴ **Where I go, you know, and you know the way."**

⁵ Thomas [Seeker of truth] said to him, "Lord, we don't know where you are going. How can we know the way?"

⁶ * **Yeshua [Salvation] said to him, " *Ena Na* [I AM (the Living God)] the way, the truth, and the life. No one comes to *haAbba ·the Father·*, except through me.**

⁷ **If you had known me, you would have known 'Avi ·my Father· also. From now on, you know him, and have seen him."**

⁸ **Philip [Loves horses] said to him, "Lord, show us *haAbba ·the Father·*, and that will be enough for us."**

⁹ **Yeshua [Salvation] said to him, "Have I been with you such a long time, and do you not know me, Philip [Loves horses]? He who has seen me has seen *haAbba ·the Father·*. How do you say, 'Show us *haAbba ·the Father·*?'"**

¹⁰ **Don't you trust that I am in *haAbba ·the Father·*, and *haAbba ·the Father·* in me? The words that I tell you, I speak not from myself; but *haAbba ·the Father·* who lives in me does his works.**

¹¹ **Believe me that I am in *haAbba ·the Father·*, and *haAbba ·the Father·* in me; or else trust me for the very works' sake.**

¹² † **Most certainly I tell you, he who trusts in me, the works that I do, he will do also; and he will do greater works than these, because I am going to 'Avi ·my Father·.**

* **14:1 . MP:** Trusting in Yahweh God also means to trust in his Servant Messiah. (Is 50:10)

† **14:2 . MP:** Nobody has seen or heard the things that God has prepared for those who wait for Him. (Is 64:4) ‡ **14:2 (2-3) MP:** The King Messiah will be revealed to the congregation of Israel. And the children of Israel shall say to Him, "Come and be a brother to us, and let us go up to Jerusalem. And there we will together suck the meaning of Torah, as an infant its mother's breast." (Targum Song of Songs 8:1). (Song of Songs 8:1) § **14:2 . MP:** Nobody has

seen or heard the things that God has prepared for those who wait for Him. (Is 64:4) * **14:6**

. **MP:** The King in (Psalm 21:1) is King Messiah. (Targum Ps 21:1). This same King is linked to (Is 11:10), where Rabbi Chanina explains the objective of the Messiah. King Messiah is to give specific commandments to the Gentiles. This is in parallel contrast to Israel, who receives commands directly from God himself. (Midrash Ps 21:1 (Heb Bible 21:2)). (Ps 21:1 (Heb Bible 21:2)) † **14:12 (12-14) (+21) MP:** Messiah son of David will be the Shepard Leader Ruler teaching God's people to live holy by God's instructions. (Eze 37:24-25)

13 ‡ **Whatever you will ask in my name, that will I do, that *haAbba* ·the Father· may be glorified in the Son.**

14 **If you will ask anything in my name, I will do it.**

15 **If you have *agapao* ·totally devoted love· for me, keep my commandments.**

16 **I will pray to *haAbba* ·the Father·, and he will give you another Counselor, that he may be with you forever,**

17 ***haRuach* [the Spirit, Breath] of truth, whom the world can't receive; for it does not see him, neither knows him. You know him, for he lives with you, and will be in you.**

18 **I will not leave you orphans. I am coming to you.**

19 **Yet a little while, and the world will see me no more; but you will see me. Because I live, you will live also.**

20 **In that day you will know that I am in 'Avi ·my Father·, and you in me, and I in you.**

21 **One who has my commandments, and keeps them, that person is one who has *agapao* ·totally devoted love· for me. One who has *agapao* ·total devotion love· for me will receive *agapao* ·total devotion love· from 'Avi ·my Father·, and I will have *agapao* ·totally devoted love· for him, and will reveal myself to him."**

22 **Judas [Praised] (not Iscariot) said to him, "Lord, what has happened that you are about to reveal yourself to us, and not to the world?"**

23 § * **Yeshua [Salvation] answered him, "If a man has *agapao* ·total devotion love· for me, he will keep my word. 'Avi [My Father] will have *agapao* ·total devoted love· for him, and we will come to him, and make our home with him.**

24 **He who does not have *agapao* ·total devotion love· for me does not keep my words. The word which you hear is not mine, but from *haAbba* ·the Father· who sent me.**

25 † **I have said these things to you, while still living with you.**

26 **But the Counselor, *Ruach haKodesh* [Spirit, Breath of the Holiness], whom *Abba* ·Father familiar, Dear Dad· will send in my name, he will teach you all things, and will remind you of all that I said to you.**

27 ‡ ***Shalom* ·Complete peace· I leave with you. I am giving you my *shalom* ·complete peace·; not as the world gives, give I to**

‡ **14:13** (13-17) **MP:** This can be interpreted two ways. 1) Messiah prays for those who he has redeemed as Intercessor and Redeemer, or those redeemed will pray for the prosperity of their Redeemer. 2) Messiah redeems from violence. Spiritually referring to sin separating humans from God. Physically referring to Messiah as military leader and political redemption. Both are reason for humans to "continually bless him". (Consider also in association with Ps 72:10; Is 60:3, 60:6). (Ps 72:14-15) § **14:23** (23-26) **MP:** Messiah comes to Zion as Redeemer to remove transgression by placing the Holy Spirit upon people and teach God's *Torah* ·Teachings· in their inner person. (See also Jer 31:31-33). (Is 59:20-21) * **14:23** . **MPr:** The Rabbis teach if Israel kept just one Sabbath according to the commandment, the Messiah would immediately come (Ex 19:25 in Jerusalem Targum 64A). (Ex 19:25) † **14:25** (25-27) **MP:** Messiah will distribute gifts to humanity, both those under his rein and those rebellious his rule establishing a dwelling for God. (Ps 68:16b) ‡ **14:27** . **MPr:** The promise of peace in the Aaronic Blessing (Num 6:26) is referred to as the peace of the Kingdom of David. Linked to (Is 9:7), "of the increase of his government and peace there shall be no end." (Is 9:7 in Siphre on Numbers Parashah 42: Num 30:1-32:42). (Is 9:7)

you. Don't let your heart be troubled, neither let it be fearful.

²⁸ You heard how I told you, 'I go away, and I come to you.' If you have *agapao* ·total devotion love· for me, you would have rejoiced, because I said 'I am going to *'Avi* ·my Father·; for *Abba* ·Father familiar, Dear Dad· is greater than I.

²⁹ Now I have told you before it happens so that, when it happens, you may trust.

³⁰ I will no more speak much with you, for the prince of the world comes, and he has nothing in me.

³¹ But that the world may know that I have *agapao* ·total devotion love· for *haAbba* ·the Father·, I do as *haAbba* ·the Father· enjoined me. Arise, let us go from here.

15

¹ "*Ena Na* [I AM (the Living God)] the true vine, and '*Avi* ·my Father· is the farmer.

² Every branch in me that does not bear fruit, he takes away. Every branch that bears fruit, he prunes, that it may bear more fruit.

³ You are already pruned clean because of the word which I have spoken to you.

⁴ Remain in me, and I in you. As the branch can't bear fruit by itself, unless it remains in the vine, so neither can you, unless you remain in me.

⁵ *Ena Na* [I AM (the Living God)] the vine. You are the branches. He who remains in me, and I in him, the same bears much fruit, for apart from me you can do nothing.

⁶ If a man does not remain in me, he is thrown out as a branch, and is withered; and they gather them, throw them into the fire, and they are burned.

⁷ * **If you remain in me, and my words remain in you, you will ask whatever you desire, and it will be done for you.**

⁸ **"In this is '*Avi* ·my Father· glorified, that you bear much fruit; and so you will be my disciples.**

⁹ Even as *haAbba* ·the Father· has *agapao* ·totally devoted love· for me, I also have shown *agapao* ·totally devoted love· for you. Remain in my *agape* ·unconditional love·.

¹⁰ If you keep my commandments, you will remain in my *agape* ·unconditional love·; even as I have kept '*Avi* ·my Father·'s commandments, and remain in his *agape* ·unconditional love·.

¹¹ I have spoken these things to you, that my joy may remain in you, and that your joy may be made full.

¹² † **"This is my commandment, that you have *agapao* ·total devotion love· to one another, even as I have shown *agapao* ·total devotion love· to you.**

¹³ Greater *agape* ·unconditional love· has no one than this, that someone lay down his life for his friends.

¹⁴ You are my friends, if you do whatever I enjoin you.

* **15:7 (7-8) MP:** Messiah will distribute gifts to humanity, both those under his rein and those rebellious his rule establishing a dwelling for God. (Ps 68:18b) † **15:12 . MP:** Messiah establishes that obedience is more desired to God than sacrifice. (Ps 40:6-8)

15 ‡ **No longer do I call you servants, for the servant does not know what his lord does.** § **But I have called you friends, for everything that I heard from 'Avi ·my Father·, I have made known to you.**

16 * **You didn't choose me, but I chose you, and appointed you, that you should go and bear fruit, and that your fruit should remain; that whatever you will ask of *haAbba* ·the Father· in my name, he may give it to you.**

17 "I enjoin these things to you, that you may have *agapao* ·totally devoted love· to one another.

18 If the world hates you, you know that it has hated me before it hated you.

19 If you were of the world, the world would *phileo* ·affectionately love, have high regard for· its own. But because you are not of the world, since I chose you out of the world, therefore the world hates you.

20 Remember the word that I said to you: 'A servant is not greater than his lord.' If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also.

21 But all these things will they do to you for my name's sake, because they don't know him who sent me.

22 If I had not come and spoken to them, they would not have had abstract sin ·miss the mark·; but now they have no excuse for their abstract sin ·miss the mark·.

23 † ‡ **He who hates me, hates 'Avi ·my Father· also.**

24 § * **If I hadn't done among them the works which no one else did, they would not have had abstract sin ·miss the mark·. But now have they seen and also hated both me and 'Avi ·my Father·.**

25 **But this happened so that the word may be fulfilled which was written in their *Torah* ·Teaching, 'They hated me for no reason at all.'** †

26 "When the Counselor has come, whom I will send to you from *haAbba* ·the Father·, *haRuach* [the Spirit, Breath] of truth, who proceeds from *haAbba* ·the Father·, he will testify about me.

27 You will also testify, because you have been with me from the beginning.

16

1 "These things have I spoken to you, so that you wouldn't be caused to be scandalized ·to entrap, to cause weak knees that waiver,

‡ 15:15 . **MP:** Messiah calls these believers, or those who do the Father's will, brethren or brothers. (Ps 22:22) § 15:15 . **MP:** "He will divide the spoils." By being an atonement for many, Messiah is the Redeemer and therefore enjoys the benefits / spoils of this conquest; redeeming people from their former master who rules thru sin to the new Master who is Yahweh. (Is 53:12a) *

15:16 . **MP:** Corn referring to the kernel seed that starts small and grows to multiple abundance as the grass, likewise are Messiah and his disciples multiplying (according to R. Obadiah Gaon). Growing outside the city, in the land beyond borders, referencing a mixed group of Jew and non-Jew. By comparing this crop to "Lebanon," it describes the quality of the produce grown. (Ps 72:16) † 15:23 (23-25) **MP:** Messiah is despised. (See also Ps 69:4b). (Is 49:7a) ‡ 15:23 (23-25) **MP:** Messiah is rejected. (Zech 12:10c) § 15:24 (24-25) **MP:** Hated without a cause. (Ps 69:4a) * 15:24 . **MP:** Trusting in Yahweh God also means to trust in his Servant Messiah. (Is 50:10) † 15:25 . **Quoted from** Ps 35:19, 69:4, 109:3

stumbling block that causes falling, distrusting one that should be trusted and obeyed, disapproving of authority, to judge unfavorably causing displeasure, indignant.

² They will put you out of the synagogues. Yes, the time comes that whoever kills you will think that he offers service to God.

³ They will do these things because they have not known *haAbba* ·the Father·, nor me.

⁴ But I have told you these things, so that when the time comes, you may remember that I told you about them. I didn't tell you these things from the beginning, because I was with you.

⁵ But now I am going to him who sent me, and none of you asks me, 'Where are you going?'

⁶ But because I have told you these things, sorrow has filled your heart.

⁷ Nevertheless I tell you the truth: It is to your advantage that I go away, for if I don't go away, the Counselor won't come to you. But if I go, I will send him to you.

⁸ When he has come, he will convict the world about abstract sin ·miss the mark·, about righteousness, and about judgment;

⁹ about abstract sin ·miss the mark·, because they don't trust in me;

¹⁰ about righteousness, because I am going to 'Avi ·my Father·, and you won't see me any more;

¹¹ about judgment, because the prince of this world has been judged.

¹² "I have yet many things to tell you, but you can't bear them now.

¹³ However when he, *haRuach* [the Spirit, Breath] of truth, has come, he will guide you into all truth, for he will not speak from himself; but whatever he hears, he will speak. He will declare to you things that are coming.

¹⁴ He will glorify me, for he will take from what is mine, and will declare it to you.

¹⁵ All things whatever *haAbba* ·the Father· has are mine; therefore I said that he takes of mine, and will declare it to you.

¹⁶ A little while, and you will not see me. Again a little while, and you will see me."

¹⁷ Some of his disciples therefore said to one another, "What is this that he says to us, 'A little while, and you won't see me, and again a little while, and you will see me;' and, 'Because I go to *haAbba* ·the Father·?'"

¹⁸ They said therefore, "What is this that he says, 'A little while'? We don't know what he is saying."

¹⁹ Therefore Yeshua [Salvation] perceived that they wanted to ask him, and he said to them, "Do you inquire among yourselves concerning this, that I said, 'A little while, and you won't see me, and again a little while, and you will see me?'"

²⁰ Most certainly I tell you, that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will be turned into joy.

²¹ A woman, when she gives birth, has sorrow, because her time has come. But when she has delivered the child, she does not remember the anguish any more, for the joy that a human being is born into the world.

²² Therefore you now have sorrow, but I will see you again, and your heart will rejoice, and no one will take your joy away from you.

²³ "In that day you will ask me no questions. Most certainly I tell you, whatever you may ask of *haAbba* ·the Father· in my name, he will give it to you.

²⁴ Until now, you have asked nothing in my name. Ask, and you will receive, that your joy may be made full.

²⁵ I have spoken these things to you in figures of speech. But the time is coming when I will no more speak to you in figures of speech, but will tell you plainly about *haAbba* ·the Father·.

²⁶ In that day you will ask in my name; and I don't say to you, that I will pray to *haAbba* ·the Father· for you,

²⁷ for *haAbba* ·the Father· himself *phileo* ·affectionate loves, has high regard for· you, because you have *phileo* ·affectionate loves, high regard for· me, and have trusted that I came from God.

²⁸ I came from *haAbba* ·the Father·, and have come into the world. Again, I leave the world, and go to *haAbba* ·the Father·."

²⁹ His disciples said to him, "Behold, now you speak plainly, and speak no figures of speech.

³⁰ Now we know that you know all things, and don't need for anyone to question you. By this we trust that you came from God."

³¹ Yeshua [Salvation] answered them, "Do you now trust?

³² * **Behold, the time is coming, yes, and has now come, that you will be scattered, everyone to his own place, and you will leave me alone. Yet I am not alone, because *haAbba* ·the Father· is with me.**

³³ I have told you these things, that in me you may have peace. In the world you have oppression; but cheer up! I have overcome the world."

17

¹ * † **Yeshua [Salvation] said these things, and lifting up his eyes to heaven, he said, " *Abba* ·Father familiar, Dear Dad·, the time has come. Glorify your Son, that your Son may also glorify you;**

² **even as you gave him authority over all flesh, he will give eternal life to all whom you have given him.**

³ ‡ **This is eternal life, that they should know you, the only true God, and him whom you sent, Yeshua Messiah [Salvation Anointed one].**

⁴ § * **I glorified you on the earth. I have accomplished the work which you have given me to do.**

* 16:32 . MP: The Shepard is struck and the sheep (disciples) scatter. (Zech 13:7) * 17:1

(1-5) MP: The work that Messiah does will glorify God. (Is 49:3b) † 17:1 (1-5) MP: God's desire is fulfilled in Messiah being a sin offering. This end goal is God's purpose. In context, God pleasure is linked to a sin offering being provided. An atonement, a redemption, and a covering for sin was accomplished through that offering for all people who are associated (see Is 53:5-6, 53:11) bringing God pleasure. Being associated with the sin offering is seen in (Lev 4:4, 4:15, 4:24, 4:29, 4:33). (Is 53:10b) ‡ 17:3 . MP: Trusting in Yahweh God also means to trust in his Servant Messiah. (Is 50:10) § 17:4 (4-10) (context 17:4-24) MP: Messiah will ask God for His inheritance, the nations of the world. (Ps 2:8) * 17:4 . MP: Messiah is God's servant. (Zech 3:8)

⁵ † ‡ **Now, Abba ·Father familiar, Dear Dad·, glorify me with your own self with the glory which I had with you before the world existed.**

⁶ **I revealed your name to the people whom you have given me out of the world. They were yours, and you have given them to me. They have kept your word.**

⁷ **Now they have known that all things whatever you have given me are from you,**

⁸ **for the words which you have given me I have given to them, and they received them, and knew for sure that I came from you, and they have trusted that you sent me.**

⁹ **I pray for them. I don't pray for the world, but for those whom you have given me, for they are yours.**

¹⁰ **All things that are mine are yours, and yours are mine, and I am glorified in them.**

¹¹ **I am no more in the world, but these are in the world, and I am coming to you. Holy Abba ·Father familiar, Dear Dad·, keep them through your name which you have given me, that they may be one, even as we are.**

¹² **While I was with them in the world, I kept them in your name. Those whom you have given me I have kept. None of them is lost, except the son of destruction, § that the Scripture might be fulfilled.**

¹³ **But now I come to you, and I say these things in the world, that they may have my joy made full in themselves.**

¹⁴ **I have given them your word. The world hated them, because they are not of the world, even as I am not of the world.**

¹⁵ **I pray not that you would take them from the world, but that you would keep them from the evil one.**

¹⁶ **They are not of the world even as I am not of the world.**

¹⁷ * **Sanctify them in your truth. Your word is truth.**

¹⁸ **As you sent me into the world, even so I have sent them into the world.**

¹⁹ **For their sakes I sanctify myself, that they themselves also may be sanctified in truth.**

²⁰ **Not for these only do I pray, but for those also who trust in me through their word,**

²¹ **that they may all be one; even as you, Abba ·Father familiar, Dear Dad·, are in me, and I in you, that they also may be one in us; that the world may trust that you sent me.**

²² **The glory which you have given me, I have given to them; that they may be one, even as we are one;**

† **17:5 . MP:** This prophecy is debated between Jewish and Christian interpretations. Jewish: Wisdom in Proverbs refers to Torah itself, and therefore God's Wisdom revealed in Torah was before the creation in (Gen 1:1). Christian: Messiah is from everlasting, for he is the incarnate wisdom of God. Therefore wisdom in Proverbs refers to Messiah. OUSB Proposed: The two perspectives can be reconciled if Messiah is not wisdom itself, rather the fullness of the wisdom expressed in the Living Torah ·Teachings·. (Prov 8:22-23) (see also 1 Cor 1:24; Col 1:15-17) ‡ **17:5 . MP:** Messiah is from everlasting just as Yahweh God is eternal. (Is 48:16b)

§ **17:12 . Paraphrase Quoted from** Ps 41:9, 69:25, 109:8 with Acts 1:16-20 * **17:17** (17-19) **MP:** "By his stripes we are healed / made whole." Messiah's atonement brings wholeness and healing to those in association with him. (This healing could be physical, spiritual or both). (Is 53:5d)

²³ I in them, and you in me, that they may be perfected into one; that the world may know that you sent me, and have *agapao* ·totally devoted love· for them, even as you have *agapao* ·totally devoted love· for me.

²⁴ *Abba* ·Father familiar, Dear Dad·, I desire that they also whom you have given me be with me where I am, † **that they may see my glory, which you have given me, for you have *agapao* ·totally devoted love· for me from before the foundation of the world.**

²⁵ Righteous *Abba* Father, the world has not known you, but I knew you; and these knew that you sent me.

²⁶ I made known to them your name, and will make it known; that the *agape* ·unconditional love· with which you have *agapao* ·totally devoted love· to me may be in them, and I in them."

18

¹ When Yeshua [Salvation] had spoken these words, he went out with his disciples over the brook Kidron, where there was a garden, into which he and his disciples entered.

² Now Judas [Praised], who betrayed him, also knew the place, for Yeshua [Salvation] often met there with his disciples.

³ Judas [Praised] then, having taken a detachment of soldiers and officers from the chief priests and the Pharisees [Separated], came there with lanterns, torches, and weapons.

⁴ Yeshua [Salvation] therefore, knowing all the things that were happening to him, went out, and said to them, "Who are you looking for?"

⁵ They answered him, "Yeshua [Salvation] of Nazareth [Branch, Separated one]."

Yeshua [Salvation] said to them, "I am he."

Judas [Praised] also, who betrayed him, was standing with them.

⁶ When therefore he said to them, "*Ena Na* [I AM (the Living God)]," they went backward, and fell to the ground.

⁷ Again therefore he asked them, "Who are you looking for?"

They said, "Yeshua [Salvation] of Nazareth [Branch, Separated one]."

⁸ Yeshua [Salvation] answered, "I told you that *Ena Na* [I AM (the Living God)]. If therefore you seek me, let these go their way,"

⁹ that the word might be fulfilled which he spoke, "Of those whom you have given me, I have lost none."

¹⁰ Simeon Peter [Hearing Rock] therefore, having a *machaira* ·machete, small sword knife·, drew it, and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus.

¹¹ Yeshua [Salvation] therefore said to Peter [Rock], "Put the *machaira* ·machete, small sword knife· into its sheath. The cup which *haAbba* ·the Father· has given me, shall I not surely drink it?"

¹² * **So the detachment, the commanding officer, and the officers of the Jews [Praisers], seized Yeshua [Salvation] and bound him,**

¹³ **and led him to Annas first, for he was father-in-law to Caiaphas [Rock that hollows itself out], who was high priest that year.**

† 17:24 b MP: See (MP in John 17:5 paired with Prov 8:22-23) * 18:12 (12-13)MP: Messiah is confined and judged. (Is 53:8a)

¹⁴ Now it was Caiaphas [Rock that hollows itself out] who advised the Jews [Praisers] that it was expedient that one man should perish for the people.

¹⁵ Simeon Peter [Hearing Rock] followed Yeshua [Salvation], as did another disciple. Now that disciple was known to the high priest, and entered in with Yeshua [Salvation] into the court of the high priest;

¹⁶ but Peter [Rock] was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to her who kept the door, and brought in Peter [Rock].

¹⁷ Then the maid who kept the door said to Peter [Rock], "Are you also one of this man's disciples?"

He said, "I am not."

¹⁸ Now the servants and the officers were standing there, having made a fire of coals, for it was cold. They were warming themselves. Peter [Rock] was with them, standing and warming himself.

¹⁹ † **The high priest therefore asked Yeshua [Salvation] about his disciples, and about his teaching.**

²⁰ ‡ **Yeshua [Salvation] answered him, "I spoke openly to the world. I always taught in synagogues, and in the temple, where the Jews [Praisers] always meet. I said nothing in secret.**

²¹ **Why do you ask me? Ask those who have heard me what I said to them. Behold, these know the things which I said."**

²² **When he had said this, one of the officers standing by slapped Yeshua [Salvation] with his hand, saying, "Do you answer the high priest like that?"**

²³ **Yeshua [Salvation] answered him, "If I have spoken evil, testify of the evil; but if well, why do you beat me?"**

²⁴ **Annas sent him bound to Caiaphas [Rock that hollows itself out], the high priest.**

²⁵ Now Simeon Peter [Hearing Rock] was standing and warming himself. They said therefore to him, "You are not also one of his disciples, are you?"

He denied it, and said, "I am not."

²⁶ One of the servants of the high priest, being a relative of him whose ear Peter [Rock] had cut off, said, "Didn't I see you in the garden with him?"

²⁷ Peter [Rock] therefore denied it again, and immediately the rooster crowed.

²⁸ They led Yeshua [Salvation] therefore from Caiaphas [Rock that hollows itself out] into the Praetorium. It was early, and they themselves didn't enter into the Praetorium, that they might not be defiled, but might eat the *Pesac* ·Passover· meal (Nissan 14).

²⁹ Pilate [Armed with javelin] therefore went out to them, and said, "What accusation do you bring against this man?"

³⁰ They answered him, "If this man was not an evildoer, we wouldn't have delivered him up to you."

† **18:19** (19-24) **MP:** Messiah is confined and judged. (Is 53:8a) ‡ **18:20** (20-21) **MP:** Messiah speaks nothing in secret. (Is 48:16)

31 § Pilate [Armed with javelin] therefore said to them, “Take him yourselves, and judge him according to your law.”

Therefore the Jews [Praisers] said to him, “It is not lawful for us to put anyone to death,”

32 that the word of Yeshua [Salvation] might be fulfilled, which he spoke, signifying by what kind of death he should die.

33 Pilate [Armed with javelin] therefore entered again into the Praetorium, called Yeshua [Salvation], and said to him, “Are you the King of the Jews [Praisers]?”

34 Yeshua [Salvation] answered him, “Do you say this by yourself, or did others tell you about me?”

35 Pilate [Armed with javelin] answered, “I’m not a Jew [Praiser], am I? Your own nation and the chief priests delivered you to me. What have you done?”

36 * Yeshua [Salvation] answered, “My Kingdom is not of this world. If my Kingdom were of this world, then my servants would fight, that I would not be delivered to the Jews [Praisers]. But now my Kingdom is not from here.”

37 † Pilate [Armed with javelin] therefore said to him, “Are you a king then?”

Yeshua [Salvation] answered, “You say that I am a king. For this reason I have been born, and for this reason I have come into the world, that I should testify to the truth. Everyone who is of the truth listens to my voice.”

38 Pilate [Armed with javelin] said to him, “What is truth?”

When he had said this, he went out again to the Jews [Praisers], and said to them, “I find no basis for a charge against him.

39 But you have a custom, that I should release someone to you at the Passover. Therefore do you want me to release to you the King of the Jews [Praisers]?”

40 Then they all shouted again, saying, “Not this man, but Bar-Abba [Son Father]!” Now Bar-Abba [Son Father] was a robber.

19

1 * So Pilate [Armed with javelin] then took Yeshua [Salvation], and flogged him.

2 The soldiers twisted thorns into a crown, and put it on his head, and dressed him in a purple garment.

3 They kept saying, “Hail, King of the Jews [Praisers]!” and they kept slapping him.

§ 18:31 . MP: When Messiah comes, then Judah will lose power and leadership, represented by the scepter. (Gen 49:10b) *** 18:36 (36-37a) MP:** This prophecy is in the names’ literal meaning connected to the prophecy of the sprout and of the crown. He, the Branch, is Salvation and serves as Priest and King. “Put one crown on *Joshua ben Y’hotzadak* [Yah salvation son of Yah righteousness], the high priest” then prophecy describes “The branch” and his priestly and kingly service. (Applying His ministry to us: (2 Cor 5:20-21). Ministry in action; as Priest: (Heb 5:5, 9:12) and as King: (John 18:36-37a; Rev 17:14)). (Zech 6:11-13)

† 18:37 . MP: Messiah is a King. (Ps 2:6) *** 19:1** Messiah’s back is whipped. “I gave my back to the smiters.” (Is 50:6a)

⁴ Then Pilate [Armed with javelin] went out again, and said to them, "Behold, I bring him out to you, that you may know that I find no basis for a charge against him."

⁵ Yeshua [Salvation] therefore came out, wearing the crown of thorns and the purple garment. Pilate [Armed with javelin] said to them, "Behold, the man!"

⁶ When therefore the chief priests and the officers saw him, they shouted, saying, "Crucify! Crucify!"

Pilate [Armed with javelin] said to them, "Take him yourselves, and crucify him, for I find no basis for a charge against him."

⁷ † **The Jews answered him, "We have a law (of God), ‡ and by our law he ought to die, because he made himself the *Ben-Elohim* ·Son of Elohim God·."**

⁸ When therefore Pilate [Armed with javelin] heard this saying, he was more afraid.

⁹ He entered into the Praetorium again, and said to Yeshua [Salvation], "Where are you from?" But Yeshua [Salvation] gave him no answer.

¹⁰ Pilate [Armed with javelin] therefore said to him, "Are not you speaking to me? Don't you know that I have power to release you, and have power to crucify you?"

¹¹ Yeshua [Salvation] answered, "You would have no power at all against me, unless it were given to you from above. Therefore he who delivered me to you has greater abstract sin ·miss the mark·."

¹² At this, Pilate [Armed with javelin] was seeking to release him, but the Jews [Praisers] cried out, saying, "If you release this man, you are not Caesar's [Ruler]'s friend! Everyone who makes himself a king speaks against Caesar [Ruler]!"

¹³ When Pilate [Armed with javelin] therefore heard these words, he brought Yeshua [Salvation] out, and sat down on the judgment seat at a place called "The Pavement," but in *Hebrew* [Immigrant], "Gabbatha."

¹⁴ Now it was the Preparation Day for *Pesac* ·Passover· (Nissan 14), at about three o'clock in the afternoon. He said to the Jews [Praisers], "Behold, your King!"

¹⁵ They cried out, "Away with him! Away with him! Crucify him!"

Pilate [Armed with javelin] said to them, "Shall I crucify your King?"

The chief priests answered, "We have no king but Caesar [Ruler]!"

¹⁶ So then he delivered him to them to be nailed to the execution-stake. So they took Yeshua [Salvation] and led him away.

¹⁷ He went out, bearing his execution-stake, to the place called "Skull," which is called in *Hebrew* [Immigrant], "*Golgotha* [Place of skull],"

¹⁸ where they nailed him to the stake, and with him two others, on either side one, and Yeshua [Salvation] in the middle.

¹⁹ Pilate [Armed with javelin] wrote a title also, and put it on the execution-stake. There was written, "YESHUA OF NAZARETH [SALVATION OF BRANCH, SEPARATED ONE], THE KING OF THE JEWS [PRAISERS] ."

† **19:7 . MP:** Messiah perceived to be cursed by God. (See also Ps 22:1, 118:17-18). (Is 53:4b)

‡ **19:7** Note: This law that justifies Yeshua being put to death could be (Lev 24:16) about blasphemy or (Deut 18:20) about a prophet speaking in God's name falsely. Both shall be put to death, according to God's command. (Read in full context of Deut ch 13 and Deut 18:9-22).

20 § **Therefore many of the Jews [Praisers] read this title, for the place where Yeshua [Salvation] was executed on the stake was near the city;** and it was written in *Hebrew* [Immigrant], in Latin, and in Greek.

21 The chief priests of the Jews [Praisers] therefore said to Pilate [Armed with javelin], "Don't write, 'The King of the Jews [Praisers],' but, 'he said, I am King of the Jews [Praisers].'"

22 Pilate [Armed with javelin] answered, "What I have written, I have written."

23 * **Then the soldiers, when they had nailed Yeshua [Salvation] to the stake, took his garments and made four parts, to every soldier a part; and also the coat. Now the coat was without seam, woven from the top throughout.**

24 **Then they said to one another, "Let's not tear it, but cast lots for it to decide whose it will be," that the Scripture might be fulfilled, which says,**

"They divided my garments among them.

For my cloak they cast lots." †

Therefore the soldiers did these things.

25 But there were standing by the execution-stake of Yeshua [Salvation] his mother, and his mother's sister, Mary [Rebellion] the wife of Clopas, and Mary of Magdala [Rebellion of City tower].

26 Therefore when Yeshua [Salvation] saw his mother, and the disciple whom he felt *agapao* ·totally devoted love· for standing there, he said to his mother, "Woman, behold, your son!"

27 Then he said to the disciple, "Behold, your mother!" From that hour, the disciple took her to his own home.

28 ‡ **After this, Yeshua [Salvation], seeing that all things were now finished, that the Scripture might be fulfilled, said, "I am thirsty."**

29 § **Now a vessel full of vinegar was set; so they put a sponge full of the vinegar * on hyssop, and held it at his mouth.**

30 When Yeshua [Salvation] therefore had received the vinegar, he said, "It is finished." † **He bowed his head, and gave up his spirit.**

31 ‡ **Therefore the Jews [Praisers], because it was the Preparation Day (Nissan 14), so that the bodies would not remain on**

§ 19:20 . **MP:** People will stare and witness Messiah during his death including piercing. (Ps 22:17b) Note: In the future, the people of Israel will look upon this same person, "whom they have pierced" (Zech 12:10). * 19:23 (23-24) **MP:** The Messiah's garments are divided; lots are divided; lots are cast for his clothes. (Ps 22:18) † 19:24 . **Quoted from** Ps 22:18

‡ 19:28 (28-29) **MP:** Messiah will thirst. (See also Ps 69:21a, 69:21b). (Ps 22:15b) § 19:29 .

MP: Messiah has gall offered him as food. Gall is a medicinal poison; poisons have a bitter taste and acids, like vinegar, have a sour taste. This mixture has various English simile terms: poisoned water, mixed drink with serpent poison, drinking viper's poison (Deut 32:32-33; Jer 9:15, 23:15). Gall is a mixture of liver or gallbladder digestive juice, called bile, possibly mixed with poppy seed opium or wormwood. Gall would be offered to a person as an end to pain, cure illness, or overdosing to kill. Ingesting opium, wormwood, or bile is like taking very bitter medicine. Therefore descriptions of eating and drinking the substances are metaphors for very bitter experiences. (See also Ps 22:15b). (Ps 69:21a) * 19:29 . (28-29) **Quoted from**

Ps 69:21 † 19:30 b (context 19:16-30) **MP:** The suffering and reproach of Calvary (describes Ps 22). (Ps 102:1-11) ‡ 19:31 . **MP:** Messiah is cursed on our behalf, hanged on a stake, (See also Is 53:5). (Deut 21:21-23)

the execution-stake on the festival *Sabbath* ·To cease· (for that *Sabbath* ·To cease· was a special one), § asked of Pilate [Armed with javelin] that their legs might be broken, and that they might be taken away.

32 * Therefore the soldiers came, and broke the legs of the first, and of the other who was placed on execution-stakes with him;

33 † but when they came to Yeshua [Salvation], and saw that he was already dead, they didn't break his legs.

34 ‡ § * However one of the soldiers † pierced his side with a spear, and immediately blood and water came out.

35 He who has seen has testified, and his testimony is truthereee. He knows that he tells the truth, that you may trust.

36 For these things happened, that the Scripture might be fulfilled, "Not one of his bones will be broken." ‡

37 Again another Scripture says, "They will look on him whom they pierced." §

38 After these things, Joseph of Arimathaea [May he add of Lofty place], being a disciple of Yeshua [Salvation], but secretly for fear of the Jews [Praisers], asked of Pilate [Armed with javelin] that he might take away Yeshua's [Salvation]'s body. Pilate [Armed with javelin] gave him permission. He came therefore and took away his body.

39 Nicodemus [Victory people], who at first came to Yeshua [Salvation] by night, also came bringing a mixture of myrrh and aloes, about one hundred Roman pounds [72.5 lb; 3,289 kg].

40 So they took Yeshua's [Salvation]'s body, and bound it in linen cloths with the spices, as the custom of the Jews [Praisers] is to bury.

41 Now in the place where he was executed on the stake there was a garden. In the garden was a new tomb in which no man had ever yet been laid.

42 Then because of the Judean [Person from Praise] Preparation Day (Nissan 14) (for the tomb was near at hand) they laid Yeshua [Salvation] there.

§ 19:31 Special Sabbath; High Sabbath during a Festival, such as Unleavened Bread week. The first day of Unleavened Bread is a holy convocation, then the weekly Sabbath came next.

Special week Nissan 15-16. * **19:32** (32-33) **MP:** None of Messiah's bones would be broken parallel to the *Pesac* ·Passover· lamb. (See also Ps 22:17a, 22:14b, 22:14c, 34:19-20). (Ex 12:46; Ps 34:20) † **19:33** (33-34) **MP:** Messiah's heart melts like wax. The blood and water running out of the pierced side align with a disorder called "pericardial effusion". Stress on the heart causing edema (swelling fluids) in the outer sac of the heart muscle. By going upward from the side with a spear, up to 2 liters of water could pour out along with the blood when the heart was pierced. (See also Ps 22:17a). (Ps 22:14c) ‡ **19:34** . **MP:** "Poured out like water" Combined context refers to piercing (Ps 22:16) causing internal fluids to pour out (Ps 22:14). Could also reference the "pouring out" of a drink offering. Only during the Great Hossannah feast, on the 7th day of Sukkot, is both water and wine poured out together before God. (See notes on Is 55:1-2). (Ps 22:14a)

§ **19:34** . **MP:** Messiah is "pierced / wounded for our transgressions". Note: There is no Bible punishment or law for death that specifically involves piercing; stoning or banishment is more common. (Is 53:5a) * **19:34** (34-37) **MP:** The Messiah's body will be pierced. (Zech 12:10a) † **19:34** (+36) **MP:** The ability to count all bones implies no divided or broken bones, therefore none of his bones are broken (Ps 34:21), just as the *Pesac* ·Passover· lamb (Ex 12:46). (See also Ps 22:14b, 22:14c, 34:19-20). (Ps 22:17a)

‡ **19:36** . **Quoted from** Ex 12:46; Num 9:12; Ps 34:20 § **19:37** . **Quoted from** Zech 12:10

20

¹ Now early morning, while it was still dark, on the first day of the week (Nissan 17, the day of First Fruits #1), Mary of Magdala [Rebellion of City tower] went to the tomb and saw the stone taken away from the tomb.

² Therefore she ran and came to Simeon Peter [Hearing Rock], and to the other disciple whom Yeshua [Salvation] *phileo* ·affectionate loved, had high regard for, and said to them, "They have taken away the Lord out of the tomb, and we don't know where they have laid him!"

³ Therefore Peter [Rock] and the other disciple went out, and they went toward the tomb.

⁴ They both ran together. The other disciple outran Peter [Rock], and came to the tomb first.

⁵ Stooping and looking in, he saw the linen cloths lying, yet he didn't enter in.

⁶ Then Simeon Peter [Hearing Rock] came, following him, and entered into the tomb. He saw the linen cloths lying,

⁷ and the cloth that had been on his head, not lying with the linen cloths, but rolled up in a place by itself.

⁸ So then the other disciple who came first to the tomb also entered in, and he saw and trusted.

⁹ (For they had not yet understand the Scripture teaches that the Messiah [Anointed one] had to **rise from the dead.**) *

¹⁰ So the disciples went away again to their own homes.

¹¹ But Mary [Rebellion] was standing outside at the tomb weeping. So, as she wept, she stooped and looked into the tomb,

¹² and she saw two angels in white sitting, one at the head, and one at the feet, where the body of Yeshua [Salvation] had lain.

¹³ They told her, "Woman, why are you weeping?"

She said to them, "Because they have taken away my Lord, and I don't know where they have laid him."

¹⁴ When she had said this, she turned around and saw Yeshua [Salvation] standing, and didn't know that it was Yeshua [Salvation].

¹⁵ Yeshua [Salvation] said to her, "Woman, why are you weeping? Who are you looking for?"

She, supposing him to be the gardener, said to him, "Sir, if you have carried him away, tell me where you have laid him, and I will take him away."

¹⁶ Yeshua [Salvation] said to her, "Mary [Rebellion]."

She turned and said to him, "*Rabboni!*" which is to say, "My Teacher!"

¹⁷ Yeshua [Salvation] said to her, "Don't hold me, for I haven't yet ascended to 'Avi ·my Father·; but go to **my brothers**, and tell them, 'I am ascending to 'Avi ·my Father· and 'Avikah ·your Father·, to my God and your God.' " †

¹⁸ Mary of Magdala [Rebellion of City tower] came and told the disciples that she had seen the Lord, and that he had said these things to her.

¹⁹ ‡ **Therefore when evening came that day, the (end of the) first**

* **20:9 . Paraphrase Quoted from** Ps 16:10 † **20:17 . Paraphrase Quoted from** Ps 22:22, also quoted in Heb 2:11-12 ‡ **20:19 (19-22) MP:** The Spirit of the Lord will be poured out upon all people. (Joel 2:28-29)

day of the week, (the start of Nissan 18), and when the doors were locked where the disciples were assembled, for fear of the Jews [Praisers], Yeshua [Salvation] came and stood in the middle, and said to them, “*Shalom aleikhem!* ·Complete peace my family·!”

²⁰ When he had said this, he showed them his hands and his side. The disciples therefore were glad when they saw the Lord.

²¹ Yeshua [Salvation] therefore said to them again, “*Shalom aleikhem!* ·Complete peace my family·! As *Abba* ·Father familiar, Dear Dad· has sent me, even so I send you.”

²² When he had said this, he breathed on them, and said to them, “Receive *Ruach haKodesh* [Spirit, Breath of the Holiness]!”

²³ If you forgive anyone’s abstract sins ·miss the marks·, they have been forgiven them. If you retain anyone’s abstract sins ·miss the marks·, they have been retained.”

²⁴ But Thomas [Seeker of truth], one of the twelve, called Didymus [Twin] in Greek, was not with them when Yeshua [Salvation] came.

²⁵ The other disciples therefore said to him, “We have seen the Master!”

But he said to them, “Unless I see in his hands the print of the nails, put my finger into the print of the nails, and put my hand into his side, I will not trust.”

²⁶ After eight days (Nissan 26) again his disciples were inside, and Thomas [Seeker of truth] was with them. Yeshua [Salvation] came, the doors being locked, and stood in the middle, and said, “*Shalom aleikhem!* ·Complete peace my family·!”

²⁷ Then he said to Thomas [Seeker of truth], “Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Don’t be unbelieving, but believing.”

²⁸ Thomas [Seeker of truth] answered him, “My Master and my God!”

²⁹ Yeshua [Salvation] said to him, “Because you have seen me, you have trusted. Blessed are those who have not seen, and have trusted.”

³⁰ Therefore Yeshua [Salvation] did many other signs in the presence of his disciples, which are not written in this book;

³¹ but these are written, that you may trust that Yeshua [Salvation] is the Messiah [Anointed one], the *Ben-Elohim* ·Son of Elohim God·, and that believing you may have life in his name.

21

¹ After these things, Yeshua [Salvation] revealed himself again to the disciples at the sea of Tiberias. He revealed himself this way.

² Simeon Peter [Hearing Rock], Thomas [Seeker of truth] called Didymus [Twin] in Greek, Nathanael [Given by God] of Cana in Galilee [District, Circuit], and the sons of Zebedee [Bestowed by Yah], and two others of his disciples were together.

³ Simeon Peter [Hearing Rock] said to them, “I’m going fishing.”

They told him, “We are also coming with you.” They immediately went out, and entered into the boat. That night, they caught nothing.

⁴ But when day had already come, Yeshua [Salvation] stood on the beach, yet the disciples didn’t know that it was Yeshua [Salvation].

⁵ Yeshua [Salvation] therefore said to them, "Children, have you anything to eat?"

They answered him, "No."

⁶ He said to them, "Cast the net on the right side of the boat, and you will find some."

They cast it therefore, and now they were not able to draw it in for the multitude of fish.

⁷ That disciple therefore whom Yeshua [Salvation] felt *agapao* ·totally devoted love· for said to Peter [Rock], "It's the Master!"

So when Simeon Peter [Hearing Rock] heard that it was the Master, he wrapped his coat around him (for he was naked), and threw himself into the sea.

⁸ But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits away [300 ft; 91.4 m]), dragging the net full of fish.

⁹ So when they got out on the land, they saw a fire of coals there, and fish laid on it, and bread.

¹⁰ Yeshua [Salvation] said to them, "Bring some of the fish which you have just caught."

¹¹ Simeon Peter [Hearing Rock] went up, and drew the net to land, full of great fish, one hundred fifty-three; and even though there were so many, the net was not torn.

¹² Yeshua [Salvation] said to them, "Come and eat breakfast."

None of the disciples dared inquire of him, "Who are you?" knowing that it was the Master.

¹³ Then Yeshua [Salvation] came and took the bread, gave it to them, and the fish likewise.

¹⁴ This is now the third time that Yeshua [Salvation] was revealed to his disciples, after he had risen from the dead.

¹⁵ So when they had eaten their breakfast, Yeshua [Salvation] said to Simeon Peter [Hearing Rock], "Simeon [Hearing], son of Jonah [Dove], do you have *agapao* ·totally devoted love· for me more than these?"

He said to him, "Yes, Master; you know that I *phileo* ·affectionately love, have high regard for· you."

He said to him, "Feed my lambs."

¹⁶ He said to him again a second time, "Simeon [Hearing], son of Jonah [Dove], do you have *agapao* ·totally devoted love· for me?"

He said to him, "Yes, Master; you know that I *phileo* ·affectionately love, have high regard for· you."

He said to him, "Tend my sheep."

¹⁷ He said to him the third time, "Simeon [Hearing], son of Jonah [Dove], do you *phileo* ·affectionately love, have high regard for· me?"

Peter [Rock] was grieved because he asked him the third time, "Do you *phileo* ·affectionately love, have high regard for· me?" He said to him, "Master, you know everything. You know that I *phileo* ·affectionately love, have high regard for· you."

Yeshua [Salvation] said to him, "Feed my sheep."

¹⁸ Most certainly I tell you, when you were young, you dressed yourself, and walked where you wanted to. But when you are old, you will stretch out your hands, and another will dress you, and carry you where you don't want to go."

¹⁹ Now he said this, signifying by what kind of death he would glorify God. When he had said this, he said to him, "Follow me."

²⁰ Then Peter [Rock], turning around, saw a disciple following. This was the disciple whom Yeshua [Salvation] felt *agapao* ·totally devoted love· for, the one who had also leaned on Yeshua [Salvation]'s chest at the supper and asked, "Lord, who is going to betray You?"

²¹ Peter [Rock] seeing him, said to Yeshua [Salvation], "Master, what about this man?"

²² Yeshua [Salvation] said to him, "If I desire that he stay until I come, what is that to you? You follow me."

²³ This saying therefore went out among the brothers, that this disciple wouldn't die. Yet Yeshua [Salvation] didn't say to him that he wouldn't die, but, "If I desire that he stay until I come, what is that to you?"

²⁴ This is the disciple who testifies about these things, and wrote these things. We know that his witness is true.

²⁵ There are also many other things which Yeshua [Salvation] did, which if they would all be written, I suppose that even the world itself would not have room for the books that would be written.

Psalms [Praises] Tehillim [Praises]

Context: These are written by real people with real experiences. Some writing in the moment, reflecting on experiences, meditating on attributes of God, or on their relationship with Yah. From the heights to the depths of human experience, that of personal choices, social relations, and national events. There are five books, the first two are written by David, a total of seventy-five Psalms are credited to King David; the other three books are collections from multiple writers.

Psalms Book 1 (Ch 1-41)

1

Context: Israel [God prevails] separates the mixed multitude after reading Torah scroll. (Neh 13:1-3)

- ¹ Blessed is the man who does not walk in the counsel of the wicked,
nor stand on the path of people who sin ·intentionally miss the
mark goal·,
nor sit in the seat of scoffers;
- ² but his delight is in ADONAI's Torah ·Teaching·.
On his *torot* ·teachings· he meditates day and night.
- ³ He will be like a tree planted by the streams of water,
that produces its fruit in its season,
whose leaf also does not wither.
Whatever he does shall prosper.
- ⁴ The wicked are not so,
but are like the chaff which the wind drives away.
- ⁵ Therefore the wicked shall not stand in the judgment,
nor people who sin ·intentionally miss the mark goal· in the
congregation of the upright.
- ⁶ For ADONAI knows the way of the upright,
but the way of the wicked shall perish.

2

Context: God makes covenant promise to David [Beloved] to establish his house forever and that Messiah will be established on David's throne. David [Beloved] is humble in his reply. (1 Chr 17:7-27)

- ¹ * **Why do the nations rage, †**
and the peoples plot a vain thing?

* **2:1** (1-2) **MP:** Messiah rejected by the Gentiles. (Acts 2:23, 4:25-28) † **2:1 . Quoted in** Rev 11:18

- 2 ‡ § **The kings of the earth * take a stand,
and the rulers take counsel together,
against ADONAI , and against † his Anointed, ‡ saying,**
- 3 “Let’s break their bonds apart,
and cast their cords from us.”
- 4 **He who sits in the heavens will laugh.
'Adonay [Lord] will have them in derision.**
- 5 Then he will speak to them in his anger,
and terrify them in his wrath:
- 6 § * **“Yet I have set † my King on my holy hill of Zion [Mountain
ridge, Marking].” ‡**
- 7 I will tell of the statute.
ADONAI said to me, § **“You are my son.
Today I have become your father. ***
- 8 † **Ask of me, and I will give the nations for your inheritance,
‡ the uttermost parts of the earth for your possession.**
- 9 **You shall break them with a rod of iron.
You shall dash them in pieces like pottery.” §**
- 10 Now therefore be wise, you kings.
Be instructed, you judges of the earth.
- 11 **Abad ·Serve· ADONAI with fear,
and rejoice with trembling. ***
- 12 † **Kiss the Son, ‡ § lest he be angry, and you perish on the way,
for his wrath will soon be kindled.
Blessed are all those who take refuge in him.**

‡ **2:2** (1-2) **MP:** Messiah is slain by Robbers (Satan) but this becomes his downfall and Messiah overcomes (Ps 2). Also commented; in the last days Gog and Magog will fight against the Messiah and be defeated. (Ps 2:1 in Talmud Berach. 7b, Talmud Abhod. Zarah 3B, and Midrash Psalms 2). (Mark 3:4-6, 14:41-42; Luke 6:7-11, 22:1-7, 24:7; John 12:30-32; Acts 2:23-24; 2 Cor 5:15; Rev 12:10-11) § **2:2** (+2:4) **MP:** “Against God, and His Messiah,” (Ps 2:2) is likened to a robber (Satan) who stands defiantly behind the palace of the king, and says, If I shall find the son of the king, I shall lay hold on him, and crucify him, and kill him with a cruel death. But the Holy Spirit mocks at him, “He that sits in the heavens shall laugh” (Ps 2:4, 37:13). (Ps 92:11 Midrash Pirke de-Rabbi Eliezer c.28, Midrash Pirke de-Rabbi Eliezer c. 28, and Yalkut vol. ii. par. 620, p. 90a). (Mark 12:6-11; Luke 20:13-18; 1 Cor 15:20-26) * **2:2 . Quoted in** Rev 19:19 † **2:2 . MP:** To possess the title of “Anointed One,” literally *Mashiach* - “Messiah”. (Acts 2:27b-28) ‡ **2:2 . (1-2) Quoted in** Acts 4:25-26 § **2:6 . MP:** King Messiah rules from mount Zion. (Heb 12:22, 12:28) * **2:6 . MP:** Messiah is a King. (Matt 2:2; John 18:37) † **2:6** (6-7) (+12) **MP:** Combined with (Ps 2:6-7 and 2:12), this Son is the King whom God installs in Zion and who has a special unique relationship to God. His wrath is not something to be desired. (See also Prov 30:4). (John 3:36, 5:43 (context 5:14-47)) ‡ **2:6 . Quoted in** Rev 14:1 § **2:7 . Quoted in** John 10:36; Acts 13:33; Heb 1:5, 5:5 * **2:7 b MP:** Messiah is the *Ben-Elohim* ·Son of Elohim God·. (See also 2 Sam 7:12-14a; 1 Chr 17:13-15). (Luke 1:35; John 10:36; Acts 13:30-33) † **2:8 . MP:** Messiah will ask God for His inheritance, the nations of the world. (John 17:4-10 (context 17:4-24); Acts 13:46-49) ‡ **2:8 b MP:** Messiah is given authority over all nations. (Matt 28:18) § **2:9 . (8-9) Quoted in** Rev 2:26-27, 12:5, 19:11, 19:15 * **2:11 . Quoted in** Phil 2:12 † **2:12 a MP:** “Kiss the Son” shows God has a Son deserving honor. (Matt 17:5; John 3:36) ‡ **2:12 Alternative Phrasing:** Give sincere homage to the Son § **2:12 (+6-7) MP:** Combined verses (Ps 2:6-7 with 2:12), this Son is the King whom God installs in Zion and who has a special unique relationship to God. His wrath is not something to be desired. (See also Prov 30:4c). (John 3:36, 5:43 (context 5:14-47))

3

A Psalm by David [Beloved], when he fled from Absalom [Father peace] his son.

Context: Absalom [Father peace] conspires against David [Beloved] and wins the hearts of Israel [God prevails]. David [Beloved] flees to the Mount of Olives. (2 Sam 15:1-30)

¹ ADONAI, how my adversaries have increased!

Many are those who rise up against me.

² Many there are who say of my soul,

“There is no *yishu'ah* ·salvation· for him in God.”

Selah ·contemplation with musical interlude·

³ But you, ADONAI, are a shield around me,

my *kavod* ·weighty glory·, and the one who lifts up my head.

⁴ I cry to ADONAI with my voice,

and he answers me out of his holy hill.

Selah ·contemplation with musical interlude·

⁵ I laid myself down and slept.

I awakened; for ADONAI sustains me.

⁶ I will not be afraid of tens of thousands of people

who have set themselves against me on every side.

⁷ Arise, ADONAI!

Save me, my God!

For you have struck all of my enemies on the cheek bone.

You have broken the teeth of the wicked.

⁸ *Yishu'ah* ·Salvation· belongs to ADONAI.

Your blessing be on your people.

Selah ·contemplation with musical interlude·

4

For the Chief Musician; on stringed instruments. A Psalm by David [Beloved].

Context: David [Beloved] and the people with him cross the river Jordan [Descender] to Mahanaim [Two camps]. Absalom [Father peace] is actively trying to usurp his father, David [Beloved], as king. (2 Sam 15:1-30)

¹ Answer me when I call, God of my righteousness.

Give me relief from my distress.

Have mercy on me, and *sh'ma* ·hear obey· my prayer.

² You sons of men, how long shall my *kavod* ·weighty glory· be turned into dishonor?

Will you *'ahav* ·affectionately love· vanity, and seek after falsehood?

Selah ·contemplation with musical interlude·

³ But know that ADONAI has set apart for himself him who is godly:

ADONAI will *sh'ma* ·hear obey· when I call to him.

⁴ You can **be angry, but don't sin ·err (from the standard goal)·.**

*

Search your own heart on your bed, and be still.

* 4:4 . Quoted in Eph 4:26

Selah ·contemplation with musical interlude·

⁵ Offer the sacrifices of righteousness.

Put your trust in ADONAI.

⁶ Many say, "Who will show us any good?"

ADONAI, let the light of your face shine on us.

⁷ You have put gladness in my heart,

more than when their grain and their new wine are increased.

⁸ In peace I will both lay myself down and sleep,

for you, ADONAI alone, make me live in safety.

5

For the Chief Musician, with the flutes. A Psalm by David [Beloved].

Context: David [Beloved] and the people with him cross the river Jordan [Descender] to Mahanaim [Two camps]. Absalom [Father peace] is actively trying to usurp his father, David [Beloved], as king. (2 Sam 17:22-29)

¹ Give ear to my words, ADONAI.

Consider my meditation.

² Listen to the voice of my cry, my King and my God;

for to you do I pray.

³ ADONAI, in the morning you shall *sh'ma* ·hear obey· my voice.

In the morning I will lay my requests before you, and will watch expectantly.

⁴ For you are not a God who has pleasure in ethical wickedness.

Evil can't live with you.

⁵ The arrogant shall not stand in your sight.

You hate all workers of vain striving of iniquity.

⁶ You will destroy those who speak lies.

ADONAI abhors the bloodthirsty and deceitful man.

⁷ But as for me, in the abundance of your *chesed* ·loving-kindness· I will come into your house.

I will *hawa* ·bow low, prostrate· toward your holy temple in reverence of you.

⁸ Lead me, ADONAI, in your righteousness because of my enemies.

Make your way straight before my face.

⁹ For there is no faithfulness in their mouth.

Their heart is destruction.

Their throat is an open tomb.

They flatter with their tongue. *

¹⁰ Hold them condemned guilty, God.

Let them fall by their own counsels;

Thrust them out in the multitude of their rebellious breaches of relationships,

for they have rebelled against you.

¹¹ But let all those who take refuge in you rejoice,

Let them always shout for joy, because you defend them.

Let them also who *'ahav* ·affectionately love· your name be joyful in you.

* 5:9 . Quoted in Rom 3:13

¹² For you will bless the upright.

ADONAI, you will surround him with favor as with a shield.

6

For the Chief Musician; on stringed instruments, upon the eight-stringed lyre. A Psalm by David [Beloved].

Context: David [Beloved] commits adultery with Bathsheba, wife of Uriah [My light Yah]. Later he experiences great remorse and repentance. (2 Sam 11-12)

¹ ADONAI, don't rebuke me in your anger,
neither discipline me in your wrath.

² Have mercy on me, ADONAI, for I am faint.
ADONAI, heal me, for my bones are troubled.

³ My soul is also in great anguish.
But you, ADONAI, how long?

⁴ *Teshuvah* ·Completely return·, ADONAI. Deliver my soul,
and save me for your *chesed* ·loving-kindness·' sake.

⁵ For in death there is no memory of you.
In *Sheol* ·Place of the dead·, who shall *yadah* ·extend hands in
thankful praise· to you?

⁶ I am weary with my groaning.
Every night I flood my bed.
I drench my couch with my tears.

⁷ My eye wastes away because of grief.
It grows old because of all my adversaries.

⁸ **Depart from me, all you workers of vain striving of iniquity,** *
for ADONAI has *sh'ma* ·heard obeyed· the voice of my weeping.

⁹ ADONAI has *sh'ma* ·heard obeyed· my supplication.
ADONAI accepts my prayer.

¹⁰ May all my enemies be ashamed and dismayed.
They shall turn back, they shall be disgraced suddenly.

7

A shiggayon ·meditative poem, musical instrument· by David [Beloved], which he sang to ADONAI, concerning the words of Cush, the Benjamite.

Context: King David [Beloved] arrives at Bahurim. Shimei, "a man of the family of the house of Saul [Asked for]," and son of Gera curses David [Beloved]. David [Beloved] reflects on the words of Cush of Benjamin [Son of right hand, Son of south]. (2 Sam 16:5-14)

¹ ADONAI, my God, I take refuge in you.

Save me from all those who pursue me, and deliver me,

² lest they tear apart my soul like a lion,
ripping it in pieces, while there is no one to deliver.

³ ADONAI, my God, if I have done this,

* **6:8 . Quoted in** Matt 7:23, 25:41; Luke 13:27

if there is iniquity in my hands,

⁴ if I have rewarded evil to him who was at peace with me
(yes, if I have delivered him who without cause was my adversary),

⁵ let the enemy pursue my soul, and overtake it;

yes, let him tread my life down to the earth,
and lay my glory in the dust.

Selah ·contemplation with musical interlude·.

⁶ Arise, ADONAI, in your anger.

Lift up yourself against the rage of my adversaries.

Awake for me. You have enjoined judgment.

⁷ Let the congregation of the peoples surround you.

Rule over them on high.

⁸ ADONAI administers judgment to the peoples.

Judge me, ADONAI, according to my righteousness,
and to my integrity that is in me.

⁹ Oh let the wickedness of the wicked come to an end,
but establish the upright;
their minds and hearts are searched by the righteous God.

¹⁰ My shield is with God,
who saves the upright in heart.

¹¹ God is a righteous judge,
yes, a God who has indignation every day.

¹² If a man does not relent, he will sharpen his sword;
he has bent and strung his bow.

¹³ He has also prepared for himself the instruments of death.
He makes ready his flaming arrows.

¹⁴ Behold, he travails with vain striving of iniquity.
Yes, he has conceived mischief,
and brought out falsehood.

¹⁵ He has dug a hole,
and has fallen into the pit which he made.

¹⁶ The trouble he causes shall *teshuvah* ·completely return· to his own head.
His violence shall come down on the crown of his own head.

¹⁷ I will *yadah* ·extend hands in thankful praise· to ADONAI according
to his righteousness,
and will make *zahmar* ·musical praise· to the name of ADONAI Most High.

8

For the Chief Musician; on an instrument of Gath. A Psalm by David [Beloved].

Context: Possible, David [Beloved] singing and playing, bringing the Spirit of peace, comfort, and guidance to King Saul [Asked for] when he was tormented by evil spirits. (1 Sam 16:14-23)

¹ ADONAI, our Lord, how majestic is your name in all the earth,
who has set your glory above the heavens!

2 * **From the lips of babes and infants you have** † **established strength,**

because of your adversaries, that you might silence the enemy and the avenger.

3 When I consider your heavens, the work of your fingers,
the moon and the stars, which you have ordained;

4 **what is man, that you think of him?**

What is the son of man, that you care for him?

5 ‡ **For you have made him a little lower than the angels,**
§ **and crowned him with glory and honor.**

6 **You make him ruler over the works of your hands.**

You have put all things under his feet: * †

7 All sheep and cattle,

yes, and the animals of the field,

8 The birds of the sky, the fish of the sea,

and whatever passes through the paths of the seas.

9 ADONAI, our Lord,

how majestic is your name in all the earth!

9

For the Chief Musician. Set to "The Death of the Son." A Psalm by David [Beloved].

Context: Psalm 9 to 10 is a broken Hebrew acrostic.

1 ✠ I will *yadah* ·extend hands in thankful praise· to ADONAI with my whole heart.

I will tell of all your marvelous works.

2 I will be glad and rejoice in you.

I will sing *zahmar* ·musical praise· to your name, O Most High.

3 ☩ When my enemies turn back,
they stumble and perish in your presence.

4 For you have maintained my *mishpat* ·just· cause.

You sit on the throne judging righteously.

5 ☩ You have rebuked the nations.

You have destroyed the wicked.

You have blotted out their name forever and ever.

6 The enemy is overtaken by endless ruin.

The very memory of the cities which you have overthrown has perished.

7 But ADONAI reigns forever.

He has prepared his throne for judgment.

8 ☩ He will judge the world in righteousness.

He will administer judgment to the peoples in uprightness.

9 ADONAI will also be a high tower for the oppressed;

a high tower in times of trouble.

10 Those who know your name will put their trust in you,

* 8:2 a **MP**: Infants give strength / praise to Messiah. (Matt 21:15-16) † 8:2 . **Quoted in** Matt 21:15-16 ‡ 8:5 (5-6) **MP**: His humiliation and exaltation is foretold. (Acts 2:23-24, 3:17-18; 1

Cor 15:20-27; Phil 2:7-9) § 8:5 (5b-6) **MP**: Messiah is given authority over all things. (Matt 28:18; 1 Cor 15:27; Heb 2:8-9) *

8:6 . **Quoted in** 1 Cor 15:27; Eph 1:22 † 8:6 . (4-6) **Quoted in** Heb 2:6-9

for you, ADONAI, have not forsaken those who seek you.

11 † Sing *zahmar* ·musical praise· to ADONAI, who dwells in Zion
[Mountain ridge, Marking],

and declare among the people what he has done.

12 For he who avenges blood remembers them.

He does not forget the cry of the afflicted.

13 ▢ Have mercy on me, ADONAI.

See my affliction by those who hate me,

and lift me up from the gates of death;

14 that I may show all of your *tehilah* ·praise song·.

In the gates of the daughter of Zion [Mountain ridge, Marking], I

will rejoice in your *yishu'ah* ·salvation·.

15 ▢ The nations have sunk down in the pit that they made.

In the net which they hid, their own foot is taken.

16 ADONAI has made himself known.

He has executed judgment.

The wicked is snared by the work of his own hands. *Higgayon*
·Meditation·.

Selah ·contemplation with musical interlude·.

17 † The wicked shall be turned back to *Sheol* ·Place of the dead·,
even all the nations that forget God.

18 ▢ For the needy shall not always be forgotten,
nor the hope of the poor perish forever.

19 Arise, ADONAI! Don't let man prevail.

Let the nations be judged in your sight.

20 Put them in fear, ADONAI.

Let the nations know that they are only men.

Selah ·contemplation with musical interlude·.

10

Context: Psalm 9 to 10 is a broken Hebrew acrostic.

1 † Why do you stand far off, ADONAI?

Why do you hide yourself in times of trouble?

2 In arrogance, the wicked hunt down the weak.

They are caught in the schemes that they devise.

3 For the wicked boasts of his heart's cravings.

He blesses the greedy, and condemns ADONAI.

4 The wicked, in the pride of his face,

has no room in his thoughts for God.

5 His ways are prosperous at all times.

He is haughty, and your judgments are far from his sight.

As for all his adversaries, he sneers at them.

6 He says in his heart, "I shall not be shaken.

For generations I shall have no trouble."

7 **His mouth is full of cursing,** * deceit, and oppression.

Under his tongue is mischief and vain striving of iniquity.

8 He lies in wait near the villages.

From ambushes, he murders the innocent.

* 10:7 . Quoted in Rom 3:14

His eyes are secretly set against the helpless.

⁹ He lurks in secret as a lion in his ambush.

He lies in wait to catch the helpless.

He catches the helpless, when he draws him in his net.

¹⁰ The helpless are crushed.

They collapse.

They fall under his strength.

¹¹ He says in his heart, "God has forgotten.

He hides his face.

He will never see it."

¹² פ Arise, ADONAI!

God, lift up your hand!

Don't forget the helpless.

¹³ Why does the wicked person condemn God,

and say in his heart, "God won't call me into account?"

¹⁴ נ But you do see trouble and grief.

You consider it to take it into your hand.

You help the victim and the fatherless.

¹⁵ ש Break the arm of the wicked.

As for the evil man, seek out his ethical wickedness until you find none.

¹⁶ ADONAI is King forever and ever!

The nations will perish out of his land.

¹⁷ נ ADONAI, you have *sh'ma* ·heard obeyed· the desire of the humble.

You will prepare their heart.

You will cause your ear to hear,

¹⁸ to judge the fatherless and the oppressed,

that man who is of the earth may terrify no more.

11

For the Chief Musician. By David [Beloved].

Context: Two attempts of Saul [Asked for] to take David [Beloved]'s life. Jonathan [Yah has given], a son of Saul [Asked for], saves David [Beloved] the first time. Michal, David's wife, deceives Saul [Asked for] the second time while David [Beloved] flees to the company of Samuel at Naioth. The Spirit of God came upon the messengers which Saul [Asked for] sends to Naioth. (1 Sam 19)

¹ In ADONAI, I take refuge.

How can you say to my soul, "Flee as a bird to your mountain!"

² For, behold, the wicked bend their bows.

They set their arrows on the strings,

that they may shoot in darkness at the upright in heart.

³ If the foundations are destroyed,

what can the upright do?

⁴ ADONAI is in his holy temple.

ADONAI is on his throne in heaven.

His eyes observe.

His eyes examine the children of men.

⁵ ADONAI examines the upright,

but the wicked and him who 'ahav ·affectionately loves· violence
his soul hates.

⁶ On the wicked he will rain blazing coals;
fire, sulfur, and scorching wind shall be the portion of their cup.

⁷ For ADONAI is righteous.
He 'ahav ·affectionately loves· righteousness.
The upright shall see his face.

12

For the Chief Musician; upon an eight-stringed lyre. A Psalm of David [Beloved].

Context: After collecting Goliath [Exposer, Uncovered]'s sword and leaving the priests, David [Beloved] runs upon hearing the message about the priests being slaughtered. (1 Sam 22 (esp. 22:20-23))

¹ Help, ADONAI; for the godly man ceases.

For the faithful fail from among the children of men.

² Everyone lies to his neighbor.

They speak with flattering lips, and with a double heart.

³ May ADONAI cut off all flattering lips,
and the tongue that boasts,

⁴ who have said, "With our tongue we will prevail.

Our lips are our own.

Who is lord over us?"

⁵ "Because of the oppression of the weak and because of the groaning
of the needy,

I will now arise," says ADONAI;

"I will set him in *yesha* ·salvation· far from those who malign him."

⁶ ADONAI's words are flawless words,
as silver refined in a clay furnace, purified seven times.

⁷ You will keep them, ADONAI.

You will preserve them from this generation forever.

⁸ The wicked walk on every side,
when what is vile is exalted among the sons of men.

13

For the Chief Musician. A Psalm by David [Beloved].

¹ How long, ADONAI?

Will you forget me forever?

How long will you hide your face from me?

² How long shall I take counsel in my soul,

having sorrow in my heart every day?

How long shall my enemy triumph over me?

³ Behold, and answer me, ADONAI, my God.

Give light to my eyes, lest I sleep in death;

⁴ Lest my enemy say, "I have prevailed against him;"

Lest my adversaries rejoice when I fall.

- ⁵ But I trust in your *chesed* ·loving-kindness·.
 My heart rejoices in your *yishu'ah* ·salvation·.
⁶ I will sing to ADONAI,
 because he has been good to me.

14

For the Chief Musician. By David [Beloved].

Context: Possible, David [Beloved] meditates on Genesis 6:5-6. (Gen 6:5-6)

- ¹ The fool has said in his heart, "There is no *Elohim* ·Deity, Judge·."
 They are corrupt.
 They have done abominable deeds.
There is no one who does good.
² ADONAI looked down from heaven on the children of men,
 to see if there were any who understood,
who sought after God.
³ **All have gone aside.**
 They have together become corrupt.
There is no one who does good, **no, not one.** *
⁴ Have all the workers of vain striving of iniquity no knowledge,
 who eat up my people as they eat bread,
 and don't call on ADONAI?
⁵ There they were in great fear,
 for God is in the generation of the upright.
⁶ You frustrate the plan of the poor,
 because ADONAI is his refuge.
⁷ Oh that the *yishu'ah* ·salvation· of Israel [God prevails] would come
 out of Zion [Mountain ridge, Marking]!
 When ADONAI restores the fortunes of his people,
 then Jacob [Supplanter] shall rejoice, and Israel [God prevails]
 shall be glad.

15

A Psalm by David [Beloved].

Context: Possible, a Psalm written upon the return of the ark to Jerusalem [City of peace]. David [Beloved] meditates on the character of the person going to God's Temple / Tabernacle. (2 Sam 6; 1 Chr 16)

- ¹ ADONAI, who shall dwell in your sanctuary?
 Who shall live on your holy hill?
² He who walks blamelessly does what is right,
 and speaks truth in his heart;
³ He who does not slander with his tongue,
 nor does evil to his friend,
 nor casts slurs against his fellow man;
⁴ In whose eyes a vile man is despised,
 but who honors those who fear ADONAI;

* 14:3 . (1-3) Quoted in Rom 3:10-12

he who keeps an oath even when it hurts, and does not change;
⁵ he who does not lend out his money for usury,
 nor take a bribe against the innocent.

He who does these things shall never be shaken.

16

A Poem by David [Beloved].

Context: God makes covenant with David [Beloved] to establish his descendant. David [Beloved] is overwhelmed and grateful. (1 Chr 17:26-27)

- ¹ Preserve me, God, for in you do I take refuge.
² My soul, you have said to ADONAI, "You are my Lord.
 Apart from you I have no good thing."
³ As for the saints who are in the earth,
 they are the excellent ones in whom is all my delight.
⁴ Their sorrows shall be multiplied who give gifts to another deity.
 Their drink offerings of blood I will not offer,
 nor take their names on my lips.
⁵ ADONAI assigned my portion and my cup.
 You made my lot secure.
⁶ The lines have fallen to me in pleasant places.
 Yes, I have a good inheritance.
⁷ I will bless ADONAI, who has given me counsel.
 Yes, my heart instructs me in the night seasons.
⁸ **I always set ADONAI before me.**
 Because **he is at my right hand, I shall not be moved.**
⁹ * **Therefore my heart is glad, and my kavod ·weighty glory·**
rejoices.
My body shall also dwell in safety.
¹⁰ † **For you will not leave my soul in Sheol ·Place of the dead·,**
 †
neither will you allow your holy one to see corruption. §
¹¹ **You will show me the path of life.**
In your presence is fullness of joy. *
 In your right hand there are pleasures forever more.

* **16:9 . MPr:** "My glory shall rejoice in the King Messiah, in the future whom shall come forth from me, upon all the glory a covering" (Is 4:5). Continuing, "also my flesh shall dwell in safety" teaching that death is not our final resting place in connection with King Messiah. (Is 4:5 and Ps 16:9 in Midrash Ps 16:9). (John 11:24-25; Acts 2:22-36, 13:34; 1 Cor 15:12-13, 15:16-22, 15:26) † **16:10 a MP:** The Messiah's body will not be subject to decay as the dead in Sheol are. Messiah will be resurrected. (Combined with Ps 30:3, 49:15, 118:17-18). (Mark 16:6-7; Acts 2:24, 3:17-18, 13:35-37) ‡ **16:10 . Paraphrase Quoted in** Luke 24:46; John 20:9; 1 Cor 15:4 § **16:10 . Quoted in** Acts 2:31, 13:34-35 * **16:11 . (8-11) Quoted in** Acts 2:25-28

17

A Prayer by David [Beloved].

Context: David [Beloved] sneaks into Saul [Asked for]'s camp and collects Saul [Asked for]'s spear and water jug. David [Beloved] asks Saul [Asked for] to stop chasing him. (1 Sam 23:15-24:22)

- ¹ *Sh'ma* ·Hear obey·, ADONAI, my righteous plea;
Give ear to my prayer, that does not go out of deceitful lips.
- ² Let my judgement come out of your presence.
Let your eyes look on equity.
- ³ You have proved my heart.
You have visited me in the night.
You have tried me, and found nothing.
I have resolved that my mouth shall not disobey.
- ⁴ As for the deeds of men, by the word of your lips,
I have kept myself from the ways of the violent.
- ⁵ My steps have held fast to your paths.
My feet have not slipped.
- ⁶ I have called on you, for you will answer me, God.
Turn your ear to me.
Sh'ma ·Hear obey· my speech.
- ⁷ Show your marvelous *chesed* ·loving-kindness·,
you who save those who take refuge by your right hand from their enemies.
- ⁸ Keep me as the apple of your eye.
Hide me under the shadow of your wings,
- ⁹ from the wicked who oppress me,
my deadly enemies, who surround me.
- ¹⁰ They close up their callous hearts.
With their mouth they speak proudly.
- ¹¹ They have now surrounded us in our steps.
They set their eyes to cast us down to the earth.
- ¹² He is like a lion that is greedy of his prey,
as it were a young lion lurking in secret places.
- ¹³ Arise, ADONAI, confront him.
Cast him down.
Deliver my soul from the wicked by your sword;
- ¹⁴ from men by your hand, ADONAI,
from men of the world, whose portion is in this life.
You fill the belly of your cherished ones.
Your sons have plenty,
and they store up wealth for their children.
- ¹⁵ As for me, I shall see your face in righteousness.
I shall be satisfied, when I awake, with seeing your form.

18

For the Chief Musician. By David [Beloved] the servant of ADONAI , who spoke to ADONAI the words of this song in the day that ADONAI delivered him from the hand of all his enemies, and from the hand of Saul [Asked for]. He said...

Context: David's song of thankfulness and praise to Yahweh for delivering him from all his enemies and from Saul [Asked for]. (2 Sam 22)

- ¹ I will *racham* ·compassionately love, mercifully love· you, ADONAI,
my strength.
- ² ADONAI is my rock, my fortress, and my deliverer;
my God, my rock, in whom I take refuge;
my shield, and the horn of my *yesha'* ·salvation·, my high tower.
- ³ I call on ADONAI, who is worthy to be praised;
and I am saved from my enemies.
- ⁴ The cords of death surrounded me.
The floods of ungodliness made me afraid.
- ⁵ The cords of *Sheol* ·Place of the dead· were around me.
The snares of death came on me.
- ⁶ In my distress I called on ADONAI,
and cried to my God.
He *sh'ma* ·heard obeyed· my voice out of his temple.
My cry before him came into his ears.
- ⁷ Then the earth shook and trembled.
The foundations also of the mountains quaked and were shaken,
because he was angry.
- ⁸ Smoke went out of his nostrils.
Consuming fire came out of his mouth.
Coals were kindled by it.
- ⁹ He bowed the heavens also, and came down.
Thick darkness was under his feet.
- ¹⁰ He rode on a cherub, and flew.
Yes, he soared on the wings of the wind.
- ¹¹ He made darkness his hiding place, his pavilion around him,
darkness of waters, thick clouds of the skies.
- ¹² At the brightness before him his thick clouds passed,
hailstones and coals of fire.
- ¹³ ADONAI also thundered in the sky.
The Most High uttered his voice:
hailstones and coals of fire.
- ¹⁴ He sent out his arrows, and scattered them;
Yes, great lightning bolts, and routed them.
- ¹⁵ Then the channels of waters appeared.
The foundations of the world were laid bare at your rebuke,
ADONAI,
at the blast of the breath of your nostrils.
- ¹⁶ He sent from on high.
He took me.
He drew me out of many waters.
- ¹⁷ He delivered me from my strong enemy,
from those who hated me; for they were too mighty for me.
- ¹⁸ They came on me in the day of my calamity,
but ADONAI was my support.
- ¹⁹ He brought me out also into a large place.
He delivered me, because he delighted in me.
- ²⁰ ADONAI has rewarded me according to my righteousness.

- According to the cleanness of my hands has he recompensed me.
- 21 For I have kept the ways of ADONAI,
and have not been condemned as guilty before my God.
- 22 For all his judgments were before me.
I didn't put away his regulations from me.
- 23 I was also blameless with him.
I kept myself from my depravity (moral evil).
- 24 Therefore ADONAI has rewarded me according to my righteousness,
according to the cleanness of my hands in his eyesight.
- 25 With the merciful you will show yourself merciful.
With the perfect man, you will show yourself perfect.
- 26 With the pure, you will show yourself pure.
With the crooked you will show yourself shrewd.
- 27 For you will save the afflicted people,
but the haughty eyes you will bring down.
- 28 For you will light my lamp, ADONAI.
My God will light up my darkness.
- 29 For by you, I advance through a troop.
By my God, I leap over a wall.
- 30 As for God, his way is perfect.
ADONAI's word is tried.
He is a shield to all those who take refuge in him.
- 31 For who is God, except ADONAI?
Who is a rock, besides our God,
32 the God who arms me with strength, and makes my way perfect?
- 33 He makes my feet like deer's feet,
and sets me on my high places.
- 34 He teaches my hands to war,
so that my arms bend a bow of bronze.
- 35 You have also given me the shield of your *yesha'* ·salvation·.
Your right hand sustains me.
Your gentleness has made me great.
- 36 You have enlarged my steps under me,
My feet have not slipped.
- 37 I will pursue my enemies, and overtake them.
Neither will I turn again until they are consumed.
- 38 I will strike them through, so that they will not be able to rise.
They shall fall under my feet.
- 39 For you have armed me with strength to the battle.
You have subdued under me those who rose up against me.
- 40 You have also made my enemies turn their backs to me,
that I might cut off those who hate me.
- 41 They cried, but there was no one to save;
even to ADONAI, but he didn't answer them.
- 42 Then I beat them small as the dust before the wind.
I cast them out as the mire of the streets.
- 43 You have delivered me from the strivings of the people.
You have made me the head of the nations.
A people whom I have not known shall serve me.
- 44 As soon as they hear of me they shall *sh'ma* ·hear obey· me.
The foreigners shall submit themselves to me.

- 45 The foreigners shall fade away,
and shall come trembling out of their close places.
- 46 ADONAI lives; and blessed be my rock.
Exalted be the God of my *yesha'* ·salvation·,
- 47 even the God who executes vengeance for me,
and subdues peoples under me.
- 48 He rescues me from my enemies.
Yes, you lift me up above those who rise up against me.
You deliver me from the violent man.
- 49 Therefore **I will** *yadah* ·extend hands in thankful praise· to you,
ADONAI, **among the nations,**
and will sing *zahmar* ·musical praise· to your name. *
- 50 He gives great *yishu'ah* ·deliverance· to his king,
and shows *chesed* ·loving-kindness· to his anointed,
to David [Beloved] and to his offspring, forever more.

19

For the Chief Musician. A Psalm by David [Beloved].

Context: Possible, David [Beloved] meditates on Job 38:1-12. (Job 38:1-12)

- 1 The heavens declare the *kavod* ·weighty glory· of God.
The expanse shows his handiwork.
- 2 Day after day they pour out speech,
and night after night they display knowledge.
- 3 There is no speech nor language,
where their voice is not *sh'ma* ·heard obeyed·.
- 4 **Their voice has gone out through all the earth,**
their words to the end of the world. *
- In them he has set a tent for the sun,
- 5 which is as a bridegroom coming out of his room,
like a strong man rejoicing to run his course.
- 6 His going out is from the end of the heavens,
his circuit to its ends;
There is nothing hidden from its heat.
- 7 ADONAI's *Torah* ·Teaching· is perfect, restoring the soul.
ADONAI's testimony is sure, making wise the simple.
- 8 ADONAI's precepts are right, rejoicing the heart.
ADONAI's *mitzvah* ·instruction· is pure, enlightening the eyes.
- 9 The fear of ADONAI is clean, enduring forever.
ADONAI's judgments are true, and upright altogether.
- 10 More to be desired are they than gold, yes, than much fine gold;
sweeter also than honey and the extract of the honeycomb.
- 11 Moreover by them is your servant warned.
In keeping them there is great reward.
- 12 Who can discern his errors?
Forgive me from hidden errors.

* 18:49 . Quoted in Rom 15:9 * 19:4 . Quoted in Rom 10:18

13 Keep back your servant also from presumptuous sins.

Let them not have dominion over me.

Then I will be upright.

I will be blameless and innocent of great rebellious breach of relationship.

14 Let the words of my mouth and the *higgayon* ·meditation· of my heart

be acceptable in your sight,

ADONAI, my rock, and my redeemer.

20

For the Chief Musician. A Psalm by David [Beloved].

Context: Possible, King David [Beloved] honors the death of a foreign King. His intentions are misunderstood and Israel [God prevails] fights in a war of miscommunication. (2 Sam 10)

1 May ADONAI answer you in the day of trouble.

May the name of the God of Jacob [Supplanter] set you up on high,

2 send you help from the sanctuary,

grant you support from Zion [Mountain ridge, Marking],

3 remember all your offerings,

and accept your burned sacrifice.

Selah ·contemplation with musical interlude·.

4 May He grant you your heart's desire,

and fulfill all your counsel.

5 We will triumph in your *yishu'ah* ·salvation·.

In the name of our God, we will set up our banners.

May ADONAI grant all your requests.

6 Now I know that ADONAI saves his anointed.

He will answer him from his holy heaven,

with the *yeshu'* ·saving· strength of his right hand.

7 Some trust in chariots, and some in horses,

but we trust the name of *Yahweh Eloheikhem* [Yahweh our God].

8 They are bowed down and fallen,

but we rise up, and stand upright.

9 Save, ADONAI!

Let the King answer us when we call!

21

For the Chief Musician. A Psalm by David [Beloved].

Context: Possible, King David [Beloved] honors the death of a foreign King. His intentions are misunderstood and Israel [God prevails] fights in a war of miscommunication. (2 Sam 10)

1 * **The King (Messiah [Anointed one]) rejoices in your strength,**

* **21:1** (Heb Bible 21:2) **MPR:** The King in (Psalm 21:1) is King Messiah. (Targum Ps 21:1). This same King is linked to (Is 11:10), where Rabbi Chanina explains the objective of the Messiah. King Messiah is to give specific commandments to the Gentiles. This is in parallel contrast to Israel, who receives commands directly from God himself. (Midrash Ps 21:1 (Heb Bible 21:2)). (Matt 28:19a, 28:20a; John 13:33-35, 14:6-11; Acts 15:5-11, 15:14-21)

ADONAI !

How greatly he rejoices in your *yishu'ah* ·salvation·!

² You have given him his heart's desire,
and have not withheld the request of his lips.

Selah ·contemplation with musical interlude·.

³ † **For you meet him with the blessings of goodness.**

You set a crown of fine gold on his head.

⁴ He asked life of you, you gave it to him,
even length of days forever and ever.

⁵ ‡ **His *kavod* ·weighty glory· is great in your *yishu'ah* ·salvation·.**

You lay honor and majesty on him.

⁶ For you make him most blessed forever.
You make him glad with joy in your presence.

⁷ For the king trusts in ADONAI.

Through the *chesed* ·loving-kindness· of *haElyon* [the Most High],
he shall not be moved.

⁸ Your hand will find out all of your enemies.

Your right hand will find out those who hate you.

⁹ You will make them as a fiery furnace in the time of your anger.

ADONAI will swallow them up in his wrath.

The fire shall devour them.

¹⁰ You will destroy their descendants from the earth,
their posterity from among the children of men.

¹¹ For they intended evil against you.

They plotted evil against you which cannot succeed.

¹² For you will make them turn their back,
when you aim drawn bows at their face.

¹³ Be exalted, ADONAI, in your strength,
so we will sing *zahmar* ·musical praise· to your power.

22

*For the Chief Musician; set to "The Doe of the Morning." A Psalm by David [Beloved]. **

Context: Saul [Asked for] tries multiple times to spear David [Beloved] to death. Saul [Asked for] sends soldiers to pierce David [Beloved] to his bed. David [Beloved] threatens to murder his own wife, Saul [Asked for]'s daughter; if she does not let him flee from Saul [Asked for] to save his own life. In this emotional state, David [Beloved] might have written this Psalm. (1 Sam 19:1-18)

Future Context: Yeshua quotes this Psalm, which is to reference its entirety, while hanging on the cross. (Matt 27:46)

† **21:3** (Heb Bible 21:4) **MPr:** God will crown Messiah with His own crown. (Ps 21:3 in Midrash Exodus 8). (1 Cor 15:24-28; Phil 2:9; Rev 21:22) ‡ **21:5** (Heb Bible 21:5) **MPr:** The glory referenced in the first clause of this verse is of the King Messiah. The second clause is proof of its Messianic application. (Ps 21:5, Heb Bible 21:6, in Yalkut on Numbers 27:20, Midrash Ps 21:5). In addition, this passage is directly applied to the Messiah in (Midrash Genesis 15). (John 12:28; Phil 2:9) * **22:** Context of Matt 26:24

1 † **My God, my God, why have you forsaken me?** ‡

§ **Why are you * so far from yishu'ah ·delivering· me, and from the words of my groaning?**

2 My God, I cry in the daytime, but you don't answer;
in the night season, and am not silent.

3 But you are holy,
you who inhabit the *tehilahot* ·praise songs· of Israel [God prevails].

4 Our fathers trusted in you.
They trusted, and you delivered them.

5 They cried to you, and were delivered.
They trusted in you, and were not disappointed.

6 But I am a worm, and no man;
† **a reproach of men, and despised by the people.**

7 ‡ **All who see me jeer at § me.**

They insult me and shake their heads: *

8 † **"He trusts in ADONAI ;**

so let him set him free! ‡

Let him rescue him, since he delights in him." §

9 * **But you brought me out of the womb.**

You made me trust while at my mother's breasts.

10 **I was thrown on you from my mother's womb.**

You are my God since my mother bore me.

11 Don't be far from me, for trouble is near.

† **For there is no one to help.**

12 Many bulls have surrounded me.

Strong bulls of Bashan have encircled me.

13 They open their mouths wide against me,
lions tearing prey and roaring.

14 ‡ **I am poured out like water.**

† **22:1** (context all ch 22) **MP:** When Yeshua quotes the first line, this is traditional Jewish method of making reference to the entire passage, by quoting the first few lines. Because people memorized the Bible back then, the entire passage and context was brought to memory. This is probably why the Rabbis said that Yeshua is calling to Elijah (misdirection) and not quoting Psalm 22:1, because the entire Psalm speaks of this moment. They could see Yeshua's intention for people to compare the Psalm with his current execution. (Matt 27:46) ‡ **22:1** . **Quoted in** Matt 27:46; Mark 15:34. In this time period of Judaism, when the first verse in a section is referenced, this refers to the entire chapter. Therefore the entire chapter of Ps 22 is referred to. § **22:1 a MP:** Messiah will cry out to God, "My God! My God! Why have you abandoned me? Why so far from helping me, so far from my anguished cries?" (Matt 27:46) * **22:1 b MP:** Messiah is forsaken by God. (See also Is 53:4b). (Consider "sent out and divorced" in Gen 3:23-24a). (Mark 15:34) † **22:6 b MP:** Messiah is despised. (See also Is 53:3a). (Luke 23:21-25) ‡ **22:7 . MP:** Messiah is mocked by people shaking their heads. (Matt 27:39-40) § **22:7 . Quoted in** Luke 23:35 * **22:7 . Quoted in** Matt 27:39 † **22:8 . MP:** Mockers will say of the Messiah, "he trusted God, let Him deliver him." (Matt 27:43) ‡ **22:8 . Quoted in** Matt 27:43; Luke 23:35 § **22:8 . Quoted in** Matt 27:43 * **22:9 (9-10) MP:** Messiah is dedicated to God's work from the womb. (Matt 1:20-21) † **22:11 b MP:** Messiah is abandoned by the disciples. (Matt 26:56) ‡ **22:14 a MP:** "Poured out like water" Combined context refers to piercing (Ps 22:16) causing internal fluids to pour out (Ps 22:14). Could also reference the "pouring out" of a drink offering. Only during the Great Hossanah feast, on the 7th day of Sukkot, is both water and wine poured out together before God. (See notes on Is 55:1-2). (John 19:34)

§ All my bones are out of joint.

*** My heart is like wax;**

it is melted within me.

15 My strength is dried up like a potsherd.

† My tongue sticks to the roof of my mouth.

You have brought me into the dust of death.

16 ‡ **For dogs have surrounded me.**

§ A company of villains have enclosed me.

*** They have pierced my hands and feet.**

17 † **I can count all of my bones.**

‡ **They look and stare at me.**

18 § **They divide my garments among them.**

They cast lots for my clothing. *

19 But don't be far off, ADONAI.

You are my help: hurry to help me.

20 Deliver my soul from the sword,

my precious life from the power of the dog.

21 **Save me from the lion's mouth! †**

Yes, from the horns of the wild oxen, you have answered me.

22 ‡ **I will declare your name to my brothers.**

Among the assembly, I will praise you. § *

23 You who fear ADONAI, praise him!

All you descendants of Jacob [Supplanter], glorify him!

Stand in awe of him, all you descendants of Israel [God prevails]!

24 For he has not despised nor abhorred the affliction of the afflicted,

Neither has he hidden his face from him;

but when he cried to him, he *sh'ma* ·heard obeyed·.

25 Of you comes my *tehilah* ·praise song· in the great assembly.

§ 22:14 b MP: Bones are out of joint. When being lifted up to die, hanging by hands and feet will easily disjoint the bones, especially as he pulls upward to breathe placing extra stress on joints to sustain some life. (See also Ps 22:17a, 34:20). (Luke 23:33) *** 22:14 c MP:** Messiah's heart melts like wax. The blood and water running out of the pierced side align with a disorder called "pericardial effusion". Stress on the heart causing edema (swelling fluids) in the outer sac of the heart muscle. By going upward from the side with a spear, up to 2 liters of water could pour out along with the blood when the heart was pierced. (See also Ps 22:17a). (John 19:33-34) **† 22:15 b MP:** Messiah will thirst. (See also Ps 69:21a, 69:21b). (Matt 27:48; John 19:28-29) **‡ 22:16 a MP:** Messiah is surrounded by Gentiles "dogs" at his crucifixion. "Dog" is a derogatory term for non-Jews, Gentiles. New Covenant example of metaphor (Matt 15:21-27).

(Matt 27:38) **§ 22:16 b MP:** Messiah is surrounded by enemies at his death. (Matt 27:41-43)

*** 22:16 c MP:** Messiah's hands and feet are pierced. (Luke 23:33, 24:39) **† 22:17 a MP:** The ability to count all bones implies no divided or broken bones, therefore none of his bones are broken (Ps 34:21), just as the *Pesac* ·Passover· lamb (Ex 12:46). (See also Ps 22:14b, 22:14c, 34:19-20). (John 19:34, 19:36) **‡ 22:17 b MP:** People will stare and witness Messiah during his death including piercing. (Luke 23:35; John 19:20) Note: In the future, the people of Israel will look upon this same person, "whom they have pierced" (Zech 12:10). **§ 22:18 . MP:** The Messiah's garments are divided; lots are divided; lots are cast for his clothes. (Matt 27:35;

John 19:23-24) *** 22:18 . Quoted in** Matt 27:35; Luke 23:34; John 19:24 **† 22:21 . Quoted**

in 2 Tim 4:7 **‡ 22:22 . MP:** Messiah calls these believers, or those who do the Father's will, brethren or brothers. (John 15:15; Heb 2:11-12) **§ 22:22 . Paraphrase Quoted in** John

20:17 with Heb 2:11-12 *** 22:22 . Quoted in** Heb 2:11-12 with John 20:17

- I will pay my vows before those who fear him.
- 26 The humble shall eat and be satisfied.
They shall praise ADONAI who seek after him.
Let your hearts live forever.
- 27 † **All the ends of the earth shall remember and turn ‡ to ADONAI .**
All the relatives of the nations shall hawa ·bow low, prostrate· to worship before you.
- 28 **For the kingdom is ADONAI 's.**
He is the ruler over the nations.
- 29 All the rich ones of the earth shall eat and worship.
All those who go down to the dust shall bow before him,
even he who can't keep his soul alive.
- 30 Posterity shall serve him.
Future generations shall be told about 'Adonay [Lord].
- 31 They shall come and shall declare his righteousness to a people that shall be born,
for he has done it.

23

A Psalm by David [Beloved].

Context: References cite that David [Beloved] grew up as a shepherd. This is his personal experience related to his understanding of God as a Shepard.

Possibly, (v1-3) David's experience of a Shepard and sheep relationship, both training and protecting sheep; (v4-5) David's experiences of being anointed as future king by Samuel in preference to his brothers, playing music for King Saul, facing Goliath to death, and being chased by King Saul and taking the water jug and spear without harming God's anointed King; (v6) taking God at His word and trusting Him, pursuing God as his goal. (1 Sam 15:28, 16:1, 16:7-13, 16:14-23, 17:32-37, 17:47, 26:11-20; 2 Sam 7:8; Ps 27:4, 65:4, 84:10, 101:7)

1 * **ADONAI is my Ro'i [Shepherd Provider]:**

- I shall lack nothing.
- 2 He makes me lie down in green pastures.
He **leads me** beside still **waters**. †
- 3 He restores my soul.
He guides me in the paths of righteousness for his name's sake.
- 4 Even though I walk through the valley of the shadow of death,
I will fear no evil, for you are with me.
Your rod and your staff,
they comfort me.
- 5 You prepare a table before me
in the presence of my enemies.
You anoint my head with oil.
My cup runs over.

† 22:27 (27-28) **MP:** All nations and peoples of the earth will recall, worship, and serve Yahweh. The Messiah is implied by subject and topic of the chapter and (Ps 2:8) inheritance of the nations. (Rev 7:9-10) ‡ 22:27 . **Quoted in** Luke 24:47 * 23:1 . **MP:** Good Shepherd's characteristics. (John 10:11, 10:14-15) † 23:2 . **Quoted in** Rev 7:17

⁶ Surely goodness and *chesed* ·loving-kindness· shall follow me all the days of my life,
and I will dwell in ADONAI's house forever.

24

A Psalm by David [Beloved].

Context: Possibly, the ark returning to Jerusalem [City of peace]. Historically, Levites [Descendants of United with] sang this Psalm on First Day in the Temple. The concluding verses (24:9-10) are sang at New Years along with Psalm 81. (2 Sam 6; 1 Chr 16)

- ¹ **The earth is ADONAI's, with its fullness;** *
the world, and those who dwell therein.
- ² For he has founded it on the seas,
and established it on the floods.
- ³ Who may ascend to ADONAI's hill?
Who may stand in his holy place?
- ⁴ He who has clean hands and a pure heart;
who has not lifted up his soul to falsehood,
and has not sworn deceitfully.
- ⁵ He shall receive a blessing from ADONAI,
righteousness from the God of his *yesha'* ·salvation·.
- ⁶ This is the generation of those who seek Him,
who seek your face— even Jacob [Supplanter].
Selah ·contemplation with musical interlude·.
- ⁷ Lift up your heads, you gates!
Be lifted up, you everlasting doors,
and the *Melek haKavod* [King of Weighty glory] will come in.
- ⁸ Who is the *Melek haKavod* [King of Weighty glory]?
ADONAI strong and mighty,
ADONAI mighty in battle.
- ⁹ Lift up your heads, you gates;
yes, lift them up, you everlasting doors,
and the *Melek haKavod* [King of Weighty glory] will come in.
- ¹⁰ Who is this *Melek haKavod* [King of Glory]?
ADONAI *Tzva'ot* [Yahweh Commander of heaven's armies] is the
Melek haKavod [King of Glory]!
Selah ·contemplation with musical interlude·.

25

By David [Beloved].

Context: Possibly, David [Beloved] recognizes his sin, is convicted, takes responsibility, repentance, and produces change. (2 Sam 11:26-12:25)

Context: Possibly, where David [Beloved] is trusting and honoring God by recognizing His choice of Saul [Asked for] as king, even when it hurts. (1 Sam 26)

* 24:1 . Quoted in 1 Cor 10:26

Acrostic Psalm

- 1 א To you, ADONAI, do I lift up my soul.
- 2 ב My God, I have trusted in you.
Don't let me be shamed.
Don't let my enemies triumph over me.
- 3 ג Yes, no one who waits for you shall be shamed.
They shall be shamed who deal treacherously without cause.
- 4 ד Show me your ways, ADONAI.
Teach me your paths.
- 5 ה Guide me in your truth, and teach me,
For you are the God of my *yesha'* 'salvation',
I wait for you all day long.
- 6 ו ADONAI, remember your tender *rachamim* 'merciful loves' and your
chesed 'loving-kindness',
for they are from old times.
- 7 ז Don't remember the habitual sins 'missing the marks' of my youth,
nor my rebellious breaches of relationships.
Remember me according to your *chesed* 'loving-kindness',
for your goodness' sake, ADONAI.
- 8 ח Good and upright is ADONAI,
therefore he will instruct people who sin 'intentionally miss the
mark goal' in the way.
- 9 ט He will guide the humble in *mishpat* 'justice'.
He will teach the humble his way.
- 10 כ All the paths of ADONAI are *chesed* 'loving-kindness' and truth
to such as keep his covenant and his testimonies.
- 11 ל For your name's sake, ADONAI,
pardon my depravity (moral evil), for it is great.
- 12 מ What man is he who fears ADONAI?
He shall instruct him in the way that he shall choose.
- 13 נ His soul shall dwell at ease.
His offspring shall inherit the land.
- 14 ס The friendship of ADONAI is with those who fear him.
He will show them his covenant.
- 15 ע My eyes are ever on ADONAI,
for he will pluck my feet out of the net.
- 16 פ Turn to me, and have mercy on me,
for I am desolate and afflicted.
- 17 צ The troubles of my heart are enlarged.
Oh bring me out of my distresses.
- 18 ק Consider my affliction and my travail.
Forgive all my habitual sins 'missing the marks'.
- 19 ר Consider my enemies, for they are many.
They hate me with cruel hatred.
- 20 ש Oh keep my soul, and deliver me.
Let me not be disappointed, for I take refuge in you.
- 21 ת Let integrity and uprightness preserve me,
for I wait for you.

²² Redeem Israel [God prevails], God,
out all of his troubles.

26

By David [Beloved].

Context: David [Beloved] flees from Absalom [My father peace]. (1 Chr 15-17)

- ¹ Judge me, ADONAI, for I have walked in my integrity.
I have trusted also in ADONAI without wavering.
- ² Examine me, ADONAI, and prove me.
Try my heart and my mind.
- ³ For your *chesed* ·loving-kindness· is before my eyes.
I have walked in your truth.
- ⁴ I have not sat with deceitful men,
neither will I go in with hypocrites.
- ⁵ I hate the assembly of evildoers,
and will not sit with the wicked.
- ⁶ I will wash my hands in innocence,
so I will go about your altar, ADONAI;
⁷ that I may make the voice of thanksgiving to be *sh'ma* ·heard
obeyed·,
and tell of all your wondrous deeds.
- ⁸ ADONAI, I '*ahav* ·affectionately love· the habitation of your house,
the place where your *kavod* ·weighty glory· dwells.
- ⁹ Don't gather my soul with people who sin ·intentionally miss the
mark goal·,
nor my life with bloodthirsty men;
¹⁰ in whose hands is wickedness,
their right hand is full of bribes.
- ¹¹ But as for me, I will walk in my integrity.
Redeem me, and be merciful to me.
- ¹² My foot stands in an even place.
In the congregations I will bless ADONAI.

27

By David [Beloved].

Context: David [Beloved] flees from Absalom [My father peace]. (1 Chr 15-17)

- ¹ ADONAI is my light and my *yesha'* ·salvation·.
Whom shall I fear?
ADONAI is the strength of my life.
Of whom shall I be afraid?
- ² When evildoers came at me to eat up my flesh,
even my adversaries and my foes, they stumbled and fell.
- ³ Though an army should encamp against me,
my heart shall not fear.
Though war should rise against me,

- even then I will be confident.
 4 One thing I have asked of ADONAI, that I will seek after,
 that I may dwell in ADONAI's house all the days of my life,
 to see ADONAI's beauty,
 and to inquire in his temple.
 5 For in the day of trouble he will keep me secretly in his pavilion.
 In the cover of his tabernacle he will hide me.
 He will lift me up on a rock.
 6 Now my head will be lifted up above my enemies around me.
 I will offer sacrifices of joy in his tent.
 I will sing, yes, I will sing *zahmar* ·musical praise· to ADONAI.
 7 *Sh'ma* ·Hear obey·, ADONAI, when I cry with my voice.
 Have mercy also on me, and answer me.
 8 When you said, "Seek my face,"
 my heart said to you, "I will seek your face, ADONAI."
 9 Don't hide your face from me.
 Don't put your servant away in anger.
 You have been my help.
 Don't abandon me,
 neither forsake me, God of my *yesha'* ·salvation·.
 10 When my father and my mother forsake me,
 then ADONAI will take me up.
 11 Teach me your way, ADONAI.
 Lead me in a straight path, because of my enemies.
 12 * **Don't deliver me over to the desire of my adversaries,
 for false witnesses have risen up against me,
 such as breathe out cruelty.**
 13 **I am still confident of this:**
 † **I will see the goodness of ADONAI in the land of the living.**
 14 Wait for ADONAI.
 Be strong, and let your heart take courage.
 Yes, wait for ADONAI.

28

By David [Beloved].

Context: David [Beloved] flees from Absolom [My father peace]. (1 Chr 15-17)

- 1 To you, ADONAI, I call.
 My rock, don't be deaf to me;
 lest, if you are silent to me,
 I would become like those who go down into the pit (of *Abbadon*,
 the unrighteous side of *Sheol*).
 2 *Sh'ma* ·Hear obey· the voice of my petitions, when I cry to you,
 when I lift up my hands toward your Most Holy Place.
 3 Don't draw me away with the wicked,

* 27:12 . MP: The Messiah is accused by false witnesses. (Mark 14:55-59) † 27:13 (12-13)
 MP: Messiah trusts Yahweh to maintain faithfulness that he will continue to live and not die
 under false accusations. (Matt 27:42-43)

with the workers of vain striving of iniquity who speak peace with
their neighbors,
but mischief is in their hearts.

⁴ **Give them according to their work,** * and according to the
wickedness of their doings.

Give them according to the operation of their hands.

Bring back on them what they deserve.

⁵ Because they don't respect the works of ADONAI,
nor the operation of his hands,
he will break them down and not build them up.

⁶ Blessed be ADONAI,
because he has *sh'ma* ·heard obeyed· the voice of my petitions.

⁷ ADONAI is my strength and my shield.
My heart has trusted in him, and I am helped.

Therefore my heart greatly rejoices.

With my song I will *yadah* ·extend hands in thankful praise· to
him.

⁸ ADONAI is their strength.
He is a stronghold of *yishu'ah* ·salvation· to his anointed.

⁹ Save your people,
and bless your inheritance.

Be their shepherd also,
and bear them up forever.

29

A Psalm by David [Beloved].

*Context: 2 Sam 6 Possibly, celebrating God's magnificent power while
the Ark of Covenant returns. (2 Sam 6:2-5)*

¹ Ascribe to ADONAI, you sons of the mighty,
ascribe to ADONAI *kavod* ·weighty glory· and strength.

² Ascribe to ADONAI the *kavod* ·weighty glory· due to his name.
Hawa ·Bow low, prostrate· to worship ADONAI in holy array.

³ ADONAI's voice is on the waters.
The God of *kavod* ·weighty glory· thunders, even ADONAI on many
waters.

⁴ ADONAI's voice is powerful.
ADONAI's voice is full of majesty.

⁵ ADONAI's voice breaks the cedars.
Yes, ADONAI breaks in pieces the cedars of Lebanon.

⁶ He makes them also to skip like a calf;
Lebanon and Sirion like a young, wild ox.

⁷ ADONAI's voice strikes with flashes of lightning.

⁸ ADONAI's voice shakes the wilderness.
ADONAI shakes the wilderness of Kadesh.

⁹ ADONAI's voice makes the deer calve,
and strips the forests bare.
In his temple everything says, "*Kavod* ·Weighty glory·!"

* 28:4 . Quoted in 2 Tim 4:14

- ¹⁰ ADONAI sat enthroned at the Flood. *
 Yes, ADONAI sits as King forever.
¹¹ ADONAI will give strength to his people.
 ADONAI will bless his people with peace.

30

*A Psalm. A Song for the Dedication of the Temple. By David [Beloved].
 Context: David [Beloved] blesses his own house, God blesses David's house. Sung during the offering of the First Fruits, a Feast during Passover week on First day. (1 Chr 16:43-17:15)*

- ¹ I will extol you, ADONAI, for you have raised me up,
 and have not made my foes to rejoice over me.
² ADONAI my God, I cried to you,
 and you have healed me.
³ * **ADONAI, you have brought up my soul from Sheol ·Place of the dead·.**
You have kept me alive, that I should not go down to the pit (of Abbadon, the unrighteous side of Sheol).
⁴ Sing *zahmar* ·musical praise· to ADONAI, you saints of his.
Yadah ·Extend hands in thankful praise· to his holy name.
⁵ For his anger is but for a moment.
 His favor is for a lifetime.
 Weeping may stay for the night,
 but joy comes in the morning.
⁶ As for me, I said in my prosperity,
 "I shall never be moved."
⁷ You, ADONAI, when you favored me, made my mountain stand strong;
 but when you hid your face, I was troubled.
⁸ I cried to you, ADONAI.
 I made supplication to ADONAI :
⁹ "What profit is there in my destruction, if I go down to the pit?
 Shall the dust *yadah* ·extend hands in thankful praise· to you?
 Shall it declare your truth?
¹⁰ *Sh'ma* ·Hear obey·, ADONAI, and have mercy on me.
 ADONAI, be my helper."
¹¹ You have turned my mourning into dancing for me.
 You have removed my sackcloth, and clothed me with gladness,
¹² To the end that my *kavod* ·weighty glory· may sing *zahmar*
 ·musical praise· to you, and not be silent.
 ADONAI my God, I will *yadah* ·extend hands in thankful praise· to you
 forever!

31

For the Chief Musician. A Psalm by David [Beloved].

* **29:10** Note: "Enthroned at the Flood" references back to Genesis 1. * **30:3 . MP:** The Messiah's body will not be subject to decay. Messiah will be Resurrected. (Combined with Ps 16:10a, 49:15, 118:17-18). (Luke 24:38-39, 24:46; Acts 13:34-37)

Context: David [Beloved] fleeing from king Saul [Asked for], takes refuge in Israel's enemy nation. King Saul [Asked for] continues to pursue David [Beloved]. Some people are compromising David's safety. (1 Sam 23 (esp 23:12))

- ¹ In you, ADONAI, I take refuge.
 Let me never be disappointed.
 Deliver me in your righteousness.
- ² Bow down your ear to me.
 Deliver me speedily.
 Be to me a strong rock,
 a house of defense to save me.
- ³ For you are my rock and my fortress,
 therefore for your name's sake lead me and guide me.
- ⁴ Pluck me out of the net that they have laid secretly for me,
 for you are my stronghold.
- ⁵ * **Into your hand I commit my spirit.** †
 You redeem me, ADONAI, God of truth.
- ⁶ I hate those who regard lying vanities,
 but I trust in ADONAI.
- ⁷ I will be glad and rejoice in your *chesed* ·loving-kindness·,
 for you have seen my affliction.
 You have known my soul in adversities.
- ⁸ You have not shut me up into the hand of the enemy.
 You have set my feet in a large place.
- ⁹ Have mercy on me, ADONAI, for I am in distress.
 My eye, my soul, and my body waste away with grief.
- ¹⁰ For my life is spent with sorrow,
 my years with sighing.
 My strength fails because of my depravity (moral evil).
 My bones are wasted away.
- ¹¹ Because of all my adversaries I have become utterly contemptible to
 my neighbors,
 A fear to my acquaintances.
 Those who saw me on the street fled from me.
- ¹² I am forgotten from their hearts like a dead man.
 I am like broken pottery.
- ¹³ For I have *sh'ma* ·heard obeyed· the slander of many, terror on every
 side,
 while they conspire together against me,
 they plot to take away my life.
- ¹⁴ But I trust in you, ADONAI.
 I said, "You are my God."
- ¹⁵ My times are in your hand.
 Deliver me from the hand of my enemies, and from those who
 persecute me.
- ¹⁶ Make your face to shine on your servant.
 Save me in your *chesed* ·loving-kindness·.
- ¹⁷ Let me not be disappointed, ADONAI, for I have called on you.

* **31:5 . MP:** Messiah says "into thy hands I commend my spirit." (Luke 23:46) † **31:5 .**
Quoted in Luke 23:46

- Let the wicked be disappointed.
 Let them be silent in *Sheol* ·Place of the dead·.
- 18 Let the lying lips be mute,
 which speak against the upright insolently, with pride and contempt.
- 19 Oh how great is your goodness,
 which **you have laid up for those who fear you,** ‡
 which you have worked for those who take refuge in you,
 before the sons of men!
- 20 In the shelter of your presence you will hide them from the plotting
 of man.
 You will keep them secretly in a dwelling away from the strife of
 tongues.
- 21 Praise be to ADONAI,
 for he has shown me his marvelous *chesed* ·loving-kindness· in a
 strong city.
- 22 As for me, I said in my haste, "I am cut off from before your eyes."
 Nevertheless you *sh'ma* ·heard obeyed· the voice of my petitions
 when I cried to you.
- 23 Oh '*ahav* ·affectionately love· ADONAI, all you his saints!
 ADONAI preserves the faithful,
 and fully recompenses him who behaves arrogantly.
- 24 Be strong, and let your heart take courage,
 all you who hope in ADONAI.

32

By David [Beloved]. A maskil ·instructional wisdom psalm·.

Context: The praises of a man who has been forgiven a great deal and experiences God's time of comfort in his repentance. Reference is David's conviction of sin and his immediate recognition and ongoing repentance to times of comfort and peace. (2 Sam 12:12-25)

- 1 **Blessed is he whose rebellious breach of relationship is forgiven,**
whose cause for sacrifice for sin ·missing the goal· is covered.
- 2 **Blessed is the man to whom ADONAI does not impute depravity (moral evil),** *
 in whose spirit there is **no deceit.** †
- 3 When I kept silence, my bones wasted away through my groaning all day long.
- 4 For day and night your hand was heavy on me.
 My strength was sapped in the heat of summer.
Selah ·contemplation with musical interlude·.
- 5 I acknowledged my habitual sin ·missing the mark· to you.
 I didn't hide my depravity (moral evil).
 I said, I will *yadah* ·extend hands in confession· of my rebellious breaches of relationships to ADONAI,

‡ 31:19 . Quoted in 1 Cor 2:9 * 32:2 . (1-2) Quoted in Rom 4:7-8 † 32:2 . Quoted in Rev 14:5

and you forgave the depravity (moral evil) of my habitual sin
·missing the mark·.

Selah ·contemplation with musical interlude·.

⁶ For this, let everyone who is godly pray to you in a time when you
may be found.

Surely when the great waters overflow, they shall not reach to him.

⁷ You are my hiding place.

You will preserve me from trouble.

You will surround me with songs of deliverance.

Selah ·contemplation with musical interlude·.

⁸ I will instruct you and teach you in the way which you shall go.

I will counsel you with my eye on you.

⁹ Don't be like the horse, or like the mule, which have no understand-
ing,

who are controlled by bit and bridle, or else they will not come
near to you.

¹⁰ Many sorrows come to the wicked,

but *chesed* ·loving-kindness· shall surround him who trusts in
ADONAI.

¹¹ Be glad in ADONAI, and rejoice, you upright!

Shout for joy, all you who are upright in heart!

33

Context: God alone can command order from chaos. This is evident in God's authority to create, yet that which is created attempts to overthrow the Creator's plan. Reference to Noah's day, the tower of Babel, and Philistines [To roll in dust (As an insult)] planning to attach newly anointed King David [Beloved]. Some seek God for His wisdom, others fail in their futile minds set against Creator God. (Gen 1:1-4, 3:20-24, 6:5-8, 11:1-9; 2 Sam 5:1-12, 5:17-21)

¹ Rejoice in ADONAI, you upright!

Tehilah ·Praise song· is fitting for the upright.

² *Yadah* ·Extend hands in thankful praise· to ADONAI with the lyre.

Sing *zahmar* ·musical praise· to him with the harp of ten strings.

³ Sing to him a new song.

Play skillfully with a shout of joy!

⁴ For ADONAI's word is right.

All his work is done in faithfulness.

⁵ He *'ahav* ·affectionately loves· righteousness and *mishpat* ·justice·.

The earth is full of the *chesed* ·loving-kindness· of ADONAI.

⁶ By ADONAI's word, the heavens were made;

all their army by the breath of his mouth.

⁷ He gathers the waters of the sea together as a heap.

He lays up the deeps in storehouses.

⁸ Let all the earth fear ADONAI.

Let all the inhabitants of the world stand in awe of him.

⁹ For he spoke, and it was done.

He enjoined, and it stood firm.

¹⁰ ADONAI brings the counsel of the nations to nothing.

He makes the thoughts of the peoples to be of no effect.

- 11 The counsel of ADONAI stands fast forever,
the thoughts of his heart to all generations.
- 12 Blessed is the nation whose God is ADONAI,
the people whom he has chosen for his own inheritance.
- 13 ADONAI looks from heaven.
He sees all the sons of men.
- 14 From the place of his habitation he looks out on all the inhabitants
of the earth,
15 he who fashions all of their hearts;
and he considers all of their works.
- 16 There is no king saved by the multitude of an army.
A mighty man is not delivered by great strength.
- 17 A horse is a vain thing for safety,
neither does he deliver any by his great power.
- 18 Behold, ADONAI's eye is on those who fear him,
on those who hope in his loving kindness;
19 to deliver their soul from death,
to keep them alive in famine.
- 20 Our soul has waited for ADONAI.
He is our help and our shield.
- 21 For our heart rejoices in him,
because we have trusted in his holy name.
- 22 Let your loving kindness be on us, ADONAI,
since we have hoped in you.

34

By David [Beloved]; when he pretended to be insane before Abimelech [My father king], who divorced him, drove him away, and thus he departed.

Context: When David [Beloved] pretended to be insane to prevent his capture. (2 Sam 21:10-15)

Acrostic Psalm

- 1 **א** I will bless ADONAI at all times.
His *tehilah* ·praise song· will always be in my mouth.
- 2 **ב** My soul shall boast in ADONAI.
The humble shall *sh'ma* ·hear obey· it, and be glad.
- 3 **ג** Oh magnify ADONAI with me.
Let us exalt his name together.
- 4 **ד** I sought ADONAI, and he answered me,
and delivered me from all my fears.
- 5 **ה** They looked to him, and were radiant.
Their faces shall never be covered with shame.
- 6 **ו** This poor man cried, and ADONAI *sh'ma* ·heard obeyed· him,
and saved him out of all his troubles.
- 7 **ז** *Ha mal'ak Yahweh* [The Angel of He sustains breathing] encamps
around those who fear him,
and delivers them.
- 8 **ח** Oh **taste** and see **that ADONAI is good.** *
Blessed is the man who takes refuge in him.

* 34:8 . Quoted in 1 Pet 2:3

- 9 ^א Oh fear ADONAI, you his saints,
for there is no lack with those who fear him.
- 10 ^ב The young lions do lack, and suffer hunger;
but those who seek ADONAI shall not lack any good thing.
- 11 ^ג Come, you children, *sh'ma* ·hear obey· unto me.
I will teach you the fear of ADONAI.
- 12 ^ד Who of you takes pleasure in living?
Who 'ahav ·affectionately loves· a long life to see good things?
- 13 ^ה [If you do], **keep your tongue from evil,
and your lips from deceiving talk;**
- 14 ^ו **turn from evil, and do good.
Seek peace, and fervently pursue it!**
- 15 ^ז **For ADONAI 's eyes are toward the upright.
His ears listen to their prayers.** [†]
- 16 ^ח **But ADONAI 's face is against those who do evil,** [‡]
to cut off their memory from the earth.
- 17 ^ט The upright cry, and ADONAI *sh'ma* ·hears obeys·,
and delivers them out of all their troubles.
- 18 ^י ADONAI is near to those who have a broken heart,
and saves those who have a crushed spirit.
- 19 ^{יא} **Many are the afflictions of the righteous,
but ADONAI delivers him out of them all.**
- 20 ^{יב} **He protects all of his bones.
Not one of them is broken.** [†]
- 21 ^{יג} Evil shall kill the wicked.
Those who hate the upright shall be condemned guilty.
- 22 ADONAI redeems the soul of his servants.
None of those who take refuge in him shall be condemned guilty.

35

By David [Beloved].

Context: Possibly, when King Saul [Asked for] questions the loyalty of the Levites [Descendants of United with] in regards to David [Beloved] fleeing Saul [Asked for]. (1 Sam 22:19 (context 22:6-23))

1 Contend, ADONAI, with those who contend with me.

[†] 34:15 . Quoted in John 9:31 [‡] 34:16 . (12-16) Quoted in 1 Pet 3:10-12 § 34:19 (19-20) **MP:** In the context of Messiah's death, because of his righteousness, God protects him from complete disaster. Consider the parallel, the *Pesac* ·Passover· lamb's bones are not broken either (Ex 12:46). (Rom 8:10-11; Heb 4:15-16) Note: It is profitable to notice two other prophecies concerning His bones which undoubtedly had an exact fulfillment, although such is not stated in Scripture in so many words. We draw our conclusions from honest inference. (1) (Ps 22:14) "All my bones are out of joint." Hanging on the cross by the hands and feet will easily disjoint the bones, especially when we remember that the body was fixed to the frame while lying on the ground. (2) (Ps 22:17) "I can count all of my bones." He was left hanging on the cross naked (John 19:23) and all His bones could thus easily be seen. The extension of the body and the wasting pangs of crucifixion will make the bones more prominent than usual.

* 34:20 . **MP:** None of Messiah's bones would be broken parallel to the *Pesac* ·Passover· lamb (Ex 12:46). (See also Ps 22:17a, 22:14b, 22:14c). (John 19:32-33, 19:36) [†] 34:20 . Quoted in John 19:36

- Fight against those who fight against me.
- ² Take hold of shield and buckler,
and stand up for my help.
- ³ Brandish the spear and block those who pursue me.
Tell my soul, "I am your salvation."
- ⁴ Let those who seek after my soul be disappointed and brought to dishonor.
Let those who plot my ruin be turned back and confounded.
- ⁵ Let them be as chaff before the wind,
Ha mal'ak Yahweh [The Angel of He sustains breathing] driving them on.
- ⁶ Let their way be dark and slippery,
ADONAI's angel pursuing them.
- ⁷ For without cause they have hidden their net in a pit for me.
Without cause they have dug a pit for my soul.
- ⁸ Let destruction come on him unawares.
Let his net that he has hidden catch himself.
Let him fall into that destruction.
- ⁹ My soul shall be joyful in ADONAI.
It shall rejoice in his *yishu'ah* ·salvation·.
- ¹⁰ All my bones shall say, "ADONAI, who is like you,
who delivers the poor from him who is too strong for him;
yes, the poor and the needy from him who robs him?"
- ¹¹ * **Malicious witnesses come forward.** †
They ask me about things about which I know nothing.
- ¹² They reward me evil for good,
to the bereaving of my soul.
- ¹³ But as for me, when they were sick, my clothing was sackcloth.
I afflicted my soul with fasting.
My prayer *teshuvah* ·completely returned· into my own bosom.
- ¹⁴ I behaved myself as though it had been my friend or my brother.
I bowed down mourning, as one who mourns his mother.
- ¹⁵ But in my adversity, they rejoiced, and gathered themselves together.
The attackers gathered themselves together against me, and I didn't know it.
They tore at me, and didn't cease.
- ¹⁶ Like the profane mockers in feasts,
they gnashed their teeth at me.
- ¹⁷ Lord, how long will you look on?
Rescue my soul from their destruction,
my precious life from the lions.
- ¹⁸ I will *yadah* ·extend hands in thankful praise· to you in the great assembly.
I will praise you among many people.
- ¹⁹ Don't let those who are my enemies wrongfully rejoice over me;
neither let **those who hate me without a cause** ‡ wink their eyes.

* **35:11 . MP:** False witnesses come forward. (See also Is 53:7b). (Mark 14:55-57) † **35:11 . Quoted in** Matt 26:60 ‡ **35:19 . Quoted in** John 15:25

- 20 For they don't speak peace,
but they devise deceitful words against those who are quiet in the land.
- 21 Yes, they opened their mouth wide against me.
They said, "Aha! Aha! Our eye has seen it!"
- 22 You have seen it, ADONAI. Don't keep silent.
Lord, don't be far from me.
- 23 Wake up! Rise up to my *mishpat* ·justice· me, my God!
My Lord, contend for me!
- 24 Vindicate me, ADONAI my God, according to your righteousness.
Don't let them gloat over me.
- 25 Don't let them say in their heart, "Aha! That's the way we want it!"
Don't let them say, "We have swallowed him up!"
- 26 Let them be disappointed and confounded together who rejoice at my calamity.
Let them be clothed with shame and dishonor who magnify themselves against me.
- 27 Let them shout for joy and be glad, who favor my upright cause.
Yes, let them say continually, "ADONAI be magnified,
who has pleasure in the prosperity of his servant!"
- 28 My tongue shall talk about your righteousness and about your *tehilah* ·praise song· all day long.

36

For the Chief Musician. By David [Beloved], the servant of ADONAI .

- 1 An inner sanctuary is within my heart about the rebellious breach of relationship of the wicked:
"There is no fear of Elohim ·Deity, Judge· before his eyes."
*
- 2 For he flatters himself in his own eyes,
too much to detect and hate his depravity (moral evil).
- 3 The words of his mouth are vain striving of iniquity and deceit.
He has ceased to be wise and to do good.
- 4 He plots vain striving of iniquity on his bed.
He sets himself in a way that is not good.
He does not abhor evil.
- 5 Your *chesed* ·loving-kindness·, ADONAI, is in the heavens.
Your faithfulness reaches to the skies.
- 6 Your righteousness is like the mountains of God.
Your judgments are like a great deep.
ADONAI, you preserve man and animal.
- 7 How precious is your *chesed* ·loving-kindness·, God!
The children of men take refuge under the shadow of your wings.
- 8 They shall be abundantly satisfied with the abundance of your house.
You will make them drink of the river of your pleasures.
- 9 For with you is the spring of life.

* 36:1 . Quoted in Rom 3:18

- In your light shall we see light.
 10 Oh continue your *chesed* ·loving-kindness· to those who know you,
 your righteousness to the upright in heart.
 11 Don't let the foot of pride come against me.
 Don't let the hand of the wicked drive me away.
 12 There the workers of vain striving of iniquity are fallen.
 They are thrust down, and shall not be able to rise.

37

By David [Beloved].

Context: Reflection on life, towards the end of David's life. (2 Sam 23:1-7)

Acrostic Psalm

- 1 נ Don't fret because of evildoers,
 neither be envious against those who work unrighteousness.
 2 For they shall soon be cut down like the grass,
 and wither like the green herb.
 3 כ Trust in ADONAI, and do good.
 Dwell in the land, and enjoy safe pasture.
 4 Also delight yourself in ADONAI,
 and he will give you the desires of your heart.
 5 מ Commit your way to ADONAI.
 Trust also in him, and he will do this:
 6 he will make your righteousness go out as the light,
 and your *mishpat* ·justice· as the noonday sun.
 7 נ Rest in ADONAI, and wait patiently for him.
 Don't fret because of him who prospers in his way,
 because of the man who makes wicked plots happen.
 8 ח Cease from anger, and forsake wrath.
 Don't fret, it leads only to evildoing.
 9 For evildoers shall be cut off,
 but those who wait for ADONAI shall inherit the land.
 10 י For yet a little while, and the wicked will be no more.
 Yes, though you look for his place, he is not there.
 11 But **the humble shall inherit the land,** *
 and shall delight themselves in the abundance of peace.
 12 י The wicked plots against the just,
 and gnashes at him with his teeth.
 13 *Adonay* [Lord] will laugh at him,
 for he sees that his day is coming.
 14 כ The wicked have drawn out the sword, and have bent their bow,
 to cast down the poor and needy,
 to kill those who are upright on the path.
 15 Their sword shall enter into their own heart.
 Their bows shall be broken.
 16 מ Better is a little that the upright has,
 than the abundance of many wicked.
 17 For the arms of the wicked shall be broken,

* 37:11 . Quoted in Matt 5:5

but ADONAI upholds the upright.

18 ^ו ADONAI knows the days of the perfect.

Their inheritance shall be forever.

19 They shall not be disappointed in the time of evil.

In the days of famine they shall be satisfied.

20 ^ו But the wicked shall perish.

The enemies of ADONAI shall be like the beauty of the fields.

They will vanish—

vanish like smoke.

21 ^ו The wicked borrow, and don't pay back,

but the upright give generously.

22 For such as are blessed by him shall inherit the land.

Those who are cursed by him shall be cut off.

23 ^ו A man's goings are established by ADONAI.

He delights in his way.

24 Though he stumble, he shall not fall,

for ADONAI holds him up with his hand.

25 ^ו I have been young, and now am old,

yet I have not seen the upright forsaken,

nor his children begging for bread.

26 All day long he deals graciously, and lends.

His offspring is blessed.

27 ^ו Depart from evil, and do good.

Live securely forever.

28 ^ו For ADONAI *'ahav* ·affectionately loves· *mishpat* ·justice·,

and does not forsake his saints.

They are preserved forever,

but the children of the wicked shall be cut off.

29 The upright shall inherit the land,

and live in it forever.

30 ^ו The mouth of the upright talks of wisdom.

His tongue speaks *mishpat* ·justice·.

31 The *Torah* ·Teaching· of his God is in his heart.

None of his steps shall slide.

32 ^ו The wicked watches the upright,

and seeks to kill him.

33 ADONAI will not leave him in his hand,

nor condemn him as guilty when he is judged.

34 ^ו Wait for ADONAI, and keep his way,

and he will exalt you to inherit the land.

When the wicked are cut off, you shall see it.

35 ^ו I have seen the wicked in great power,

spreading himself like a green tree in its native soil.

36 But he passed away, and behold, he was not.

Yes, I sought him, but he could not be found.

37 ^ו Mark the perfect man, and see the upright,

for there is a future for the man of peace.

- 38 As for the rebellious who break away from authority thus breaking relationship, they shall be destroyed together.
 The future of the wicked shall be cut off.
 39 ♪ But the salvation of the upright is from ADONAI.
 He is their stronghold in the time of trouble.
 40 ADONAI helps them, and rescues them.
 He rescues them from the wicked, and saves them,
 Because they have taken refuge in him.

38

A Psalm by David [Beloved], for a memorial.

Context: David [Beloved] is feeble and old; his passive actions are confronted when Absalom [Father peace] attempts to usurp Solomon as King. (1 King 1 (esp 1:1-6))

- 1 ADONAI, don't rebuke me in your wrath,
 neither chasten me in your hot displeasure.
 2 For your arrows have pierced me,
 your hand presses hard on me.
 3 There is no soundness in my flesh because of your indignation,
 neither is there any health in my bones because of my habitual sin
 ·missing the mark·.
 4 For my depravities (moral evils) have gone over my head.
 As a heavy burden, they are too heavy for me.
 5 My wounds are loathsome and corrupt,
 because of my foolishness.
 6 I am pained and bowed down greatly.
 I go mourning all day long.
 7 For my waist is filled with burning.
 There is no soundness in my flesh.
 8 I am faint and severely bruised.
 I have groaned by reason of the anguish of my heart.
 9 Lord, all my desire is before you.
 My groaning is not hidden from you.
 10 My heart throbs.
 My strength fails me.
 As for the light of my eyes, it has also left me.
 11 My 'ahav ·affectionate lovers· and my friends stand aloof from my
 plague.
 My kinsmen stand far away.
 12 They also who seek after my life lay snares.
 Those who seek my hurt speak mischievous things,
 and meditate deceits all day long.
 13 But I, as a deaf man, don't *sh'ma* ·hear obey·.
 I am as a mute man who does not open his mouth.
 14 * **Yes, I am as a man who does not *sh'ma* ·hear obey·,
 in whose mouth are no reproofs.**
 15 For in you, ADONAI, do I hope.

* 38:14 . MP: Messiah will be silent before his accusers. (Matt 27:14)

You will answer, Lord my God.

¹⁶ For I said, "Don't let them gloat over me,
or exalt themselves over me when my foot slips."

¹⁷ For I am ready to fall.

My pain is continually before me.

¹⁸ For I will declare my depravity (moral evil).

I will be sorry for my habitual sin ·missing the mark·.

¹⁹ But my enemies are vigorous and many.

Those who hate me without reason are numerous.

²⁰ They who also render evil for good are adversaries to me,
because I follow what is good.

²¹ Don't forsake me, ADONAI.

My God, don't be far from me.

²² Hurry to help me,

Lord, my salvation.

39

For the Chief Musician. For Jeduthun. A Psalm by David [Beloved].

¹ I said, "I will watch my ways, so that I don't sin ·err (the standard goal)· with my tongue.

I will keep my mouth with a bridle while the wicked is before me."

² I was mute with silence.

I held my peace, even from good.

My sorrow was stirred.

³ My heart was hot within me.

While I meditated, the fire burned:

I spoke with my tongue:

⁴ "ADONAI, show me my end,

what is the measure of my days.

Let me know how frail I am.

⁵ Behold, you have made my days hand widths.

My lifetime is as nothing before you.

Surely every man stands as a breath."

Selah ·contemplation with musical interlude·.

⁶ "Surely every man walks like a shadow.

Surely they busy themselves in vain.

He heaps up, and does not know who shall gather.

⁷ Now, Lord, what do I wait for?

My hope is in you.

⁸ Deliver me from all my rebellious breaches of relationships.

Don't make me the reproach of the foolish.

⁹ I was mute.

I didn't open my mouth,

because you did it.

¹⁰ Remove your scourge away from me.

I am overcome by the blow of your hand.

¹¹ When you rebuke and correct man for depravity (moral evil),

You consume his wealth like a moth.

Surely every man is but a breath."

Selah ·contemplation with musical interlude·.

- 12 “*Sh'ma* ·Hear obey· my prayer, ADONAI, and give ear to my cry.
 Don't be silent at my tears.
 For I am a **stranger** with you,
 a **foreigner**, * as all my fathers were.
 13 Oh spare me, that I may recover strength,
 before I go away, and exist no more.”

40

For the Chief Musician. A Psalm by David [Beloved].

Context: Reflection on life, towards the end of David's life. (2 Sam 22:1)

- 1 I waited patiently for ADONAI.
 He turned to me, and *sh'ma* ·heard obeyed· my cry.
 2 He brought me up also out of a horrible pit,
 out of the miry clay.
 He set my feet on a rock,
 and gave me a firm place to stand.
 3 He has put a new song in my mouth, even *tehilah* ·praise song· to our
 God.
 Many shall see it, and fear, and shall trust in ADONAI.
 4 Blessed is the man who makes ADONAI his trust,
 and does not respect the proud, nor such as turn aside to lies.
 5 Many, ADONAI, my God, are the wonderful works which you have
 done,
 and your thoughts which are toward us.
 They can't be declared back to you.
 If I would declare and speak of them, they are more than can be
 counted.
 6 * **Sacrifices and offerings you don't want;
 burnt offerings and sacrifices for sin ·missing the goal· you
 have not required.** †
Instead, you have opened my ears.
 7 ‡ **So then I said, “Behold, I have come!
 In the scroll of a book it is written about me.**
 8 § **I delight to do your will, my God.** * †
Yes, your *Torah* ·Teaching· is within my heart.”
 9 ‡ **I have proclaimed glad news of righteousness in the great
 assembly.**
Behold, I will not seal my lips, ADONAI, you know.
 10 **I have not hidden your righteousness within my heart.**
I have declared your faithfulness and your salvation.

* 39:12 . Quoted in 1 Pet 2:11 * 40:6 (6-8) MP: Messiah establishes that obedience is more desired to God than sacrifice. (John 15:12; Heb 10:5-9) † 40:6 . Quoted in Heb 10:8 ‡ 40:7 (context 40:6-10) MP: Messiah will say the scriptures were written of him. (Luke 24:44; John 5:39; Heb 10:5-9) § 40:8 (7-8) (context 40:6-10) MP: Messiah comes to do God's will. (John 5:30) * 40:8 . (6-8) Quoted in Heb 10:5-10 † 40:8 . Quoted in Heb 10:9 ‡ 40:9 (9-10) MP: Messiah will not conceal his mission from the congregation. (Luke 4:16-21)

I have not concealed your *chesed* ·loving-kindness· and your truth from the great assembly.

- 11 Don't withhold your tender *rachamim* ·merciful loves· from me,
ADONAI.
Let your *chesed* ·loving-kindness· and your truth continually preserve me.
- 12 For innumerable evils have surrounded me.
My depravities (moral evils) have overtaken me, so that I am not able to look up.
They are more than the hairs of my head.
My heart has failed me.
- 13 Be pleased, ADONAI, to deliver me.
Hurry to help me, ADONAI.
- 14 Let them be disappointed and confounded together who seek after my soul to destroy it.
Let them be turned backward and brought to dishonor who delight in my hurt.
- 15 Let them be desolate by reason of their shame that tell me, "Aha! Aha!"
- 16 Let all those who seek you rejoice and be glad in you.
Let all who *'ahav* ·affectionately love· your salvation say continually, "Let ADONAI be exalted and magnified!"
- 17 But I am poor and needy.
May *'Adonay* [Lord] think about me.
You are my help and my deliverer.
Don't delay, my God.

41

For the Chief Musician. A Psalm by David [Beloved].

- 1 Blessed is he who considers the poor.
ADONAI will deliver him in the day of evil.
- 2 ADONAI will preserve him, and keep him alive.
He shall be blessed on the earth,
and he will not surrender him to the will of his enemies.
- 3 ADONAI will sustain him on his sickbed,
and restore him from his bed of illness.
- 4 I said, "ADONAI, have mercy on me!
Heal me, for I have sinned ·deviated (from the standard goal)· against you."
- 5 My enemies speak evil against me:
"When will he die, and his name perish?"
- 6 If he comes to see me, he speaks falsehood.
His heart gathers vain striving of iniquity to itself.
When he goes abroad, he tells it.
- 7 All who hate me whisper together against me.
They imagine the worst for me.
- 8 "An evil disease," they say, "has afflicted him.
Now that he lies he shall rise up no more."

9 * **Yes, my own familiar friend, in whom I trusted,
who ate bread with me,
has lifted up his heel against me.** †

10 But you, ADONAI, have mercy on me, and raise me up,
that I may repay them.

11 By this I know that you delight in me,
because my enemy does not triumph over me.

12 As for me, you uphold me in my integrity,
and set me in your presence forever.

13 **Blessed be ADONAI, the God of Israel [God prevails],** ‡
from everlasting and to everlasting!
Amen v'Amen · So be it and So be it.

Psalms Book 2 (Ch 42-72)

42

For the Chief Musician. A maskil · instructional wisdom psalm · by the sons of Korach [Bald one, Frost]. (See Num ch 16).

Context: The writer feels small. He plaintively calls to God for help located by a Mizar [Small] Hill, in the region of Jordan River and the taller and significant Mount Hermon [Devoted to destruction], which is also called Zion [Mountain ridge, Marking]. (No reference.)

1 As the deer pants for the water brooks,
so my soul pants after you, God.

2 My soul thirsts for God, for the *Elohim Chayim* [Living God].
When shall I come and appear before God?

3 My tears have been my food day and night,
while they continually ask me, "Where is your God?"

4 These things I remember, and pour out my soul within me,
how I used to go with the crowd, and led them to God's house,
with the voice of joy and praise, a multitude keeping a holy day.

5 Why are you in despair, my soul?
Why are you disturbed within me?

Hope in God!

For I shall still *yadah* · extend hands in thankful praise · to him for
the *yishu'ah* · salvation · of his presence.

6 My God, my soul is in despair within me.
Therefore I remember you from the land of the Jordan [Descender],
the heights of Hermon [Devoted to destruction], from the hill
Mizar.

7 Deep calls to deep at the noise of your waterfalls.

* **41:9 . MP:** The Messiah's betrayer is a friend whom he breaks bread with. Consider more details about this betrayal: sold for 30 pieces of silver (Ex 21:32; Zech 11:12; Matt 26:15); the money is thrown down in God's house (Zech 11:13b; Matt 27:5a); the price used to buy potter's field for strangers' burial graves (Zech 11:13b; Matt 27:7). (Zech 11:13b; Matt 27:7). (See also Ps 55:12-14; Zech 11:12-13a). (Mark 14:17-20; John 13:18-27) † **41:9 . Paraphrase Quoted in** John 13:18, 17:12 with Acts 1:16-20 ‡ **41:13 . Quoted in** Luke 1:68

All your waves and your billows have swept over me.

⁸ ADONAI will enjoin his *chesed* ·loving-kindness· in the daytime.

In the night his song shall be with me:

a prayer to the God of my life.

⁹ I will ask God, my rock, "Why have you forgotten me?

Why do I go mourning because of the oppression of the enemy?"

¹⁰ As with a sword in my bones, my adversaries reproach me,

while they continually ask me, "Where is your God?"

¹¹ Why are you in despair, my soul?

Why are you disturbed within me?

Hope in God! For I shall still *yadah* ·extend hands in thankful praise· to him,

the *yishu'ah* ·salvation· of my countenance, and my God.

43

¹ Vindicate me, God, and plead my cause against an ungodly nation.

Oh, deliver me from deceitful and wicked men.

² For you are the God of my strength. Why have you rejected me?

Why do I go mourning because of the oppression of the enemy?

³ Oh, send out your light and your truth.

Let them lead me.

Let them bring me to your holy hill,

To your tents.

⁴ Then I will go to the altar of God,

to God, my exceeding joy.

I will *yadah* ·extend hands in thankful praise· to you on the harp, God, my God.

⁵ Why are you in despair, my soul?

Why are you disturbed within me?

Hope in God!

For I shall still *yadah* ·extend hands in thankful praise· to him:

my *yishu'ah* ·Savior·, my helper, and my God.

44

For the Chief Musician. By the sons of Korach [Bald one, Frost]. (See Num ch 16). A maskil ·instructional wisdom psalm·.

Context: After the first loss at Ai, contemplation of God's might in removing Israel from Egypt and Moses' exhortation at Mount Gerival (Josh 7:1-13; Deut 27-32)

¹ We have *sh'ma* ·heard obeyed· with our ears, God;

our fathers have told us,

what work you did in their days,

in the days of old.

² You drove out the nations with your hand,

but you planted them.

You afflicted the peoples,

but you spread them abroad.

³ For they didn't get the land in possession by their own sword,
neither did their own arm save them;
but your right hand, and your arm, and the light of your face,
because you were favorable to them.

⁴ You are my King, God.

Enjoin *yishu'ah* ·deliverance· for Jacob [Supplanter]!

⁵ Through you, will we push down our adversaries.

Through your name, will we tread them under who rise up against us.

⁶ For I will not trust in my bow,
neither shall my sword save me.

⁷ But you have saved us from our adversaries,
and have shamed those who hate us.

⁸ In God we have made our boast all day long,
we will *yadah* ·extend hands in thankful praise· to your name
forever.

Selah ·contemplation with musical interlude·.

⁹ But now you rejected us, and brought us to dishonor,
and don't go out with our armies.

¹⁰ You make us turn back from the adversary.
Those who hate us take plunder for themselves.

¹¹ You have made us like sheep for food,
and have scattered us among the nations.

¹² You sell your people for nothing,
and have gained nothing from their sale.

¹³ You make us a reproach to our neighbors,
a scoffing and a derision to those who are around us.

¹⁴ You make us a byword among the nations,
a shaking of the head among the peoples.

¹⁵ All day long my dishonor is before me,
and shame covers my face,

¹⁶ At the taunt of one who reproaches and verbally abuses,
because of the enemy and the avenger.

¹⁷ All this has come on us,
yet have we not forgotten you,
Neither have we been false to your covenant ·binding contract
between two or more parties·.

¹⁸ Our heart has not turned back,
neither have our steps strayed from your path,
¹⁹ Though you have crushed us in the haunt of jackals,
and covered us with the shadow of death.

²⁰ If we have forgotten the name of our God,
or spread out our hands to a strange deity;

²¹ won't God search this out?

For he knows the secrets of the heart.

²² Yes, **for your sake we are killed all day long.**

We are regarded as sheep for the slaughter. *

²³ Wake up!

* 44:22 . Quoted in Rom 8:36

Why do you sleep, Lord?

Arise!

Don't reject us forever.

²⁴ Why do you hide your face,
and forget our affliction and our oppression?

²⁵ For our soul is bowed down to the dust.

Our body clings to the earth.

²⁶ Rise up to help us.

Redeem us for your *chesed* ·loving-kindness'· sake.

45

For the Chief Musician. Set to "The Lilies." A maskil ·instructional wisdom psalm· by the sons of Korach [Bald one, Frost]. (See Num ch 16). A wedding song; a song of yadidim ·beloveds·.

Context: A contemplation similar to Ezekiel [God strengthens] 16:8-14. (Ez 16:8-14)

¹ My heart overflows with a noble theme.

I recite my verses for the king.

My tongue is like the pen of a skillful writer.

² You are the most excellent of the sons of men.

* **Chen ·Grace· has anointed your lips,**

therefore God has blessed you forever.

³ Strap your sword on your thigh, mighty one:
your splendor and your majesty.

⁴ In your majesty ride on victoriously on behalf of truth, humility, and
righteousness.

Let your right hand display awesome deeds.

⁵ Your arrows are sharp.

The nations fall under you, with arrows in the heart of the king's
enemies.

⁶ † ‡ **Your throne, God, is forever and ever.**

A scepter of equity is the scepter of your kingdom.

⁷ § **You have 'ahavta ·affectionately loved· righteousness, and
hated ethical wickedness.**

**Therefore God, your God, has anointed you with the oil of
gladness above your fellows.** *

⁸ All your garments smell like myrrh, aloes, and cassia.

Out of ivory palaces stringed instruments have made you glad.

⁹ Kings' daughters are among your honorable women.

At your right hand the queen stands in gold of Ophir.

¹⁰ *Sh'ma* ·Hear obey·, daughter, consider, and turn your ear.

Forget your own people, and also your father's house.

¹¹ So the king will desire your beauty,

honor him, for he is your lord.

¹² The daughter of Tyre comes with a gift.

* **45:2** . **MP:** Messiah speaks with gracious words. (Luke 4:22) † **45:6** a **MP:** Messiah is referred to as God. (COL 1:15; Heb 1:8-9) ‡ **45:6** (6-7) **MP:** The Messiah's throne is everlasting.

(Luke 1:32; Heb 1:8) § **45:7** . **MP:** Messiah will act with righteousness. (Luke 5:31-32; John

5:30) * **45:7** . **(6-7) Quoted in** Heb 1:8-9

- The rich among the people entreat your favor.
¹³ The princess inside is all glorious.
 Her clothing is interwoven with gold.
¹⁴ She shall be led to the king in embroidered work.
 The virgins, her companions who follow her, shall be brought to you.
¹⁵ With gladness and rejoicing they shall be led.
 They shall enter into the king's palace.
¹⁶ Your sons will take the place of your fathers.
 You shall make them princes in all the earth.
¹⁷ I will make your name to be remembered in all generations.
 Therefore the peoples shall *yadah* ·extend hands in thankful praise· to you forever and ever.

46

For the Chief Musician. By the sons of Korach [Bald one, Frost]. (See Num ch 16). According to Alamo.

- ¹ God is our refuge and strength,
 a very present help in trouble.
² Therefore we won't be afraid, though the earth changes,
 though the mountains are shaken into the heart of the seas;
³ though its waters roar and are troubled,
 though the mountains tremble with their swelling.
 Selah ·contemplation with musical interlude·.
- ⁴ There is a river, the streams of which make the city of God glad,
 the holy place of the tents of *haElyon* [the Most High].
⁵ God is within her. She shall not be moved.
 God will help her at dawn.
- ⁶ **The nations raged.** * The kingdoms were moved.
 He lifted his voice, and the earth melted.
- ⁷ *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] is with us.
 The God of Jacob [Supplanter] is our refuge.
 Selah ·contemplation with musical interlude·.
- ⁸ Come, see ADONAI's works,
 what desolations he has made in the earth.
⁹ He makes wars cease to the end of the earth.
 He breaks the bow, and shatters the spear.
 He burns the chariots in the fire.
¹⁰ "Be still, and know that I am God.
 I will be exalted among the nations.
 I will be exalted in the earth."
¹¹ *ADONAI Tzva'ot* [Yahweh Commander of heaven's armies] is with us.
 The God of Jacob [Supplanter] is our refuge.
 Selah ·contemplation with musical interlude·.

* 46:6 . Quoted in Rev 11:18

47

For the Chief Musician. A Psalm by the sons of Korach [Bald one, Frost]. (See Num ch 16).

Context: Possible, reflection on God's promise of blessing the Gentile nations to Abraham [Father of a multitude] in Gen 12:2; 18:18. (Gen 12:2; 18:18)

- ¹ Oh clap your hands, all you nations.
Shout to God with the voice of triumph!
- ² For ADONAI Most High is awesome.
He is a great King over all the earth.
- ³ He subdues nations under us,
and peoples under our feet.
- ⁴ He chooses our inheritance for us,
the glory of Jacob [Supplanter] whom he 'ahav ·affectionately
loved·.
Selah ·contemplation with musical interlude·.
- ⁵ God has gone up with a shout,
ADONAI with the sound of a *shofar* ·ram horn·.
- ⁶ Sing *zahmar* ·musical praise· to God, sing *zahmar* ·musical praise·.
Sing *zahmar* ·musical praise· to our King, sing *zahmar* ·musical
praise·.
- ⁷ For God is the King of all the earth.
Sing *zahmar* ·musical praise· with understanding.
- ⁸ God reigns over the nations.
God sits on his holy throne.
- ⁹ The princes of the peoples are gathered together,
the people of the God of Abraham [Father of a multitude].
For the shields of the earth belong to God.
He is greatly exalted!

48

A Song. A Psalm by the sons of Korach [Bald one, Frost]. (See Num ch 16).

Context: Historically, Levites [Descendants of United with] sang this Psalm on Second Day in the Temple. (Consider Deut 4:5-8)

- ¹ Great is ADONAI, and greatly to be praised,
in the city of our God, in his holy mountain.
- ² Beautiful in elevation, the joy of the whole earth,
is Mount Zion [Mountain ridge, Marking], on the north sides,
the city of the great King. *
- ³ In its fortresses God has revealed himself as a strong defense.
- ⁴ For, behold, the kings assembled themselves,
they passed by together.
- ⁵ They saw it, then they were amazed.
They were dismayed.
They hurried away.
- ⁶ Trembling took hold of them there,

* 48:2 . Quoted in Matt 5:35

pain, as of a woman in travail.

⁷ With the east wind, you break the ships of Tarshish.

⁸ As we have *sh'ma* ·heard obeyed·, so we have seen,
in the city of *ADONAI Tzva'ot* [Yahweh Commander of heaven's
armies], in the city of our God.

God will establish it forever.

Selah ·contemplation with musical interlude·.

⁹ We have thought about your *chesed* 'loving-kindness', God, in the middle of your temple.

¹⁰ As is your name, God,
so is your *tehilah* ·praise song· to the ends of the earth.
Your right hand is full of righteousness.

¹¹ Let Mount Zion [Mountain ridge, Marking] be glad!
Let the daughters of Judah [Praised] rejoice,
Because of your judgments.

¹² Walk about Zion [Mountain ridge, Marking], and go around her.
Number its towers.

¹³ Mark well her bulwarks.
Consider her palaces,
that you may tell it to the next generation.

¹⁴ For this God is our God forever and ever.
He will be our guide even to death.

49

For the Chief Musician. A Psalm by the sons of Korach [Bald one, Frost]. (See Num ch 16).

Context: A contemplation about inheritance. Similar to Job's sacrifices for his children and the proverbs on future generations decisions of inheritance that they did not earn. (Job 1:4-5; Lam 2:17-25 (esp 2:21, 2:24))

¹ *Sh'ma* · Hear obey, all you peoples.
Listen, all you inhabitants of the world,
² both low and high,
rich and poor together.

³ My mouth will speak words of wisdom.
My heart shall utter understanding.

⁴ I will incline my ear to a proverb.
I will open my riddle on the harp.

⁵ Why should I fear in the days of evil,
when depravity (moral evil) at my heels surrounds me?

⁶ Those who trust in their wealth,
and boast in the multitude of their riches—
⁷ none of them can by any means redeem his brother,
nor give God a ransom for him.

⁸ For the redemption of their life is costly,
no payment is ever enough,
⁹ That he should live on forever,
that he should not see corruption.

¹⁰ For he sees that wise men die;
likewise the fool and the senseless perish,

- and leave their wealth to others.
- 11 Their inward thought is that their houses will endure forever,
and their dwelling places to all generations.
They name their lands after themselves.
- 12 But man, despite his riches, does not endure.
He is like the animals that perish.
- 13 This is the destiny of those who are foolish,
and of those who approve their sayings.
Selah ·contemplation with musical interlude·.
- 14 They are appointed as a flock for *Sheol* ·Place of the dead·.
Death shall be their shepherd.
- The upright shall have dominion over them in the morning.
Their beauty shall decay in *Sheol* ·Place of the dead·,
far from their mansion.
- 15 * **But God will redeem my soul from the power of *Sheol* ·Place of the dead·,
for he will receive me.**
Selah ·contemplation with musical interlude·.
- 16 Don't be afraid when a man is made rich,
when the glory of his house is increased.
- 17 For when he dies he **shall carry nothing away.** †
His glory shall not descend after him.
- 18 Though while he lived he blessed his soul—
and men *yadah* ·extend hands in thankful praise· to you when you
do well for yourself—
19 he shall go to the generation of his fathers.
They shall never see the light.
- 20 A man who has riches without understanding,
is like the animals that perish.

50

A Psalm by Asaph.

Context: Asaph was appointed as leader of Levitical praise choir by King David [Beloved]. (1 Chr 16:4, 4:37)

- 1 The Mighty One, God, ADONAI, speaks,
and calls the earth from sunrise to sunset.
- 2 Out of Zion [Mountain ridge, Marking], the perfection of beauty,
God shines out.
- 3 Our God comes, and does not keep silent.
A fire devours before him.
It is very stormy around him.
- 4 He calls to the heavens above,
to the earth, that he may judge his people:
- 5 "Gather my saints together to me,
those who have made a covenant with me by sacrifice."
- 6 The heavens shall declare his righteousness,

* **49:15 . MP:** The Messiah's body will not be subject to decay as the dead in *Sheol* ·Place of the dead· are. Messiah will be resurrected. (Combined with Ps 16:10a, 30:3, 118:17-18). (Mark 16:6-7; Acts 2:24) † **49:17 . Quoted in** 1 Tim 6:7

for God himself is judge.

Selah ·contemplation with musical interlude·.

⁷ “*Sh'ma* ·Hear obey·, my people, and I will speak;
Israel [God prevails], and I will testify against you.

I am God, your God.

⁸ I don't rebuke you for your sacrifices.

Your burnt offerings are continually before me.

⁹ I have no need for a bull from your stall,
nor male goats from your pens.

¹⁰ For every animal of the forest is mine,
and the livestock on a thousand hills.

¹¹ I know all the birds of the mountains.
The wild animals of the field are mine.

¹² If I were hungry, I would not tell you,
for **the world is mine, and all that is in it.** *

¹³ Will I eat the meat of bulls,
or drink the blood of goats?

¹⁴ **Offer to God the sacrifice of thanksgiving.** †
Pay your vows to *haElyon* [the Most High].

¹⁵ Call on me in the day of trouble.
I will deliver you, and you will honor me.”

¹⁶ But to the wicked God says,
“What right do you have to declare my statutes,
that you have taken my covenant on your lips,
¹⁷ since you hate instruction,
and throw my words behind you?

¹⁸ When you saw a thief, you consented with him,
and have participated with adulterers.

¹⁹ “You give your mouth to evil.
Your tongue frames deceit.

²⁰ You sit and speak against your brother.
You slander your own mother's son.

²¹ You have done these things, and I kept silent.
You thought that I was just like you.
I will rebuke you, and accuse you in front of your eyes.

²² “Now consider this, you who forget God,
lest I tear you into pieces, and there be no one to deliver.

²³ Whoever **offers the sacrifice of thanksgiving** ‡ glorifies me,
and prepares his way so that I will show God's *yesh'a* 'salvation'
to him.”

51

For the Chief Musician. A Psalm by David [Beloved], when Nathan the prophet came to him, after he had gone in to Bathsheba [Daughter of seven, Daughter of oath].

* 50:12 . Quoted in 1 Cor 10:26 † 50:14 . Quoted in Heb 13:15 ‡ 50:23 . Quoted in Heb 13:15

Context: David's sin of adultery and murder, in view of his great repentance. David [Beloved] seeks God and acquires an assurance of forgiveness. (2 Sam 11:1-12:15, 12:16-25)

¹ Have gracious pity on me, God, according to your *chesed* ·loving-kindness·.

According to the multitude of your tender *rachamim* ·merciful loves·, blot out my rebellious breaches of relationships.

² Wash me thoroughly from my depravity (moral evil).

Cleanse me from my habitual sin ·missing the mark·.

³ For I know my rebellious breaches of relationships.

My habitual sin ·missing the mark· is constantly before me.

⁴ Against you, and you only, have I sinned ·deviated (from the standard goal)·,

and done that which is evil in your sight;

that you may be proved right when you speak,

and justified when you judge. *

⁵ Behold, I was born in depravity (moral evil).

In crime deserving penalty, sin ·missing the goal· my mother conceived me.

⁶ Behold, you desire truth in the inward parts.

You teach me wisdom in the inmost place.

⁷ Cleanse sin ·err (the standard goal)· from me with hyssop, and I will be clean.

Wash me, and I will be whiter than snow.

⁸ Let me *sh'ma* ·hear obey· joy and gladness,

That the bones which you have broken may rejoice.

⁹ Hide your face from my crimes deserving penalty, sins ·missing the goal·,

and blot out all of my depravities (moral evils).

¹⁰ Create in me a clean heart, O God.

Renew a right spirit within me.

¹¹ Don't throw me from your presence,

and don't take your *Ruach Kodesh* [Holy Spirit, Breath] from me.

¹² Restore to me the joy of your *yesha'* ·salvation·.

Uphold me with a willing spirit.

¹³ Then I will teach the rebellious who break away from authority thus breaking relationship, teach them your ways.

People who sin ·intentionally miss the mark goal· shall be converted to you.

¹⁴ Deliver me from the guilt of bloodshed, O God, the God of my salvation.

My tongue shall sing aloud of your righteousness.

¹⁵ Adonai, open my lips.

My mouth shall declare your *tehilah* ·praise song·.

¹⁶ For you don't delight in sacrifice, or else I would give it.

You have no pleasure in burnt offering.

¹⁷ The sacrifices of God are a broken spirit.

A broken and contrite heart, O God, you will not despise.

¹⁸ Do well in your good pleasure to Zion [Mountain ridge, Marking].

* 51:4 . Quoted in Rom 3:4

Build the walls of Jerusalem [City of peace].

- ¹⁹ Then you will delight in the sacrifices of righteousness,
in burnt offerings and in whole burnt offerings.
Then they will offer bulls on your altar.

52

For the Chief Musician. A maskil ·instructional wisdom psalm· by David [Beloved], when Doeg [Anxious, Careful] the Edomite [Red] came and told Saul [Asked for], “David [Beloved] has come to Abimelech [My father king]’s house.”

Context: David [Beloved] is hiding from King Saul [Asked for]. Saul [Asked for] tried to rally his own clan of Benjamin [Son of right hand, Son of south] to his side. An Edomite [Red], from Israel’s cousin nation from Ishmael, is willing to do King Saul [Asked for]’s dirty work against the Levites [Descendants of United with]. (1 Sam 22:1-19)

- ¹ Why do you boast of mischief, mighty man?
God’s *chesed* ·loving-kindness· endures continually.
- ² Your tongue plots destruction,
like a sharp razor, working deceitfully.
- ³ You ‘*ahavta*’ affectionately love· evil more than good,
lying rather than speaking the truth.
Selah ·contemplation with musical interlude·.
- ⁴ You ‘*ahavta*’ affectionately love· all devouring words,
you deceitful tongue.
- ⁵ God will likewise destroy you forever.
He will take you up, and pluck you out of your tent,
and root you out of the land of the living.
Selah ·contemplation with musical interlude·.
- ⁶ The upright also will see it, and fear,
and laugh at him, saying,
- ⁷ “Behold, this is the man who didn’t make God his strength,
but trusted in the abundance of his riches,
and strengthened himself in his wickedness.”
- ⁸ But as for me, I am like a green olive tree in God’s house.
I trust in God’s *chesed* ·loving-kindness· forever and ever.
- ⁹ I will *yadah* ·extend hands in thankful praise· to you forever, because
you have done it.
I will hope in your name, for it is good,
in the presence of your saints.

53

For the Chief Musician. To the tune of “Mahalath.” A maskil ·instructional wisdom psalm· by David [Beloved].

Context: A contemplation similar to Proverbs 1:7. (Prov 1:7)

- ¹ The fool has said in his heart, “There is no *Elohim* ·Deity, Judge·.”
They are corrupt, and have done abominable iniquity.
There is no one who does good.

- ² God looks down from heaven on the children of men,
to see if there are any who understood,
who seek after God.
- ³ **Every one of them has** gone back.
They have become filthy together.
There is no one who does good, **no, not one.** *
- ⁴ Have the workers of vain striving of iniquity no knowledge,
who eat up my people as they eat bread,
and don't call on God?
- ⁵ There they were in great fear, where no fear was,
for God has scattered the bones of him who encamps against you.
You have put them to shame,
because God has rejected them.
- ⁶ Oh that the *yishu'ah* ·salvation· of Israel [God prevails] would come
out of Zion [Mountain ridge, Marking]!
When God brings back his people from captivity,
then Jacob [Supplanter] shall rejoice,
and Israel [God prevails] shall be glad.

54

*For the Chief Musician. On stringed instruments. A maskil
·instructional wisdom psalm· by David [Beloved], when the Ziphites
came and said to Saul [Asked for], "Is not David [Beloved] hiding himself
among us?"*

*Context: David [Beloved] is hiding from King Saul [Asked for] and the
people of Zif tell Saul [Asked for] where to find David [Beloved]. (1 Sam
23:19-24)*

- ¹ Save me, God, by your name.
Vindicate me in your might.
- ² *Sh'ma* ·Hear obey· my prayer, God.
Listen to the words of my mouth.
- ³ For strangers have risen up against me.
Violent men have sought after my soul.
They haven't set God before them.
Selah ·contemplation with musical interlude·.
- ⁴ Behold, God is my helper.
Adonay [Lord] is the one who sustains my soul.
- ⁵ He will repay the evil to my enemies.
Destroy them in your truth.
- ⁶ With a free will offering, I will sacrifice to you.
I will *yadah* ·extend hands in thankful praise· to your name,
ADONAI, for it is good.
- ⁷ For he has delivered me out of all trouble.
My eye has seen triumph over my enemies.

* 53:3 . (1-3) Quoted in Rom 3:10-12

55

For the Chief Musician. On stringed instruments. A maskil ·instructional wisdom psalm· by David [Beloved].

Context: David's son Absalom [Father peace] is trying to overthrow his father King David [Beloved]. He has a plan to pursue and murder David [Beloved]. God frustrates these plans to bring disaster on Absalom [Father peace]. (2 Sam 17 (Emphasis 2 Sam 15:12; 16:23; 17:21))

¹ Listen to my prayer, God.

Don't hide yourself from my supplication.

² Attend to me, and answer me.

I am restless in my complaint, and moan,

³ Because of the voice of the enemy,

Because of the oppression of the wicked.

For they bring vain striving of iniquity on me.

In anger they hold a grudge against me.

⁴ My heart is severely pained within me.

The terrors of death have fallen on me.

⁵ Fearfulness and trembling have come on me.

Horror has overwhelmed me.

⁶ I said, "Oh that I had wings like a dove!

Then I would fly away, and be at rest.

⁷ Behold, then I would wander far off.

I would lodge in the wilderness."

Selah ·contemplation with musical interlude·.

⁸ "I would hurry to a shelter from the stormy wind and storm."

⁹ Confuse them, Lord, and confound their language,

for I have seen violence and strife in the city.

¹⁰ Day and night they prowl around on its walls.

Vain striving of iniquity and abuse are also within her.

¹¹ Destructive forces are within her.

Threats and lies don't depart from her streets.

¹² * **For it was not an enemy who insulted me,**

then I could have endured it.

Neither was it he who hated me who raised himself up against me,

then I would have hidden myself from him.

¹³ **But it was you, a man like me,**

my companion, and my familiar friend.

¹⁴ **We took sweet fellowship together.**

We walked in God's house with company.

¹⁵ Let death come suddenly on them.

Let them go down alive into *Sheol* ·Place of the dead·.

For wickedness is among them, in their dwelling.

¹⁶ As for me, I will call on God.

ADONAI will save me.

¹⁷ Evening, morning, and at noon, I will cry out in distress.

He will *sh'ma* ·hear obey· my voice.

¹⁸ He has redeemed my soul in peace from the battle that was against me,

* **55:12** (12-14) **MP:** Messiah is betrayed by a close friend. (See also Ps 41:9; Zech 11:12-13a). (Matt 26:48-50)

although there are many who oppose me.
 19 God, who is enthroned forever,
 will *sh'ma* ·hear obey·, and humble them.
 Selah ·contemplation with musical interlude·.

They never change,
 who don't fear God.
 20 He raises his hands against his friends.
 He has violated his covenant.
 21 His mouth was smooth as butter,
 but his heart was war.
 His words were softer than oil,
 yet they were drawn swords.

22 **Cast your burden on** ADONAI, † and he will sustain you.
 He will never allow the upright to be moved.
 23 But you, God, will bring them down into the pit of destruction.
 Bloodthirsty and deceitful men shall not live out half their days,
 but I will trust in you.

56

*For the Chief Musician. To the tune of "Silent Dove in Distant Lands."
 A poem by David [Beloved], when the Philistines [To roll in dust (As an insult)] seized him in Gath.*

Context: Philistines [To roll in dust (As an insult)] capture David [Beloved] in Gath. (1 Sam 21, 27:6-12)

1 Be merciful to me, God, for man wants to swallow me up.
 All day long, he attacks and oppresses me.
 2 My enemies want to swallow me up all day long,
 for they are many who fight proudly against me.
 3 When I am afraid,
 I will put my trust in you.
 4 In God, I praise his word.
 In God, I put my trust.
 I will not be afraid.
 What can flesh do to me?
 5 All day long they twist my words.
 All their thoughts are against me for evil.
 6 They conspire and lurk,
 watching my steps, they are eager to take my life.
 7 Shall they escape by vain striving of iniquity?
 In anger cast down the peoples, God.
 8 You count my wanderings.
 You put my tears into your bottle.
 Are not they in your book?
 9 Then my enemies shall turn back in the day that I call.
 I know this, that God is for me.
 10 In God, I will praise his word.
 In ADONAI, I will praise his word.

† 55:22 . Quoted in 1 Pet 5:7

- 11 I have put my trust in God.
 I will not be afraid.
 What can man do to me?
- 12 Your vows are on me, God.
 I will give thank offerings to you.
- 13 For you have delivered my soul from death,
 and prevented my feet from falling,
 that I may walk before God in the light of the living.

57

For the Chief Musician. To the tune of "Do Not Destroy." A poem by David [Beloved], when he fled from Saul [Asked for], in the cave.

Context: King Saul [Asked for] is pursuing David [Beloved] to murder him. David [Beloved] comes from the mountain stronghold to show his respect to the King God established by taking evidence from David's closeness to Saul [Asked for]'s bed. Saul [Asked for] makes a temporary peace promise. (1 Sam 23:24-24:22)

- 1 Be merciful to me, God, show favor to me,
 for my soul takes refuge in you.
 Yes, in the shadow of your wings, I will take refuge,
 until disaster has passed.
- 2 I cry out to *El 'Elyon* [God Most High],
 to God who accomplishes my requests for me.
- 3 He will send from heaven, and save me,
 he rebukes the one who is pursuing me.
 Selah ·contemplation with musical interlude·.
- God will send out his *chesed* ·loving-kindness· and his truth.
- 4 My soul is among lions.
 I lie among those who are set on fire,
 even the sons of men, whose teeth are spears and arrows,
 and their tongue a sharp sword.
- 5 Be exalted, God, above the heavens!
 Let your *kavod* ·weighty glory· be above all the earth!
- 6 They have prepared a net for my steps.
 My soul is bowed down.
 They dig a pit before me.
 They fall into the middle of it themselves.
 Selah ·contemplation with musical interlude·.
- 7 My heart is steadfast, God, my heart is steadfast.
 I will sing, yes, I will sing *zahmar* ·musical praise·.
- 8 Wake up, my glory! Wake up, lute and harp!
 I will wake up the dawn.
- 9 I will *yadah* ·extend hands in thankful praise· to you, Lord, among
 the peoples.
 I will sing *zahmar* ·musical praise· to you among the nations.
- 10 For your great *chesed* ·loving-kindness· reaches to the heavens,
 and your truth to the skies.
- 11 Be exalted, God, above the heavens.

Let your *kavod* ·weighty glory· be over all the earth.

58

For the Chief Musician. To the tune of "Do Not Destroy." A poem by David [Beloved].

- ¹ Do you indeed speak righteousness, silent ones?
Do you judge blamelessly, you sons of men?
- ² No, in your heart you plot injustice.
You measure out the violence of your hands in the earth.
- ³ The wicked go astray from the womb.
They are wayward as soon as they are born, speaking lies.
- ⁴ Their poison is like the poison of a snake;
like a deaf cobra that stops its ear,
⁵ which does not *sh'ma* ·hear obey· the voice of charmers,
no matter how skillful the charmer may be.
- ⁶ Break their teeth, God, in their mouth.
Break out the great teeth of the young lions, ADONAI.
- ⁷ Let them vanish like water that flows away.
When they draw the bow, let their arrows be made blunt.
- ⁸ Let them be like a snail which melts and passes away,
like the stillborn child, who has not seen the sun.
- ⁹ Before your pots can feel the heat of the thorns,
he will sweep away the green and the burning alike.
- ¹⁰ The upright shall rejoice when he sees the vengeance.
He shall wash his feet in the blood of the wicked;
- ¹¹ so that men shall say, "Most certainly there is a reward for the upright.
Most certainly there is a God who judges the earth."

59

For the Chief Musician. To the tune of "Do Not Destroy." A poem by David [Beloved], when Saul [Asked for] sent, and they watched the house to kill him.

Context: King Saul [Asked for] finds David [Beloved] to be unique and takes him to be part of his close circle. David [Beloved] continues with God's favor and Saul [Asked for] becomes more suspicious and wary of David [Beloved] until Saul [Asked for] attacks in a rage. (1 Sam 18:1-9, 18:28-30, 19:8-18)

- ¹ Deliver me from my enemies, my God.
Set me on high from those who rise up against me.
- ² Deliver me from the workers of vain striving of iniquity.
Save me from the bloodthirsty men.
- ³ For, behold, they lie in wait for my soul.
The mighty gather themselves together against me,
not for my rebellious breach of relationship, nor for my habitual sin ·missing the mark·, ADONAI.

- ⁴ I have done no depravities (moral evils), yet they are ready to attack me.
 Rise up, behold, and help me!
- ⁵ You, *ADONAI Elohei Tzva'ot* [Yahweh God Commander of heaven's armies], the God of Israel [God prevails],
 rouse yourself to punish the nations.
 Show no mercy to the vain striving of iniquity traitors.
Selah ·contemplation with musical interlude·.
- ⁶ They *teshuvah* ·completely return· at evening, howling like dogs,
 and prowl around the city.
- ⁷ Behold, they spew with their mouth.
 Swords are in their lips,
 "For," they say, "who *sh'ma* ·hears obeys· us?"
- ⁸ But you, *ADONAI*, laugh at them.
 You scoff at all the nations.
- ⁹ Oh, my Strength, I watch for you,
 for God is my high tower.
- ¹⁰ My God will go before me with his *chesed* ·loving-kindness·.
 God will let me look at my enemies in triumph.
- ¹¹ Don't kill them, or my people may forget.
 Scatter them by your power, and bring them down, Lord our shield.
- ¹² For the habitual sin ·missing the mark· of their mouth, and the words of their lips,
 let them be caught in their pride,
 for the curses and lies which they utter.
- ¹³ Consume them in wrath.
 Consume them, and they will be no more.
 Let them know that God rules in Jacob [Supplanter],
 to the ends of the earth.
Selah ·contemplation with musical interlude·.
- ¹⁴ At evening let them *teshuvah* ·completely return·.
 Let them howl like a dog, and go around the city.
- ¹⁵ They shall wander up and down for food,
 and wait all night if they are not satisfied.
- ¹⁶ But I will sing of your strength.
 Yes, I will sing aloud of your *chesed* ·loving-kindness· in the morning.
 For you have been my high tower,
 a refuge in the day of my distress.
- ¹⁷ To you, my strength, I will sing *zahmar* ·musical praise·.
 For God is my high tower, the God of my *chesed* ·loving-kindness·.

60

For the Chief Musician. To the tune of "The Lily of the Covenant." A teaching poem by David [Beloved], when he fought with Aram [Elevated] Naharaim and with Aram [Elevated] Zobah, and Joab returned, and killed twelve thousand of Edom [Red] in the Valley of Salt.

Context: Perspective before and after David's victory over Aram [Elevated] Naharaim and Zobah. (2 Sam 8:3-15; 1 Chr 18:3-14)

- ¹ God, you have rejected us.
 You have broken us down.
 You have been angry.
 Restore us, again.
- ² You have made the land tremble.
 You have torn it.
 Mend its fractures,
 for it quakes.
- ³ You have shown your people hard things.
 You have made us drink the wine that makes us stagger.
- ⁴ You have given a banner to those who fear you,
 that it may be displayed because of the truth.
 Selah ·contemplation with musical interlude·.
- ⁵ So that your *yadid* ·beloved· may be delivered,
 save with your right hand, and answer us.
- ⁶ God has spoken from his sanctuary:
 "I will triumph.
 I will divide Shechem,
 and measure out the valley of Sukkot.
- ⁷ Gilead is mine, and Manasseh [Causing to forget] is mine.
 Ephraim [Fruit] also is the defense of my head.
 Judah [Praised] is my scepter.
- ⁸ Moab [From father] is my wash basin.
 I will throw my shoe on Edom [Red].
 I shout in triumph over Philistia."
- ⁹ Who will bring me into the strong city?
 Who has led me to Edom [Red]?
- ¹⁰ Haven't you, God, rejected us?
 You don't go out with our armies, God.
- ¹¹ Give us help against the adversary,
 for the help of man is vain.
- ¹² Through God we shall do valiantly,
 for it is he who will tread down our adversaries.

61

For the Chief Musician. For a stringed instrument. By David [Beloved].

Context: Possible, David [Beloved] is in mountain crags taking shelter from Saul [Asked for]. God gives David [Beloved] opportunity to overpower his enemy King Saul [Asked for]. (1 Sam 23:29-24:7)

Context: Possible, David [Beloved] contemplates God's promise to establish peace from all Israel's enemies and God will establish David's son and David's house forever. (2 Sam 7:8-16)

- ¹ *Sh'ma* ·Hear obey· my cry, God.
 Listen to my prayer.
- ² From the end of the earth, I will call to you, when my heart is
 overwhelmed.
 Lead me to the rock that is higher than I.
- ³ For you have been a refuge for me,
 a strong tower from the enemy.

⁴ I will dwell in your tent forever.

I will take refuge in the shelter of your wings.

Selah ·contemplation with musical interlude·.

⁵ For you, God, have *sh'ma* ·heard obeyed· my vows.

You have given me the heritage of those who fear your name.

⁶ You will prolong the king's life;
his years shall be for generations.

⁷ He shall be enthroned in God's presence forever.

Appoint your *chesed* ·loving-kindness· and truth, that they may preserve him.

⁸ So I will sing *zahmar* ·musical praise· to your name forever,
that I may fulfill my vows daily.

62

*For the Chief Musician. To Jeduthan. A Psalm by David [Beloved].
Context: David [Beloved] flees Jerusalem [City of peace] from Absalom
[My father peace]. (2 Sam 15-17)*

¹ My soul rests in God alone.

My *yishu'ah* ·salvation· comes from him.

² He alone is my rock and my *yishu'ah* ·salvation·, my fortress—
I will never be greatly shaken.

³ How long will you assault a man,
would all of you throw him down,
Like a leaning wall, like a tottering fence?

⁴ They fully intend to throw him down from his lofty place.
They delight in lies.
They bless with their mouth, but they curse inwardly.

Selah ·contemplation with musical interlude·.

⁵ My soul, wait in silence for God alone,
for my expectation is from him.

⁶ He alone is my rock and my *yishu'ah* ·salvation·, my fortress.
I will not be shaken.

⁷ With God is my *yesha'* ·salvation· and my *kavod* ·weighty glory·.
The rock of my strength, and my refuge, is in God.

⁸ Trust in him at all times, you people.
Pour out your heart before him.
God is a refuge for us.

Selah ·contemplation with musical interlude·.

⁹ Surely men of low degree are just a breath,
and men of high degree are a lie.
In the balances they will go up.

They are together lighter than a breath.

¹⁰ Don't trust in oppression.
Don't become vain in robbery.

If riches increase,
don't set your heart on them.

¹¹ God has spoken once;
twice I have *sh'ma* ·heard obeyed· this,
that power belongs to God.

¹² Also to you, Lord, belongs *chesed* ·loving-kindness·,
for you **reward every man according to his work.** *

63

A Psalm by David [Beloved], when he was in the desert of Judah [Praised].

Context: David [Beloved] flees Jerusalem [City of peace] from Absalom [My father peace]. (2 Sam 15-17)

- ¹ God, you are my God.
I will earnestly seek you.
My soul thirsts for you.
My flesh longs for you,
in a dry and weary land, where there is no water.
- ² So I have seen you in the sanctuary,
watching your power and your *kavod* ·weighty glory·.
- ³ Because your *chesed* ·loving-kindness· is better than life,
my lips shall praise you.
- ⁴ So I will bless you while I live.
I will lift up my hands in your name.
- ⁵ My soul shall be satisfied as with the richest food.
My mouth shall praise you with joyful lips,
⁶ when I remember you on my bed,
and think about you in the night watches.
- ⁷ For you have been my help.
I will rejoice in the shadow of your wings.
- ⁸ My soul stays close to you.
Your right hand holds me up.
- ⁹ But those who seek my soul, to destroy it,
shall go into the lower parts of the earth.
- ¹⁰ They shall be given over to the power of the sword.
They shall be jackal food.
- ¹¹ But the king shall rejoice in God.
Everyone who swears by him will praise him,
for the mouth of those who speak lies shall be silenced.

64

For the Chief Musician. A Psalm by David [Beloved].

Context: This Psalm is multi-contextual. The writer is seeking God's justice when others are plotting to do him harm. (No reference.)

- ¹ *Sh'ma* ·Hear obey· my voice, God, in my complaint.
Preserve my life from fear of the enemy.
- ² Hide me from the conspiracy of the wicked,
from the noisy crowd of the ones doing vain striving of iniquity;
- ³ who sharpen their tongue like a sword,
and aim their arrows, deadly words,

* **62:12 . Quoted in** Rom 2:6; 1 Cor 3:8; 2 Tim 4:14

- 4 to shoot innocent men from ambushes.
 They shoot at him suddenly and fearlessly.
 5 They encourage themselves in evil plans.
 They talk about laying snares secretly.
 They say, "Who will see them?"
 6 They plot injustice, saying, "We have made a perfect plan!"
 Surely man's mind and heart are cunning.
 7 But God will shoot at them.
 They will be suddenly struck down with an arrow.
 8 Their own tongues shall ruin them.
 All who see them will shake their heads.
 9 All mankind shall be afraid.
 They shall declare the work of God,
 and shall wisely ponder what he has done.
 10 The upright shall be glad in ADONAI,
 and shall take refuge in him.
 All the upright in heart shall praise him!

65

For the Chief Musician. A Psalm by David [Beloved]. A song.

- 1 *Tehilah* ·Praise song· waits for you, God, in Zion [Mountain ridge,
 Marking].
 To you shall vows be performed.
 2 You who *sh'ma* ·hear obey· prayer,
 to you all men will come.
 3 Sins and depravities (moral evils) overwhelmed me,
 but you atoned for our rebellious breaches of relationships.
 4 Blessed is one whom you choose, and cause to come near,
 that he may live in your courts.
 We will be filled with the goodness of your house,
 your holy temple.
 5 By awesome deeds of righteousness, you answer us,
 God of our *yesha'* ·salvation·.
 You who are the hope of all the ends of the earth,
 of those who are far away on the sea;
 6 Who by his power forms the mountains,
 having armed yourself with strength;
 7 who stills the roaring of the seas,
 the roaring of their waves,
 and the turmoil of the nations.
 8 They also who dwell in far away places are afraid at your wonders.
 You call the morning's dawn and the evening with songs of joy.
 9 You visit the earth, and water it.
 You greatly enrich it.
 The river of God is full of water.
 You provide them grain, for so you have ordained it.
 10 You drench its furrows.
 You level its ridges.
 You soften it with showers.
 You bless it with a crop.

- 11 You crown the year with your bounty.
 Your carts overflow with abundance.
 12 The wilderness grasslands overflow.
 The hills are clothed with gladness.
 13 The pastures are covered with flocks.
 The valleys also are clothed with grain.
 They shout for joy!
 They also sing.

66

For the Chief Musician. A song. A Psalm.

Context: Likely in retrospect after Babylon [Confusion] exile and God replanting Israel [God prevails] in the land. In the second year the foundation of the second Temple was built, this was amazing to all. Similar structure to Chronicles, post-exile. Possibly, a teaching Psalm for the people to learn history and right actions by. (Ezra 3)

- 1 Make a joyful shout to God, all the earth!
 2 Make *zahmar* ·musical praise· to the *kavod* ·weighty glory· of his name!
 Offer *kavod* ·weighty glory· and *tehilah* ·praise song·!
 3 Tell God, “How awesome are your deeds!
 Through the greatness of your power, your enemies submit themselves to you.
 4 All the earth will *hawa* ·bow low, prostrate· to worship you,
 and will make *zahmar* ·musical praise· to you;
 they will make *zahmar* ·musical praise· to your name.”
 Selah ·contemplation with musical interlude·.
 5 Come, and see God’s deeds—
 awesome work on behalf of the children of men.
 6 He turned the sea into dry land.
 They went through the river on foot.
 There, we rejoiced in him.
 7 He rules by his might forever.
 His eyes watch the nations.
 Don’t let the rebellious rise up against him.
 Selah ·contemplation with musical interlude·.
 8 Praise our God, you peoples!
 Make the sound of his *tehilah* ·praise song· be *sh'ma* ·heard obeyed·,
 9 who preserves our life among the living,
 and does not allow our feet to be moved.
 10 For you, God, have tested us.
 You have refined us, as silver is refined.
 11 You brought us into prison.
 You laid a burden on our backs.
 12 You allowed men to ride over our heads.
 We went through fire and through water,
 but you brought us to the place of abundance.
 13 I will come into your temple with burnt offerings.
 I will pay my vows to you,

- 14 which my lips promised,
and my mouth spoke, when I was in distress.
- 15 I will offer to you burnt offerings of fat animals,
with the offering of rams,
I will offer bulls with goats.
- Selah ·contemplation with musical interlude·.
- 16 Come, and *sh'ma* ·hear obey·, all you who fear God.
I will declare what he has done for my soul.
- 17 I cried to him with my mouth.
He was extolled with my tongue.
- 18 If I **cherished vain striving of iniquity** in my heart,
'Adonay [Lord] would not have *sh'ma* ·heard obeyed·.
- 19 But most certainly, **God has *sh'ma* ·heard obeyed·.**
- He has heard** the voice of my **prayer.** *
- 20 Blessed be God, who has not turned away my prayer,
nor his loving kindness from me.

67

For the Chief Musician. With stringed instruments. A Psalm. A song.

- 1 May God be merciful to us, bless us,
and cause his face to shine on us.
- Selah ·contemplation with musical interlude·.
- 2 That your way may be known on earth,
and your *yishu'ah* ·salvation· among all nations,
- 3 let the peoples *yadah* ·extend hands in thankful praise· to you, God.
Let all the peoples *yadah* ·extend hands in thankful praise· to you.
- 4 Oh let the nations be glad and sing for joy,
for you will judge the peoples with equity,
and govern the nations on earth.
- Selah ·contemplation with musical interlude·.
- 5 Let the peoples *yadah* ·extend hands in thankful praise· to you, God.
Let all the peoples *yadah* ·extend hands in thankful praise· to you.
- 6 The earth has yielded its increase.
God, even our own God, will bless us.
- 7 God will bless us.
All the ends of the earth shall fear him.

68

For the Chief Musician. A Psalm by David [Beloved]. A song.

Context: The return of the ark of the covenant from the Philistines [To roll in dust (As an insult)] back to Israel [God prevails]. (2 Sam 6; 1 Chr 16)

- 1 Let God arise!
Let his enemies be scattered!
Let them who hate him also flee before him.
- 2 As smoke is driven away,
so drive them away.

* 66:19 . (18-19) Quoted in John 9:31

- As wax melts before the fire,
 so let the wicked perish at the presence of God.
- ³ But let the upright be glad.
 Let them rejoice before God.
 Yes, let them rejoice with gladness.
- ⁴ Sing to God! Sing *zahmar* ·musical praise· to his name!
 Extol him who rides on the clouds:
 to Yah, his name!
 Rejoice before him!
- ⁵ A father to orphans, and a defender of the widows,
 is God in his holy habitation.
- ⁶ God sets the lonely in families.
 He brings out the prisoners with singing,
 but the rebellious dwell in a sun-scorched land.
- ⁷ God, when you went out before your people,
 when you marched through the wilderness...
 Selah ·contemplation with musical interlude·.
- ⁸ The earth trembled.
 The sky also poured down rain at the presence of the God of Sinai—
 at the presence of God, the God of Israel [God prevails].
- ⁹ You, God, sent a plentiful rain.
 You confirmed your inheritance, when it was weary.
- ¹⁰ Your congregation lived therein.
 You, God, prepared your goodness for the poor.
- ¹¹ *Adonay* [Lord] announced the word.
 The ones who proclaim it are a great company.
- ¹² “Kings of armies flee! They flee!”
 She who waits at home divides the plunder,
¹³ while you sleep among the camp fires,
 the wings of a dove sheathed with silver,
 her feathers with shining gold.
- ¹⁴ When *Shaddai* [Almighty] scattered kings in her,
 it snowed on Zalmon.
- ¹⁵ The mountains of Bashan are majestic mountains.
 The mountains of Bashan are rugged.
- ¹⁶ Why do you look in envy, you rugged mountains,
 at the mountain where God chooses to reign?
 Yes, ADONAI will dwell there forever.
- ¹⁷ The chariots of God are tens of thousands and thousands of
 thousands.
Adonay [Lord] is among them, from Sinai [Thorn], into the
 sanctuary.
- ¹⁸ * **You have ascended on high.**
 † **You have led away captives.**
You have received gifts among men, ‡
yes, among the rebellious also, that Yah God might dwell
there.
- ¹⁹ Blessed be *Adonay* [Lord], who daily bears our burdens,

* **68:18 a MP:** Messiah will ascend into heaven. (Acts 1:9-11) † **68:18 b MP:** Messiah will distribute gifts to humanity, both those under his rein and those rebellious his rule establishing a dwelling for God. (Luke 12:31-34; John 14:25-27, 15:7-8; Eph 4:7-11) ‡ **68:18 . Quoted in** Eph 4:8

even the God who is our *yishu'ah* ·salvation·.

Selah ·contemplation with musical interlude·.

²⁰ God is to us a God of deliverance.

To ADONAI, the *Adonay* [Yahweh the Lord], belongs escape from death.

²¹ But God will strike through the head of his enemies,
the hairy scalp of such a one as still continues in his faults
incurring guilt.

²² *Adonay* [Lord] said, "I will bring you again from Bashan,
I will bring you again from the depths of the sea;

²³ That you may crush them, dipping your foot in blood,
that the tongues of your dogs may have their portion from your
enemies."

²⁴ They have seen your processions, God,
even the processions of my God, my King, into the sanctuary.

²⁵ The singers went before, the minstrels followed after,
among the ladies playing with tambourines,

²⁶ "Bless God in the congregations,
even *Adonay* [Lord] in the assembly of Israel [God prevails]!"

²⁷ There is little Benjamin [Son of right hand, Son of south], their ruler,
the princes of Judah [Praised], their council,
the princes of Zebulun [Living together], and the princes of
Naphtali [My wrestling].

²⁸ Your God has enjoined your strength.
Strengthen, God, that which you have done for us.

²⁹ Because of your temple at Jerusalem [City of peace],
kings shall bring presents to you.

³⁰ Rebuke the wild animal of the reeds,
the multitude of the bulls, with the calves of the peoples.
Being humbled, may it bring bars of silver.

Scatter the nations that delight in war.

³¹ Princes shall come out of Egypt [Abode of slavery].
Ethiopia shall hurry to stretch out her hands to God.

³² Sing to God, you kingdoms of the earth!
Sing *zahmar* ·musical praise· to Adonai!

Selah ·contemplation with musical interlude·.

³³ To him who rides on the heaven of heavens, which are of old;
behold, he utters his voice, a mighty voice.

³⁴ Ascribe strength to God!
His excellency is over Israel [God prevails],
his strength is in the skies.

³⁵ You are awesome, God, in your sanctuaries.
The God of Israel [God prevails] gives strength and power to his
people.
Praise be to God!

69

For the Chief Musician. To the tune of "Lilies." By David [Beloved].

*Context: Describing the life of a poor, despised and humbled person
who lacks any comforting friend. Through no apparent cause of his*

own, he is surrounded by enemies who wish to cut him down; even his brothers do not render aid. Also contains Messianic prophecy. Written by David [Beloved] before 2 Sam 22:1. (No reference).

- ¹ Save me, God,
for the waters have come up to my neck!
- ² I sink in deep mire, where there is no foothold.
I have come into deep waters, where the floods overflow me.
- ³ I am weary with my crying.
My throat is dry.
My eyes fail, looking for my God.
- ⁴ * **Those who hate me without a cause † are more than the hairs of my head.**
‡ **Those who want to cut me off, being my enemies wrongfully, are mighty.**
I am forced to restore what I didn't steal.
- ⁵ God, you know my foolishness.
My trespass guilt is not hidden from you.
- ⁶ Don't let those who wait for you be shamed through me, 'Adonay
ADONAI Tzva'ot [Lord Yahweh Commander of heaven's armies].
Don't let those who seek you be brought to dishonor through me,
God of Israel [God prevails].
- ⁷ § **Because for your sake, I have borne reproach.**
Shame has covered my face.
- ⁸ * **I have become a stranger to my brothers,**
† **an alien to my mother's children.**
- ⁹ ‡ § **For the zeal of your house consumes me.** *
The insults of those insulting you have fallen on me. †
- ¹⁰ When I wept and I fasted,
that was to my reproach.
- ¹¹ When I made sackcloth my clothing,
I became a byword to them.
- ¹² Those who sit in the gate talk about me.
I am the song of the drunkards.
- ¹³ But as for me, my prayer is to you, ADONAI, in an acceptable time.
God, in the abundance of your loving kindness, answer me in the
truth of your *yesha'* ·salvation·.
- ¹⁴ Deliver me out of the mire, and don't let me sink.
Let me be delivered from those who hate me, and out of the deep
waters.
- ¹⁵ Don't let the flood waters overwhelm me,

* **69:4 a MP:** Hated without a cause. (John 15:24-25) † **69:4 . Quoted in** John 15:25 ‡ **69:4 b MP:** Accused by false accusations by many enemies. "I am forced to restore what I did not steal." Consider the parallel and contrast in (Is 53:5-6) "he was afflicted for our crimes." (See also Is 49:7). (Rom 4:25, 5:8-19) § **69:7 . MP:** Messiah will bear reproach, for God's sake. (Matt 26:65-67; John 5:17-23) * **69:8 . MP:** Rejected by the Jews. (John 1:11) † **69:8 b MP:** Messiah is refused to be associated with even by his own siblings, children of the same mother. (Mark 3:21; John 7:3-5) ‡ **69:9 (+7) MP:** Zeal for God's reputation and house causes reproach against him. (Mark 14:57-58, 14:64-65) § **69:9 . MP:** Messiah is angered by disrespect toward the temple because of his zeal for the house of Adonai. (John 2:13-17) * **69:9 . Quoted in** John 2:17 † **69:9 . Quoted in** Rom 15:3

- neither let the deep swallow me up.
 Don't let the pit shut its mouth on me.
- 16 Answer me, ADONAI, for your *chesed* ·loving-kindness· is good.
 According to the multitude of your tender *rachamim* ·merciful
 loves·, turn to me.
- 17 Don't hide your face from your servant,
 for I am in distress.
 Answer me speedily!
- 18 Draw near to my soul, and redeem it.
 Ransom me because of my enemies.
- 19 You know my reproach, my shame, and my dishonor.
 My adversaries are all before you.
- 20 ‡ **Reproach has broken my heart, and I am full of heaviness.**
 § **I looked for some to take pity, but there was none;**
for comforters, but I found none.
- 21 * **They also gave me gall for my food.**
 † **In my thirst, ‡ they gave me vinegar to drink.** §
- 22 **Let their table before them become a snare.**
 May it become a retribution **and a trap.**
- 23 **Let their eyes be darkened, so that they can't see.**
Let their backs be continually bent. *
- 24 Pour out your indignation on them.
 Let the fierceness of your anger overtake them.
- 25 † **Let their habitation be desolate.**
Let no one dwell in their tents. ‡ §
- 26 For they persecute him whom you have wounded.
 They tell of the sorrow of those whom you have hurt.
- 27 Charge them with depravity (moral evil) upon depravity (moral evil).
 Don't let them come into your righteousness.
- 28 Let them be blotted out of the book of life,
 and not be written with the upright.
- 29 But I am in pain and distress.

‡ 69:20 a **MP**: Messiah bears shame and seeks comforting thru companions but finds no one.

(Matt 26:38, 26:40) § 69:20 . **MP**: The Messiah's disciples will fail him in his time of need.

(Mark 14:33-41) * 69:21 a **MP**: Messiah has gall offered him as food. Gall is a medicinal poison; poisons have a bitter taste and acids, like vinegar, have a sour taste. This mixture has various English simile terms: poisoned water, mixed drink with serpent poison, drinking viper's poison (Deut 32:32-33; Jer 9:15, 23:15). Gall is a mixture of liver or gallbladder digestive juice, called bile, possibly mixed with poppy seed opium or wormwood. Gall would be offered to a person as an end to pain, cure illness, or overdosing to kill. Ingesting opium, wormwood, or bile is like taking very bitter medicine. Therefore descriptions of eating and drinking the substances are metaphors for very bitter experiences. (See also Ps 22:15b). (Matt 27:34; John 19:29) † 69:21 b **MP**: Messiah will thirst and be given vinegar / sour wine to drink. Vinegar is an acid and constricts the throat. Vinegar was used for digestive medicine or possibly to suffocate or lower the vocalizations of victims. If myrrh was added to the sour wine vinegar, the purpose is to act as a pain duller, easing the victim's sense of pain. Myrrh then is used like morphine is today. (See also Ps 22:15b). (Matt 27:34, 27:48; Mark 15:23) ‡ 69:21 . **Quoted**

in John 19:28-29 § 69:21 . **Quoted in** Matt 27:48; Mark 15:36; Luke 23:36 * 69:23 . (22-23) **Quoted in** Rom 11:9-10 † 69:25 a **MP**: The final resting place and family of the companion betrayer will be desolate and uninhabited. This Potter's Field was used for the burial of foreigners without names. (Acts 1:16-20) ‡ 69:25 . **Quoted in** Matt 23:38; Acts

1:20 § 69:25 . **Paraphrase Quoted in** John 17:12 with Acts 1:16-20

Let your *yishu'ah* ·salvation·, O God, protect me.

³⁰ I will praise the name of God with a song,
and will magnify him with thanksgiving.

³¹ It will please ADONAI better than an ox,
or a bull that has horns and hoofs.

³² The humble have seen it, and are glad.

You who seek after God, let your heart live.

³³ For ADONAI *sh'ma* ·hears obeys· the needy,
and does not despise his captive people.

³⁴ Let heaven and earth praise him;
the seas, and everything that moves therein!

³⁵ For God will save Zion [Mountain ridge, Marking], and build the
cities of Judah [Praised].

They shall settle there, and own it.

³⁶ The children also of his servants shall inherit it.
Those who *'ahav* ·affectionately love· his name shall dwell therein.

70

For the Chief Musician. By David [Beloved]. A reminder.

Context: While David's life is being threatened. This Psalm is multi-contextual. (No reference).

¹ Hurry, God, to deliver me.

Come quickly to help me, ADONAI.

² Let them be disappointed and confounded who seek my soul.

Let those who desire my ruin be turned back in disgrace.

³ Let them be turned because of their shame
Who say, "Aha! Aha!"

⁴ Let all those who seek you rejoice and be glad in you.

Let those who *'ahav* ·affectionately love· your *yishu'ah* ·salvation·
continually say,

"Let God be exalted!"

⁵ But I am poor and needy.

Come to me quickly, God.

You are my help and my deliverer.

ADONAI, don't delay.

71

Context: Possibly, when David [Beloved] was usurped by his own son Absalom [Father peace]. While David [Beloved] experiences great turmoil and prays God sees him, Absalom [Father peace] plots to take over his father's position in the family. (2 Sam 16:8-23)

¹ In you, ADONAI, I take refuge.

Never let me be disappointed.

² Deliver me in your righteousness, and rescue me.

Turn your ear to me, and save me.

³ Be to me a rock of refuge to which I may always go.

Give the enjoin to save me,

- for you are my rock and my fortress.
- ⁴ Rescue me, my God, from the hand of the wicked,
from the hand of the unrighteous and cruel man.
- ⁵ For you are my hope, *'Adonay* ADONAI [Lord Yahweh];
my confidence from my youth.
- ⁶ I have relied on you from the womb.
You are he who took me out of my mother's womb.
I will always *tehilah* ·praise song· you.
- ⁷ I am a marvel to many,
but you are my strong refuge.
- ⁸ My mouth shall be filled with your *tehilah* ·praise song·,
with your honor all the day.
- ⁹ Don't reject me in my old age.
Don't forsake me when my strength fails.
- ¹⁰ For my enemies talk about me.
Those who watch for my soul conspire together,
¹¹ saying, "God has forsaken him.
Pursue and take him, for no one will rescue him."
- ¹² God, don't be far from me.
My God, hurry to help me.
- ¹³ Let my accusers be disappointed and consumed.
Let them be covered with disgrace and scorn who want to harm
me.
- ¹⁴ But I will always hope,
and will add to all of your *tehilah* ·praise song·.
- ¹⁵ My mouth will tell about your righteousness,
and of your salvation all day,
though I don't know its full measure.
- ¹⁶ I will come with the mighty acts of the *'Adonay* ADONAI [Lord
Yahweh].
I will make mention of your righteousness, even of yours alone.
- ¹⁷ God, you have taught me from my youth.
Until now, I have declared your wondrous works.
- ¹⁸ Yes, even when I am old and gray-haired, God, don't forsake me,
until I have declared your strength to the next generation,
your might to everyone who is to come.
- ¹⁹ Your righteousness also, God, reaches to the heavens;
you have done great things.
God, who is like you?
- ²⁰ You, who have shown us many and bitter troubles,
you will let me live.
You will bring us up again from the depths of the earth.
- ²¹ Increase my honor,
and comfort me again.
- ²² I will also *yadah* ·extend hands in thankful praise· to you with the
harp for your faithfulness, my God.
I sing *zahmar* ·musical praise· to you with the lyre, *haKadosh*
Isra'el [the Holy One of God prevails].
- ²³ My lips shall shout for joy!
My soul, which you have redeemed, sings *zahmar* ·musical praise·
to you!

24 My tongue will also talk about your righteousness all day long,
for they are disappointed, and they are confounded,
who want to harm me.

72

*By the hand of Solomon, said in prophecy. * †*

Concerning the coming of the Messiah, and the calling of the Gentiles.

‡

Context: David [Beloved] publicly gives Solomon his blessing as his heir. David [Beloved] instructs Solomon in kingly matters. The people rejoice and receive their next king with great joy and with God's favor. Solomon seeks God's favor on his kingship. (1 Chr 28-29; 2 Chr 1 (esp 2 Chr 1:7-13))

1 God, give your *mishpat* justice to the King Messiah [Anointed one];
§ **and your righteousness to * the Son of David [Beloved] the King.**

2 † ‡ **He will judge your people with righteousness, §
and your poor afflicted ones with right judgments.**

3 **The mountains shall bring peace and prosperity to the people.
The hills bring the fruit of righteousness.**

4 **He will judge the poor of the people.
He will save the children of the needy,
and will break the oppressor in pieces.**

5 * **They shall fear you, the King Messiah [Anointed one], while
the sun endures;
and as long as the moon, throughout all generations.**

6 † **He will come down like rain on the cut grass of the earth,
as showers that water the earth. ‡**

7 **In his days, the upright shall be multiplied,**

* 72: This Psalm is rendered by the Targum, Jewish Commentary on the Psalms compiled before Third Century AD, as relating to the Messianic Kingdom Age. It is adjusted to reflect this particular rendering. † 72: (all ch 72) MP: The Targum (Judaism's commentary on Psalms composed by Third Century AD) treats all of Psalm chapter 72 as Messianic. (Dan 7:27) ‡ 72: Title from the Syriac Version of the Psalms, this complete title was written in by R' Ovadia ben R' Shmuel. Note, some, not all, notes made in Psalm 72 are in reference to John Gill's Exposition of the Old and New Testament (1746-1763). § 72:1 b MP: "Your Righteousness" refers to the fullness of the seven fold Spirit of God (Is 11:1-2) and the perfection of graces and virtues without measure, "full of grace and truth" (John 1:14). This qualifies Messiah to be Mediator and Righteous Judge. (Is 11:2; Is 53:11). (John 1:14; Heb 4:15-16, 9:15) * 72:1 c MP: Messiah's name: "Son of David the King". (Matt 1:1) † 72:2 . MP: "Right Judgments" refers not to specific Torah Commands already given, but the whole power and authority of his role as King. This explains why the following verses describe how the Messiah rules. (Matt 28:18; John 5:22, 5:30) ‡ 72:2 (2-7) MP: Messiah's Kingdom subjects possess protection, deliverance, and salvation by Him, and all spiritual blessings in His Kingship (Is 32:17-18; Jer 33:15-16). This evidence shows He is the promised seed (Gen 12:7, 22:18; Gal 3:16), in whom all nations should be blessed (Ps 72:17). (John 5:22-24) § 72:2 . Quoted in Rev 19:11 * 72:5 . MP: Messiah's kingdom endures as long as sun and moon, "throughout all generations." (Rev 21:22-24) † 72:6 . MP: Messiah's authority is like refreshing gentle rains on "cut grass," that is parched, cracked ground. (Acts 3:19) ‡ 72:6 Reference to Hosea 6:3, "Let us acknowledge Yahweh. Let us press on to know Yahweh. As surely as the sun rises, Yahweh will appear. He will come to us like the rain, like the spring rain that waters the earth."

- § and abundance of peace, until the moon is no more.**
- 8 * **He shall have dominion also from sea to sea,
from the River to the ends of the earth.**
- 9 † **Those who dwell in the wilderness shall bow before him.
His enemies shall lick the dust. ‡**
- 10 § **The kings of Tarshish and of the islands will bring tribute.
The kings of Sheba and Seba shall offer gifts.**
- 11 * **Yes, all kings shall hawa ·bow low, prostrate· before him.
All nations shall serve him.**
- 12 † **For he will deliver the needy when he cries;
the poor, who has no helper.**
- 13 **He will have pity on the poor and needy.
He will save the souls of the needy.**
- 14 ‡ **He will redeem their soul from oppression and violence.
Their blood will be precious in his sight.**
- 15 **They shall live, and to him shall be given of the gold of Sheba.
Men shall pray for him continually.
They shall bless him all day long.**
- 16 § **There shall be an abundance of corn throughout the land.
Its fruit sways like Lebanon.**
- * **Let it flourish, thriving like the grass of the field outside
the city.**

§ 72:7 b MP: Messiah's Kingdom is characterized by enduring peace. (Rev 21:4, 21:27, 22:3, 22:14) * **72:8 . MP:** Messiah's kingdom covers the entire world, both Jewish and Gentile nations (see parallel in Zech 9:10). (Rev 17:14-15) Note: This specific detail (Ps 72:8) cannot refer to Solomon, because his kingdom reached to the Philistine land and the border of Egypt (1 King 4:21). When applied to Solomon, it could refer to the land God cut out for Israel described in (Ex 23:31), from the Indian Ocean to the Mediterranean Sea, and the Euphrates River to the desert land. † **72:9 . MP:** Worshiped by "desert nomads" also called Shepherds, (this rendering is debated by Scholars). Could also be Gentile nations living in the surrounding desert lands. Could be Gentiles in general living in a figurative wilderness born outside God's covenant then coming into the covenant. (Luke 2:8-15; John 10:16) ‡ **72:9 "Lick the Dust"** is a reference to Semetic custom of prostrating yourself before the Ruler one is subject to. This custom is referred to in (Is 49:23) also in prophecy of Messiah's Kingship. **§ 72:10 . MP:** Presented with tribute and gifts from foreign kings. Being interpreted as pertaining to the *Magi* [Conjurer] (Persian King makers, Astrologers) "from the east" (Matt 2:1). (See also Ps 72:15; Is 60:3, 60:6). (Matt 2:1b, 2:11) * **72:11 . MP:** All Nations and all kings will serve King Messiah willingly (as see in Is 2:2-3). (Rev 21:24) † **72:12 (12-13) MP:** Messiah serves the poor and needy who cannot repay in kind. This could reference a literal or spiritual condition or both. (Matt 1:21b, 9:2-8; Luke 18:35-43; Eph 1:7) ‡ **72:14 (14-15) MP:** This can be interpreted two ways. 1) Messiah prays for those who he has redeemed as Intercessor and Redeemer, or those redeemed will pray for the prosperity of their Redeemer. 2) Messiah redeems from violence. Spiritually referring to sin separating humans from God. Physically referring to Messiah as military leader and political redemption. Both are reason for humans to "continually bless him". (Consider also in association with Ps 72:10; Is 60:3, 60:6). (John 14:13-16; Acts 1:6-8; Rom 8:26-27; Eph 5:20; Rev 19:11-16) **§ 72:16 . MP:** Corn referring to the kernel seed that starts small and grows to multiple abundance as the grass, likewise are Messiah and his disciples multiplying (according to R. Obadiah Gaon). Growing outside the city, in the land beyond borders, referencing a mixed group of Jew and non-Jew. By comparing this crop to "Lebanon," it describes the quality of the produce grown. (John 12:24, 15:16; Heb 13:12) * **72:16 b MP:** This field must be outside the city walls, Talmud states the city referred to is Jerusalem because God cares for her specifically. Therefore the disciples growth and multiplication requires being sown outside Jerusalem among the nations (Bab. Talmud: Kethuboth Folio 111B ref. 29). (Luke 24:47; Acts 1:8)

17 † **His name endures forever.**

His name existed before the creation of the sun.

‡ **Men shall be blessed by him.**

All nations will call him blessed.

18 **Praise be to ADONAI God, the God of Israel [God prevails], §**
who alone does marvelous deeds.

19 Blessed be his *kavod* ·weighty glorious· name forever!

Let the whole earth be filled with his *kavod* ·weighty glory·!

Amen v'Amen ·So be it and So be it·.

20 This ends the prayers by David [Beloved], the son of Jesse [My husband].

Psalms Book 3 (Ch 73-89)

73

A Psalm by Asaph.

Context: During the dedication of Solomon's temple, a contemplation on upright and wrongful behaviors before God. (1 King 8:46-53)

1 Surely God is good to Israel [God prevails],
to those who are pure in heart.

2 But as for me, my feet were almost gone.
My steps had nearly slipped.

3 For I was envious of the arrogant,
when I saw the prosperity of the wicked.

4 For there are no struggles in their death,
but their strength is firm.

5 They are free from burdens of men,
neither are they plagued like other men.

6 Therefore pride is like a chain around their neck.
Violence covers them like a garment.

7 Their eyes bulge with fat.
Their minds pass the limits of conceit.

8 They scoff and speak with malice.
In arrogance, they threaten oppression.

9 They have set their mouth in the heavens.
Their tongue walks through the earth.

10 Therefore their people *teshuvah* ·completely return· to them,
and they drink up waters of abundance.

11 They say, "How does God know?
Is there knowledge in *haElyon* [the Most High]?"

12 Behold, these are the wicked.
Being always at ease, they increase in riches.

† **72:17 a MP:** Messiah's name endures forever. His name is linked to his actions, the Good News of God's Redemption (Acts 9:15). Talmud: Nedarim 39B, Pesachim 54A: "Seven things were created before the creation of the world" 1. Torah (Prov 8:22) 2. Repentance (Ps 90:2-3) 3. Garden of Eden Paradise (Gen 2:8) 4. Gehinnom Lake of Fire (Is 30:33) 5. The Throne of Glory (Ps 93:2) 6. The Tabernacle Temple (Jer 17:12) and 7. The Messiah's name (Ps 72:17). (Acts 9:15; Heb 4:3; 1 Pet 1:20; Rev 13:8) ‡ **72:17 b MP:** In the Messiah all nations will be blessed. This adds to defining the prophecy to Abraham in (Gen 22:18). All nations will call King Messiah blessed. (Eph 1:3) § **72:18 . Quoted in** Luke 1:68

- 13 Surely in vain I have cleansed my heart,
 and washed my hands in innocence,
 14 For all day long have I been plagued,
 and punished every morning.
 15 If I had said, "I will speak thus;"
 behold, I would have betrayed the generation of your children.
 16 When I tried to understand this,
 it was too painful for me;
 17 Until I entered God's sanctuary,
 and considered their latter end.
 18 Surely you set them in slippery places.
 You throw them down to destruction.
 19 How they are suddenly destroyed!
 They are completely swept away with terrors.
 20 As a dream when one wakes up,
 so, Lord, when you awake, you will despise their fantasies.
 21 For my soul was grieved.
 I was embittered in my heart.
 22 I was so senseless and ignorant.
 I was a brute beast before you.
 23 Nevertheless, I am continually with you.
 You have held my right hand.
 24 You will guide me with your counsel,
 and afterward receive me to *kavod* ·weighty glory·.
 25 Whom do I have in heaven?
 There is no one on earth whom I desire besides you.
 26 My flesh and my heart fails,
 but God is the strength of my heart and my portion forever.
 27 For, behold, those who are far from you shall perish.
 You have destroyed all those who are unfaithful to you.
 28 But it is good for me to come close to God.
 I have made *Adonay* ADONAI [Lord Yahweh] my refuge,
 that I may tell of all your works.

74

A maskil ·instructional wisdom psalm· by Asaph.

Context: After the Babylon [Confusion] exile and destruction of Solomon's temple. (Jer 39) (Reference context: 1 King 8:46-53; 2 King 25:8-12; 2 Chr 36:13-21; Lev 26:27-45; Jer 38:24-40:6 (esp 39:15-40:3))

- 1 God, why have you rejected us forever?
 Why does your anger smolder against the sheep of your pasture?
 2 Remember your congregation, which you purchased of old,
 which you have redeemed to be the tribe of your inheritance;
 Mount Zion [Mountain ridge, Marking], in which you have lived.
 3 Lift up your feet to the perpetual ruins,
 all the evil that the enemy has done in the sanctuary.
 4 Your adversaries have roared in the middle of your assembly.
 They have set up their standards as signs.
 5 They behaved like men wielding axes,

- cutting through a thicket of trees.
- ⁶ Now they break all its carved work down with hatchet and hammers.
⁷ They have burned your sanctuary to the ground.
 They have profaned the dwelling place of your Name.
- ⁸ They said in their heart, "We will crush them completely."
 They have burned up all the places in the land where God was
 worshiped.
- ⁹ We see no miraculous signs.
 There is no longer any prophet,
 neither is there among us anyone who knows how long.
- ¹⁰ How long, God, shall the adversary reproach?
 Shall the enemy blaspheme your name forever?
- ¹¹ Why do you draw back your hand, even your right hand?
 Take it out of your pocket and consume them!
- ¹² Yet God is my King of old,
 working *yishu'ah* ·salvation· throughout the earth.
- ¹³ You divided the sea by your strength.
 You broke the heads of the sea monsters in the waters.
- ¹⁴ You broke the heads of Leviathan in pieces.
 You gave him as food to people and desert creatures.
- ¹⁵ You opened up spring and stream.
 You dried up mighty rivers.
- ¹⁶ The day is yours, the night is also yours.
 You have prepared the light and the sun.
- ¹⁷ You have set all the boundaries of the earth.
 You have made summer and winter.
- ¹⁸ Remember this, that the enemy has mocked you, ADONAI.
 Foolish people have blasphemed your name.
- ¹⁹ Don't deliver the soul of your dove to wild beasts.
 Don't forget the life of your poor forever.
- ²⁰ Honor your covenant,
 for haunts of violence fill the dark places of the earth.
- ²¹ Don't let the oppressed *teshuvah* ·completely return· ashamed.
 Let the poor and needy praise your name.
- ²² Arise, God! Plead your own cause.
 Remember how the foolish man mocks you all day.
- ²³ Don't forget the voice of your adversaries.
 The tumult of those who rise up against you ascends continually.

75

For the Chief Musician. To the tune of "Do Not Destroy." A Psalm by Asaph. A song.

Context: Contemplation of the symbolic nature of the Wine of God's wrath and anger being poured out on his own people in exile until the time of releasing from the oppressor and the oppressor drinks the same wine of God's wrath. (Is 51:17-23; Jer 25:10-33, 48:21-27, 51:5-10). (Same symbolic reference is found in book of Revelation 14:6-13, 14:17-20, 16:18-19). (Compare Is 63:1-6 to Rev 18:1-10, 19:15)

- ¹ We *yadah* ·extend hands in thankful praise· to you, God.
 We *yadah* ·extend hands in thankful praise·, for your Name is near.
 Men tell about your wondrous works.
- ² When I choose the appointed time,
 I will judge blamelessly.
- ³ The earth and all its inhabitants quake.
 I firmly hold its pillars.
 Selah ·contemplation with musical interlude·.
- ⁴ I said to the arrogant, "Don't boast!"
 I said to the wicked, "Don't lift up the horn.
- ⁵ Don't lift up your horn on high.
 Don't speak with a stiff neck."
- ⁶ For neither from the east, nor from the west,
 nor yet from the south, comes exaltation.
- ⁷ But God is the judge.
 He puts down one, and lifts up another.
- ⁸ For in ADONAI's hand there is a cup,
 full of foaming wine mixed with spices.
 He pours it out.
 Indeed the wicked of the earth drink and drink it to its very dregs.
- ⁹ But I will declare this forever:
 I will sing *zahmar* ·musical praise· to the God of Jacob [Supplanter].
- ¹⁰ I will cut off all the horns of the wicked,
 but the horns of the upright shall be lifted up.

76

*For the Chief Musician. On stringed instruments. A Psalm by Asaph.
 A song.*

- ¹ In Judah [Praised], God is known.
 His name is great in Israel [God prevails].
- ² His tabernacle is also in Salem [Complete peace, Perfect peace];
 His dwelling place in Zion [Mountain ridge, Marking].
- ³ There he broke the flaming arrows of the bow,
 the shield, and the sword, and the weapons of war.
 Selah ·contemplation with musical interlude·.
- ⁴ Glorious are you, and excellent,
 more than mountains of game.
- ⁵ Valiant men lie plundered,
 they have slept their last sleep.
 None of the men of war can lift their hands.
- ⁶ At your rebuke, God of Jacob [Supplanter],
 both chariot and horse are cast into a deep sleep.
- ⁷ You, even you, are to be feared.
 Who can stand in your sight when you are angry?
- ⁸ You pronounced judgment to be *sh'ma* ·heard obeyed· from heaven.
 The earth feared, and was silent,
⁹ when God arose to judgment,

to save all the afflicted ones of the earth.

Selah ·contemplation with musical interlude·.

¹⁰ Surely the wrath of man *yadah* ·extend hands in thankful praise· to you.

The survivors of your wrath are restrained.

¹¹ Make vows to ADONAI your God, and fulfill them!

Let all of his neighbors bring presents to him who is to be feared.

¹² He will cut off the spirit of princes.

He is feared by the kings of the earth.

77

For the Chief Musician. To Jeduthun. A Psalm by Asaph.

Context: Possibly a reflection during Daniel's mourning of three weeks and pleading to God to reveal the meaning of a troubling vision. (Dan 10:1-14)

¹ My cry goes to God!

Indeed, I cry to God for help,
and for him to listen to me.

² In the day of my trouble I sought '*Adonay* [Lord].

My hand was stretched out in the night, and didn't get tired.

My soul refused to be comforted.

³ I remember God, and I groan.

I complain, and my spirit is overwhelmed.

Selah ·contemplation with musical interlude·.

⁴ You hold my eyelids open.

I am so troubled that I can't speak.

⁵ I have considered the days of old,
the years of ancient times.

⁶ I remember my song in the night.

I consider in my own heart;
my spirit diligently inquires:

⁷ "Will '*Adonay* [Lord] reject us forever?

Will he be favorable no more?

⁸ Has his *chesed* ·loving-kindness· vanished forever?

Does his promise fail for generations?

⁹ Has God forgotten to be gracious?

Has he, in anger, withheld his *rachamim* ·compassionate loves·?"

Selah ·contemplation with musical interlude·.

¹⁰ Then I thought, "I will appeal to this:

the years of the right hand of *haElyon* [the Most High]."

¹¹ I will remember Yah's deeds;

for I will remember your wonders of old.

¹² I will also meditate on all your work,

and consider your doings.

¹³ Your way, God, is in the sanctuary.

What deity is great like God?

¹⁴ You are the God who does wonders.

You have made your strength known among the peoples.

¹⁵ You have redeemed your people with your arm,

the sons of Jacob [Supplanter] and Joseph [May he add].

Selah ·contemplation with musical interlude·.

16 The waters saw you, God.

The waters saw you, and they writhed.

The depths also convulsed.

17 The clouds poured out water.

The skies resounded with thunder.

Your arrows also flashed around.

18 The voice of your thunder was in the whirlwind.

The lightnings lit up the world.

The earth trembled and shook.

19 Your way was through the sea;

your paths through the great waters.

Your footsteps were not known.

20 You led your people like a flock,

by the hand of Moses [Drawn out] and Aaron [Light-bringer].

78

A maskil ·instructional wisdom psalm· by Asaph.

Context: A historical recollection and reflection on God's judgment on Egypt, Torah instruction, and Israel's responses to God in the wilderness. Calling the witness of history from Exodus to Deuteronomy compare to God's actions in establishing King David. (Possibly in the time of Isaiah 1)

1 Hear my teaching, my people.

Turn your ears to the words of my mouth.

2 * **I will open my mouth in a parable.**

I will explain mysteries from † days of old,

3 Which we have *sh'ma* ·heard obeyed· and known,
and our fathers have told us.

4 We will not hide them from their children,

telling to the generation to come the *tehilahot* ·praise songs· of

ADONAI,

his strength, and his wondrous deeds that he has done.

5 For he established a testimony in Jacob [Supplanter],

and appointed a teaching in Israel [God prevails],

which he enjoined our fathers,

that they should make them known to their children;

6 that the generation to come might know, even the children who
should be born;

who should arise and tell their children,

7 that they might set their hope in God,

and not forget God's deeds,

but keep his *mitzvot* ·instructions·,

8 and might not be as their fathers,

a stubborn and rebellious generation,

a generation that didn't make their hearts loyal,

whose spirit was not steadfast with God.

* 78:2 . **MP:** The Messiah will speak in parables. (Matt 13:34-35) † 78:2 . **Quoted in** Matt 13:35

- 9 The children of Ephraim [Fruit], being armed and carrying bows,
 turned back in the day of battle.
 10 They didn't keep God's covenant,
 and refused to walk in his *torot* ·teachings·.
 11 They forgot his doings,
 his wondrous deeds that he had shown them.
 12 He did marvelous things in the sight of their fathers,
 in the land of Egypt [Abode of slavery], in the field of Zoan.
 13 He split the sea, and caused them to pass through.
 He made the waters stand as a heap.
 14 In the daytime he also led them with a cloud,
 and all night with a light of fire.
 15 He split rocks in the wilderness,
 and gave them drink abundantly as out of the depths.
 16 He brought streams also out of the rock,
 and caused waters to run down like rivers.
 17 Yet they still went on to sin ·deviate (from the standard goal)· still
 more against him,
 to rebel against *haElyon* [the Most High] in the desert.
 18 They tempted God in their heart
 by asking food according to their desire.
 19 Yes, they spoke against God.
 They said, "Can God prepare a table in the wilderness?
 20 Behold, he struck the rock, so that waters gushed out,
 and streams overflowed.
 Can he give bread also?
 Will he provide meat for his people?"
 21 Therefore ADONAI *sh'ma* ·heard obeyed·, and was angry.
 A fire was kindled against Jacob [Supplanter],
 anger also went up against Israel [God prevails],
 22 because they didn't trust in God,
 and didn't trust in his *yishu'ah* ·salvation·.
 23 Yet he enjoined the skies above,
 and opened the doors of heaven.
 24 **He** rained down ***manna*** ·**what is it**· on them **to eat**,
 and gave them food **from the sky**. ‡
 25 Man ate the bread of angels.
 He sent them food to the full.
 26 He caused the east wind to blow in the sky.
 By his power he guided the south wind.
 27 He rained also meat on them as the dust;
 winged birds as the sand of the seas.
 28 He let them fall in the middle of their camp,
 around their habitations.
 29 So they ate, and were well filled.
 He gave them their own desire.
 30 They didn't turn from their cravings.
 Their food was yet in their mouths,
 31 when the anger of God went up against them,
 killed some of their fattest,

 ‡ 78:24 . Quoted in John 6:31

- and struck down the young men of Israel [God prevails].
32 For all this they still sinned ·deviated (from the standard goal)·,
and didn't trust in his wondrous works.
33 Therefore he consumed their days in vanity,
and their years in terror.
34 When he killed them, then they inquired after him.
They made *teshuvah* ·complete return· and sought God earnestly.
35 They remembered that God was their rock,
haElyon [the Most High] God, their redeemer.
36 But they flattered him with their mouth,
and lied to him with their tongue.
37 For their heart was not right with him,
neither were they faithful in his covenant.
38 But he, being merciful, forgave depravity (moral evil), and didn't
destroy them.
Yes, many times he turned his anger away,
and didn't stir up all his wrath.
39 He remembered that they were but flesh,
a wind that passes away, and does not come again.
40 How often they rebelled against him in the wilderness,
and grieved him in the desert!
41 They turned again and tempted God,
and provoked *haKadosh Isra'el* [the Holy One of God prevails].
42 They didn't remember his hand,
nor the day when he redeemed them from the adversary;
43 how he set his signs in Egypt [Abode of slavery],
his wonders in the field of Zoan,
44 he turned their rivers into blood,
and their streams, so that they could not drink.
45 He sent among them swarms of flies, which devoured them;
and frogs, which destroyed them.
46 He gave also their increase to the caterpillar,
and their labor to the locust.
47 He destroyed their vines with hail,
their sycamore fig trees with frost.
48 He gave over their livestock also to the hail,
and their flocks to hot thunderbolts.
49 He threw on them the fierceness of his anger,
wrath, indignation, and trouble,
and a band of angels of evil.
50 He made a path for his anger.
He didn't spare their soul from death,
but gave their life over to the pestilence,
51 and struck all the firstborn in Egypt [Abode of slavery],
the chief of their strength in the tents of Ham [Hot, Intensity,
Passion].
52 But he led out his own people like sheep,
and guided them in the wilderness like a flock.
53 He led them safely, so that they were not afraid,
but the sea overwhelmed their enemies.
54 He brought them to the border of his sanctuary,

- to this mountain, which his right hand had taken.
- 55 He also divorced and drove out the nations before them,
allotted them for an inheritance by line,
and made the tribes of Israel [God prevails] to dwell in their tents.
- 56 Yet they tempted and rebelled against *haElyon* [the Most High] God,
and didn't keep his testimonies;
- 57 but turned back, and dealt treacherously like their fathers.
They were turned aside like a deceitful bow.
- 58 For they provoked him to anger with their high places,
and moved him to jealousy with their engraved images.
- 59 When God *sh'ma* ·heard obeyed· this, he was angry,
and greatly abhorred Israel [God prevails];
- 60 So that he abandoned the tent of Shiloh,
the tent which he placed among men;
- 61 and delivered his strength into captivity,
his glory into the adversary's hand.
- 62 He also gave his people over to the sword,
and was angry with his inheritance.
- 63 Fire devoured their young men.
Their virgins had no wedding song.
- 64 Their priests fell by the sword,
and their widows couldn't weep.
- 65 Then '*Adonay* [Lord] awakened as one out of sleep,
like a mighty man who shouts by reason of wine.
- 66 He struck his adversaries backward.
He put them to a perpetual reproach.
- 67 Moreover he rejected the tent of Joseph [May he add],
and didn't choose the tribe of Ephraim [Fruit],
- 68 But chose the tribe of Judah [Praised],
Mount Zion [Mountain ridge, Marking] which he '*ahav* ·affection-
ately loved·.
- 69 He built his sanctuary like the heights,
like the earth which he has established forever.
- 70 He also chose David [Beloved] his servant,
and took him from the sheepfolds;
- 71 from following the ewes that have their young,
he brought him to be the shepherd of Jacob [Supplanter], his
people,
and Israel [God prevails], his inheritance.
- 72 So he was their shepherd according to the integrity of his heart,
and guided them by the skillfulness of his hands.

79

A Psalm by Asaph.

Context: After Nebuchadnezzar attacks and places kings in tribute, in the last days before exile. This psalm is written post-destruction. (Jer 39). (Reference context: 1 King 8:46-53; 2 King 25:8-12; 2 Chr 36:13-21; Lev 26:27-45; Jer 38:24-40:6 (esp 39:15-40:3))

- ¹ God, the nations have come into your inheritance.

- They have defiled your holy temple.
 They have laid Jerusalem [City of peace] in heaps.
- ² They have given the dead bodies of your servants to be food for the birds of the sky,
the flesh of your saints to the animals of the earth.
- ³ **Their blood they have shed** like water **around Jerusalem [City of peace]**.
And there was no one to bury them. *
- ⁴ We have become a reproach to our neighbors,
 a scoffing and derision to those who are around us.
- ⁵ How long, ADONAI?
 Will you be angry forever?
 Will your jealousy burn like fire?
- ⁶ Pour out your wrath **on the nations that don't know you;** †
 on the kingdoms that don't call on your name;
- ⁷ For they have devoured Jacob [Supplanter],
 and destroyed his homeland.
- ⁸ Don't hold the depravities (moral evils) of our forefathers against us.
 Let your tender *rachamim* ·merciful loves· speedily meet us,
 for we are in desperate need.
- ⁹ Help us, God of our *yesha'* ·salvation·, for the *kavod* ·weighty glory·
 of your name.
 Deliver us, and forgive our habitual sins ·missing the marks·, for
 your name's sake.
- ¹⁰ Why should the nations say, "Where is their God?"
 Let it be known among the nations, before our eyes,
 that vengeance for your servants' blood is being poured out.
- ¹¹ Let the sighing of the prisoner come before you.
 According to the greatness of your power, preserve those who are
 sentenced to death.
- ¹² Pay back to our neighbors seven times into their bosom
 their reproach with which they have reproached you, Lord.
- ¹³ So we, your people and sheep of your pasture,
 will *yadah* ·extend hands in thankful praise· to you forever.
 We will *tehilah* ·praise song· you forever, to all generations.

80

For the Chief Musician. To the tune of "The Lilies of the Covenant." A Psalm by Asaph.

- ¹ Hear us, Ro'i [Shepherd Provider] of Israel [God prevails],
 you who lead Joseph [May he add] like a flock,
 you who sit above the cherubim, shine out.
- ² Before Ephraim [Fruit] and Benjamin [Son of right hand, Son of south]
 and Manasseh [Causing to forget], stir up your might!
 Come to bring *yishu'ah* ·salvation· for us!
- ³ Turn us again, God.
 Cause your face to shine,

* 79:3 . Quoted in 1 Macc 7:17-18 † 79:6 . Quoted in 2 Thes 1:8

and we will be saved.

⁴ *ADONAI Elohei Tzva'ot* [Yahweh God Commander of heaven's armies],
How long will you be angry against the prayer of your people?

⁵ You have fed them with the bread of tears,
and given them tears to drink in large measure.

⁶ You make us a source of contention to our neighbors.
Our enemies laugh among themselves.

⁷ Turn us again, *Elohim Tzva'ot* [God Commander of heaven's armies].
Cause your face to shine,
and we will be saved.

⁸ You brought a vine out of Egypt [Abode of slavery].
You divorced and drove out the nations, and planted it.

⁹ You cleared the ground for it.
It took deep root, and filled the land.

¹⁰ The mountains were covered with its shadow.
Its boughs were like God's cedars.

¹¹ It sent out its branches to the sea,
Its shoots to the River.

¹² Why have you broken down its walls,
so that all those who pass by the way pluck it?

¹³ The boar out of the wood ravages it.
The wild animals of the field feed on it.

¹⁴ Turn again, we beg you, *Elohim Tzva'ot* [God Commander of heaven's armies].
Look down from heaven, and see, and visit this vine,

¹⁵ * **the stock which your right hand planted,
the branch that you made strong for yourself.**

¹⁶ It's burned with fire.
It's cut down.
They perish at your rebuke.

¹⁷ † **Let your hand be on the man of your right hand,
on the son of man whom you made strong for yourself.**

¹⁸ So we will not turn away from you.
Revive us, and we will call on your name.

¹⁹ Turn us again, *ADONAI Elohei Tzva'ot* [Yahweh God Commander of heaven's armies].
Cause your face to shine, and we will be saved.

81

For the Chief Musician. On an instrument of Gath. By Asaph.

Context: A reflection of God's perspective and His promises to Israel upon removing them from Egypt, Israel refuses to fully obey. (Exodus to Judges)

Historically, Levites sang this Psalm on Fifth Day in the Temple.

Sung at the New Year with Psalm 24:9-10.

* **80:15** (+17) **MP:** Messiah is called the "stock planted" by God, God's son, and the Son of Man and seated at the right hand of God. Jewish Targum refers to "Son of my Right Hand" as King Messiah. (Matt 26:63-64; Acts 5:31) † **80:17** (Heb Bible 80:18) **MPr:** Rephrasing "the Son of Man" with "King Messiah". (Targum on Ps 80:17, Heb Bible 80:18). (John 12:28-34)

- ¹ Sing aloud to God, our strength!
 Make a joyful shout to the God of Jacob [Supplanter]!
² Raise a song, and bring here the tambourine,
 the pleasant lyre with the harp.
³ Blow the *shofar* ·ram horn· at the New Moon,
 at the full moon, on our feast day.
⁴ For it is a statute for Israel [God prevails],
 an judgement of the God of Jacob [Supplanter].
⁵ He appointed it in Joseph [May he add] for a testimony,
 when he went out over the land of Egypt [Abode of slavery],
 I *sh'ma* ·heard obeyed· a language that I didn't know.
⁶ "I removed his shoulder from the burden.
 His hands were freed from the basket.
⁷ You called in trouble, and I delivered you.
 I answered you in the secret place of thunder.
 I tested you at the waters of Meribah [Quarreling]."
 Selah ·contemplation with musical interlude·.
- ⁸ "*Sh'ma* ·Hear obey·, my people, and I will testify to you,
 Israel [God prevails], if you would listen to me!
⁹ There shall be no strange deity in you,
 neither shall you *hawa* ·bow low, prostrate· to worship any foreign
 deity.
¹⁰ I am ADONAI, your God,
 who brought you up out of the land of Egypt [Abode of slavery].
 Open your mouth wide, and I will fill it.
¹¹ But my people didn't *sh'ma* ·hear obey· my voice.
 Israel [God prevails] desired none of me.
¹² So I let them go after the stubbornness of their hearts,
 that they might walk in their own counsels.
¹³ Oh that my people would *sh'ma* ·hear obey· me,
 that Israel [God prevails] would walk in my ways!
¹⁴ I would soon subdue their enemies,
 and turn my hand against their adversaries.
¹⁵ The haters of ADONAI would cringe before him,
 and their punishment would last forever.
¹⁶ But he would have also fed them with the finest of the wheat.
 I will satisfy you with honey out of the rock."

82

A Psalm by Asaph.

*Context: Reflection on the duties of a Judge. (Similar to 2 Chr 19:5-7)
 Historically, Levites [Descendants of United with] sang this Psalm on
 Third Day in the Temple.*

- ¹ God presides in the great assembly.
 He judges among the deities.
² "How long will you judge unjustly,
 and show partiality to the wicked?"
 Selah ·contemplation with musical interlude·.

- 3 "Defend the weak, the poor, and the fatherless.
 Maintain the rights of the poor and oppressed.
 4 Rescue the weak and needy.
 Deliver them out of the hand of the wicked."
 5 They don't know, neither do they understand.
 They walk back and forth in darkness.
 All the foundations of the earth are shaken.
 6 **I said, "You are *elohim* judges, gods,"** *
 all of you **are sons of *haElyon* [the Most High].** †
 7 Nevertheless you shall die like men,
 and fall like one of the rulers."
 8 Arise, God, judge the earth,
 for you inherit all of the nations.

83

A song. A Psalm by Asaph.

Context: Ammonites [Tribal people] and many other nations gather together against Judah [Praised]. Judah [Praised] gathers together to ask for help from Yahweh. Despite being outnumbered, God causes Judah [Praised] to prevail. (2 Chr 20; 7:14; Kings 8:44-45)

Historically, leaders of various countries have vocally repeated Psalm 83:4 including: Haman (Ester 3:6), Hitler; the Nazi leader of Germany, and some leaders of Arabic middle eastern countries in the 2010 decade.

- 1 God, don't keep silent.
 Don't keep silent,
 and don't be still, God.
 2 For, behold, your enemies are stirred up.
 Those who hate you have lifted up their heads.
 3 They conspire with cunning against your people.
 They plot against your cherished ones.
 4 "Come," they say, "let's destroy them as a nation,
 that the name of Israel [God prevails] may be remembered no
 more."
 5 For they have conspired together with one mind.
 They form an alliance against you.
 6 The tents of Edom [Red] and the Ishmaelites [Pays attention God];
 Moab [From father], and the Hagrites;
 7 Gebal, Ammon [Tribal people], and Amalek [Man who licks up];
 Philistia with the inhabitants of Tyre;
 8 Assyria [Level plain] also is joined with them.
 They have helped the children of Lot [Veil, Covering].
 Selah ·contemplation with musical interlude·
 9 Do to them as you did to Midian [Strife],
 as to Sisera, as to Jabin, at the river Kishon;
 10 who perished at Endor,
 who became as dung for the earth.
 11 Make their nobles like Oreb and Zeeb;
 yes, all their princes like Zebah and Zalmunna;

* 82:6 . Quoted in John 10:34-35 † 82:6 . Quoted in John 10:36

- ¹² who said, "Let us take possession of God's pasture lands."
¹³ My God, make them like tumbleweed;
 like chaff before the wind.
¹⁴ As the fire that burns the forest,
 as the flame that sets the mountains on fire,
¹⁵ so pursue them with your tempest,
 and terrify them with your storm.
¹⁶ Fill their faces with confusion,
 that they may seek your name, ADONAI.
¹⁷ Let them be disappointed and dismayed forever.
 Yes, let them be confounded and perish;
¹⁸ that they may know that you alone, whose name is ADONAI,
 are *haElyon* [the Most High] over all the earth.

84

For the Chief Musician. On an instrument of Gath. A Psalm by the sons of Korach [Bald one, Frost]. (See Num ch 16).

- ¹ How *yadid* ·lovely· are your dwellings,
 ADONAI *Tzva'ot* [Yahweh Commander of heaven's armies]!
² My soul longs, and even faints for the courts of ADONAI.
 My heart and my flesh cry out for the *Elohim Chayim* [Living God].
³ Yes, the sparrow has found a home,
 and the swallow a nest for herself, where she may have her young,
 near your altars, ADONAI *Tzva'ot* [Yahweh Commander of heaven's
 armies], my King, and my God.
⁴ Blessed are those who dwell in your house.
 They are always praising you.
 Selah ·contemplation with musical interlude·.
⁵ Blessed are those whose strength is in you;
 who have set their hearts on a pilgrimage.
⁶ Passing through the valley of Weeping, they make it a place of springs.
 Yes, the autumn rain covers it with blessings.
⁷ They go from strength to strength.
 Everyone of them appears before God in Zion [Mountain ridge,
 Marking].
⁸ ADONAI, *Elohim Tzva'ot* [Yahweh, God Commander of heaven's
 armies], *sh'ma* ·hear obey·, my prayer.
 Give ear to me, God of Jacob [Supplanter].
 Selah ·contemplation with musical interlude·.
⁹ Behold, God our shield,
 look at the face of your anointed.
¹⁰ For a day in your courts is better than a thousand.
 I would rather be a doorkeeper in the house of my God,
 than to dwell in the tents of ethical wickedness.
¹¹ For ADONAI God is a sun and a shield.
 ADONAI will give *chen* ·grace· and *kavod* ·weighty glory·.
 He withholds no good thing from those who walk blamelessly.
¹² ADONAI *Tzva'ot* [Yahweh Commander of heaven's armies],
 blessed is the man who trusts in you.

85

For the Chief Musician. A Psalm by the sons of Korach [Bald one, Frost]. (See Num ch 16).

Context: God hears the humble heart cries of Israel [God prevails] in babel and stirs up Koresh the King of Persia to order the exile Jews to return and build a temple unto Yahweh. (Ezra 1:1-4; Lev 26:36-45)

- ¹ ADONAI, you have been favorable to your land.
You have restored the fortunes of Jacob [Supplanter].
- ² You have forgiven the depravity (moral evil) of your people.
You have covered all their habitual sin ·missing the mark·.
Selah ·contemplation with musical interlude·.
- ³ You have taken away all your wrath.
You have turned from the fierceness of your anger.
- ⁴ Turn us, God of our *yesha'* ·salvation·,
and cause your indignation toward us to cease.
- ⁵ Will you be angry with us forever?
Will you draw out your anger to all generations?
- ⁶ Won't you revive us again,
that your people may rejoice in you?
- ⁷ Show us your *chesed* ·loving-kindness·, ADONAI.
Grant us your *yesha'* ·salvation·.
- ⁸ I will *sh'ma* ·hear obey· what God, ADONAI, will speak,
for he will speak peace to his people, his saints;
but let them not turn again to folly.
- ⁹ Surely his *yesha'* ·salvation· is near those who fear him,
that *kavod* ·weighty glory· may dwell in our land.
- ¹⁰ Mercy and truth meet together.
Righteousness and peace have kissed each other.
- ¹¹ Truth springs out of the earth.
Righteousness has looked down from heaven.
- ¹² Yes, ADONAI will give that which is good.
Our land will yield its increase.
- ¹³ Righteousness goes before him,
And prepares the way for his steps.

86

A Prayer by David [Beloved].

Context: Possibly, when David [Beloved] was pursued by King Saul [Asked for] and David [Beloved] contemplated the ability to do harm to Saul [Asked for] but refused to harm God's anointed king. (1 Sam 24)

- ¹ Hear, ADONAI, and answer me,
for I am poor and needy.
- ² Preserve my soul, for I am godly.
You, my God, save your servant who trusts in you.
- ³ Show pity on me, Lord,
for I call to you all day long.
- ⁴ Bring joy to the soul of your servant,
for to you, Lord, do I lift up my soul.

- ⁵ For you, Lord, are good, and ready to forgive;
abundant in *chesed* ·loving-kindness· to all those who call on you.
- ⁶ Hear, ADONAI, my prayer.
Listen to the voice of my petitions.
- ⁷ In the day of my trouble I will call on you,
for you will answer me.
- ⁸ There is no one like you among the deities, Lord,
nor any deeds like your deeds.
- ⁹ **All nations you have made will come and *hawa* ·bow low, prostrate· to worship before you, Lord.**
They shall **glorify your name.** *
- ¹⁰ For you are great, and do wondrous things.
You are God alone.
- ¹¹ Teach me your way, ADONAI.
I will walk in your truth.
Make my heart undivided to fear your name.
- ¹² I will *yadah* ·extend hands in thankful praise· to you, Lord my God,
with my whole heart.
I will glorify your name forever more.
- ¹³ For your *chesed* ·loving-kindness· is great toward me.
You have delivered my soul from the lowest *Sheol* ·Place of the dead·.
- ¹⁴ God, the proud have risen up against me.
A company of violent men have sought after my soul,
and they don't hold regard for you before them.
- ¹⁵ But you, Lord, are a merciful and gracious God,
slow to anger, and abundant in *chesed* ·loving-kindness· and truth.
- ¹⁶ Turn to me, and have favor on me!
Give your strength to your servant.
Save the son of your servant.
- ¹⁷ Show me a sign of your goodness,
that those who hate me may see it, and be shamed,
because you, ADONAI, have helped me, and comforted me.

87

A Psalm by the sons of Korach [Bald one, Frost]; a Song. (See Num ch 16).

Context: Koresh King of Persia gave an edict, found in Ezra 1:1-4, permitting the Jews to return to Jerusalem [City of peace] and funded the building of the third temple. This is at the conclusion of the Babylon [Confusion] exile. (Ezra 3:7-13)

- ¹ His foundation is in the holy mountains.
² ADONAI *'ahav* ·affectionately loves· the gates of Zion [Mountain ridge, Marking] more than all the dwellings of Jacob [Sup-planter].
- ³ Glorious things are spoken about you, city of God.
Selah ·contemplation with musical interlude·.

* 86:9 . Quoted in Rev 15:4

- ⁴ I will record Rahab and Babylon [Confusion] among those who acknowledge me.
Behold, Philistia, Tyre, and also Ethiopia:
"This one was born there."
⁵ Yes, of Zion [Mountain ridge, Marking] it will be said, "This one and that one was born in her;"
haElyon [the Most High] himself will establish her.
⁶ ADONAI will count, when he writes up the peoples,
"This one was born there."
Selah ·contemplation with musical interlude·.
⁷ Those who sing as well as those who dance say,
"All my springs are in you."

88

A Song. A Psalm by the sons of Korach [Bald one, Frost]. (See Num ch 16). For the Chief Musician. To the tune of "The Suffering of Affliction." A maskil ·instructional wisdom psalm· by Heman, the Ezrahite.

Context: Generally considered the saddest Psalm, due to lacking the praise of God. (1 Chr 6:33-37)

- ¹ ADONAI, the God of my *yishu'ah* ·salvation·,
I have cried day and night before you.
² Let my prayer enter into your presence.
Turn your ear to my cry.
³ For my soul is full of troubles.
My life draws near to *Sheol* ·Place of the dead·.
⁴ I am counted among those who go down into the pit (of *Abbadon*, the unrighteous side of *Sheol*).
I am like a man who has no help,
⁵ set apart among the dead,
like the slain who lie in the grave,
whom you remember no more.
They are cut off from your hand.
⁶ You have laid me in the lowest pit (of *Abbadon*, the unrighteous side of *Sheol*),
in the darkest depths.
⁷ Your wrath lies heavily on me.
You have afflicted me with all your waves.
Selah ·contemplation with musical interlude·.
⁸ You have taken my friends from me.
You have made me an abomination to them.
I am confined, and I can't escape.
⁹ My eyes are dim from grief.
I have called on you daily, ADONAI.
I have spread out my hands to you.
¹⁰ Do you show wonders to the dead?
Do the departed spirits rise up and *yadah* ·extend hands in thankful praise· to you?
Selah ·contemplation with musical interlude·.
¹¹ Is your *chesed* ·loving-kindness· declared in the grave?

Or your faithfulness in *Abaddon* ·Destruction, Unrighteous side of
Sheol?

12 Are your wonders made known in the dark?

Or your righteousness in the land of forgetfulness?

13 But to you, ADONAI, I have cried.

In the morning, my prayer comes before you.

14 ADONAI, why do you reject my soul?

Why do you hide your face from me?

15 I am afflicted and ready to die from my youth up.

While I suffer your terrors, I am distracted.

16 Your fierce wrath has gone over me.

Your terrors have cut me off.

17 They came around me like water all day long.

They completely engulfed me.

18 You have put *'ahav* ·affectionate lover· and friend far from me,
and my friends into darkness.

89

A maskil ·instructional wisdom psalm· by Ethan, the Ezrahite.

Context: Reflecting on God's covenant with David [Beloved] and the Messiah son of David [Beloved], yet it appears to the Psalmist that God is not upholding the covenant. Can the son of David [Beloved] exist if David's house is fallen? This Psalmist is mentioned in 1 King 4:31. (2 Sam 7:11-21; Lev 26:36-45; 1 King 11:1-13, 11:26-43, 12:16-19)

1 I will sing of the *chesed* ·loving-kindness· of ADONAI forever.

With my mouth, I will make known your faithfulness to all generations.

2 I indeed declare, "Love stands firm forever.

You established the heavens.
Your faithfulness is in them."

3 * **"I have made a covenant ·binding contract between two or more parties· with my chosen one,**

I have sworn to David [Beloved], my servant,

4 **"I will establish your offspring † forever,**

and build up your throne to all generations.' "

Selah ·contemplation with musical interlude·.

5 The heavens will *yadah* ·extend hands in thankful praise· of your wonders, ADONAI;

your faithfulness also in the assembly of the holy ones.

6 For who in the skies can be compared to ADONAI?

Who among the sons of the heavenly beings is like ADONAI,

7 a very awesome God in the council of the holy ones,

to be feared above all those who are around him?

8 ADONAI, *Elohim Tzva'ot* [Yahweh, God Commander of heaven's armies], who is a mighty one, like you?

Yah, your faithfulness is around you.

9 You rule the pride of the sea.

* **89:3 (3-4) MP:** Messiah is descended from King David. (Matt 1:1; Rom 1:3) † **89:4 . (3-4) Quoted in** John 7:42

When its waves rise up, you calm them.

10 You have broken Rahab in pieces, like one of the slain.

You have scattered your enemies with your mighty arm.

11 The heavens are yours.

The earth also is yours;

the world and its fullness. ‡

You have founded them.

12 The north and the south, you have created them.

Tabor and Hermon [Devoted to destruction] rejoice in your name.

13 You have a mighty arm.

Your hand is strong, and your right hand is exalted.

14 Righteousness and *mishpat* 'justice' are the foundation of your throne.

Loving kindness and truth go before your face.

15 Blessed are the people who learn to acclaim you.

They walk in the light of your presence, ADONAI.

16 In your name they rejoice all day.

In your righteousness, they are exalted.

17 For you are the glory of their strength.

In your favor, our horn will be exalted.

18 For our shield belongs to ADONAI;

our king to *haKadosh Isra'el* [the Holy One of God prevails].

19 Then you spoke in vision to your saints,

and said, "I have given strength to the warrior.

I have exalted a young man from the people.

20 **I have found David [Beloved],** § my servant.

I have anointed him with my holy oil,

21 with whom my hand shall be established.

My arm will also strengthen him.

22 No enemy will tax him.

No wicked man will oppress him.

23 I will beat down his adversaries before him,

and strike those who hate him.

24 But my faithfulness and my *chesed* 'loving-kindness' will be with him.

In my name, his horn will be exalted.

25 I will set his hand also on the sea,

and his right hand on the rivers.

26 He will call to me, 'You are my Father,

my God, and the rock of my *yishu'ah* 'salvation!'

27 I will also appoint him my firstborn,

the highest of the kings of the earth.

28 I will keep my *chesed* 'loving-kindness' for him forever more.

My covenant 'binding contract between two or more parties' will stand firm with him.

29 * **I will also make his offspring endure forever,** †

and his throne as the days of heaven.

30 If his children forsake my *Torah* 'Teaching',

‡ 89:11. Quoted in 1 Cor 10:26 § 89:20. Quoted in Acts 13:22 with 1 Sam 13:14 * 89:29
 . MP: Messiah establishes his eternal throne dynasty. (Luke 1:32-33; Rev 11:15) † 89:29 .
 Quoted in John 12:34

- and don't walk in my judgments;
 31 if they break my regulations,
 and don't keep my *mitzvot* ·instructions·;
 32 then I will punish their rebellious breach of relationship with the
 rod,
 and their depravity (moral evil) with stripes.
 33 But I will not completely take my *chesed* ·loving-kindness· from him,
 nor allow my faithfulness to fail.
 34 I will not break my covenant ·binding contract between two or more
 parties·,
 nor alter what my lips have uttered.
 35 Once have I sworn by my holiness,
 I will not lie to David [Beloved].
 36 His offspring will **endure forever**,
 his throne like the sun before me.
 37 It will be established **forever** ‡ like the moon,
 the faithful witness in the sky."

Selah ·contemplation with musical interlude·.

- 38 But you have rejected and spurned.
 You have been angry with your anointed.
 39 You have renounced the covenant ·binding contract between two or
 more parties· of your servant.
 You have defiled his crown in the dust.
 40 You have broken down all his hedges.
 You have brought his strongholds to ruin.
 41 All who pass by the way rob him.
 He has become a reproach to his neighbors.
 42 You have exalted the right hand of his adversaries.
 You have made all of his enemies rejoice.
 43 Yes, you turn back the edge of his sword,
 and haven't supported him in battle.
 44 You have ended his splendor,
 and thrown his throne down to the ground.
 45 You have shortened the days of his youth.
 You have covered him with shame.

Selah ·contemplation with musical interlude·.

- 46 How long, ADONAI?
 Will you hide yourself forever?
 Will your wrath burn like fire?
 47 Remember how short my time is!
 For what vanity have you created all the children of men!
 48 What man is he who shall live and not see death,
 who shall deliver his soul from the power of *Sheol* ·Place of the
 dead·?

Selah ·contemplation with musical interlude·.

- 49 Lord, where are your former *chesed* ·loving-kindnesses·,
 which you swore to David [Beloved] in your faithfulness?
 50 Remember, Lord, the reproach of your servants,
 how I bear in my heart the taunts of all the mighty peoples,

‡ 89:37 . (36-37) Quoted in John 12:34

51 § **With which your enemies have mocked, ADONAI ,
with which they have mocked the footsteps of your anointed
one.**

52 Blessed be ADONAI forever more.
Amen v'Amen ·So be it and So be it·.

Psalms Book 4 (Ch 90-106)

90

A Prayer by Moses [Drawn out], the man of God.

Context: Near the end of Moses [Drawn out] life, possibly just after the blessings and curses in Deut 30. Moses [Drawn out] contemplates the shortness of life and being in right relationship with Adonai. (Deut 31-34)

¹ Lord, you have been our dwelling place for all generations.

² * **Before the mountains were born,
before you had formed the earth and the world,
even from everlasting to everlasting, you are God.**

³ You turn man to destruction, saying,
“*Teshuvah* ·Completely return·, you children of men.”

⁴ For **a thousand years** in your sight **are** just **like** yester **day**, †
or a night watch.

⁵ You sweep them away as they sleep.
In the morning they sprout like new grass.

⁶ In the morning it sprouts and springs up.
By evening, it is withered and dry.

⁷ For we are consumed in your anger.
We are troubled in your wrath.

⁸ You have set our depravities (moral evils) before you,
our secret sins in the light of your presence.

⁹ For all our days have passed away in your wrath.
We bring our years to an end as a sigh.

¹⁰ The days of our years are seventy,
or even by reason of strength eighty years;
yet their pride is but labor and vain striving of iniquity,
for it passes quickly, and we fly away.

¹¹ Who knows the power of your anger,
your wrath according to the fear that is due to you?

¹² So teach us to count our days,
that we may gain a heart of wisdom.

¹³ Relent, ADONAI!
How long?
Have compassion on your servants!

¹⁴ Satisfy us in the morning with your *chesed* ·loving-kindness·,
that we may rejoice and be glad all our days.

¹⁵ Make us glad for as many days as you have afflicted us,
for as many years as we have seen evil.

§ 89:51 . **MP:** Messiah mocked and taunted. (Matt 9:34, 12:24) * 90:2 . **MP:** Messiah is eternal. (Col 1:15-17) † 90:4 . **Quoted in** 2 Pet 3:8

- 16 Let your work appear to your servants;
your glory to their children.
17 Let the favor of Yahweh our God be on us;
establish the work of our hands for us;
yes, establish the work of our hands.

91

Context: Possibly a reflection of trust during David's many experiences in battle and seeing God's sovereign hand in disaster. The conclusion refers to Messiah being revealed as promised in covenant. (Lev 26:6-8 parallel to Ps 91:7-8; 1 King 8:22-27)

- 1 He who dwells in the secret place of *haElyon* [the Most High]
will rest in the shadow of *Shaddai* [Almighty].
2 I will say of ADONAI, "He is my refuge and my fortress;
my God, in whom I trust."
3 For he will deliver you from the snare of the fowler,
and from the deadly pestilence.
4 He will cover you with his feathers.
Under his wings you will take refuge.
His faithfulness is your shield and rampart.
5 You shall not be afraid of the terror by night,
nor of the arrow that flies by day;
6 nor of the pestilence that walks in darkness,
nor of the destruction that wastes at noonday.
7 A thousand may fall at your side,
and ten thousand at your right hand;
but it will not come near you.
8 You will only look with your eyes,
and see the recompense of the wicked.
9 Because you have made ADONAI your refuge,
and *haElyon* [the Most High] your dwelling place,
10 no evil shall happen to you,
neither shall any plague come near your dwelling.
11 **For he will enjoin his angels concerning you,
to guard you in all your ways.**
12 **They will bear you up in their hands,
so that you won't dash your foot against a stone.** *
13 You will tread on the lion and cobra.
You will trample the young lion and the serpent underfoot.
14 "Because he has set his *chasak* to set one's affection, to make bands
on me, therefore I will deliver him.
I will set him on high, because he has known my name.
15 He will call on me, and I will answer him.
I will be with him in trouble.
I will deliver him, and honor him.
16 I will satisfy him with long life,
and show him my *yishu'ah* 'salvation.'"

* 91:12 . (11-12) Quoted in Matt 4:6; Luke 4:10-11

92

A Psalm. A song for the Shabbath ·Intermission· day.

Context: Psalm for Sabbath. Historically, Levites [Descendants of United with] sang this Psalm on Sabbath ·To cease· Day in the Temple. (No reference)

- ¹ It is a good thing to *yadah* ·extend hands in thankful praise· to ADONAI,
to sing *zahmar* ·musical praise· to your name, Most High;
 - ² to proclaim your *chesed* ·loving-kindness· in the morning,
and your faithfulness every night,
 - ³ with the ten-stringed lute, with the harp,
and with the lyre's solemn *higgayon* ·meditation·.
 - ⁴ For you, ADONAI, have made me glad through your work.
I will triumph in the works of your hands.
 - ⁵ How great are your works, ADONAI!
Your thoughts are very deep.
 - ⁶ A senseless man does not know,
neither does a fool understand this:
 - ⁷ though the wicked spring up as the grass,
and all those who practice vain striving of iniquity flourish,
they will be destroyed forever.
 - ⁸ But you, ADONAI, are on high forever more.
 - ⁹ For, behold, your enemies, ADONAI,
for, behold, your enemies shall perish.
All those who practice vain striving of iniquity will be scattered.
 - ¹⁰ But you have exalted my horn like that of the wild ox.
I am anointed with fresh oil.
 - ¹¹ My eye has also seen my enemies.
My ears have *sh'ma* ·heard obeyed· of the wicked enemies who
rise up against me.
 - ¹² The upright shall flourish like the palm tree.
He will grow like a cedar in Lebanon.
 - ¹³ They are planted in ADONAI's house.
They will flourish in our God's courts.
 - ¹⁴ They will still produce fruit in old age.
They will be full of sap and green,
 - ¹⁵ to show that ADONAI is upright.
- He is my rock,
and there is no unrighteousness in him.

93

Historically, Levites [Descendants of United with] sang this Psalm on Sixth Day in the Temple. (No reference)

- ¹ ADONAI reigns!
He is clothed with majesty!
ADONAI is armed with strength.
The world also is established.
It can't be moved.
- ² Your throne is established from long ago.

- You are from everlasting.
³ The floods have lifted up, ADONAI,
 the floods have lifted up their voice.
 The floods lift up their waves.
⁴ Above the voices of many waters,
 the mighty breakers of the sea,
 ADONAI on high is mighty.
⁵ Your testimonies stand firm.
 Holiness adorns your house,
 ADONAI, forever more.

94

Context: God vindicates the upright while still judging the people and the wicked. (Jer 39:15-18)

Historically, Levites [Descendants of United with] sang this Psalm on Fourth Day in the Temple.

- ¹ ADONAI, you God to whom vengeance belongs,
 you God to whom vengeance belongs, shine out.
² Rise up, you judge of the earth.
 Pay back the proud what they deserve.
³ ADONAI, how long will the wicked,
 how long will the wicked triumph?
⁴ They pour out arrogant words.
 All those who practice vain striving of iniquity boast.
⁵ They break your people in pieces, ADONAI,
 and afflict your heritage.
⁶ They kill the widow and the alien,
 and murder the fatherless.
⁷ They say, "Yah will not see,
 neither will Jacob [Supplanter]'s God consider."
⁸ Consider, you senseless among the people;
 you fools, when will you be wise?
⁹ He who implanted the ear, won't he *sh'ma* ·hear obey?
 He who formed the eye, won't he see?
¹⁰ He who disciplines the nations, won't he punish?
 He who teaches man knows.
¹¹ **ADONAI knows the thoughts of** man,
 that they **are futile.** *
¹² Blessed is the man whom you discipline, Yah,
 and teach out of your *Torah* ·Teaching·;
¹³ that you may give him rest from the days of adversity,
 until the pit is dug for the wicked.
¹⁴ For ADONAI won't **reject his people,** †
 neither will he forsake his inheritance.
¹⁵ For judgment will *teshuvah* ·completely return· to righteousness.
 All the upright in heart shall follow it.
¹⁶ Who will rise up for me against the wicked?

* 94:11 . Quoted in 1 Cor 3:20 † 94:14 . Quoted in Rom 11:1

Who will stand up for me against those who practice vain striving of iniquity?

¹⁷ Unless ADONAI had been my help,
my soul would have soon lived in silence.

¹⁸ When I said, "My foot is slipping!"
Your *chesed* ·loving-kindness·, ADONAI, held me up.

¹⁹ In the multitude of my thoughts within me,
your comforts delight my soul.

²⁰ Shall the throne of wickedness have fellowship with you,
which brings about mischief by statute?

²¹ They gather themselves together against the soul of the upright,
and condemn as guilty the innocent blood.

²² But ADONAI has been my high tower,
my God, the rock of my refuge.

²³ He has brought on them their own vain striving of iniquity,
and will cut them off in their own wickedness.
ADONAI, our God, will cut them off.

95

Context: During the Exodus. Reference to early in exodus or after the judgment of 40 years in desert. Ps 95:8 references the events at Massah [Testing] in the desert. (Ex 17:7 (context 17:1-7); Num 11:20-25) (Consider also Ex 6:6-7, Num 11:18-23, 14:11-25, 26:64-65; Deut 1:25-40, 9:27-28; Joshua [Salvation Yah] 4:20-24)

¹ Oh come, let's sing to ADONAI.

Let's shout aloud to the rock of our *yesha'* ·salvation·!

² Let's come before his presence with thanksgiving.

Let's extol him with songs!

³ For ADONAI is a great God,
a great King above all deities.

⁴ In his hand are the deep places of the earth.
The heights of the mountains are also his.

⁵ The sea is his, and he made it.
His hands formed the dry land.

⁶ Oh come, let's worship and *hawa* ·bow low, prostrate·.

Let's kneel before *Yahweh 'Oseinu* [Yahweh our Maker],

⁷ for he is our God.

We are the people of his pasture,
and the sheep in his care.

* **Today, oh that you would *sh'ma* ·hear obey· his voice!**

⁸ **Don't harden your heart, as at Meribah [Quarreling],** †

as in the day of Massah [Testing] in the wilderness,

⁹ when **your fathers** tempted me,

* **95:7 c MP:** If Israel did penitence only one day (or else properly observed even one Sabbath), the Messiah the Son of David would immediately come. Larger context reads God says this to Israel, "My son, open to Me a door of repentance even small as a needle's eye (small door of city gate), and I will open to you doors wide enough for carriages and wagons and I shall come in." (Ps 95:7c in Midrash Exodus 25). (Rev 3:19) † **95:8 . (7-8) Quoted in** Heb 3:13, 3:15, 4:7, (partially in Heb 3:13, 3:16)

tested me, and saw my work.

¹⁰ **Forty long years I loathed that generation, ‡
and said, “This is a people that errors in their heart.
They have not known my ways.”**

¹¹ **Therefore I swore in my wrath,
“They won’t enter into my rest.” § ***

96

Context: When David [Beloved] brings the ark to the city of David [Beloved], Jerusalem [City of peace]. (1 Chr 16:23-33)

- ¹ Sing to ADONAI a new song!
Sing to ADONAI, all the earth.
- ² Sing to ADONAI!
Bless his name!
Proclaim his *yishu’ah* ·salvation· from day to day!
- ³ Declare his *kavod* ·weighty glory· among the nations,
his marvelous works among all the peoples.
- ⁴ For great is ADONAI, and greatly to be praised!
He is to be feared above all deities.
- ⁵ For all the deities of the peoples are idols,
but ADONAI made the heavens.
- ⁶ Honor and majesty are before him.
Strength and beauty are in his sanctuary.
- ⁷ Ascribe to ADONAI, you families of nations,
ascribe to ADONAI *kavod* ·weighty glory· and strength.
- ⁸ Ascribe to ADONAI the *kavod* ·weighty glory· due to his name.
Bring an offering, and come into his courts.
- ⁹ *Hawa* ·Bow low, prostrate· to worship ADONAI in holy array.
Tremble before him, all the earth.
- ¹⁰ Say among the nations, “ADONAI reigns.”
The world is also established.
It can’t be moved.
He will judge the peoples with equity.
- ¹¹ Let the heavens be glad, and let the earth rejoice.
Let the sea roar, and its fullness!
- ¹² Let the field and all that is in it exult!
Then all the trees of the woods shall sing for joy
- ¹³ before ADONAI; for he comes,
for he comes to judge the earth.
- He will judge the world** * with righteousness,
the peoples with his truth.

97

- ¹ ADONAI reigns!
Let the earth rejoice!

‡ 95:10 . Quoted in Heb 3:17 § 95:11 . (7-11) Quoted in Heb 3:7-11 * 95:11 . Quoted in Heb 3:18, 4:3, 4:5, (partially in Heb 3:19, 4:1, 4:3, 4:6, 4:10-11) * 96:13 . Quoted in Acts 17:31

- Let the multitude of islands be glad!
 2 Clouds and darkness are around him.
 Righteousness and *mishpat* 'justice' are the foundation of his throne.
 3 A fire goes before him,
 and burns up his adversaries on every side.
 4 His lightning lights up the world.
 The earth sees, and trembles.
 5 The mountains melt like wax at the presence of ADONAI,
 at the presence of 'Adon [Lord] of the whole earth.
 6 The heavens declare his righteousness.
 All the peoples have seen his *kavod* 'weighty glory'.
 7 Let all them be shamed who *abad* 'serve' engraved images,
 who boast in their idols.
Hawa 'Bow low, prostrate' to worship him, all you angels!
 *
 8 Zion [Mountain ridge, Marking] *sh'ma* 'heard obeyed' and was glad.
 The daughters of Judah [Praised] rejoiced,
 because of your judgments, ADONAI.
 9 For you, ADONAI, are most high above all the earth.
 You are exalted far above all deities.
 10 You who '*ahav* 'affectionately love' ADONAI, hate evil.
 He preserves the souls of his saints.
 He delivers them out of the hand of the wicked.
 11 Light is sown for the upright,
 and gladness for the upright in heart.
 12 Be glad in ADONAI, you upright people!
Yadah 'Extend hands in thankful praise' to his holy Name.

98

A Psalm.

Context: Praise to God for victory in full view of the nations. (No reference)

- 1 * **Sing to ADONAI a new song,
 for he has done marvelous things!
 His right hand, and his holy arm, have worked salvation for him.**
 2 **ADONAI has made known his *yishu'ah* 'salvation'.
 He has openly shown his righteousness in the sight of the nations.**
 3 **He has remembered his *chesed* 'loving-kindness' and his faithfulness toward the house of Israel [God prevails].
 All the ends of the earth have seen the *yishu'ah* 'salvation' of our God.**
 4 Make a joyful noise to ADONAI, all the earth!
 Burst out and sing for joy, yes, sing *zahmar* 'musical praise'!

* 97:7 . Quoted in Heb 1:6 * 98:1 (1-3) MP: The Right Arm of God is reference to sitting at the "Right Hand" of the King. This is the administrator of God's throne who works and brings about and is God's Salvation. (See also Right Hand: Ps 89:13, 110:1, 118:16; Is 55:1, 59:16, 63:5). This could also be one next in line to the throne (Ps 89:27 (context 89:20-29)). (Mark 14:62)

- ⁵ Sing *zahmar* ·musical praise· to ADONAI with the harp,
with the harp and the voice of melody.
⁶ With trumpets and sound of the *shofar* ·ram horn·,
make a joyful noise before the King, ADONAI.
⁷ Let the sea roar with its fullness;
the world, and those who dwell therein.
⁸ Let the rivers clap their hands.
Let the mountains sing for joy together.
⁹ Let them sing before ADONAI,
for he comes to judge the earth.
He will judge the world † with righteousness,
and the peoples with equity.

99

- ¹ ADONAI reigns! Let the peoples tremble.
He sits enthroned among the cherubim.
Let the earth be moved.
² ADONAI is great in Zion [Mountain ridge, Marking].
He is high above all the peoples.
³ Let them *yadah* ·extend hands in thankful praise· to your great and
awesome name.
He is Holy!

⁴ The King's strength also '*ahav* ·affectionately loves· *mishpat* ·justice·.
You do establish equity.
You execute *mishpat* ·justice· and righteousness in Jacob [Sup-
planter].
⁵ Exalt *Yahweh Eloheikhem* [Yahweh our God].
Hawa ·Bow low, prostrate· to worship at his footstool.
He is Holy!
⁶ Moses [Drawn out] and Aaron [Light-bringer] were among his priests,
Samuel among those who call on his name;
they called on ADONAI, and he answered them.
⁷ He spoke to them in the pillar of cloud.
They kept his testimonies,
the statute that he gave them.
⁸ You answered them, *Yahweh Eloheikhem* [Yahweh our God].
You are a God who forgave them,
although you took vengeance for their doings.
⁹ Exalt ADONAI, our God.
Hawa ·Bow low, prostrate· to worship at his holy hill,
for ADONAI, our God, is holy!

100

A Psalm of thanksgiving.
Context: Psalm for Thanksgiving; possibly sung for giving a Thanks-
giving offering. (No reference)

† 98:9 . Quoted in Acts 17:31

- ¹ Shout for joy to ADONAI, all you lands!
² *Abad* ·Serve· ADONAI with gladness.
 Come before his presence with singing.
- ³ Know that ADONAI, he is God.
 It is he who has made us, and we are his.
 We are his people, and the sheep of his pasture.
- ⁴ Enter into his gates with thanksgiving,
 into his courts with *tehilahot* ·praise songs·.
Yadah ·Extend hands in thankful praise· to him, and bless his name.
- ⁵ For ADONAI is good.
 His *chesed* ·loving-kindness· endures forever,
 his faithfulness to all generations.

101

A Psalm by David [Beloved].

- ¹ I will sing of *chesed* ·loving-kindness· and *mishpat* ·justice·.
 To you, ADONAI, I will sing *zahmar* ·musical praise·.
- ² I will be careful to live a blameless life.
 When will you come to me?
 I will walk within my house with a blameless heart.
- ³ I will set no vile thing before my eyes.
 I hate the deeds of faithless men.
 They will not cling to me.
- ⁴ A perverse heart will be far from me.
 I will have nothing to do with evil.
- ⁵ I will silence whoever secretly slanders his neighbor.
 I won't tolerate one who is haughty and conceited.
- ⁶ My eyes will be on the faithful of the land,
 that they may dwell with me.
 He who walks in a perfect way,
 he will serve me.
- ⁷ He who practices deceit won't dwell within my house.
 He who speaks falsehood won't be established before my eyes.
- ⁸ Morning by morning, I will destroy all the wicked of the land;
 to cut off all the workers of vain striving of iniquity from ADONAI's city.

102

A Prayer of one afflicted, when he is overwhelmed and pours out his complaint before ADONAI .

- ¹ * ***Sh'ma* ·Hear obey· my prayer, ADONAI !
 Let my cry come to you.**
- ² **Don't hide your face from me in the day of my distress.
 Turn your ear to me.
 Answer me quickly in the day when I call.**

* **102:1** (1-11) **MP:** The suffering and reproach of Calvary (describes Ps 22). (Mark 15:37 (context all ch 15); John 19:30 (context 19:16-30))

- 3 For my days consume away like smoke.
My bones are burned as a torch.**
- 4 My heart is blighted like grass, and withered,
for I forget to eat my bread.**
- 5 By reason of the voice of my groaning,
my bones stick to my skin.**
- 6 I am like a pelican of the wilderness.
I have become as an owl of the waste places.**
- 7 I watch, and have become like a sparrow that is alone on
the housetop.**
- 8 My enemies reproach me all day.
Those who are mad at me use my name as a curse.**
- 9 For I have eaten ashes like bread,
and mixed my drink with tears,**
- 10 Because of your indignation and your wrath,
for you have taken me up, and thrown me away.**
- 11 My days are like a long shadow.
I have withered like grass.**
- 12 But you, ADONAI, will remain forever;
your renown endures to all generations.
- 13 You will arise and have *racham* ·merciful love· on Zion [Mountain
ridge, Marking];
for it is time to have mercy on her.
Yes, the set time has come.
- 14 For your servants take pleasure in her stones,
and have pity even on her dust.
- 15 So the nations will fear ADONAI's name;
all the kings of the earth your *kavod* ·weighty glory·.
- 16 For ADONAI has built up Zion [Mountain ridge, Marking].
He has appeared in his *kavod* ·weighty glory·.
- 17 He has responded to the prayer of the destitute,
and has not despised their prayer.
- 18 This will be written for the generation to come.
A people which will be created will Halleluyah ·praise Yah·.
- 19 For he has looked down from the height of his sanctuary.
From heaven, ADONAI saw the earth;
- 20 to *sh'ma* ·hear obey· the groans of the prisoner;
to free those who are condemned to death;
- 21 that men may declare ADONAI's name in Zion [Mountain ridge,
Marking],
and his *tehilah* ·praise song· in Jerusalem [City of peace];
- 22 when the peoples are gathered together,
the kingdoms, to serve ADONAI.
- 23 He weakened my strength along the course.
He shortened my days.
- 24 I said, "My God, don't take me away in the middle of my days.
Your years are throughout all generations.

- 25 † **Of old, you laid the foundation of the earth.**
The heavens are the work of your hands.
 26 **They will perish, but you will endure.**
Yes, all of them will wear out like a garment.
You will change them like a cloak, and they will pass away.
 27 **But you remain the same,**
your years will have no end. ‡
 28 The children of your servants will continue.
 Their offspring will be established before you.”

103

By David [Beloved].

Context: The son conceived of David's adultery has died. Then David [Beloved] allows himself to be refreshed and blessed God. (2 Sam 12:13-23)

- 1 Praise ADONAI, my soul!
 All that is within me, praise his holy name!
 *
 2 **Praise ADONAI , my soul,**
and don't forget all his benefits;
 3 **who forgives all your depravities (moral evils);**
who heals all your diseases;
 4 who redeems your life from destruction;
 who crowns you with *chesed* ·loving-kindness· and tender
rachamim ·merciful loves·;
 5 who satisfies your desire with good things,
 so that your youth is renewed like the eagle's.
 6 ADONAI executes righteous acts,
 and *mishpat* ·justice· for all who are oppressed.
 7 He made known his ways to Moses [Drawn out],
 his deeds to the children of Israel [God prevails].
 8 **ADONAI is merciful and gracious, †**
 slow to anger, and abundant in *chesed* ·loving-kindness·.
 9 He will not always accuse;
 neither will he stay angry forever.
 10 He has not dealt with us according to our crimes deserving penalty,
 sins ·missing the goal·,
 nor repaid us for our depravities (moral evils).
 11 For as the heavens are high above the earth,
 so great is his *chesed* ·loving-kindness· toward those who fear him.
 12 As far as the east is from the west,
 so far has he removed our rebellious breaches of relationships
 from us.
 13 Like a father has *racham* ·compassionate merciful love· on his
 children,

† 102:25 (25-27a) **MP:** Messiah is creator of all. He is eternal and remains constant. (John 1:1-3; Heb 1:8-12) ‡ 102:27 . (25-27) **Quoted in** Heb 1:10-12 * 103:1 (2-3) **MP:** Yahweh has authority to heal completely, both physically and forgiving sins. (Mark 2:3-10) † 103:8 . **Quoted in** James 5:11

- so ADONAI has *racham* ·compassionate merciful love· on those who fear him.
- 14 For he knows how we are made.
He remembers that we are dust.
- 15 As for man, his days are like grass.
As a flower of the field, so he flourishes.
- 16 For the wind passes over it, and it is gone.
Its place remembers it no more.
- 17 But ADONAI's *chesed* ·loving-kindness· is from everlasting to everlasting with **those who fear him**, ‡
his righteousness to children's children;
- 18 to those who keep his covenant ·binding contract between two or more parties·,
to those who remember to obey his precepts.
- 19 ADONAI has established his throne in the heavens.
His kingdom rules over all.
- 20 Praise ADONAI, you angels of his,
who are mighty in strength, who fulfill his word,
Sh'ma ·hearing obeying· the voice of his word.
- 21 Praise ADONAI, all you armies of his,
you servants of his, who do his pleasure.
- 22 Praise ADONAI, all you works of his,
in all places of his dominion.
Praise ADONAI, my soul!

104

Context: Praising God for His creation and wonders. Similar topics as in Gen 1-2 and Job 38-39. (Job 38-39)

- 1 Bless ADONAI, my soul.
ADONAI, my God, you are very great.
You are clothed with honor and majesty.
- 2 He covers himself with light as with a garment.
He stretches out the heavens like a curtain.
- 3 He lays the beams of his rooms in the waters.
He makes the clouds his chariot.
He walks on the wings of the wind.
- 4 He **makes his messengers winds;**
his servants flames of fire. *
- 5 He laid the foundations of the earth,
that it should not be moved forever.
- 6 You covered it with the deep as with a cloak.
The waters stood above the mountains.
- 7 At your rebuke they fled.
At the voice of your thunder they hurried away.
- 8 The mountains rose,
the valleys sank down,
to the place which you had assigned to them.
- 9 You have set a boundary that they may not pass over;
that they don't turn again to cover the earth.

‡ 103:17 . Quoted in Luke 1:50 * 104:4 . Quoted in Heb 1:7

- 10 He sends springs into the valleys.
They run among the mountains.
- 11 They give drink to every animal of the field.
The wild donkeys quench their thirst.
- 12 The birds of the sky nest by them.
They sing among the branches.
- 13 He waters the mountains from his rooms.
The earth is filled with the fruit of your works.
- 14 He causes the grass to grow for the livestock,
and plants for man to cultivate,
that he may produce food out of the earth:
- 15 wine that makes glad the heart of man,
oil to make his face to shine,
and bread that strengthens man's heart.
- 16 ADONAI's trees are well watered,
the cedars of Lebanon, which he has planted;
- 17 where the birds make their nests.
The stork makes its home in the cypress trees.
- 18 The high mountains are for the wild goats.
The rocks are a refuge for the rock badgers.
- 19 He appointed the moon for seasons.
The sun knows when to set.
- 20 You make darkness, and it is night,
in which all the animals of the forest prowl.
- 21 The young lions roar after their prey,
and seek their food from God.
- 22 The sun rises, and they steal away,
and lay down in their dens.
- 23 Man goes out to his work,
to his labor until the evening.
- 24 ADONAI, how many are your works!
In wisdom have you made them all.
The earth is full of your riches.
- 25 There is the sea, great and wide,
in which are innumerable living things,
both small and large animals.
- 26 There the ships go,
and leviathan, whom you formed to play there.
- 27 These all wait for you,
that you may give them their food in due season.
- 28 You give to them; they gather.
You open your hand; they are satisfied with good.
- 29 You hide your face: they are troubled;
you take away their breath: they die, and *teshuvah* ·completely
return· to the dust.
- 30 You send out your breath mind Spirit and they are created.
You renew the face of the ground.
- 31 Let the *kavod Yahweh* ·weighty glory of He sustains breathing·
endure forever.
Let ADONAI rejoice in his works.
- 32 He looks at the earth, and it trembles.

He touches the mountains, and they smoke.

³³ I will sing to ADONAI as long as I live.

I will sing *zahmar* ·musical praise· to my God while I have any being.

³⁴ Let your meditation be sweet to him.

I will rejoice in ADONAI.

³⁵ Let people who sin ·intentionally miss the mark goal· be consumed out of the earth.

Let the wicked be no more.

Bless ADONAI, my soul.

Halleluyah ·praise Yah·!

105

Context: References the history of: God making covenant with the patriarchs. Joseph going down to Egypt. The people of Israel multiply in Egypt. The ten plagues and exodus up and out from Egypt. And God sustaining Israel in the wilderness both physically and spiritually. God provides rulings on how to live upright. (Gen 41-50; Ex 1-23)

Historically, sung for Hanukkah along with Psalm 109:26-31.

¹ *Yadah* ·Extend hands in thankful praise· to ADONAI! Call on his name!

Make his doings known among the peoples.

² Sing to him, sing *zahmar* ·musical praise· to him!

Tell of all his marvelous works.

³ Glory in his holy name.

Let the heart of those who seek ADONAI rejoice.

⁴ Seek ADONAI and his strength.

Seek his face forever more.

⁵ Remember his marvelous works that he has done;
his wonders, and the judgments of his mouth,

⁶ you **offspring of Abraham [Father of a multitude]**, * his servant,
you children of Jacob [Supplanter], his chosen ones.

⁷ He is ADONAI, our God.

His judgments are in all the earth.

⁸ He has remembered his covenant ·binding contract between two or more parties· forever;

the word which he enjoined to a thousand generations,

⁹ the covenant which he made with Abraham [Father of a multitude],
his oath to Isaac [Laughter],

¹⁰ and confirmed the same to Jacob [Supplanter] for a statute;
to Israel [God prevails] for an everlasting covenant,

¹¹ saying, "To you I will give the land of Canaan [Humbled],
the lot of your inheritance;"

¹² when they were but a few men in number,
yes, very few, and foreigners in it.

¹³ They went about from nation to nation,
from one kingdom to another people.

¹⁴ He allowed no one to do them wrong.

Yes, he reproved kings for their sakes,

* 105:6 . Quoted in Rom 11:1

- 15 "Don't touch my anointed ones!
Do my prophets no harm!"
- 16 He called for a famine on the land.
He destroyed the food supplies.
- 17 He sent a man before them.
Joseph [May he add] was sold for a slave.
- 18 They bruised his feet with shackles.
His neck was locked in irons,
- 19 until the time that his word happened,
and ADONAI's word proved him true.
- 20 The king sent and freed him;
even the ruler of peoples, and let him go free.
- 21 He made him lord of his house,
and ruler of all of his possessions;
- 22 to discipline his princes at his pleasure,
and to teach his elders wisdom.
- 23 Israel [God prevails] also came into Egypt [Abode of slavery].
Jacob [Supplanter] lived in the land of Ham [Hot, Intensity,
Passion].
- 24 He increased his people greatly,
and made them stronger than their adversaries.
- 25 He turned their heart to hate his people,
to conspire against his servants.
- 26 He sent Moses [Drawn out], his servant,
and Aaron [Light-bringer], whom he had chosen.
- 27 They performed miracles among them,
and wonders in the land of Ham [Hot, Intensity, Passion].
- 28 He sent darkness, and made it dark.
They didn't rebel against his words.
- 29 He turned their waters into blood,
and killed their fish.
- 30 Their land swarmed with frogs,
even in the rooms of their kings.
- 31 He spoke, and swarms of flies came,
and lice in all their borders.
- 32 He gave them hail for rain,
with lightning in their land.
- 33 He struck their vines and also their fig trees,
and shattered the trees of their country.
- 34 He spoke, and the locusts came,
and the grasshoppers, without number,
- 35 ate up every plant in their land;
and ate up the fruit of their ground.
- 36 He struck also all the firstborn in their land,
the first fruits of all their manhood.
- 37 He brought them out with silver and gold.
There was not one feeble person among his tribes.
- 38 Egypt [Abode of slavery] was glad when they departed,
for the fear of them had fallen on them.
- 39 He spread a cloud for a covering,
fire to give light in the night.
- 40 They asked, and he brought quails,

- and satisfied them with the bread of the sky.
⁴¹ He opened the rock, and waters gushed out.
 They ran as a river in the dry places.
⁴² For he remembered his holy word,
 and Abraham [Father of a multitude], his servant.
⁴³ He brought his people out with joy,
 his chosen with singing.
⁴⁴ He gave them the lands of the nations.
 They took the labor of the peoples in possession,
⁴⁵ that they might keep his statutes,
 and observe his *torot* ·teachings·.
 Halleluyah ·praise Yah·!

106

Context: The writer asks God to remember the covenant mercies while recalling Israel's history. Psalms history: Israel trusts Yahweh with covenant, then Moses in Egypt, exodus out, delay, then entering Canaan and onto the Judges. (References from Exodus to Judges)

- ¹ Praise ADONAI!
Yadah ·Extend hands in thankful praise· to ADONAI, for he is good,
 for his *chesed* ·loving-kindness· endures forever.
² Who can utter the mighty acts of ADONAI,
 or *sh'ma* ·hear obey, fully declare· all his praise?
³ Blessed are those who keep *mishpat* ·justice·.
 Blessed is one who does what is right at all times.
⁴ Remember me, ADONAI, with the favor that you show to your people.
 Visit me with your *yishu'ah* ·salvation·,
⁵ that I may see the prosperity of your chosen,
 that I may rejoice in the gladness of your nation,
 that I may glory with your inheritance.
⁶ We have sinned ·deviated (from the standard goal)· with our fathers.
 We have committed iniquity.
 We have been condemned as guilty.
⁷ Our fathers didn't understand your wonders in Egypt [Abode of slavery].
 They didn't remember the multitude of your *chesed* ·loving-kindnesses·,
 but were rebellious at the sea, even at the *Sea of Suf* [Reed Sea].
⁸ Nevertheless he saved them for his name's sake,
 that he might make his mighty power known.
⁹ He rebuked the *Sea of Suf* [Reed Sea] also, and it was dried up;
 so he led them through the depths, as through a desert.
¹⁰ He saved them from the hand of him who hated them,
 and redeemed them from the hand of the enemy.
¹¹ The waters covered their adversaries.
 There was not one of them left.
¹² Then they trusted his words.
 They sang his *tehilah* ·praise song·.

- 13 They soon forgot his works.
They didn't wait for his counsel,
14 but gave in to craving in the desert,
and tested God in the wasteland.
- 15 He gave them their request,
but sent leanness into their soul.
- 16 They envied Moses [Drawn out] also in the camp,
and Aaron [Light-bringer], ADONAI's saint.
- 17 The earth opened and swallowed up Dathan,
and covered the company of Abiram.
- 18 A fire was kindled in their company.
The flame burned up the wicked.
- 19 They made a calf in Horeb [Desert],
and *hawa* ·bowed low, prostrated· worshiped a molten image.
- 20 Thus they exchanged their *kavod* ·weighty glory·
for an image of a bull that eats grass.
- 21 They forgot God, their source of salvation,
who had done great things in Egypt [Abode of slavery],
22 Wondrous works in the land of Ham [Hot, Intensity, Passion],
and awesome things by the *Sea of Suf* [Reed Sea].
- 23 Therefore he said that he would destroy them,
had Moses [Drawn out], his chosen, not stood before him in the
breach,
to turn away his wrath, so that he would not destroy them.
- 24 Yes, they despised the pleasant land.
They didn't trust his word,
25 but murmured in their tents,
and didn't *sh'ma* ·hear obey· ADONAI's voice.
- 26 Therefore he swore to them
that he would overthrow them in the wilderness,
27 that he would overthrow their offspring among the nations,
and scatter them in the lands.
- 28 They joined themselves also to Baal Peor,
and ate the sacrifices of the dead.
- 29 Thus they provoked him to anger with their deeds.
The plague broke in on them.
- 30 Then Pinchas [Bronze skin] stood up, and executed judgment,
so the plague was stopped.
- 31 That was credited to him for righteousness,
for all generations to come.
- 32 They angered him also at the waters of Meribah [Quarreling],
so that Moses [Drawn out] was troubled for their sakes;
- 33 because they were rebellious against his spirit,
he spoke rashly with his lips.
- 34 They didn't destroy the peoples,
as ADONAI ordered them to do,
35 but mixed themselves with the nations,
and learned their works.
- 36 They *abad* ·served· their idols,
which became a snare to them.
- 37 Yes, they sacrificed their sons and their daughters to demons.
38 They shed innocent blood,

- even the blood of their sons and of their daughters,
whom they sacrificed to the idols of Canaan [Humbled].
The land was polluted with blood.
- 39 Thus were they defiled with their works,
and prostituted themselves in their deeds.
- 40 Therefore ADONAI burned with anger against his people.
He abhorred his inheritance.
- 41 He gave them into the hand of the nations.
Those who hated them ruled over them.
- 42 Their enemies also oppressed them.
They were brought into subjection under their hand.
- 43 Many times he delivered them,
but they were rebellious in their counsel,
and were brought low in their depravity (moral evil).
- 44 Nevertheless he regarded their distress,
when he *sh'ma* ·heard obeyed· their cry.
- 45 He remembered for them his covenant,
and relented according to the multitude of his *chesed* ·loving-kindnesses·.
- 46 He made them also to be shown *rachamim* ·compassionate loves·
by all those who carried them captive.
- 47 Save us, ADONAI, our God,
gather us from among the nations,
yadah ·extend hands in thankful praise· to your holy name,
to triumph in your *tehilah* ·praise song·!
- 48 **Blessed be ADONAI, the God of Israel [God prevails],** *
from everlasting even to everlasting!
Let all the people say, "*Amen* ·So be it·."
Halleluyah ·praise Yah·!

Psalms Book 5 (Ch 107-151)

107

Context: Written post-exile from Babylon [Confusion]. Recalling God's dealings with Israel [God prevails] in history and prophecy. (Ezra 1:1-7; Is 45:1-8) (Ps 107:16 references Is 45:2)

- 1 *Yadah* ·Extend hands in thankful praise· to ADONAI,
for he is good,
for his *chesed* ·loving-kindness· endures forever.
- 2 Let the redeemed by ADONAI say so,
whom he has redeemed from the hand of the adversary,
3 And gathered out of the lands,
from the east and from the west,
from the north and from the south.
- 4 They wandered in the wilderness in a desert way.
They found no city to live in.
- 5 Hungry and thirsty,

* 106:48 . Quoted in Luke 1:68

- their soul fainted in them.
 6 Then they cried to ADONAI in their trouble,
 and he delivered them out of their distresses,
 7 he led them also by a straight way,
 that they might go to a city to live in.
 8 Let them *yadah* ·extend hands in thankful praise· to ADONAI for his
chesed ·loving-kindness·,
 for his wonderful deeds to the children of men!
- 9 For he satisfies the longing soul.
 He fills the hungry soul with good.
 10 Some sat in darkness and in the shadow of death,
 being bound in affliction and iron,
 11 because they rebelled against the words of God,
 and condemned the counsel of *haElyon* [the Most High].
 12 Therefore he brought down their heart with labor.
 They fell down, and there was no one to help.
 13 Then they cried to ADONAI in their trouble,
 and he saved them out of their distresses.
 14 He brought them out of darkness and the shadow of death,
 and broke away their chains.
 15 Let them *yadah* ·extend hands in thankful praise· to ADONAI for his
chesed ·loving-kindness·,
 for his wonderful deeds to the children of men!
- 16 For he has broken the gates of bronze,
 and cut through bars of iron.
 17 Fools are afflicted because of their rebellious breach of relationship,
 and because of their depravities (moral evils).
 18 Their soul abhors all kinds of food.
 They draw near to the gates of death.
 19 Then they cry to ADONAI in their trouble,
 he saves them out of their distresses.
 20 He sends his word, and heals them,
 and delivers them from their graves.
 21 Let them *yadah* ·extend hands in thankful praise· to ADONAI for his
chesed ·loving-kindness·,
 for his wonderful deeds to the children of men!
- 22 **Let them offer the sacrifices of thanksgiving, ***
 and declare his deeds with singing.
 23 Those who go down to the sea in ships,
 who do business in great waters;
 24 These see ADONAI's deeds,
 and his wonders in the deep.
 25 †**For at his word the stormy wind arose,**
lifting up its towering waves.
 26 **They mount up to the sky; they go down again to the depths.**
Their soul melts away because of trouble.

* 107:22 . Quoted in Heb 13:15 † 107:25 (25-30) MP: The storm of sea and waves obey Yahweh to rage and to calm. God hears those who call upon him in their distress to save them. (Mark 4:35-41)

- 27 **They reel back and forth, and stagger like a drunken man,
and are at their wits' end.**
- 28 **Then they cry to ADONAI in their trouble,
and he brings them out of their distress.**
- 29 **He makes the storm a calm,
so that its waves are still.**
- 30 **Then they are glad because it is calm,
so he brings them to their desired haven.**
- 31 Let them *yadah* ·extend hands in thankful praise· to ADONAI for his
chesed ·loving-kindness·,
for his wonderful deeds for the children of men!
- 32 Let them exalt him also in the assembly of the people,
and praise him in the seat of the elders.
- 33 He turns rivers into a desert,
water springs into a thirsty ground,
34 and a fruitful land into a salt waste,
for the wickedness of those who dwell in it.
- 35 He turns a desert into a pool of water,
and a dry land into water springs.
- 36 There he makes the hungry live,
that they may prepare a city to live in,
37 sow fields, plant vineyards,
and reap the fruits of increase.
- 38 He blesses them also, so that they are multiplied greatly.
He does not allow their livestock to decrease.
- 39 Again, they are diminished and bowed down
through oppression, trouble, and sorrow.
- 40 He pours contempt on princes,
and causes them to wander in a trackless waste.
- 41 Yet he lifts the needy out of their affliction,
and increases their families like a flock.
- 42 The upright will see it, and be glad.
All the wicked will shut their mouths.
- 43 Whoever is wise will pay attention to these things.
They will consider the *chesed* ·loving-kindnesses· of ADONAI.

108

A Song. A Psalm by David [Beloved].

Context: David [Beloved] fights in many wars with success, the contemporary battle is not yet finished and the war's end is not yet determined. (2 Sam 8)

- 1 My heart is steadfast, God.
I will sing *zahmar* ·musical praise· and I will give *kavod* ·weighty glory·.
- 2 Wake up, harp and lyre!
I will wake up the dawn.
- 3 I will *yadah* ·extend hands in thankful praise· to you, ADONAI, among
the nations.
I will sing *zahmar* ·musical praise· to you among the peoples.

- 4 For your *chesed* ·loving-kindness· is great above the heavens.
 Your faithfulness reaches to the skies.
- 5 Be exalted, God, above the heavens!
 Let your *kavod* ·weighty glory· be over all the earth.
- 6 That your *yadid* ·beloved· may be delivered,
 save with your right hand, and answer us.
- 7 God has spoken from his sanctuary: “In triumph,
 I will divide Shechem, and measure out the valley of Sukkot.
- 8 Gilead is mine. Manasseh [Causing to forget] is mine.
 Ephraim [Fruit] also is my helmet.
 Judah [Praised] is my scepter.
- 9 Moab [From father] is my wash pot.
 I will toss my sandal on Edom [Red].
 I will shout over Philistia.”
- 10 Who will bring me into the fortified city?
 Who has led me to Edom [Red]?
- 11 Haven’t you rejected us, God?
 You don’t go out, God, with our armies.
- 12 Give us help against the enemy,
 for the help of man is vain.
- 13 Through God, we will do valiantly.
 For it is he who will tread down our enemies.

109

For the Chief Musician. A Psalm by David [Beloved].

Context: Possibly, many friends are unreliable; David [Beloved] flees trusting nearly no one. (1 Sam 22:1-5)

Historically, the concluding verses (Ps 109:26-31) are sung for Hanukkah with Psalm 105.

- 1 God of my *tehilah* ·praise song·, don’t remain silent,
 2 for they have opened the mouth of the wicked and the mouth of
 deceit against me.
 They have spoken to me with a lying tongue.
- 3 **They** have also surrounded me with words of **hatred**,
 and fought against me **without a cause**. *
- 4 † **Making *teshuvah* ·complete return· for my love, they are my
 adversaries;
 but I am in prayer.**
- 5 They have rewarded me evil for good,
 and hatred for my love.
- 6 Set a wicked man over him.
 Let an adversary stand at his right hand.
- 7 When he is judged, let him come out guilty.
 Let his prayer be turned into cause for sacrifice for sin ·missing
 the goal·.
- 8 ‡ **Let his days be few.**

* **109:3 . Quoted in** John 15:25 † **109:4 . MP:** Messiah will pray for his enemies. (Matt 23:37; Luke 23:34) ‡ **109:8 a MP:** The Messiah’s betrayer will have a short life. (Matt 27:3-5; Acts 1:15-18)

§ **Let another take his office.** * †

- 9 Let his children be fatherless,
and his wife a widow.
10 Let his children be wandering beggars.
Let them be sought from their ruins.
11 Let the creditor seize all that he has.
Let strangers plunder the fruit of his labor.
12 Let there be no one to extend kindness to him,
neither let there be anyone to have pity on his orphan children.
13 Let his posterity be cut off.
In the generation following let their name be blotted out.
14 Let the depravity (moral evil) of his fathers be remembered by
ADONAI.
Don't let the habitual sin ·missing the mark· of his mother be
blotted out.
15 Let them be before ADONAI continually,
that he may cut off their memory from the earth;
16 because he didn't remember to show kindness,
but persecuted the poor and needy man,
the broken in heart, to kill them.
17 Yes, he *'ahav* ·affectionately loved· cursing, and it came to him.
He didn't delight in blessing, and it was far from him.
18 He clothed himself also with cursing as with his garment.
It came into his inward parts like water,
like oil into his bones.
19 Let it be to him as the clothing with which he covers himself,
for the belt that is always around him.
20 This is the reward of my adversaries from ADONAI,
of those who speak evil against my soul.
- 21 But deal with me, ADONAI the *'Adonay* [Yahweh the Lord], for your
name's sake,
because your *chesed* ·loving-kindness· is good, deliver me;
22 for I am poor and needy.
My heart is wounded within me.
23 I fade away like an evening shadow.
I am shaken off like a locust.
24 My knees are weak through fasting.
My body is thin and lacks fat.
25 ‡ **I have also become a reproach to them.**
When they see me, they shake their head.
26 Help me, ADONAI, my God.
Save me according to your *chesed* ·loving-kindness·;
27 that they may know that this is your hand;
that you, ADONAI, have done it.
28 They may curse, but you bless.
When they arise, they will be shamed,
but your servant shall rejoice.
29 Let my adversaries be clothed with dishonor.

§ 109:8 b MP: The Messiah's betrayer is replaced by another. (Acts 1:20-26) * 109:8
 . Quoted in Acts 1:20 † 109:8 . Paraphrase Quoted in John 17:12 with Acts 1:16-20
 ‡ 109:25 . MP: Messiah is mocked by people shaking their heads. (Mark 15:29-30)

Let them cover themselves with their own shame as with a robe.
³⁰ I will give great thanks to ADONAI with my mouth.

Yes, I will *yadah* 'extend hands in thankful praise' to him among the multitude.

³¹ For he will stand at the right hand of the needy,
 to save him from those who judge his soul.

110

A Psalm by David [Beloved].

Context: Messianic Psalm. (No reference)

The King Priest that is exemplified in Gen 14:18-20 is discussed in Hebrews 6:13-7:22.

¹ * **YAHWEH** says to '*adoni* 'my Lord', † "**Sit at my right hand, ‡ until I make your enemies a footstool for your feet.**" § *

² † **ADONAI** will send out ‡ the rod of your strength out of Zion [Mountain ridge, Marking].

Rule among your enemies.

³ Your people offer themselves willingly in the day of your power, in holy array.

Out of the womb of the morning, you have the dew of your youth.

⁴ § **ADONAI** has sworn, and will not change his mind:

"You are a priest forever in the order of Malki-Tzedek [My king Righteousness]." *

⁵ † '*Adonay* [Lord] is at your right hand.

He will crush kings in the day of his wrath.

⁶ He will judge among the nations.

He will heap up dead bodies.

He will crush the ruler of the whole earth.

* **110:1** a **MP**: Messiah is called '*adon* [Lord]. (Luke 20:41-44) † **110:1** . **MP**: Messiah sits at the right hand of God, the administrator to the king and able to act in the King's authority, with all enemies being made subject to him. (Matt 26:64; Mark 14:62, 16:19; Acts 2:33; Rom 8:34; Col 3:1; Heb 1:3, 1:13, 8:1-2, 10:12; 1 Pet 3:22) ‡ **110:1** . **Quoted in** Matt 26:64; Mark 14:62, 16:19; Luke 22:69; Acts 5:31, 7:55-56; Col 3:1; Heb 1:3, 8:1, 12:2; 1 Pet 3:22; Rev 3:21

§ **110:1** . **Quoted in** Acts 2:35; 1 Cor 15:25 * **110:1** . **Quoted in** Matt 22:44; Mark 12:36; Luke 20:43; Acts 2:33; Heb 1:13, 10:12-13 † **110:2** . **MP**: "The rod of Thy strength" has an interesting mystic interpretation linking histories. The pledges which Tamar [Palm tree] took from Judah [Praised] (Gen 38:18) was a leading from the Holy Spirit. Judah's seal is interpreted as signifying the Kingdom of God, the bracelet as the Sanhedrin (the Jewish Court of Law), and the staff representing the King Messiah. (Ps 110:2 and Is 11 in Midrash Genesis 85). (Mal 3:3; Luke 3:16) ‡ **110:2** . **MP**: The staff of Aaron is said to have been in the hands of every king until the Temple was destroyed. Since then, it was hid and will be restored to King Messiah. (Midrash Numbers 18). The self-same staff was used by Jacob with which he crossed Jordan (Gen 32:22), the staff of Judah (Gen 38:18), and Moses' staff of miracles (Ex 4:17), and Aaron's budding staff (Num 17:8), and the young man David had this self-same staff in his hand when he slew Goliath [Exposer, Uncovered] (1 Sam 17:40). This very same staff will be restored to the Messiah. (Ps 110:2 in Yalkut on Psalm 110). (Rev 2:26-27) § **110:4** . **MP**: Messiah will be a priest, not from Levi but rather from Malki-Tzedek. (Heb 5:5-6, 6:17-20, 8:1-2) *

* **110:4** . **Quoted in** Heb 5:6, 5:10, 6:20, 7:11, 7:17, 7:21 † **110:5** . **MP**: Messiah is at the right hand of God, the administrator to the king and able to act in the King's authority, crushing the kings against him. (Mark 16:19; Luke 1:71; Acts 1:5-8, 2:33, 5:31, 7:55-58; Heb 8:1-2, 10:12, 12:2; 1 Pet 3:22)

7 † **He will drink of the brook on the way;
therefore he will lift up his head.**

111

Context: God remembers His covenant, possibly as the Jews exiled in Babylon [Confusion] see covenant faithfulness fulfilled by God's regathering and the rebuilding of the Temple. (Ezra 3:10-13)

Acrostic Psalm

- 1 **H**alleluyah ·praise Yah·!
I will *yadah* ·extend hands in thankful praise· to ADONAI with my whole heart,
 in the council of the upright, and in the congregation.
- 2 **A**DONAI's works are great,
 pondered by all those who delight in them.
- 3 **H**is work is honor and majesty.
 His righteousness endures forever.
- 4 **H**e has caused his wonderful works to be remembered.
 ADONAI is gracious and merciful. *
- 5 **H**e has given food to those who fear him.
 He always remembers his covenant ·binding contract between two or more parties·.
- 6 **H**e has shown his people the power of his works,
 in giving them the heritage of the nations.
- 7 **T**he works of his hands are truth and *mishpat* ·justice·.
 All his precepts are sure.
- 8 **T**hey are established forever and ever.
 They are done in truth and uprightness.
- 9 **H**e has sent redemption to his people.
 He has enjoined his covenant forever.
 His name is holy † and awesome!
- 10 **T**he fear of ADONAI is the beginning of wisdom.
 All those who do his work have a good understanding.
- H**is *tehilah* ·praise song· endures forever!

112

Context: Hallel 1:6. A reflection at the end of David's life. (No reference)

Acrostic Psalm

- 1 Halleluyah ·praise Yah·!
 Blessed is the man who fears ADONAI,
 who delights greatly in his *mitzvot* ·instructions·.
- 2 His offspring will be mighty in the land.
 The generation of the upright will be blessed.
- 3 Wealth and riches are in his house.

† **110:7 . MPr:** Applied in Messianic times. When streams of blood flow from the wicked, birds will come to drink that flood. (Ps 110:7 in Yalkut u. s. col. d). (Rev 19:17-18, 19:21)

* **111:4 . Quoted in** James 5:11 † **111:9 . Quoted in** Luke 1:49

- 1 His righteousness endures forever.
 4 Light dawns in the darkness for the upright,
 gracious, merciful, and righteous.
 5 It is well with the man who is merciful and lends.
 He will maintain his cause in judgment.
 6 For he will never be shaken.
 The upright will be remembered forever.
 7 He will not be afraid of evil news.
 His heart is steadfast, trusting in ADONAI.
 8 His heart is established.
 He will not be afraid in the end when he sees his adversaries.
 9 He has dispersed, **he has given to the poor.**
 His righteousness endures forever. *
 His horn will be exalted with *kavod* ·weighty glory·.
 10 The wicked will see it, and be grieved.
 He shall gnash with his teeth, and melt away.
 The desire of the wicked will perish.

113

Context: Hallel 2:6. (No reference)

- 1 Halleluyah ·praise Yah·!
 Praise, you servants of ADONAI,
 praise ADONAI's name.
 2 Blessed be ADONAI's name,
 from this time forward and forever more.
 3 From the rising of the sun to the going down of the same,
 ADONAI's name is to be praised.
 4 ADONAI is high above all nations,
 his *kavod* ·weighty glory· above the heavens.
 5 Who is like ADONAI, our God,
 who has his seat on high,
 Who stoops down to see in heaven and in the earth?
 7 He raises up the poor out of the dust.
 Lifts up the needy from the ash heap;
 8 that he may set him with princes,
 even with the princes of his people.
 9 He settles the barren woman in her home,
 as a joyful mother of children.
 Halleluyah ·praise Yah·!

114

Context: Hallel 3:6. References: Sea of Suf [Reed Sea] and Jordan [Descender] River partings, also the Springs from the Rock. (Ex 14:13-22, 17:4-7; Josh 3:7-17)

- 1 When Israel [God prevails] went out of Egypt [Abode of slavery],
 the house of Jacob [Supplanter] from a people of foreign language;

* 112:9 . Quoted in 2 Cor 9:9

- 2 Judah [Praised] became his sanctuary,
Israel [God prevails] his dominion.
3 The sea saw it, and fled.
The Jordan [Descender] was driven back.
4 The mountains skipped like rams,
the little hills like lambs.
5 What was it, you sea, that you fled?
You Jordan [Descender], that you turned back?
6 You mountains, that you skipped like rams;
you little hills, like lambs?
7 Tremble, you earth, at the presence of 'Adon [Lord],
at the presence of the God of Jacob [Supplanter],
8 who turned the rock into a pool of water,
the flint into a spring of waters.

115

Context: Hallel 4:6. God's action, our trust, God's glory. The dead cannot praise and idols cannot save. (Ex 14:10-15, 14:23-31)

- 1 Not to us, ADONAI, not to us,
but to your name give *kavod* ·weighty glory·,
for your *chesed* ·loving-kindness·, and for your truth's sake.
2 Why should the nations say,
"Where is their God, now?"
3 But our God is in the heavens.
He does whatever he pleases.
4 Their **idols** are **silver and gold**,
the work of men's hands.
5 They have mouths, but they don't speak.
They have eyes, but they **don't see**.
6 They have ears, but they **don't sh'ma** ·hear obey·.
They have noses, but they don't smell.
7 They have hands, but they don't feel.
They have feet, but they **don't walk**, *
neither do they speak through their throat.
8 Those who make them will be like them;
yes, everyone who trusts in them.
9 Israel [God prevails], trust in ADONAI!
He is their help and their shield.
10 House of Aaron [Light-bringer], trust in ADONAI!
He is their help and their shield.
11 You who fear ADONAI, trust in ADONAI!
He is their help and their shield.
12 ADONAI remembers us. He will bless us.
He will bless the house of Israel [God prevails].
He will bless the house of Aaron [Light-bringer].
13 He will bless those who fear ADONAI,
both small and great. †
14 May ADONAI increase you more and more,

* 115:7 . (4-7) Quoted in Rev 9:20 † 115:13 . Quoted in Rev 11:18, 19:5

you and your children.

¹⁵ Blessed are you by ADONAI,

who made heaven and earth.

¹⁶ The heavens are the heavens of ADONAI;

but the earth has he given to the children of men.

¹⁷ The dead don't Halleluyah ·praise Yah·,

neither any who go down into silence;

¹⁸ But we will bless Yah,

from this time forward and forever more.

Halleluyah ·praise Yah·!

116

Context: Hallel 5:6. Possible alternative version of the Psalm is found in (2 Sam 22).

Context: In (Ps 116:13), the "cup of salvation / cup of deliverance" is reference to the third cup in the Passover seder. Seen in (Exodus 6:6-7 and Luke 22:20); the third cup follows dinner and represents the blood of the passover lamb. (2 Sam 22) (Ps 116:13 with Ex 6:6-7; Luke 22:20)

¹ I 'ahav ·affectionately love· ADONAI, because he *sh'ma* ·hears obeys· my voice,

and my cries for mercy.

² Because he has turned his ear to me,

therefore I will call on him as long as I live.

³ The cords of death surrounded me,

the pains of *Sheol* ·Place of the dead· got a hold of me.

I found trouble and sorrow.

⁴ Then I called on ADONAI's name:

"ADONAI, I beg you, deliver my soul."

⁵ ADONAI is gracious and righteous.

Yes, our God is *racham* ·merciful love·.

⁶ ADONAI preserves the simple.

I was brought low, and he saved me.

⁷ *Teshuvah* ·Completely return· to your rest, my soul,

for ADONAI has dealt bountifully with you.

⁸ For you have delivered my soul from death,

my eyes from tears,

and my feet from falling.

⁹ I will walk before ADONAI in the land of the living.

¹⁰ **I trusted, therefore I said,** *

"I was greatly afflicted."

¹¹ I said in my haste,

"All men are liars." †

¹² What will I give to ADONAI for all his benefits toward me?

¹³ I will take the cup of *yishu'ah* ·salvation·, and call on ADONAI's name.

¹⁴ I will pay my vows to ADONAI,

yes, in the presence of all his people.

¹⁵ Precious in ADONAI's sight is the death of his saints.

* **116:10 . Quoted in** 2 Cor 4:13 † **116:11 . Quoted in** Rom 3:4

- 16 ADONAI, truly I am your servant.
 I am your servant, the son of your servant.
 You have freed me from my chains.
- 17 **I will offer to you the sacrifice of thanksgiving,** ‡
 and will call on ADONAI's name.
- 18 I will pay my vows to ADONAI,
 yes, in the presence of all his people,
- 19 in the courts of ADONAI's house,
 in the middle of you, Jerusalem [City of peace].
 Halleluyah ·praise Yah·!

117

Context: Hallel 6:6. (No reference)

- 1 **Praise ADONAI, all you nations!**
Extol him, all you peoples! *
- 2 For his *chesed chesed* ·loving-kindness loving-kindness· is great
 toward us.
 ADONAI's faithfulness endures forever.
 Halleluyah ·praise Yah·!

118

Context: Possibly after David's mistake in taking a census. He trusts in God's discipline. Written as David's praise to God after the plague. (2 Sam 24:10-15)

- 1 *Yadah* ·Extend hands in thankful praise· to ADONAI, for he is good,
 for his *chesed* ·loving-kindness· endures forever.
- 2 Let Israel [God prevails] now say
 that his *chesed* ·loving-kindness· endures forever.
- 3 Let the house of Aaron [Light-bringer] now say
 that his *chesed* ·loving-kindness· endures forever.
- 4 Now let those who fear ADONAI say
 that his *chesed* ·loving-kindness· endures forever.
- 5 Out of my distress, I called on Yah.
 Yah answered me with freedom.
- 6 With **ADONAI** on my side. **I will not be afraid.**
What can a human being do to me? *
- 7 ADONAI is on my side among those who help me.
 Therefore I will look in triumph at those who hate me.
- 8 It is better to take refuge in ADONAI,
 than to put confidence in man.
- 9 It is better to take refuge in ADONAI,
 than to put confidence in princes.
- 10 All the nations surrounded me,
 but in ADONAI's name, I cut them off.
- 11 They surrounded me, yes, they surrounded me.
 In ADONAI's name I indeed cut them off.

‡ 116:17 . Quoted in Heb 13:15 * 117:1 . Quoted in Rom 15:11 * 118:6 . Quoted in Heb 13:6

- 12 They surrounded me like bees.
They are quenched like the burning thorns.
In ADONAI's name I cut them off.
- 13 You pushed me back hard, to make me fall,
but ADONAI helped me.
- 14 Yah is my strength and song.
He has become my *yishu'ah* 'salvation'.
- 15 The voice of rejoicing and *yishu'ah* 'salvation' is in the tents of the upright.
"The right hand of ADONAI does valiantly.
- 16 The right hand of ADONAI is exalted!
The right hand of ADONAI does valiantly!"
- 17 † **I will not die, but live,
and declare Yah's works.**
- 18 **Yah has punished me severely,
but he has not given me over to death.**
- 19 Open to me the gates of righteousness.
I will enter into them.
I will *yadah* 'extend hands in thankful praise' to Yah.
- 20 This is the gate of ADONAI;
the upright will enter into it.
- 21 I will *yadah* 'extend hands in thankful praise' to you, for you have answered me,
and have become my *yishu'ah* 'salvation'.
- 22 ‡ § **The stone which the builders rejected has become the corner-stone.** *
- 23 **This is ADONAI's doing.
It is marvelous in our eyes.** †
- 24 This is the day that ADONAI has made.
We will rejoice and be glad in it!
- 25 ‡ **Save us now, we beg you, ADONAI !
ADONAI , we beg you, send prosperity now.**
- 26 **Blessed is he who comes in the name of ADONAI !** § *
- † **We have blessed you out of ADONAI's house.**
- 27 ADONAI is God, and he has given us light.
Bind the sacrifice with cords, even to the horns of the altar.
- 28 You are my God, and I will *yadah* 'extend hands in thankful praise' to you.
You are my God, I will exalt you.

† **118:17** (17-18) **MP:** The Messiah will not die but be Resurrected, himself being protected by Yahweh. The discipline is not for unrighteousness. (Combined with Is 53:4-5, 53:10-11; Ps 16:10a, 30:3, 49:15, 118:17-18). (Consider John 19:7). (Matt 27:41-44) ‡ **118:22** . **MP:** Messiah will be rejected by his own people. (See also Isaiah 8:14, 28:16, 53:3, 53:11). (Mark 12:10; Luke 20:17-19; Acts 4:11) § **118:22** (22-23) **MP:** Messiah is the "stone" rejected by the Jews that becomes the chief corner-stone the entire building is align to and built upon. (Matt 21:42-46; Acts 4:11-12; 1 Pet 2:4-9) * **118:22** . **Quoted in** Matt 21:42; Luke 20:17; Acts 4:11; 1 Pet 2:4, 2:7, (Partially Quoted in 1 Pet 2:4, 2:5, 2:7) † **118:23** . (22-23) **Quoted in** Matt 21:42; Mark 12:10-11 ‡ **118:25** (25-26a) **MP:** Messiah comes in the name of Yahweh. This is also an appropriate greeting to Messiah. (Matt 21:9; John 12:13) § **118:26** . (25-26) **Quoted in** Matt 21:9, 21:15; Mark 11:9-10; John 10:34-35, 12:13 * **118:26** . **Quoted in** Matt 23:39; Luke 13:35, 19:38 † **118:26 b MP:** Messiah comes while the Temple is still standing. (Combined with Mal 3:1). (Matt 1:12-15)

²⁹ Oh *yadah* ·extend hands in thankful praise· to ADONAI, for he is good,
for his *chesed* ·loving-kindness· endures forever.

119

Context: An acrostic psalm used to teach Hebrew children the Alef-Bet by memorizing the entire Psalm. (No reference)

ALEPH א

- ¹ א (**'ashreiy, Blessed**) Blessed are those whose ways are blameless,
who walk according to ADONAI's *Torah* ·Teaching·.
- ² א (**'ashreiy, Blessed**) Blessed are those who keep his testimonies,
who seek him with their whole heart.
- ³ א (**'ap, Also**) Yes, they do nothing wrong.
They walk in his ways.
- ⁴ א (**'atah, You**) You have enjoined your precepts,
that we should fully obey them.
- ⁵ א (**'achalay, Oh that**) Oh that my ways were steadfast
to obey your statutes!
- ⁶ א (**'az, Then**) Then I would not be disappointed,
when I consider all of your *mitzvot* ·instructions·.
- ⁷ א (**'odka, Shall give thanks**) I will *yadah* ·extend hands in thankful
praise· to you with uprightness of heart,
when I learn your righteous judgments.
- ⁸ א (**'et-chukeycha, אֱסֵךְ-your statutes**) I will observe אֱסֵךְ your statutes.
Don't utterly forsake me.

BET ב and VET ו

- ⁹ ב (**'Bahmeh, What**) How can a young man keep his way pure?
By living according to your word.
- ¹⁰ ב (**'Bekhal-kibiy, With whole-my heart**) With my whole heart, I
have sought you.
Don't let me go astray, intoxicated, unintentional sin ·error· from
your *mitzvot* ·instructions·.
- ¹¹ ב (**'Bekhal-kibiy, With whole-my heart**) I have hidden your word
in my heart,
that I might not sin ·err (from the standard goal)· against you.
- ¹² ב (**'B'libiy, In my heart**) Blessed are you, ADONAI.
Teach me your statutes.
- ¹³ ב (**'Baruch, Blessed**) With my lips,
I have declared all the judgments of your mouth.
- ¹⁴ ב (**'Bees'pati, With my lips**) I have rejoiced in the way of your
testimonies,
as much as in all riches.
- ¹⁵ ב (**'Bideirek', In the way**) I will meditate on your precepts,
and consider your ways.
- ¹⁶ ב (**'Bipeekudeyka, On your precepts**) I will delight myself in your
regulations.
I will not forget your word.

GIMEL ג

- ¹⁷ ג (**'Gimol, Deal / Do good**) Do good to your servant.

I will live and I will obey your word.

18 **א (Gal-'eiyini, Open-my eyes)** Open my eyes,
that I may see wondrous things out of your *Torah* ·Teaching·.

19 **א (Geir, Sojourner)** I am a stranger on the earth.
Don't hide your *mitzvot* ·instructions· from me.

20 **א (Gar'sah, Has crushed)** My soul is consumed with longing for
your judgments at all times.

21 **א (Ga'ar'ta, Have rebuked)** You have rebuked the proud who are
cursed,
who are lead astray, intoxicated, unintentional sin ·error· from
your *mitzvot* ·instructions·.

22 **א (Gal, Take)** Take reproach and contempt away from me,
for I have kept your testimonies.

23 **א (Gam, Also)** Though princes sit and slander me,
your servant will meditate on your statutes.

24 **א (Gam-'eidoteyka, Also-your testimonies)** Indeed your testi-
monies are my delight,
and my counselors.

DALET א

25 **א (Deib'kah, Cleaves)** My soul is laid low in the dust.
Revive me according to your word!

26 **א (Diraki, My ways)** I declared my ways, and you answered me.
Teach me your statutes.

27 **א (Derek'-pekoozeyka, Way-of your precepts)** Let me understand
the teaching of your precepts!
Then I will meditate on your wondrous works.

28 **א (Dal'pah, Melts)** My soul is weary with sorrow:
strengthen me according to your word.

29 **א (Derek'-sheker, Way-of false)** Keep me from the way of deceit.
Teach me your *Torah* ·Teaching· in your favor!

30 **א (Derek'-'emoonah, Way-of truth)** I have chosen the way of truth.
I have set your judgments before me.

31 **א (Dabak'tiy, I cling)** I cling to your testimonies, ADONAI.
Don't let me be disappointed.

32 **א (Derek-mitz'vohteyka, Journey-your commands)** I run in the
path of your *mitzvot* ·instructions·,
for you have set my heart free.

HEY ה

33 **ה (Hovreniy, Teach me)** Teach me, ADONAI, the way of your
statutes.
I will keep them to the end.

34 **ה (Habiyneniy, Give me understanding)** Give me understanding,
and I will keep your *Torah* ·Teaching·.
Yes, I will obey it with my whole heart.

35 **ה (Had'riykeiniy, Make me to go)** Direct me in the path of your
mitzvot ·instructions·,
for I delight in them.

36 **ה (Hat-libiy, Incline-my heart)** Turn my heart toward your
testimonies,

not toward selfish gain.

37 **⚔ (Ha'a'beir, Turn away)** Turn my eyes away from looking at worthless things.

Revive me in your ways.

38 **⚔ (Hakeim, Establish)** Fulfill your promise to your servant, that you may be feared.

39 **⚔ (Ha'a'beir, Turn away)** Take away my disgrace that I dread, for your judgments are good.

40 **⚔ (Hineih, Behold)** Behold, I long for your precepts! Revive me in your righteousness.

VAV ⚔

41 **⚔ (Viybo'ooniy, Come to me)** Let your *chesed* ·loving-kindness· also come to me, ADONAI, your salvation, according to your word.

42 **⚔ (Vi'e'eneh, And answer)** So I will have an answer for him who reproaches me, for I trust in your word.

43 **⚔ (Vi'al-tatzeil, And do not take)** Don't snatch the word of truth out of my mouth, for I put my hope in your judgments.

44 **⚔ (Vi'esh'm'rah, And I will keep)** So I will obey your *Torah* ·Teaching· continually, forever and ever.

45 **⚔ (Vi'et'hal'kah, And I will walk)** I will walk in liberty, for I have sought your precepts.

46 **⚔ (Va'a'dab'rah, And I will speak)** I will also speak of your testimonies before kings, and will not be disappointed.

47 **⚔ (Vi'esh'ta'asha', And I will delight myself)** I will delight myself in your *mitzvot* ·instructions·, because I 'ahav ·affectionately love· them.

48 **⚔ (Vi'esa'-khapi, And I will lift up-my hands)** I reach out my hands for your *mitzvot* ·instructions·, which I 'ahav ·affectionately love·. I will meditate on your statutes.

ZAYIN ⚔

49 **⚔ (Zikhor-dabar, Remember-word)** Remember your word to your servant, because you gave me hope.

50 **⚔ (Zo't, This)** This is my comfort in my affliction, for your word has revived me.

51 **⚔ (Zeideem, Arrogant)** The arrogant mock me excessively, but I don't swerve from your *Torah* ·Teaching·.

52 **⚔ (Zakhar'tiy, I remembered)** I remember your judgments of old, ADONAI, and have comforted myself.

53 **⚔ (Zal'apah, Burning indignation)** Indignation has taken hold on me, because of the wicked who forsake your *Torah* ·Teaching·.

54 **⚔ (Zimerovt, My songs)** Your statutes have been my songs,

in the house where I live.

- 55 † **(Zakhar'toy, I remembered)** I have remembered your name,
ADONAI, in the night,
and I obey your *Torah* ·Teaching·.
- 56 † **(Zo't, This is)** This is my way,
that I keep your precepts.

CHET or HET □

- 57 □ **(Chel'kiy, My portion)** ADONAI is my portion.
I promised to obey your words.
- 58 □ **(Chilytiy, I sought)** I sought your favor with my whole heart.
Be merciful to me according to your word.
- 59 □ **(Chishab'tiy, I considered)** I considered my ways,
and turned my steps to your testimonies.
- 60 □ **(Chash'tiy, I hastened)** I will hurry, and not delay,
to obey your *mitzvot* ·instructions·.
- 61 □ **(Cheb'ley, Cords / Ropes)** The ropes of the wicked bind me,
but I won't forget your *Torah* ·Teaching·.
- 62 □ **(Cha'tzot-li'lah, At mid-night)** At midnight I will rise to *yadah*
·extend hands in thankful praise· to you,
because of your righteous judgments.
- 63 □ **(Chaber, Companion)** I am a friend of all those who fear you,
of those who observe your precepts.
- 64 □ **(Chas'd'ka, Your loving kindness)** The earth is full of your
chesed ·loving-kindness·, ADONAI.
Teach me your statutes.

TET ♀

- 65 ♀ **(Tov, Good)** Do good to your servant,
according to your word, ADONAI.
- 66 ♀ **(Tov, Good)** Teach me good judgment and knowledge,
for I trust in your *mitzvot* ·instructions·.
- 67 ♀ **(Terem, Before)** Before I was afflicted, I deviated to mental error,
unintentional sin ·error·;
but now I observe your word.
- 68 ♀ **(Tov'-atah, Good-you are)** You are good, and do good.
Teach me your statutes.
- 69 ♀ **(Tap'lu, Have forged)** The proud have smeared a lie upon me.
With my whole heart, I will keep your precepts.
- 70 ♀ **(Tapash, Is covered)** Their heart is as callous as the fat,
but I delight in your *Torah* ·Teaching·.
- 71 ♀ **(Tov-liy, Good-for me)** It is good for me that I have been afflicted,
that I may learn your statutes.
- 72 ♀ **(Tov-liy, Good-for me)** The *Torah* ·Teaching· of your mouth is
better to me than thousands of pieces of gold and silver.

YUD or YOD ך

- 73 ך **(Yadeyka, Your hands)** Your hands have made me and formed
me.
Give me understanding, that I may learn your *mitzvot* ·instruc-
tions·.

- 74 **‘ (Y’rei’eyka, They fear)** Those who fear you will see me and be glad,
because I have put my hope in your word.
- 75 **‘ (Yada’’tiy, I know)** ADONAI, I know that your judgments are righteous,
that in faithfulness you have afflicted me.
- 76 **‘ (Y’heey-na’, Let be-now please)** Please let your *chesed* ·loving-kindness· be for my comfort,
according to your word to your servant.
- 77 **‘ (Y’bo’ooniy, Come to me)** Let your tender *rachamim* ·merciful loves· come to me, that I may live;
for your *Torah* ·Teaching· is my delight.
- 78 **‘ (Yeiboshoo, Be ashamed)** Let the proud be disappointed, for they have overthrown me wrongfully.
I will meditate on your precepts.
- 79 **‘ (Yashooboo, They will turn)** Let those who fear you turn to me.
They will know your testimonies.
- 80 **‘ (Y’heey-loboy, Let be-my heart)** Let my heart be blameless toward your statutes,
that I may not be disappointed.

KAF כ or KAPH כ

- 81 **כ (Kal’tah, Yearns)** My soul faints for your salvation.
I hope in your word.
- 82 **כ (Kalu, Strain)** My eyes fail for your word.
I say, “When will you comfort me?”
- 83 **כ (Kiy-Hayityiy, For I have become)** For I have become like a wineskin in the smoke.
I don’t forget your statutes.
- 84 **כ (Kamah, How many)** How many are the days of your servant?
When will you execute judgement on those who persecute me?
- 85 **כ (Karu-loy, Have dug for me)** The proud have dug pits for me,
contrary to your *Torah* ·Teaching·.
- 86 **כ (Kal-mitz’voteyka, All your commands)** All of your *mitzvot* ·instructions· are faithful.
They persecute me wrongfully.
Help me!
- 87 **כ (Kim’’at, Almost)** They had almost wiped me from the earth,
but I didn’t forsake your precepts.
- 88 **כ (K’chas’di’ka, In your covenant loyalty)** Preserve my life according to your *chesed* ·loving-kindness·,
so I will obey the testimonies of your mouth.

LAMED ל

- 89 **ל (L’olam, To forever)** ADONAI, your word is settled in heaven forever.
- 90 **ל (L’dor, To generation)** Your faithfulness is to all generations.
You have established the earth, and it remains.
- 91 **ל (L’mish’pate’ka, To your judgment)** Your judgments remain to this day,

for all things serve you.

92 לְ (Luleiy, Unless) Unless your *Torah* ·Teaching· had been my delight,

I would have perished in my affliction.

93 לְ (L'olam, To forever) I will never forget your precepts, for with them, you have revived me.

94 לְ (L'ka'-aniy, To yourself-Here I am) I am yours. Save me, for I have sought your precepts.

95 לְ (Liy, For me) The wicked have waited for me, to destroy me. I will consider your testimonies.

96 לְ (L'khal, To all) I have seen a limit to all perfection, but your *mitzvot* ·instructions· are boundless.

MEM מ

97 מְ (Mah-'ahav'tiy, How-I affectionately love) How I 'ahav ·affectionately love· your *Torah* ·Teaching·!

It is my meditation all day.

98 מְ (Mei'oy'vay, Than my enemies) I am wiser than my enemies, for your *mitzvot* ·instructions· are always with me.

99 מְ (Mikal-m'lam'day, Than all-my teachers) I have more understanding than all my teachers, for your testimonies are my meditation.

100 מְ (Miz'keiniym, Than elders / Than ancients) I understand more than the aged, because I have kept your precepts.

101 מְ (Mikal-'orach, From all-way) I have kept my feet from every evil way, that I might observe your word.

102 מְ (Mimish'pateyka, From your ordinances) I have not turned aside from your judgments, for you have taught me.

103 מְ (Mah-nim'l'tzu, How-sweet) How sweet are your promises to my taste, more than honey to my mouth!

104 מְ (Mipikudeyka, From your precepts) Through your precepts, I get understanding; therefore I hate every false way.

NUN נ

105 נְ (Ner-l'rag'liy, Lamp-to my feet) Your word is a lamp candle to my feet, and a light for my path.

106 נְ (Nish'ba'tiy, I have sworn) I have sworn, and have confirmed it, that I will obey your righteous judgments.

107 נְ (Na'aneiytiy, I am afflicted) I am afflicted very much. Revive me, ADONAI, according to your word.

108 נְ (Nidvot, Freewill offering) Accept, I beg you, the willing offerings of my mouth. ADONAI, teach me your judgments.

- 109 **י (Nap'shiy, My soul / My life)** My soul is continually in my hand,
yet I won't forget your *Torah* ·Teaching·.
- 110 **י (Nat'nu, They have laid)** The wicked have laid a snare for me,
yet I haven't gone astray from your precepts.
- 111 **י (Nachal'tiy, I have inherited)** I have taken your testimonies as
a heritage forever,
for they are the joy of my heart.
- 112 **י (Natiyiy, I have inclined)** I have set my heart to perform your
statutes forever,
even to the end.

SAMECH ט

- 113 **ט (Se'a'piym, Double-minded / Vain thoughts)** I hate double-
minded men,
but I *'ahav* ·affectionately love· your *Torah* ·Teaching·.
- 114 **ט (Sit'riy, My hiding place)** You are my hiding place and my
shield.
I hope in your word.
- 115 **ט (Suru-mimeniy, Depart-from me)** Depart from me, you
evildoers,
that I may keep the *mitzvot* ·instructions· of my God.
- 116 **ט (Sam'kheiniy, Sustain)** Uphold me according to your word, that
I may live.
Let me not be ashamed of my hope.
- 117 **ט (S''adiny, Uphold)** Hold me up, and I will be safe,
and will have respect for your statutes continually.
- 118 **ט (Saliyta, Rejected)** You reject all those who are lead astray,
intoxicated, unintentional sin ·error· from your statutes,
for their deceit is in vain.
- 119 **ט (Sigiyim, Dross)** You put away all the wicked of the earth like
dross.
Therefore I *'ahav* ·affectionately love· your testimonies.
- 120 **ט (Samar, Trembles)** My flesh trembles for fear of you.
I am afraid of your judgments.

'AYIN ע

- 121 **ע ('Asitiy, I have done)** I have done what is *mishpat* ·just· and
upright.
Don't leave me to my oppressors.
- 122 **ע ('A'rov, Be pledge)** Ensure your servant's well-being.
Don't let the proud oppress me.
- 123 **ע ('Eiynay, My eyes)** My eyes fail looking for your *yishu'ah*
·salvation·,
for your righteous word.
- 124 **ע ('Aseih, Deal)** Deal with your servant according to your *chesed*
·loving-kindness·.
Teach me your statutes.
- 125 **ע ('Av'de'ka'-aney, Your servant-I am)** I am your servant. Give
me understanding,
that I may know your testimonies.
- 126 **ע ('Eit, Time for)** It is time to act, ADONAI,
for they break your *Torah* ·Teaching·.

- 127 ז (**'Al-kein, Therefore-thus**) Therefore I *'ahav* ·affectionately love· your *mitzvot* ·instructions· more than gold, yes, more than pure gold.
- 128 ז (**'Al-kein, Therefore-thus**) Therefore I consider all of your precepts to be right. I hate every false way.

PEH ז and FEH ז

- 129 ז (**F'la'ot, Wonderful**) Your testimonies are wonderful, therefore my soul keeps them.
- 130 ז (**Feitah, Unfolding**) The entrance of your words gives light. It gives understanding to the simple.
- 131 ז (**Fiy-pa'arti, My mouth-I opened**) I opened my mouth wide and panted, for I longed for your *mitzvot* ·instructions·.
- 132 ז (**F'neih-eilay, Turn-to me**) Turn to me, and be merciful towards me, as you always do *mishpat* ·justice· to those who *'ahav* ·affectionately love· your name.
- 133 ז (**F'amay, My footsteps**) Establish my footsteps in your word. Don't let any vain striving of iniquity have dominion over me.
- 134 ז (**F'deiniy, Redeem**) Redeem me from the oppression of man, so I will observe your precepts.
- 135 ז (**Faneyka, Your face**) Make your face shine on your servant. Teach me your statutes.
- 136 ז (**Fal'geiy-mayim, Rivers-water**) Streams of tears run down my eyes, because they don't observe your *Torah* ·Teaching·.

TZADI ז

- 137 ז (**Tzadiyk, Righteous person**) You are righteous, ADONAI. Your judgments are upright.
- 138 ז (**Tziviya, You have commanded**) Your testimonies you have enjoined are in righteousness. They are fully trustworthy.
- 139 ז (**Tzim'tat'niy, Has consumed**) My zeal wears me out, because my enemies ignore your words.
- 140 ז (**Tz'rupah, Is tested / Pure**) Your promises have been thoroughly tested, and your servant *'ahav* ·affectionately loves· them.
- 141 ז (**Tza'iy, Small / Younger**) I am small and despised. I don't forget your precepts.
- 142 ז (**Tzid'kat'ka, Your righteousness**) Your righteousness is an everlasting righteousness. Your *Torah* ·Teaching· is truth.
- 143 ז (**Tzar-vomatsohk, Adversary-and distress**) Trouble and anguish have taken hold of me. Your *mitzvot* ·instructions· are my delight.
- 144 ז (**Tzedek, Righteous**) Your testimonies are righteous forever. Give me understanding, that I may live.

KUF ק

- 145 ק (**Kara'tiy, I called**) Wholeheartedly I am calling on you;
 Answer me, ADONAI!
 I will keep your statutes.
- 146 ק (**K'ra'tiyka, I called to you**) I have called to you. Save me!
 I will obey your testimonies.
- 147 ק (**Kidam'tiy, I rise**) I rise before dawn and cry for help.
 I put my hope in your words.
- 148 ק (**Kid'mu, Anticipate**) My eyes stay open through the night
 watches,
 that I might meditate on your word.
- 149 ק (**Koliy, My voice**) *Sh'ma* ·Hear obey· my voice according to your
chesed ·loving-kindness·.
 Revive me, ADONAI, according to your judgments.
- 150 ק (**Kar'bu, Draw near**) They draw near who follow after
 wickedness.
 They are far from your *Torah* ·Teaching·.
- 151 ק (**Karob, Are near**) You are near, ADONAI.
 All your *mitzvot* ·instructions· are truth.
- 152 ק (**Kedem, Long ago / Ancient time**) Of old I have known from
 your testimonies,
 that you have founded them forever.

RESH ר

- 153 ר (**R"eih'-an'iyi, See-My affliction**) Consider my affliction, and
 deliver me,
 for I don't forget your *Torah* ·Teaching·.
- 154 ר (**Riybah, Plead**) Plead my cause, and redeem me!
 Revive me according to your promise.
- 155 ר (**Rahok, Far / Distant**) *Yishu'ah* ·Salvation· is far from the
 wicked,
 for they don't seek your statutes.
- 156 ר (**Raha'meyka, Your tender mercies**) Great is your tender
rachamim ·merciful loves· to me, ADONAI.
 Revive me according to your judgments.
- 157 ר (**Raviym, Abundant**) Many are my persecutors and my
 adversaries.
 I haven't deviated from your testimonies.
- 158 ר (**Ra'iytiy, I behold**) I look at the faithless with loathing,
 because they don't observe your word.
- 159 ר (**R"eih, Consider**) Consider how I *'ahav* ·affectionately love·
 your precepts.
 Revive me, ADONAI, according to your *chesed* ·loving-kindness·.
- 160 ר (**Rosh-D'var'ka, Head-Your word**) All of your words are truth.
 Every one of your righteous judgments endures forever.

SHIN ש and SIN ש

- 161 ש (**Sarim, Princes**) Princes have persecuted me without a cause,
 but my heart stands in awe of your words.
- 162 ש (**Sas, Rejoice**) I rejoice at your word,

as one who finds great plunder.

163 **❧ (Sheker, Falsehood / Deceiving)** I hate and abhor falsehood.
I 'ahav ·affectionately love· your *Torah* ·Teaching·.

164 **❧ (Sheva', Seven)** Seven times a day, I praise you,
because of your righteous judgments.

165 **❧ (Shalom, Peace / Wholeness)** Those who 'ahav ·affectionately love· your *Torah* ·Teaching· have great peace.
Nothing causes them to stumble.

166 **❧ (Sibar'tiy, I hope)** I have hoped for your *yishu'ah* ·salvation·,
ADONAI.
I obey your *mitzvot* ·instructions·.

167 **❧ (Sham'rah, Keep guard)** My soul has observed your testi-
monies.
I 'ahav ·affectionately love· them exceedingly.

168 **❧ (Shamar'tiy, I keep guard)** I have obeyed your precepts and
your testimonies,
for all my ways are before you.

TAV ת

169 **❧ (Tik'rav, Come near)** Let my cry come before you, ADONAI.
Give me understanding according to your word.

170 **❧ (Tavo', Enter)** Let my supplication come before you.
Deliver me according to your word.

171 **❧ (Taba'nah, Utterance)** Let my lips utter *tehilah* ·praise song·,
for you teach me your statutes.

172 **❧ (Ta'an, Answer)** Let my tongue sing of your word,
for all your *mitzvot* ·instructions· are righteousness.

173 **❧ (T'hiy-yad'ka, Let-your hand)** Let your hand be ready to help
me,
for I have chosen your precepts.

174 **❧ (Ta'av'tiy, My longing)** I have longed for your *yishu'ah*
·salvation·, ADONAI.
Your *Torah* ·Teaching· is my delight.

175 **❧ (T'hiy-naf'shiy, Let my-soul life)** Let my soul live, that I may
praise you.
Let your judgments help me.

176 **❧ (Ta'iytiy, I have gone astray)** I have gone astray like a lost
sheep.
Seek your servant, for I don't forget your *mitzvot* ·instructions·.

120

Pilgrim Feast Songs. 1:15

Context: Psalm of Ascent 1:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of (Ex 23:15-17): Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony. (Location Meshech: Ez 38:3; 39:1) (Location Kedar: Jer 49:28-33)

¹ In my distress, I cried to ADONAI.

- He answered me.
² Deliver my soul, ADONAI, from lying lips,
 from a deceitful tongue.
³ What will be given to you, and what will be done more to you,
 you deceitful tongue?
⁴ Sharp arrows of the mighty,
 with coals of juniper.
⁵ Woe is me, that I live in Meshech,
 that I dwell among the tents of Kedar!
⁶ My soul has had her dwelling too long
 with him who hates peace.
⁷ I am for peace,
 but when I speak, they are for war.

121

Pilgrim Feast Songs. 2:15

Context: Psalm of Ascent 2:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of (Ex 23:15-17): Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony. Similar topic found in Isaiah 52:7-8. (Is 52:7-8)

- ¹ I will lift up my eyes to the hills.
 Where does my help come from?
² My help comes from ADONAI,
 who made heaven and earth.
³ He will not allow your foot to be moved.
 He who keeps you will not slumber.
⁴ Behold, he who keeps Israel [God prevails]
 will neither slumber nor sleep.
⁵ ADONAI is your keeper.
 ADONAI is your shade on your right hand.
⁶ The sun will not harm you by day,
 nor the moon by night.
⁷ ADONAI will keep you from all evil.
 He will keep your soul.
⁸ ADONAI will keep your going out and your coming in,
 from this time forward, and forever more.

122

Pilgrim Feast Songs. By David [Beloved]. 3:15

Context: Psalm of Ascent 3:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of (Ex 23:15-17): Passover, Shavout / Pentacost, and Tabernacles. About Jerusalem [City of peace], which literally means [City of peace]. (No reference)

- ¹ I was glad when they said to me,

"Let's go to ADONAI's house!"

- ² Our feet are standing within your gates, Jerusalem [City of peace];
³ Jerusalem [City of peace], that is built as a city that is compact together;
⁴ where the tribes go up, even Yah's tribes,
 according to a testimony for Israel [God prevails],
yadah ·extend hands in thankful praise· to ADONAI's name.
⁵ For there are set thrones for judgment,
 the thrones of David [Beloved]'s house.
⁶ Pray for the peace of Jerusalem [City of peace].
 Those who *'ahav* ·affectionately love· you will prosper.
⁷ Peace be within your walls,
 and prosperity within your palaces.
⁸ For my brothers' and companions' sakes,
 I will now say, "Peace be within you."
⁹ For the sake of the house of *Yahweh Eloheikhem* [Yahweh our God],
 I will seek your good.

123

Pilgrim Feast Songs. 4:15

Context: Psalm of Ascent 4:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of (Ex 23:15-17): Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony. (No reference)

- ¹ To you I do lift up my eyes,
 you who sit in the heavens.
² Behold, as the eyes of servants look to the hand of their master,
 as the eyes of a maid to the hand of her mistress;
 so our eyes look to ADONAI, our God,
 until he has mercy on us.
³ Have mercy on us, ADONAI, have mercy on us,
 for we have endured much contempt.
⁴ Our soul is exceedingly filled with the scoffing of those who are at ease,
 with the contempt of the proud.

124

Pilgrim Feast Songs. By David [Beloved]. 5:15

Context: Possible shorter version of the Psalm in 2 Sam 22:1-21. (2 Sam 22:1-21)

Context: Psalm of Ascent 5:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of (Ex 23:15-17): Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony.

- ¹ If it had not been ADONAI who was on our side,

- let Israel [God prevails] now say,
² if it had not been ADONAI who was on our side,
 when men rose up against us;
³ then they would have swallowed us up alive,
 when their wrath was kindled against us;
⁴ then the waters would have overwhelmed us,
 the stream would have gone over our soul;
⁵ then the proud waters would have gone over our soul.
⁶ Blessed be ADONAI,
 who has not given us as a prey to their teeth.
⁷ Our soul has escaped like a bird out of the fowler's snare.
 The snare is broken, and we have escaped.
⁸ Our help is in ADONAI's name,
 who made heaven and earth.

125

Pilgrim Feast Songs. 6:15

Context: Psalm of Ascent 6:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of (Ex 23:15-17): Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony. (No reference)

- ¹ Those who trust in ADONAI are as Mount Zion [Mountain ridge,
 Marking],
 which can't be moved, but remains forever.
² As the mountains surround Jerusalem [City of peace],
 so ADONAI surrounds his people from this time forward and
 forever more.
³ For the scepter of ethical wickedness won't remain over the allotment
 of the upright;
 so that the upright won't use their hands to do evil.
⁴ Do good, ADONAI, to those who are good,
 to those who are upright in their hearts.
⁵ But as for those who turn aside to their crooked ways,
 ADONAI will lead them away with the workers of vain striving of
 iniquity.
 Peace be on Israel [God prevails].

126

Pilgrim Feast Songs. 7:15

Context: Upon the return of the exiles from Babylon [Confusion] or the reestablishment of the Temple. (Ezra 1:2-6, 3:10-13)

Context: Psalm of Ascent 7:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of (Ex 23:15-17): Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony.

- ¹ When ADONAI brought back those who *teshuvah* ·completely re-
turned· to Zion [Mountain ridge, Marking],
we were like those who dream.
² Then our mouth was filled with laughter,
and our tongue with singing.
Then they said among the nations,
“ADONAI has done great things for them.”
³ ADONAI has done great things for us,
and we are glad.
⁴ Restore our fortunes again, ADONAI,
like the streams in the Negev.
⁵ Those who sow in tears will reap in joy.
⁶ He who goes out weeping, carrying seed for sowing,
will certainly come again with joy, carrying his sheaves.

127

Pilgrim Feast Songs. By Solomon. 8:15

Context: Before David's death, he charges Solomon concerning God, life, and goals. (1 Chr 22:6-19)

Context: Psalm of Ascent 8:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of (Ex 23:15-17): Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony.

- ¹ Unless ADONAI builds the house,
they labor in vain who build it.
Unless ADONAI watches over the city,
the watchman guards it in vain.
² It is vain for you to rise up early,
to stay up late,
eating the bread of toil;
for he gives sleep to his *yadid* ·beloved· ones.
³ Behold, children are a heritage of ADONAI.
The fruit of the womb is his reward.
⁴ As arrows in the hand of a mighty man,
so are the children of youth.
⁵ Happy is the man who has his quiver full of them.
They won't be disappointed when they speak with their enemies
in the gate.

128

Pilgrim Feast Songs. 9:15

Context: Possibly, meditation on: Lev 25:18-19; 26:3-13. (No reference)

Context: Psalm of Ascent 9:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of (Ex 23:15-17): Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony.

- ¹ Blessed is everyone who fears ADONAI,
who walks in his ways.
- ² For you will eat the labor of your hands.
You will be happy, and it will be well with you.
- ³ Your wife will be as a fruitful vine,
in the innermost parts of your house;
your children like olive plants,
around your table.
- ⁴ Behold, thus is the man blessed who fears ADONAI.
⁵ May ADONAI bless you out of Zion [Mountain ridge, Marking],
and may you see the good of Jerusalem [City of peace] all the days
of your life.
- ⁶ Yes, may you see your children's children.
Peace be upon Israel [God prevails].

129

Pilgrim Feast Songs. 10:15

Context: Possibly, reflection on Lev 26:13 applied in the times of the Judges. (No reference)

Context: Psalm of Ascent 10:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of (Ex 23:15-17): Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony.

- ¹ Many times they have afflicted me from my youth up.
Let Israel [God prevails] now say,
- ² many times they have afflicted me from my youth up,
yet they have not prevailed against me.
- ³ The plowers plowed on my back.
They made their furrows long.
- ⁴ ADONAI is righteous.
He has cut apart the cords of the wicked.
- ⁵ Let them be disappointed and turned backward,
all those who hate Zion [Mountain ridge, Marking].
- ⁶ Let them be as the grass on the housetops,
which withers before it grows up;
- ⁷ with which the reaper does not fill his hand,
nor he who binds sheaves, his bosom.
- ⁸ Neither do those who go by say,
"The blessing of ADONAI be on you.
We bless you in ADONAI's name."

130

Pilgrim Feast Songs. 11:15

Context: Psalm of Ascent 11:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of (Ex 23:15-17): Passover, Shavout / Pentacost, and Tabernacles. Sung

by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony. (No reference)

¹ Out of the depths I have cried to you, ADONAI.

² Lord, *sh'ma* ·hear obey· my voice.

Let your ears be attentive to the voice of my petitions.

³ If you, Yah, kept a record of depravities (moral evils),

Lord, who could stand?

⁴ But there is forgiveness with you,

therefore you are feared.

⁵ I wait for ADONAI.

My soul waits.

I hope in his word.

⁶ My soul longs for 'Adonay [Lord] more than watchmen long for the morning;

more than watchmen for the morning.

⁷ Israel [God prevails], hope in ADONAI,

for with ADONAI there is *chesed* ·loving-kindness·.

With him is abundant redemption.

⁸ He will redeem Israel [God prevails] from all their depravities (moral evils).

131

Pilgrim Feast Songs. By David [Beloved]. 12:15

Context: Context: David [Beloved] is like a child to the greatness of Adonai. (1 Chr 17:16-19)

Context: Psalm of Ascent 12:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of (Ex 23:15-17): Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony.

¹ ADONAI, my heart is not haughty, nor my eyes lofty;

nor do I concern myself with great matters,
or things too wonderful for me.

² Surely I have stilled and quieted my soul,

like a weaned child with his mother,

like a weaned child is my soul within me.

³ Israel [God prevails], hope in ADONAI,

from this time forward and forever more.

132

Pilgrim Feast Songs. 13:15

Context: David [Beloved] vows to build a temple but Solomon completes the task. God resides with the ark in the Tent and the Temple located in Jerusalem [City of peace] called Zion [Mountain ridge, Marking].

Reference to events: (Ps 132:3-5) David [Beloved] vows to build temple (2 Sam 7:2). Verse 6 refers to locations the ark had been. Efrat is

Bethlehem [House of Bread] (Gen 48:7) and Ja'ar is short poetic for Kirjath-jearim, where the ark remained after being returned from the land of the Philistines [To roll in dust (As an insult)] (1 Chr 13:5-13). In verse 8 David [Beloved] finally transfers the ark to the Tabernacle in Jerusalem [City of peace] (1 Chr 15:1-4+). (2 Sam 7:2; 1 Chr 13:5-13, 15:1-4+, 17:10-14; Solomon: 2 Chr 2:4-6, 5:6-14, 6:6-11, 6:40-42)

Context: Psalm of Ascent 13:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of (Ex 23:15-17): Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony.

- 1 ADONAI, remember David [Beloved] and all his affliction,
- 2 how he swore to ADONAI,
and vowed to the 'Avir Ya'akov [Mighty One of Supplanter]:
- 3 "Surely I will not come into the structure of my house,
nor go up into my bed;
- 4 I will not give sleep to my eyes,
or slumber to my eyelids;
- 5 until I find out a **place for ADONAI,**
a dwelling for the 'Avir Ya'akov [Mighty One of Supplanter]."
*
- 6 Behold, we *sh'ma* ·heard obeyed· of it in Ephrathah.
We found it in the field of Jaar:
- 7 "We will go into his dwelling place.
We will *hawa* ·bow low, prostrate· to worship at his footstool.
- 8 Arise, ADONAI, into your resting place;
you, and the ark of your strength.
- 9 Let your priest be clothed with righteousness.
Let your saints shout for joy!"
- 10 For your servant David [Beloved]'s sake,
don't turn away the face of your anointed one.
- 11 **ADONAI** has sworn to **David [Beloved]** in truth.
He will not turn from it:
"I will set the fruit of your body on your **throne**. †
- 12 If your children will keep my covenant ·binding contract between
two or more parties·,
my testimony that I will teach them,
their **children** ‡ also will sit on your throne forever more."
- 13 For ADONAI has chosen Zion [Mountain ridge, Marking].
He has desired it for his habitation.
- 14 "This is my resting place forever.
Here I will live, for I have desired it.
- 15 I will abundantly bless her provision.
I will satisfy her poor with bread.
- 16 Her priests I will also clothe with *yesha'* ·salvation·.
Her saints will shout aloud for joy.
- 17 § **There I will make the horn of David [Beloved] to bud.**

* 132:5 . Quoted in Acts 7:46 † 132:11 . Quoted in Luke 1:32 ‡ 132:12 . (11-12) Quoted in John 7:42 § 132:17 . MP: Messiah is the sprout from David's line. (Combined with Is 11:1). (Luke 1:68-70)

I have ordained a lamp for my anointed.

¹⁸ I will clothe his enemies with shame,
but on himself, his crown will be resplendent.”

133

Pilgrim Feast Songs. By David [Beloved]. 14:15

Context: Psalm of Ascent 14:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of (Ex 23:15-17): Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony. References the anointing oil of Aaron [Light-bringer] in Ex 29:4-9. (No reference)

- ¹ See how good and how pleasant it is
for brothers to live together in unity!
- ² It is like the precious oil on the head,
that ran down on the beard,
even Aaron [Light-bringer]’s beard;
that came down on the edge of his robes;
- ³ like the dew of Hermon [Devoted to destruction],
that comes down on the hills of Zion [Mountain ridge, Marking]:
for there ADONAI enjoined blessing,
even life forever more.

134

Pilgrim Feast Songs. 15:15

Context: Psalm of Ascent 15:15. Historically, sung by travelers ascending up to Jerusalem [City of peace] during the three pilgrim feasts of (Ex 23:15-17): Passover, Shavout / Pentacost, and Tabernacles. Sung by the Levites [Descendants of United with] at the Feast of Tabernacles during the water drawing ceremony. (No reference)

- ¹ Look! Praise ADONAI, all you servants of ADONAI,
who stand by night in ADONAI’s house!
- ² Lift up your hands in the sanctuary.
Praise ADONAI!
- ³ May ADONAI bless you from Zion [Mountain ridge, Marking];
even he who made heaven and earth.

135

Context: History accounts of Covenant relationship God to Israel [God prevails], who is mighty to save contrasted to mere idols. Context Reference Ps 135 (v3) Gen 28:10-22; (v4) Ex 19:5; (v8) Ex 11-12; (v11) Deut 2:26-3:3; all Joshua [Salvation Yah]; (v12) Gen 13:14-18; Josh 1:1-9 Historically, recited antiphonally with the Levites [Descendants of United with] and the People. This means performed by two semi-independent choirs in interaction, often by singing alternate musical phrases.

- 1 Halleluyah ·praise Yah·!
 Praise ADONAI's name!
 Praise him, you servants * of ADONAI,
 2 you who stand in ADONAI's house,
 in the courts of our God's house.
 3 Halleluyah ·praise Yah·, for ADONAI is good.
 Sing *zahmar* ·musical praise· to his name, for that is pleasant.
 4 For Yah has chosen Jacob [Supplanter] for himself;
 Israel [God prevails] for his own *segulah* ·special treasure·.
 5 For I know that ADONAI is great,
 that our Lord is above all deities.
 6 Whatever ADONAI pleased, that he has done,
 in heaven and in earth, in the seas and in all deeps;
 7 who causes the clouds to rise from the ends of the earth;
 who makes lightnings with the rain;
 who brings the wind out of his treasures;
 8 Who struck the firstborn of Egypt [Abode of slavery],
 both of man and animal;
 9 Who sent signs and wonders into the middle of you, Egypt [Abode of
 slavery],
 on Pharaoh, and on all his servants;
 10 who struck many nations,
 and killed mighty kings,
 11 Sihon king of the Amorites [Descendants of Talkers],
 Og king of Bashan,
 and all the kingdoms of Canaan [Humbled],
 12 and gave their land for a heritage,
 a heritage to Israel [God prevails], his people.
 13 Your name, ADONAI, endures forever;
 your renown, ADONAI, throughout all generations.
 14 For ADONAI will judge his people,
 and have compassion on his servants.
 15 The **idols** of the nations are **silver and gold**,
 the work of men's hands.
 16 They have mouths, but they can't speak.
 They have eyes, but they **can't see**.
 17 They have ears, but they **can't hear**; †
 neither is there any breath in their mouths.
 18 Those who make them will be like them;
 yes, everyone who trusts in them.
 19 House of Israel [God prevails], praise ADONAI!
 House of Aaron [Light-bringer], praise ADONAI!
 20 House of Levi [United with], praise ADONAI!
 You who fear ADONAI, ‡ praise ADONAI!
 21 Blessed be ADONAI from Zion [Mountain ridge, Marking],
 Who dwells at Jerusalem [City of peace].
 Halleluyah ·praise Yah·!

* 135:1 . Quoted in Rev 19:5 † 135:17 . (15-17) Quoted in Rev 9:20 ‡ 135:20 . Quoted
 in Rev 19:5

136

Context: Called the "Great Hallel" meaning "Great Praise".

Historically, sung at Sabbath morning services, at festival gatherings, and the last day of Passover. This Great Hallel is partially referenced in (2 Chr 5:13, 7:3) when Solomon is dedicating the first temple. The Levites [Descendants of United with] and people are praising God, God's manifest glory comes down and covers the temple in cloud (2 Chr 5:11-6:2). Also referenced in (Ezra 3:11), when rebuilding of second temple at the laying of the foundation stone, some who recall the first dedication are crying, others are cheering (Ezra 3:8-13).

Summary: Praise God, Sovereign Ruler over the earth, the nations, and the heavens. Context Reference Ps 136 (v5) Gen 1:6-8; (v7) Gen 1:14-19; (v10) Ex 11; (v11) Ex 12:40-41; (v12-15) Ex 14 (v16) Num 9:15-23; (v17-18) Deut 2-3; (v19-20) Deut 2:26-3:3; (v21-22) Gen 28:10-22; (v23) Ex 3; 6:6-7

Historically, recited antiphonally with the Levites [Descendants of United with] and the People. This means performed by two semi-independent choirs in interaction, often by singing alternate musical phrases.

¹ *Hodu la-Yahweh ki'-tov ·Give thanks to ADONAI for he is good·, and yadah ·extend hands in thankful praise·;*

*ki' li-olam chas'do ·for his loving-kindness endures forever·. **

² *Yadah ·Extend hands in thankful praise· to the Elohei of the elohim ·God of the deities·;*

for his chesed ·loving-kindness· endures forever.

³ *Yadah ·Extend hands in thankful praise· to the 'Adonei of the adoneim ·the Lord of the lords·;*

for his faithful love endures forever:

⁴ *To him who alone does great wonders;*

for his steadfast love endures forever:

⁵ *To him who by understanding made the heavens;*

for his loving kindness is everlasting:

⁶ *To him who spread out the earth above the waters;*

for his loyal love endures forever:

⁷ *To him who made the great lights;*

for his mercies are to eternity:

⁸ *The sun to rule by day;*

for his gracious love is everlasting;

⁹ *The moon and stars to rule by night;*

for his mercy continues forever:

¹⁰ *To him who struck down the Egyptian [person from Abode of slavery] firstborn;*

for his grace endures forever;

¹¹ *And brought out Israel [God prevails] from among them;*

for his loyal devotion endures forever;

¹² *With a strong hand, and with an outstretched arm;*

* **136:1** Note: Verse one shows the Hebrew for this verse and this Psalm's repeated second line. Instead of repeating the second phrase 26 times, OUSB has utilized the rational of Hebrew poetry and repeats the same idea in multiple ways from multiple accepted translations; like many facets of a diamond.

for his covenant ·binding contract between two or more parties·
loyalty endures forever:

- 13 To him who divided the *Sea of Suf* [Reed Sea] apart;
 ki' li-olam chas'do ·for his loving-kindness endures forever·.
- 14 And made Israel [God prevails] to pass through the middle of it;
 for his *chesed* ·loving-kindness· endures forever.
- 15 But overthrew Pharaoh and his army in the *Sea of Suf* [Reed Sea];
 for his faithful love endures forever:
- 16 To him who led his people through the wilderness;
 for his steadfast love endures forever:
- 17 To him who struck great kings;
 for his loving kindness is everlasting:
- 18 And killed mighty kings;
 for his loyal love endures forever:
- 19 Sihon king of the Amorites [Descendants of Talkers];
 for his mercies are to eternity:
- 20 Og king of Bashan;
 for his gracious love is everlasting;
- 21 And gave their land as an inheritance;
 for his mercy continues forever:
- 22 Even a heritage to Israel [God prevails] his servant;
 for his grace endures forever;
- 23 Who remembered us in our low estate;
 for his loyal devotion endures forever;
- 24 And has delivered us from our adversaries;
 for his loving kindness endures forever:
- 25 Who gives food to every creature;
 for his *chesed* ·loving-kindness· endures forever.
- 26 Oh *yadah* ·extend hands in thankful praise· to the God of heaven;
 ki' li-olam chas'do ·for his loving-kindness endures forever·.

137

*Context: King Nebuchadnezzar carries Israel [God prevails] into exile.
(2 King 24-25)*

- 1 By the rivers of Babylon [Confusion], there we sat down.
 Yes, we wept, when we remembered Zion [Mountain ridge,
 Marking].
- 2 On the willows in that land,
 we hung up our harps.
- 3 For there, those who led us captive asked us for songs.
 Those who tormented us demanded songs of joy:
 "Sing us one of the songs of Zion [Mountain ridge, Marking]!"
- 4 How can we sing ADONAI's song in a foreign land?
- 5 If I forget you, Jerusalem [City of peace],
 let my right hand forget its skill.
- 6 Let my tongue stick to the roof of my mouth if I don't remember you;
 if I don't prefer Jerusalem [City of peace] above my chief joy.
- 7 Remember, ADONAI, against the children of Edom [Red],
 the day of Jerusalem [City of peace];

- who said, "Raze it!
 Raze it even to its foundation!"
⁸ Daughter of Babylon [Confusion], doomed to destruction,
 he will be happy who rewards you,
 as you have served us.
⁹ Happy shall he be,
 who takes and dashes your little ones against the rock.

138

By David [Beloved].

- ¹ I will *yadah* ·extend hands in thankful praise· to with my whole heart.
 Before the deities, I will sing *zahmar* ·musical praise· to you.
² I will bow down toward your holy temple,
 and *yadah* ·extend hands in thankful praise· to your Name for your
chesed ·loving-kindness· and for your truth;
 for you have exalted your Name and your Word above all.
³ In the day that I called, you answered me.
 You encouraged me with strength in my soul.
⁴ All the kings of the earth will *yadah* ·extend hands in thankful praise·
 to ADONAI,
 for they have *sh'ma* ·heard obeyed· the words of your mouth.
⁵ Yes, they will sing of the ways of ADONAI;
 for great is the *kavod Yahweh* ·weighty glory of He sustains
 breathing·.
⁶ For though ADONAI is high, yet he looks after the lowly;
 but the proud, he knows from afar.
⁷ Though I walk in the middle of trouble, you will revive me.
 You will stretch out your hand against the wrath of my enemies.
 Your right hand will save me.
⁸ ADONAI will fulfill that which concerns me;
 your *chesed* ·loving-kindness·, ADONAI, endures forever.
 Don't forsake the works of your own hands.

139

For the Chief Musician. A Psalm by David [Beloved].

- ¹ ADONAI, you have searched me,
 and you know me.
² You know my sitting down and my rising up.
 You perceive my thoughts from afar.
³ You search out my path and my lying down,
 and are acquainted with all my ways.
⁴ For there is not a word on my tongue,
 but, behold, ADONAI, you know it altogether.
⁵ You hem me in behind and before.
 You laid your hand on me.
⁶ This knowledge is beyond me.
 It's lofty.

- I can't attain it.
 7 Where could I go from your *Ruach* ·Spirit, Breath·?
 Or where could I flee from your presence?
 8 If I ascend up into heaven, you are there.
 If I make my bed in *Sheol* ·Place of the dead·, behold, you are there!
 9 If I take the wings of the dawn,
 and settle in the uttermost parts of the sea;
 10 Even there your hand will lead me,
 and your right hand will hold me.
 11 If I say, "Surely the darkness will overwhelm me;
 the light around me will be night;"
 12 even the darkness does not hide from you,
 but the night shines as the day.
 The darkness is like light to you.
 13 For you formed my inmost being.
 You knit me together in my mother's womb.
 14 I will *yadah* ·extend hands in thankful praise· to you,
 for I am fearfully and wonderfully made.
 Your works are wonderful.
 My soul knows that very well.
 15 My frame was not hidden from you,
 when I was made in secret,
 woven together in the depths of the earth.
 16 Your eyes saw my body.
 In your book they were all written,
 the days that were ordained for me,
 when as yet there were none of them.
 17 How precious to me are your thoughts, God!
 How vast is their sum!
 18 If I would count them, they are more in number than the sand.
 When I wake up, I am still with you.
 19 If only you, God, would kill the wicked.
 Get away from me, you bloodthirsty men!
 20 For they speak against you wickedly.
 Your enemies take your name in vain.
 21 ADONAI, don't I hate those who hate you?
 Am I not grieved with those who rise up against you?
 22 I hate them with perfect hatred.
 They have become my enemies.
 23 * **Search me, God, and know my heart.**
Try me, and know my thoughts.
 24 **See if there is any wicked way in me,**

* **139:23 (23-24)MPr:** Rabbinic Tradition says, in the hour when King Messiah comes, He will stand on the roof of the Temple and proclaim the hour of their deliverance has come. Those who believe will rejoice in the light that had risen upon them (Is 60:1), "Arise, shine, for thy light is come." This light is for those who believe only (Is 60:2), "For darkness shall cover the earth." In that same hour, God uses the light of the Messiah and of Israel to shine on all nations that they should walk in the light of Messiah and of Israel (Is 60:3), "The Gentiles shall come to thy light, and kings to the brightness of thy rising." (Ps 139:23-24 in Yalkut, vol. ii. Par. 359, p. 56 c.). (Mark 16:15; Luke 4:16-22, 19:41-48; John 10:26-28, 10:16; Acts 1:8, 13:46-47)

and lead me in the everlasting way.

140

For the Chief Musician. A Psalm by David [Beloved].

¹ Deliver me, ADONAI, from the evil man.

Preserve me from the violent man;

² those who devise mischief in their hearts.

They continually gather themselves together for war.

³ They have sharpened their tongues like a serpent.

Viper's poison is under their lips. *

Selah ·contemplation with musical interlude·.

⁴ ADONAI, keep me from the hands of the wicked.

Preserve me from the violent men who have determined to trip my feet.

⁵ The proud have hidden a snare for me,

they have spread the cords of a net by the path.

They have set traps for me.

Selah ·contemplation with musical interlude·.

⁶ I said to ADONAI, "You are my God."

Listen to the cry of my petitions, ADONAI.

⁷ ADONAI the 'Adonay [Yahweh the Lord], the strength of my yishu'ah ·salvation·,

you have covered my head in the day of battle.

⁸ ADONAI, don't grant the desires of the wicked.

Don't let their evil plans succeed, or they will become proud.

Selah ·contemplation with musical interlude·.

⁹ As for the head of those who surround me,

let the mischief of their own lips cover them.

¹⁰ Let burning coals fall on them.

Let them be thrown into the fire,
into miry pits, from where they never rise.

¹¹ An evil speaker won't be established in the earth.

Evil will hunt the violent man to overthrow him.

¹² I know that ADONAI will maintain the cause of the afflicted,
and mishpat ·justice· for the needy.

¹³ Surely the upright will yadah ·extend hands in thankful praise· to your name.

The upright will dwell in your presence.

141

A Psalm by David [Beloved].

Context: Plea from David [Beloved] to be kept safe when fleeing from someone. (No reference)

¹ ADONAI, I have called on you.

Come to me quickly!

Listen to my voice when I call to you.

* 140:3 . Quoted in Rom 3:13

- ² Let my **prayer** be set before you like **incense**; *
the lifting up of my hands like the evening sacrifice.
- ³ Set a watch, ADONAI, before my mouth.
Keep the door of my lips.
- ⁴ Don't incline my heart to any evil thing,
to practice deeds of ethical wickedness with men who work vain
striving of iniquity.
Don't let me eat of their delicacies.
- ⁵ Let the upright strike me, it is kindness;
let him reprove me, it is like oil on the head;
don't let my head refuse it;
Yet my prayer is always against evil deeds.
- ⁶ Their judges are thrown down by the sides of the rock.
They will *sh'ma* ·hear obey· my words, for they are well spoken.
- ⁷ "As when one plows and breaks up the earth,
our bones are scattered at the mouth of *Sheol* ·Place of the dead·."
- ⁸ For my eyes are on you, ADONAI, the *Adonay* [Yahweh the Lord].
In you, I take refuge.
Don't leave my soul destitute.
- ⁹ Keep me from the snare which they have laid for me,
from the traps of the workers of vain striving of iniquity.
- ¹⁰ Let the wicked fall together into their own nets,
while I pass by.

142

A maskil ·instructional wisdom psalm· by David [Beloved], when he was in the cave. A Prayer.

Context: When David [Beloved] was in the cave. Recently escaped from King Saul [Asked for], discontent men gather around David [Beloved] as leader. (1 Sam 22:1-2)

- ¹ I cry with my voice to ADONAI.
With my voice, I ask ADONAI for mercy.
- ² I pour out my complaint before him.
I tell him my troubles.
- ³ When my spirit was overwhelmed within me,
you knew my route.
On the path in which I walk,
they have hidden a snare for me.
- ⁴ Look on my right, and see;
for there is no one who is concerned for me.
Refuge has fled from me.
No one cares for my soul.
- ⁵ I cried to you, ADONAI.
I said, "You are my refuge,
my portion in the land of the living."
- ⁶ Listen to my cry,
for I am in desperate need.
Deliver me from my persecutors,

* 141:2 . Quoted in Rev 5:8, 8:3

For they are stronger than me.

⁷ Bring my soul out of prison,

that I may *yadah* ·extend hands in thankful praise· to your name.

The upright will surround me,

for you will be good to me.

143

A Psalm by David [Beloved].

Context: A prayer of David [Beloved] when distressed and displaced.
(No reference)

¹ *Sh'ma* ·Hear obey· my prayer, ADONAI.

Listen to my petitions.

In your faithfulness and righteousness, relieve me.

² Don't enter into judgment with your servant,

for in your sight no man living is upright. *

³ For the enemy pursues my soul.

He has struck my life down to the ground.

He has made me live in dark places, as those who have been long dead.

⁴ Therefore my spirit is overwhelmed within me.

My heart within me is desolate.

⁵ I remember the days of old.

I meditate on all your doings.

I contemplate the work of your hands.

⁶ I spread out my hands to you.

My soul thirsts for you, like a parched land.

Selah ·contemplation with musical interlude.

⁷ Hurry to answer me, ADONAI.

My spirit fails.

Don't hide your face from me,

so that I don't become like those who go down into the pit (of *Abbadon*, the unrighteous side of *Sheol*).

⁸ Cause me to *sh'ma* ·hear obey· your *chesed* ·loving-kindness· in the morning,

for I trust in you.

Cause me to know the way in which I should walk,

for I lift up my soul to you.

⁹ Deliver me, ADONAI, from my enemies.

I flee to you to hide me.

¹⁰ Teach me to do your will,

for you are my God.

Your *Ruach* · Spirit, Breath · is good.

Lead me in the land of uprightness.

¹¹ Revive me, ADONAI, for your name's sake.

In your righteousness, bring my soul out of trouble.

¹² In your *chesed* ·loving-kindness·, cut off my enemies,
and destroy all those who afflict my soul,

* **143:2 . Quoted in** Rom 3:20; Gal 2:16

For I am your servant.

144

By David [Beloved].

- ¹ Blessed be ADONAI, my rock,
 who teaches my hands to war,
 and my fingers to battle:
- ² my *chesed* ·loving-kindness·, my fortress,
 my high tower; my deliverer;
 my shield, and he in whom I take refuge;
 who subdues my people under me.
- ³ ADONAI, what is man, that you care for him?
 Or the son of man, that you think of him?
- ⁴ Man is like a breath.
 His days are like a shadow that passes away.
- ⁵ Part your heavens, ADONAI, and come down.
 Touch the mountains, and they will smoke.
- ⁶ Throw out lightning, and scatter them.
 Send out your arrows, and rout them.
- ⁷ Stretch out your hand from above,
 rescue me, and deliver me out of great waters,
 out of the hands of foreigners;
 ⁸ whose mouths speak deceit,
 Whose right hand is a right hand of falsehood.
- ⁹ I will sing a new song to you, God.
 On a ten-stringed lyre, I will sing *zahmar* ·musical praise· to you.
- ¹⁰ You are he who gives salvation to kings,
 who rescues David [Beloved], his servant, from the deadly sword.
- ¹¹ Rescue me, and deliver me out of the hands of foreigners,
 whose mouths speak deceit,
 whose right hand is a right hand of falsehood.
- ¹² Then our sons will be like well-nurtured plants,
 our daughters like pillars carved to adorn a palace.
- ¹³ Our barns are full, filled with all kinds of provision.
 Our sheep produce thousands and ten thousands in our fields.
- ¹⁴ Our oxen will pull heavy loads.
 There is no breaking in, and no going away,
 and no outcry in our streets.
- ¹⁵ Happy are the people who are in such a situation.
 Happy are the people whose God is ADONAI.

145

A tehilah ·praise song· by David [Beloved].

Context: A meditation of God's self-definition, God's self-revelation. (Ex 34:5-9) (Repeated in places like: Ex 20:5, 22:27, 33:19; Num 14:18; Deut 4:31, 5:10, 32:2-4; Jer 32:18; Joel 2:13; Mic 7:18; Nahum 1:3; Ps 86:5,

86:15-16, 103:8, 108:4; 111:4-5, 112:4, 116:5, 145:8; Lam 3:23; Jonah 4:2; Neh 9:17; 2 Chr 30:9; Rom 2:4, 5:20-21; Eph 1:7-8)

Historically, Jubilee song. Possibly incorporated during the 50th year of Jubilee, the Yovel year, mentioned in (Lev 25:8-13).

Acrostic Psalm

- 1 **א** I will exalt you, my God, the King.
I will praise your name forever and ever.
 - 2 **ב** Every day I will praise you.
I will extol your name forever and ever.
 - 3 **ג** Great is ADONAI, and greatly to be praised!
His greatness is unsearchable.
 - 4 **ד** One generation will commend your works to another,
and will declare your mighty acts.
 - 5 **ה** Of the glorious majesty of your *kavod* ·weighty glory·,
of your wondrous works, I will meditate.
 - 6 **ו** Men will speak of the might of your awesome acts.
I will declare your greatness.
 - 7 **ז** They will utter the memory of your great goodness,
and will sing of your righteousness.
 - 8 **ח** ADONAI is gracious, merciful,
slow to anger, and of great *chesed* ·loving-kindness·.
 - 9 **ט** ADONAI is good to all.
His tender *rachamim* ·merciful loves· is over all his works.
 - 10 **י** All your works will *yadah* ·extend hands in thankful praise· to you,
ADONAI.
Your saints will extol you.
 - 11 **כ** They will speak of the *kavod* ·weighty glory· of your kingdom,
and talk about your power;
 - 12 **ל** to make known to the sons of men his mighty acts,
the *kavod* ·weighty glory· of the majesty of his kingdom.
 - 13 **מ** Your kingdom is an everlasting kingdom.
Your dominion endures throughout all generations.
- ADONAI is faithful in all his words,
and loving in all his deeds.
- 14 **נ** ADONAI upholds all who fall,
and raises up all those who are bowed down.
 - 15 **ס** The eyes of all wait for you.
You give them their food in due season.
 - 16 **ע** You open your hand,
and satisfy the desire of every living thing.
 - 17 **פ** ADONAI is righteous in all his ways,
and gracious in all his works.
 - 18 **צ** ADONAI is near to all those who call on him,
to all who call on him in truth.
 - 19 **ק** He will fulfill the desire of those who fear him.
He also will *sh'ma* ·hear obey· their cry, and will save them.
 - 20 **כ** ADONAI preserves all those who *'ahav* ·affectionately love· him,
but all the wicked he will destroy.
 - 21 **ך** My mouth will speak the *tehilah* ·praise song· of ADONAI.
Let all flesh bless his holy name forever and ever.

146

- ¹ Halleluyah ·praise Yah·!
 Praise ADONAI, my soul.
- ² While I live, I will praise ADONAI.
 I will sing *zahmar* ·musical praise· to my God as long as I exist.
- ³ Don't put your trust in princes,
 each a son of man in whom there is no help.
- ⁴ His spirit departs, and he *teshuvah* ·completely returns· to the earth.
 In that very day, his thoughts perish.
- ⁵ Happy is he who has the God of Jacob [Supplanter] for his help,
 whose hope is in ADONAI, his God:
- ⁶ **who made heaven and earth,
 the sea, and all that is in them; ***
 who keeps truth forever;
- ⁷ who executes *mishpat* ·justice· for the oppressed;
 who gives food to the hungry.
 ADONAI frees the prisoners.
- ⁸ ADONAI opens the eyes of the blind.
 ADONAI raises up those who are bowed down.
 ADONAI '*ahav* ·affectionately loves· the upright.
- ⁹ ADONAI preserves the foreigners.
 He upholds the fatherless and widow,
 but the way of the wicked he turns upside down.
- ¹⁰ ADONAI will reign forever;
 your God, O Zion [Mountain ridge, Marking], to all generations.
 Halleluyah ·praise Yah·!

147

- ¹ Halleluyah ·praise Yah·,
 for it is good to sing *tehilahot* ·praise songs· to our God;
 for it is pleasant and fitting to make *zahmar* ·musical praise· unto him.
- ² ADONAI builds up Jerusalem [City of peace].
 He gathers together the outcasts of Israel [God prevails].
- ³ He heals the broken in heart,
 and binds up their wounds.
- ⁴ He counts the number of the stars.
 He calls them all by their names.
- ⁵ Great is our Lord, and mighty in power.
 His understanding is infinite.
- ⁶ ADONAI upholds the humble.
 He brings the wicked down to the ground.
- ⁷ Sing to ADONAI with thanksgiving.
 Sing *zahmar* ·musical praise· on the harp to our God,
- ⁸ who covers the sky with clouds,
 who prepares rain for the earth,
 who makes grass grow on the mountains.
- ⁹ He provides food for the livestock,

* 146:6 . Quoted in Acts 4:24, 14:15; Rev 10:6

- and for the young ravens when they call.
¹⁰ He does not delight in the strength of the horse.
 He takes no pleasure in the legs of a man.
¹¹ ADONAI takes pleasure in those who fear him,
 in those who hope in his *chesed* ·loving-kindness·.
¹² Praise ADONAI, Jerusalem [City of peace]!
 Praise your God, Zion [Mountain ridge, Marking]!
¹³ For he has strengthened the bars of your gates.
 He has blessed your children within you.
¹⁴ He makes peace in your borders.
 He fills you with the finest of the wheat.
¹⁵ He sends his word out over the earth.
 His word runs very swiftly.
¹⁶ He gives snow like wool,
 and scatters frost like ashes.
¹⁷ He hurls down his hail like pebbles.
 Who can stand before his cold?
¹⁸ He sends out his word, and melts them.
 He causes his wind to blow, and the waters flow.
¹⁹ He shows his word to Jacob [Supplanter];
 his statutes and his judgments to Israel [God prevails].
²⁰ He has not done this for just any nation.
 They don't know his judgments.
 Halleluyah ·praise Yah·!

148

Context: All creation praises and obeys the Creator, Elohim God. (Jer 31:35-36) (Consider also Rom 8:19-22)

- ¹ Halleluyah ·praise Yah·!
 Praise ADONAI from the heavens!
 Praise him in the heights!
² Praise him, all his angels!
 Praise him, all his army!
³ Praise him, sun and moon!
 Praise him, all you shining stars!
⁴ Praise him, you heavens of heavens,
 You waters that are above the heavens.
⁵ Let them praise ADONAI's name,
 For he enjoined, and they were created.
⁶ He has also established them forever and ever.
 He has made a statute which will not pass away.
⁷ Praise ADONAI from the earth,
 you great sea creatures, and all depths!
⁸ Lightning and hail, snow and clouds;
 stormy wind, fulfilling his word;
⁹ mountains and all hills;
 fruit trees and all cedars;
¹⁰ wild animals and all livestock;
 small creatures and flying birds;
¹¹ kings of the earth and all peoples;

- princes and all judges of the earth;
¹² both young men and maidens;
 old men and children:
¹³ let them praise ADONAI's name,
 for his name alone is exalted.
 His glory is above the earth and the heavens.
¹⁴ He has lifted up the horn of his people,
 the *tehilah* ·praise song· of all his saints;
 even of the children of Israel [God prevails], a people near to him.
 Halleluyah ·praise Yah·!

149

Context: Possible, reflection on God's judgments at the Sea of Suf [Reed Sea] and after taking possession of the land of Canaan [Humbled]. (Gen 15:14-16; Ex 15:20-21; Joshua [Salvation Yah] 2:9-11; 1 Sam 15:1-3)

- ¹ Praise ADONAI!
 Sing to ADONAI a new song,
 his *tehilah* ·praise song· in the assembly of the saints.
² Let Israel [God prevails] rejoice in him who made them.
 Let the children of Zion [Mountain ridge, Marking] be joyful in
 their King.
³ Let them praise his name in the dance!
 Let them sing *zahmar* ·musical praise· to him with tambourine
 and harp!
⁴ For ADONAI takes pleasure in his people.
 He crowns the humble with *yishu'ah* ·salvation·.
⁵ Let the saints rejoice in *kavod* ·weighty glory·.
 Let them sing for joy on their beds.
⁶ May the high praises of God be in their mouths,
 and a two-edged sword in their hand;
⁷ To execute vengeance on the nations,
 and punishments on the peoples;
⁸ To bind their kings with chains,
 and their nobles with fetters of iron;
⁹ to execute on them the written judgment.
 All his saints have this honor.
 Halleluyah ·praise Yah·!

150

- ¹ Halleluyah ·praise Yah·!
 Praise God in his sanctuary!
 Praise him in his heavens for his acts of power!
² Praise him for his mighty acts!
 Praise him according to his excellent greatness!
³ Praise him with the sounding of the *shofar* ·ram horn·!
 Praise him with harp and lyre!
⁴ Praise him with tambourine and dancing!

Praise him with stringed instruments and flute!

⁵ Praise him with loud cymbals!

Praise him with resounding cymbals!

⁶ Let everything that has breath Halleluyah ·praise Yah·!
Halleluyah ·praise Yah·!