

HOLY GOSPELS IN ONE

A.R. DellErba

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PREFACE

WHY THIS NARRATIVE OF THE HOLY GOSPELS?

The Holy Gospels in One is a “Word for Word” narrative of **Matthew**, **Mark**, **Luke and John**, combined into a single chronological account. In order to capture all the events concerning the ascension of Christ, a section of Acts chapter one has been added to the end.

This narrative was compiled using a direct analytical translation of each Greek word from the 1550 Stephanus Textus Receptus. To ensure an accurate translation, the 1769 King James Authorized Version was the main source of cross reference. All words that are not in the original Greek manuscripts, but were deemed necessary for readability were *italicized*.

The intent of Holy Gospels in One is to dispel the “so-called” contradictory passages through an accurate chronological recording of the events and words. This is not to replace the Gospels but to be a mere study aid for the avid Bible student, who flips back and forth between the Gospels studying the same events. Thus, leading to a dynamic and an enriched Bible study experience.

FORMATING ENABLERS

Unique colour coding enables the reader the ability to cross reference each word or phrase from the specific Gospels: **Matthew (Blue)**, **Mark (Green)**, **Luke (Red)**, and **John (Purple)**.

Non italicized (Black) text Acts 1, 1 Corinthians 15, Colossians 1 and 2 Peter.

Yeshua’s spoken words are underlined.

Words that are not in the original Greek manuscripts that are necessary for readability are *italicized*.

Commentary in brackets (*black and italicized*). Occasionally using the following sources: Webster's Dictionary, Nave's topical Bible, Vine's complete expository dictionary of Old and New Testament Words, International Standard Bible Encyclopedia, Fausset's, Easton's, Hitchcock's and Smith's Bible dictionaries.

COMPILATION PROCESS

When there is a common sentence in the Gospels then that sentence which is most complete is used. If another Gospel has a word or phrase which is unique, then that word or phrase is added. For example, the following verses reference the exact same events: **Luke 23:25b**; **John 19:16**; **Matthew 27:31**; and **Mark 15:20**.

Luke 23:25b – he delivered Jesus to their will.

John 19:16 - Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

Matthew 27:31 - And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.

Mark 15:20 - And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

The Holy Gospels in One's illustration:

Now therefore then **he** (*Pilate*) **delivered** Him, **Jesus**, unto them, to **their will** in order to be crucified. Now they having taken Jesus and led *Him* away. And **when**, after they had mocked Him, they having stripped

Him of the *scarlet* military robe *and* the *purple* garment and clothed Him with His garments and led Him away to crucify, in order for them to crucify Him.

TEXT AND TRANSLATION

The Koine Greek source text used in the English translation was Stephanus AD 1550 Received Text. To ensure textual translation accuracy, King James Version AD 1769 was cross referenced, while continual cross referencing the below sources.

- English Translations based on Greek Byzantine and Received Texts (AD 1522-1598): Tyndale and sir J Green's Greek Interlinear.
- English Translations based on the Peshitta Aramaic Text (Eastern Church) originated 2nd Century, oldest manuscript 5th Century: Interlinear Younan Translation and George Lamsa.
- English Translation based on the Peshito Aramaic Text (Western Church), originated 2-3rd Century, but manuscript used 17th Century: James Murdock.
- English Translation of the Gospels based on the Latin Vulgate, originated 4th Century, but the manuscript used 12th Century: Wycliffe. Wessex and West-Saxon Gospels used 10-11th Century Latin Vulgate.
- To ensure tenses and plurality are correct, the following were used: Robinson's Morphological Analysis Codes (RMAC) of Stephanus AD 1550.
- The following dictionaries were used for Koine Greek definitions and roots: Strong's Aramaic and Greek lexicons, the Complete Word Study Dictionary and Thayer.

- Created unique 1st Century maps and charts using first four century writers, including Flavius Josephus and the latest archaeological discoveries to determine the most probable location.

Jesus 'name in Hebrew is Yeshua (YHWH Sets Free), however to be consistent with the Greek Translation of all the names we have kept the English Translation as Jesus.

The English words are sometimes limited therefore additional denotations in brackets are added. For example, the various Greek words for “Love” such as Agapao (A) – deep love, Agape (Ae) – plural of deep love, and Phileo (P) – friendship love. Another Greek word for “Man” such as Aner (M) meaning a male and “anthropos” meaning mankind (human).

I dedicate this work to my Heavenly Father, my Lord Yeshua, and my Teacher, Holy Spirit.

WHY THE RECEIVED TEXT AS SOURCE TEXT?

There are many English translations (KJV, NIV, NLT, NASB, NKJV, NET, RSV etc.), and without going into too much detail, the New Testament English translations are mainly based on two Greek source texts – the Received Text and the Critical Text.

- The Received Text (AD 1522-1598) is primarily based on the Byzantine Text (AD 400-1450). This is the source for some English translations, such as, KJV, NKJV, YLT and LITV etc.
- The Critical Text (AD 1881 Westcott and Hort Text) Text is used as the source for most modern English translations, such as, NASB, NIV, NLT, NET, RSV, ESV etc. It is based primarily on 3 Greek Texts - Codex Vaticanus, Codex Sinaiticus and the Codex Alexandrinus. The Codex Alexandrinus is a 5th Century text and is a bad copy. The Codex Vaticanus is believed to be a 4th Century work, but records show no evidence except that it was in the Vatican from the 15-17th Century. This text only appeared when the Codex Sinaiticus was discovered in AD 1844. Sinaiticus was a supposedly another 4th Century work, but the strongest evidence supports 19th Century "unfinished" work done by palaeographer, Constantine Simonides, at the monastery.

All 3 of these manuscripts were heavily edited - meaning they contradict each other in many cases. They also omit many words. Therefore, the compilers made decisions based on their preferences of what to include and what to leave out and called this text the "Critical Text". Key editor influencers such as Eberhard Nestle and Kurt Aland (NU) state that any text not found in this Critical Text is discredited with “not found in earlier manuscripts”. Implying that the other Greek Texts which were not found, were added later. Since

then, this is the same message track many have perpetuated over the years.

The key difference between the Received Text (RT) and the Critical Text (CT) is ~3,000 Greek words. These missing words are scattered throughout the New Testament. Therefore, both texts cannot be true: either the words were added to the original or the CT compilation and its source are corrupt. When compared to the RT, the following are missing from the CT: Matthew 6:13; 12:47, 17:21; 18:11; 23:14, Mark 7:16; 9:44, 46; 11:26; 15:28; 16:9-20; Luke 9:55-56; 17:36; 22:43-44; 23:17; John 5:3-4; 7:53-8:11; Acts 8:37; 15:34; 24:6-8; 28:29; Romans 16:24; 1 Corinthians 15:47; 2 Corinthians 13:14; Galatians 4:7; Ephesians 3:9; Colossians 1:2 etc.

Therefore, are these words quoted by other leaders or in other early fragments or in other ancient texts such as Aramaic or Latin? The answer is yes. However, for those who want to validate using the English Translations, use the KJV (RT AD 1522-1598), Wycliffe (Latin Vulgate 12th Century), NET/ESV (CT AD 1881 – refer to margin notes NU), Murdock (Peshito Aramaic 15-17th Century, based on an older version) and Lamsa (Peshitta Aramaic 5th Century). Or compare the Greek Stephanus AD 1550 (RT) with Westcott-Hort AD 1881 (CT).

CONCLUSION

1. Two of the earliest NT Texts are the Peshitta (Eastern Church) and the Peshito (Western Church), both written in Aramaic. Aramaic was one of the languages used by Yeshua to speak to the people of His day. These manuscripts originated in the 2nd Century, however the earliest copies can be dated to 5-6th Century. These agree with the RT as they contain most of the words and passages which are missing in the CT.

2. The early church leaders quoted many of these words and passages which agree with the RT, however they are missing in the CT. For example, CT is missing Mark 16:9-20 which the following early church leader's quoted:
 - Papias (AD 100) refers to verse 18 (by Eusebius, Hist. Ecc 3, 39).
 - Justin Martyr (AD 151) quotes verse 20 (Apol. I. c. 45).
 - Irenaeus (AD 180) quotes and discusses verse 19 (Adv. Hoer. lib. iii. c. x.).
 - Hippolytus (AD 190–227) quotes verses 17-19 (Lagarde's ed., 1858, p. 74).
 - Vincentius (AD 256) quotes two verses at the 7th Council of Carthage, held under Cyprian.
 - The Acta Pilati (2nd Century) quotes verses 15-18 (Tischendorf's ed., 1853, p. 243, 351).
 - The Apostolical Constitutions (3rd or 4th Centuries) quotes verses 16-18.
 - Eusebius (AD 325) discusses these verses, as quoted by Marinus from a lost part of his history.
3. A majority of the 5,300+ Greek fragments and manuscripts agree with the RT. Some scholars have argued that the error was passed down through the years. RT scholars would argue those verses are in earlier manuscripts (Aramaic, Latin, quoted by early leaders, and in some Greek fragments); and that the Greek text found in Alexandria which supports the CT has been tampered with. Gnosticism was discovered in the same location as revealed through history. God has preserved His Word through the ages and the CT

AD 1881 started the corruption of God's Word within certain Bible societies.

4. Reformationists were those who God used to get people back to trusting the Word of God, they used the RT.

WHY IS THIS TRANSLATION BASED ON THE COMPLETE EQUIVALENT TECHNIQUE (WORD FOR WORD)?

The “Holy Gospels in One” is translated into English from the Received Text, using the Complete Equivalent translation method, meaning word for word.

The Dynamic Equivalent (DE) interprets the thought of the passage to make it more relevant for the culture of today. The focus is more on the thought of the passage versus the words themselves and therefore there is a greater level of translation bias. As a result, the translation technique that is more accurate is the Complete Equivalent as it adheres to the strict council of God’s Word. God tells us never to add or take anything away (Deut. 4:2; Prov. 30:5-6; Rev. 22:18-19). Yeshua likewise said, “Neither one jot or one tittle should be taken from the law” (Matt. 5:18) and in another place, “Scripture cannot be broken” (John 10:35). We need to conform our understanding to God’s Word and not force God’s Word to conform to our understanding.

ARGUMENTS MADE FOR DE AND CE:

- Words, colloquial language or cultural expressions of the time make it difficult to translate and one is unable to know the true meaning unless it is interpreted for the reader like in the DE. Response: If a word or a passage is a colloquial, it is the Bible that interprets the Bible therefore the text needs to be left in the original format in order to discover this. For example, “thorn in the flesh” (2 Cor. 12:7) is used in the New Testament and can be found in the Old Testament (Num. 33:55; Ezek.

28:24). However, the Good News Bible translates it as a “painful physical ailment” which is robbing the reader from discovering what Paul means.

- CE impedes readability. Response: While the overall readability of the DE is smoother than the CE, it removes the difficult passages that are equally difficult to understand in the original. It was intended to be like this. When the scripture is altered then the obstacles to understanding the Scripture are much greater to overcome. Faithfulness in translation is to leave those difficult passages and ambiguities found in the original as fully presented in the second language. It is to allow Holy Spirit to teach and reveal those passages to individuals (1 John 2:27).

INTRODUCTION

WHY IS THE DATE OF BIRTH AND DEATH (RESURRECTION) OF YESHUA BASED ON 3 BC AND AD 31 RESPECTIVELY?

Yeshua was most likely born in ~April (March-May), 3 BC and was resurrected 33 years later – AD 31.

THE MONTH OF YESHUA'S BIRTH

Yeshua's birth probably occurred in Abib (Mar/Apr) as deduced by the combination of the following:

- The shepherds were in the fields, implying their flocks were eating. This happens in Bethlehem from ~March (when the grass starts to grow) to October (when the grass stops growing). His birth would fit within this time frame.
- “**In the sixth month** (Elul, Neh. 6:15, which is in Aug-Sep) the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.... And, behold, thy cousin Elisabeth, she hath also **conceived a son** in her old age: and this **is the sixth month** with her, who was called barren” (Luke 1:26-27, 36). This means that Elizabeth conceived John 6 months prior (March-April). Later, when Mary visited Elizabeth, she was already pregnant with Yeshua (Luke 1:43). She remained with Elizabeth for 3 months before returning home, this was before Elizabeth gave birth (Luke 1:56). Therefore, Mary conceived Yeshua in the very same month as the Angel appeared to her in Aug-Sept, then she visited Elizabeth. As a result, Yeshua would have been born in April-June.

- Another indicator to validate this is Zachariah (John the Baptizer's Father) who performed His temple duties on a specific rotation. His rotation was of the division of Abijah (Luke 1:5) which is the 8th in a 24-week rotation cycle (1 Chr. 24:10). Each weekly rotation (1 Chr. 9:25; 24:6-19) began at noon on the Sabbath and ended the following Sabbath at noon (2 Chr. 23:8; 2 Kings 11:5). Within the year, each division served twice in the Temple. 3 weeks were excluded due to the festivals (Unleavened Bread, Pentecost and Tabernacles) because they all served together (2 Chr. 5:11). The Jewish calendar normally has 51 weeks based on the lunar calendar and a month was added every few years to match the solar calendar. Therefore, they served independently 48 weeks per year. The first month of the year is Abib/Nisan (Mar-Apr).

Therefore, the first rotation of the 8th week would be just before Pentecost and he would have stayed for Pentecost before returning home in June. After the second rotation he would have returned home in December. It is therefore more likely that Elizabeth conceived after Zacharias's 2nd 8week rotation in the Temple; conceiving John in March-April.

For perspective: Yeshua is the fulfilment of the redemption plan of God through the ages starting from: Eve (Gen. 3:15), through Israel (Hosea 11:1). Israel's journey to freedom from the bondage of Egypt started in the 1st month of the year, Abib (Exo. 12:1-2; 13:4; Num. 33:3). Similarly, mankind's journey to freedom started when Christ was born into the world (Luke 2:13-14). The temple of God was set up in the 1st month of the year, Abib (Exo. 40:2, 17). Similarly, Christ being born, established God's true Temple on earth (John 1:14). Israel crossed over the Jordan river to enter the Promised Land in the month of Abib (Jos. 4:19). Similarly, Yeshua was baptized in the Jordan, and then He started His ministry preaching the promise of the Kingdom of God. Yeshua "began" His ministry, just after He was baptized, when He was

about 30 years old (Luke 3:23). 30 years old was an age at which the priests under the Law entered into their work (Num. 4:23; Lev. 8:6). It is highly probable that Yeshua would be born, start His ministry and be resurrected in the 1st month of the year: Abib (March-April).

THE YEAR

The year of Yeshua's birth was probably 3 BC, however over the years there have been many dates suggested from 10 BC to AD 1. To understand 3 BC, one needs to first understand the dating system and then understand the main references for assuming these dates.

DATING SYSTEM

It began with Anno Domini (AD). Later the alternative Common Era (CE) was used as a “non-religious” term, but it means the same thing. Anno Domini means “In the Year of Our Lord”. The date was devised in AD 525 by a monk named Dionysius Exiguus of Rome in his Easter Table. He implied that Yeshua's Incarnation (conception not birth) occurred 525 years earlier, that is, 1 BC. It was not until the 8th Century that this system was widely adopted in Western Europe. BC is an abbreviation for “Before Christ”. Because there was no such year as AD 0 or 0 BC, Dionysius calculated that Yeshua's conception would have been year zero, therefore in today's terms 1 BC.

YESHUA'S YEAR OF BIRTH

Besides the calculation of Dionysius Exiguus of Rome, there are 3 ways to derive the year of Yeshua's birth. The first one is the most accurate.

1. Yeshua was in the tomb for at least 2 back-to-back Sabbaths before the women could come and wrap Him properly.

1st Sabbath day is the Unleavened Bread known as the "high day" (John 19:31; Matt. 27:62-66) and then the weekly 7th Day Sabbath (Luke 23:56). Unleavened Bread Sabbath Day is the day after the full moon, the day after the Passover. The 7th Day Sabbath is on a 7-day cycle.

Therefore, to understand what date Yeshua died on the cross, one would need to review the full moons from AD 26 to 34, matching it to the Jewish Calendar during the Passover to find 2 back to back Sabbaths (Full moon on the Wednesday night). Based on this, there is only one possible date for Christ's death: 26th April, AD 31 (backdated Gregorian calendar).

Yeshua was about 30 years old when He started His ministry and ministered for ~3 years. That means He was ~ 33 years old when He died and rose from the dead. Therefore 33 years earlier would mean Yeshua was born 3 BC as there is no 0AD or 0BC.

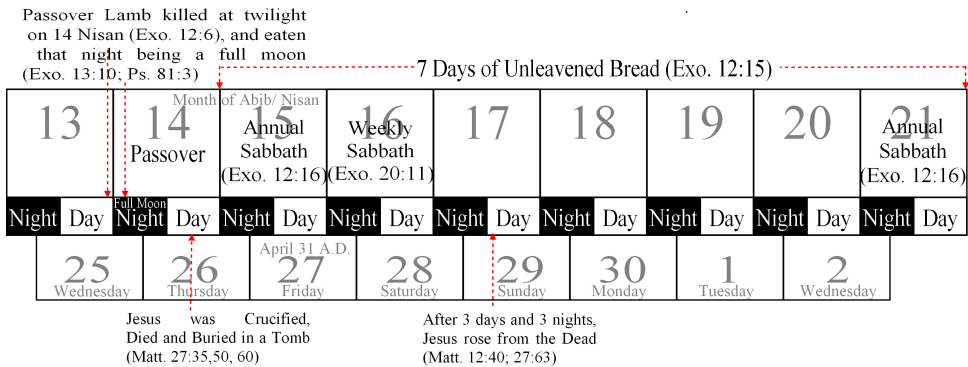
Side Note: Some believe Yeshua rose on the 4th day to fulfill 3 days and 3 nights in the heart of the earth (Matt. 12:40). This is their anchor verse. Please notice the scripture does not say 3 full days and 3 full nights, just 3 days and 3 nights. Rising during or towards the end of the 3rd night meets the conditions of 3 days and 3 nights.

Here is some additional evidence it was the 3rd Day:

- The guards were commissioned to guard the tomb for only 3 days and they were still there when the Angel opened the tomb (Matt. 27:64), if it was the 4th day they would not have been there.
- The two men who walked to Emmaus affirmed that it was the 3rd day since Yeshua was crucified and the tomb was found empty, not the 4th day (Luke 24:21).

- Yeshua rose from the dead on the 3rd day as HE said (Mark 8:31), not the 4th day.
- He rose at dawn on the first day of the week, which was still night (Mark 16:9). Dawn is considered part of the evening (like Twilight) as the sun has not yet risen.

Timeline - Jesus Christ's Crucifixion and Resurrection 31 A.D.



2. “Fifteenth year of the reign of Tiberius Caesar ...the word of God came unto John the son of Zacharias in the wilderness” (Luke 3:1) therefore he started baptizing after this and not before and it was some time before he baptized Yeshua. Yeshua was about 30 years old. Assuming the dating of Tiberius Caesar’s reign is somewhat accurate, **the fifteenth year of the reign was ~AD 26-28**. If we took the earliest year AD 26, and assume John baptized Yeshua the same year he was baptizing, it is highly unlikely. AD 26 minus 30 years is 5 BC (keep in mind there is no AD 0). Therefore this removes all dates before 5 BC and more likely somewhere from 2 to 4 BC.
3. Herod commissioned the killing of all the boys 2 years old and under in Bethlehem, which means that Yeshua was born before Herod died. Herod died in 1 BC therefore Yeshua would have been

born before 1 BC. The year of Herod's death is determined by the following:

- A) According to the historian Josephus (AD 37-95), Herod the Great captured Jerusalem for the Romans in the summer of the Sabbatical Year. This was the start of Herod's reign over Jerusalem as King. Based on Jewish authorities there are 3 main possibilities for the capture of Jerusalem: 44 BC (Zuchermann), 43 BC (Wacholder) or 36 BC (Wacholder). Josephus describes Herod's reign as lasting a few months more than 34 years until his death (thus in the 35th year). This means Herod's death being one of the following possibilities 9, 8 or 1 BC.
- B) Josephus states that Herod died sometime "after" the fast day (Yom Kippur – Day of Atonement, 10 Tishri, which is Sept - Oct) and "before" the Passover (14 Abib, March - April). The "night after" Herod ordered the killing of teachers and students at the Temple in Jerusalem, there was a "lunar eclipse" in "Jerusalem". Herod died just after this, implying it was as a result of the wicked act. There was a "lunar eclipse" in "Jerusalem" when the killing took place. Therefore, using astronomical calculations of the lunar eclipse between 10 BC and AD 1, the following dates were found: 28 November 9 BC, 15 September 5 BC, 13 March 4 BC (this was partial eclipse, only 40% coverage), and 9 January 1 BC. By further analyzing these 4 dates, we can determine that the most probable date of Herod's death was 1 BC. Based on the following:
- If it was 15 September, 5 BC, then it would have occurred around the month of Tishri, where huge crowds would have gathered in Jerusalem for Yom Kippur and 5 days later would have celebrated the festival of Tabernacles (Sukkot). If Herod killed the teachers and students at the Temple during that time, there would have been a riot which could only be

pacified with military force. If this happened it would have been reasonable for Josephus to add the result. In addition, this date does not coincide with Herod's dates of the capture of Jerusalem at his death described in point A.

- If it was 13 March, 4 BC. This is the most popular date given by many 20th Century scholars. However, now there is much dispute by many 21st Century scholars for the following reasons. This eclipse was only a partial eclipse (40% eclipse); and it is unlikely for Josephus to call it out. In addition, Herod died "before" the Passover and in 4 BC and the Passover that year would have been 11 April (14 Abib). The events outlined before his death would require more than 27 days before the Passover. For example: Herod was very sick when he ordered the teachers and students killed. Shortly thereafter, he travelled to find some relief at the baths of Jericho for his sickness.

After some time, upon finding no relief, he returned to Jerusalem. This would be more than a couple of days. Upon accepting that he was going to die (time period unknown), he sent out messengers to call for all the national figures that were in his jurisdiction, to come to him. His jurisdiction towards the end of his reign extended from slightly south of Beersheba to slightly north of the city we know as Caesarea Philippi. From Jerusalem to the main cities in the north is ~250km. At best this meant 5-10 days on horseback to get there and notify the nobles. Then a further 10-15 days for the national figures to prepare and arrive in Jerusalem. They would not have travelled at the same speed as the messengers. These national figures arrived from various places and then Herod imprisoned them. He decreed that they were to be killed upon his death. He was trying to guarantee that the nation would not celebrate his death but would be forced to

mourn it. If these were the only events that took place and there were no delays, it still would be near impossible to happen within 27 days.

- 9 January, 1 BC, is the most plausible date for Herod's death as there is enough time for the events that Josephus describes, to transpire before the Passover. It also coincides with Herod's reign from one of the three potential capture dates of Jerusalem in 36 BC to his Death 1 BC. Therefore, Yeshua would have been born before 1 BC.

STUDY GUIDE

HOLY GOSPELS IN ONE - REFERENCE CHART

	Matthew	Mark	Luke	John
BIRTH, INFANCY AND ADOLESCENCE OF JESUS THE CHRIST (5 BC – AD 28)				
CHAPTER 1				
Introduction		Mark 1:1		John 1:1-3
Birth of John the Baptist (4 BC)			Luke 1:1-80	
Birth of Jesus the Christ of Nazareth (3 BC)	Matt. 1:18-25		Luke 2:1-7	
Lineage of Joseph (Jesus' adopted father)	Matt. 1:1-17			
Lineage of Mary (Jesus' mother)			Luke 3:23-38, 2:8-38	
Early years of Jesus the Christ of Nazareth	Matt. 2:1-23		Luke 2:39-52	John 1:4-18
Ministry of John the Baptist (AD 28)	Matt. 3:1-12	Mark 1:2-8	Luke 3:1-18	
MINISTRY OF JESUS THE CHRIST (AD 28 - 31)				
JUDEAN AND PEREAN MINISTRY (AD 28)				
CHAPTER 2				
Jesus was baptized by John then tempted by Satan	Matt. 3:13-17; 4:1-11	Mark 1:9-13	Luke 3:21-23; 4:1-13	John 1:19-42
Jesus calls Disciples				John 1:43-51
Jesus' first Miracle				John 2:1-22
CHAPTER 3				
Jesus teaches a Rhabbi named Nicodemus in Judea				John 2:23-25; 3:1-36
Jesus ministers to a Samaritan woman				John 4:1-42
GALILEAN MINISTRY (AD 28 - 30)				
CHAPTER 4				
Jesus Preaches the Kingdom of God	Matt. 4:12-25; 8:14-17, 2:4; 9:1-17	Mark 1:14-45; 2:1-22	Luke 3:19-20; 4:14-44; 5:1-39	John 4:43-54; 5:1-47

Holy Gospels In One

Season of Ripening grain in Judea (April)	Matt. 12:1-21	Mark 2:23-28; 3:1-12	Luke 6:1-11, 17-19	
CHAPTER 5				
Twelve Disciples are chosen and Sermon on the mount	Matt. 5:1-48; 6:1-34; 7:1-29; 8:1,5-13; 11:2-30	Mark 3:13-19	Luke 6:12-16,20-49; 7:1-50; 8:1-3	
CHAPTER 6				
Jesus responds to accusation of having a demon	Matt. 12:22-50	Mark 3:19-35	Luke 8:19-21	
Parables of the Kingdom of God	Matt. 13:1-53; 8:23-27	Mark 4:1-41	Luke 8:4-18, 22-25	
Jesus casts out the demons at Gadarenes	Matt. 8:28-34	Mark 5:1-20	Luke 8:26-39	
CHAPTER 7				
Jesus heals the woman with the issue of blood	Matt. 9:18-22	Mark 5:21-34	Luke 8:40-48	
Jesus raises Jairus' daughter from the dead	Matt. 9:23-26	Mark 5:35-43	Luke 8:49-56	
Jesus heals two blind men	Matt. 9:27-34			
Unbelief limits Jesus' power	Matt. 13:54-58	Mark 6:1-6		
Jesus sends out His Twelve Disciples to minister	Matt. 9:35-38; 10:1-42; 11:1	Mark 6:7 –13	Luke 9:1-6	
John the Baptist Beheaded	Matt. 14:1-12	Mark 6:14-29	Luke 9:7-9	
CHAPTER 8				
Disciples return from Preaching	Matt. 14:12-13	Mark 6:30-33	Luke 9:10	John 6:1-3
Jesus feeds 5000 men (besides women and children)	Matt. 14:14-23	Mark 6:34-47	Luke 9:11-17	John 6:4-17
Jesus walks on water – between 3 a.m. to 6 a.m. (4 th Watch)	Matt. 14:24-36; 15:1-31	Mark 6:48-56; 7:1-37		John 6:18-71; 7:1
Jesus feeds 4000 men (besides women and children)	Matt. 15:32-39; 16:1-12	Mark 8:1-21		
Jesus heals a blind man		Mark 8:22-26		
CHAPTER 9				
Jesus reveals His future	Matt. 16:13-28	Mark 8:27-38; 9:1	Luke 9:18-27	
Jesus transfigured on the mount	Matt. 17:1-13 2 Peter 1:16-18	Mark 9:2-13	Luke 9:28-36	

Jesus heals a boy possessed by a demon	Matt. 17:14-27	Mark 9:14-32	Luke 9:37-45	
CHAPTER 10				
Who is greatest in the Kingdom of God	Matt. 18:1-35; 19:1; 8:18-22	Mark 9:33-50; 10:1	Luke 9:46-62	John 7:2-9
FINAL JUDEAN AND PEREAN MINISTRY (AD 30 - 31)				
CHAPTER 11				
Jesus teaches in the Temple				John 7:10-53; 8:1
Jesus forgives the woman caught in adultery				John 8:2-11
Jesus is the Light of the world				John 8:12-59
Jesus heals a man born blind				John 9:1-41; 10:1-21
CHAPTER 12				
Jesus sends out seventy to minister			Luke 10:1-42	
Jesus teaches how to pray			Luke 11:1-13	
Jesus responds to accusation of having a demon			Luke 11:14-36	
Jesus accuses the scribes, Pharisees and lawyers			Luke 11:37-54; 12:1-12	
CHAPTER 13				
Jesus teaches on the Kingdom of God			Luke 12:13-59; 13:1-35; 14:1-35	John 10:22-42
Jesus teaches on one sinner who repents			Luke 15:1-32	
Jesus teaches about lovers of money			Luke 16:1-31; 17:1-10	
CHAPTER 14				
Jesus raises Lazarus from the dead				John 11:1-54
LAST JOURNEY TO JERUSALEM (AD 31)				
CHAPTER 15				
Jesus heals ten lepers			Luke 17:11-19	
Jesus teaches on the Kingdom of God	Matt. 19:2-30; 20:1-16	Mark 10:2-31	Luke 17:20-37; 18:1-30	
Jesus foretells of His death and resurrection	Matt. 20:17-28	Mark 10:32-45	Luke 18:31-34	

Holy Gospels In One

Jesus heals a blind man before entering Jericho		Mark 10:46	Luke 18:35-43; 19:1-10	
Jesus teaches on the coming Kingdom of God			Luke 19:11-27	
Jesus heals two blind men exiting Jericho	Matt. 20:29-34	Mark 10:46-52		John 11:55-57
THE LAST 50 DAYS (AD 31)				
CHAPTER 16				
Day 1: 8 Abib - Thursday 6 p.m. to Friday 6 p.m. – Enters Bethany				John 12:1, 9-11
Day 2: 9 Abib - Friday 6 p.m. to Saturday 6 p.m. – Enters Jerusalem	Matt. 21:1-11	Mark 11:1-11	Luke 19:28-44	John 12:12-19
Day 3: 10 Abib – Saturday 6 p.m. to Sunday 6 p.m. – Curses the fig tree	Matt. 21:12-16	Mark 11:12-18	Luke 19:45-48	John 12:20-50
CHAPTER 17				
Day 4: 11 Abib – Sunday 6 p.m. to Monday 6 p.m. – Withered fig tree, Paying tribute to Caesar, Preaches on the coming Kingdom of God				
Withered fig tree	Matt. 21:17-46; 22:1-14	Mark 11:19-33; 12:1-12	Luke 20:1-19	
Paying tribute to Caesar	Matt. 22:15-40	Mark 12:13-34	Luke 20:20-40	
Jesus warns the people of the Religious	Matt. 22:41-46; 23:1-39	Mark 12:35-44	Luke 20:41-47; 21:1-4	
Jesus' Prophecy of the Great Tribulation period of the Saints by the world, from AD 31 until Marriage supper.	Matt. 24:1-14	Mark 13:1-13	Luke 21:5-19	
Prophecy of AD 70	Matt. 24:15-22	Mark 13:14-20	Luke 21:20-24	
Prophecy from AD 70 (Destruction of Jerusalem) until the 6th Seal (just before the start of the Lamb and God's Wrath – "World's Tribulation Period").	Matt. 24:23-26	Mark 13:21-23	Luke 21:24	
Prophecy about the 6th Seal (Rev. 6:12-14) which is just before the Lamb and God's Wrath (World's Tribulation Period)	Matt. 24:27-35	Mark 13:24-31	Luke 21:25-36	

Prophecy of the end of the World's Tribulation Period, just before Christ's Millennium Reign	Matt. 24:36-51; 25:1-46; 26:1-5	Mark 13:32-37; 14:1-2	Luke 21:36-38; 22:1-2	
CHAPTER 18				
Day 5: 12 Abib - Monday 6 p.m. to Tuesday 6 p.m. – Anointed by Mary for Jesus' Burial	Matt. 26:6-16	Mark 14:3-11	Luke 22:3-6	John 12:2-8
Day 6: 13 Abib - Tuesday 6 p.m. to Wednesday 6 p.m. – Preparation of Passover	Matt. 26:17-19	Mark 14:12-16	Luke 22:7-13	John 13:1
CHAPTER 19				
Day 7: 14 Abib - Wednesday 6 p.m. to Thursday 6 p.m. – Passover meal - Last supper, Gethsemane, Betrayal by Judas				
Evening – Last Supper	Matt. 26:20-29 1 Cor. 11:24-26	Mark 14:17-25	Luke 22:14-38	John 13:2-38; 14:1-31; 15:1-27; 16:1-33; 17:1-26
After Supper – Mount of Olives	Matt. 26:30-35	Mark 14:26-31	Luke 22:39	John 18:1a
Gethsemane	Matt. 26:36-46	Mark 14:32-42	Luke 22:40-46	John 18:1b
Betrayal by Judas - just before midnight to before 2 a.m.	Matt. 26:47-56	Mark 14:43-52	Luke 22:47-54	John 18:2-14
CHAPTER 20				
Examination by Annas				John 18:15-16, 19-24
Examination by Caiaphas	Matt. 26:57–58	Mark 14:53-54	Luke 22:54-55	
1 st Denial of Jesus ~2 a.m.	Matt. 26:69-71	Mark 14:66-68	Luke 22:56-57	John 18:17-18
2 nd Denial of Jesus	Matt. 26:71-72	Mark 14:69-70	Luke 22:58	John 18:25
3 rd Denial of Jesus ~3 a.m.	Matt. 26:73-75	Mark 14:70-72	Luke 22:59-62	John 18:26-27
Verdict by Caiaphas 3-5 a.m.	Matt. 26:59-68	Mark 14:55-65	Luke 22:63-65	
Verdict by the Sanhedrin just after 5 a.m. and brought before Pontius Pilate	Matt. 27:1-14; Acts 1:18-20	Mark 15:1-5	Luke 22:66-71; 23:1-5	John 18:28-38
Pilate sends Jesus to Herod			Luke 23:6-10	
Herod sends Jesus back to Pilate	Matt. 27:15-30	Mark 15:6-19	Luke 23:11-25	John 18:39-40, 19:1-3

Holy Gospels In One

Pontius Pilates' Final Verdict	Matt. 27:31-34	Mark 15:20-23	Luke 23:25-32	John 19:4-17
CHAPTER 21				
CRUCIFIXION 9 a.m.	Matt. 27: 35-44	Mark 15:24-32	Luke 23:33-43	John 19:18-27
DARKNESS from 12 p.m. to 3 p.m., His Death	Matt. 27:45-52,54-56	Mark 15:33-41	Luke 23:44-49	John 19:28-30
THE BURIAL 3 p.m. to 6 p.m. (early evening)	Matt. 27:57-61	Mark 15:42-47	Luke 23:50-56	John 19:31-42
Day 8: 15 Abib – Thursday 6 p.m. to Friday 6 p.m. - festival of Unleavened Bread (High Day, Annual Sabbath)	Matt. 27:62-66			
Day 9: 16 Abib - Friday 6 p.m. to Saturday 6 p.m. – 7 th Day Sabbath			Luke 23:56	
Day 10: 17 Abib - Saturday 6 p.m. to Sunday 6 p.m. (AD 31) - RESURRECTION	Matt. 27:52-53; 28:1-15	Mark 16:1-11	Luke 24:1-12	John 20:1-18
Jesus appeared to His extended Disciples		Mark 16:12	Luke 24:13-29	
Day 11: 18 Abib – Sunday 6 p.m. to Monday 6 p.m. - Jesus appeared to 9 of His Disciples		Mark 16:13-14	Luke 24:30-49	John 20:19-25
Day 20: 27 Abib – Tuesday – Jesus appeared to 11 of His Disciples				John 20:26-29
CHAPTER 22				
Day 21-50 Jesus ministered to His Disciples - Jesus appeared to 7 of His Disciples	Matt. 28:16-20 Acts 1:3	Mark 16:15-18		John 21:1-23
Day 50 – Jesus’ Ascension into Heaven from Judea	Acts 1:4-12	Mark 16:19	Luke 24:50-52	John 20:30-31; 21:24-25
After Holy Spirit came upon them		Mark 16:20	Luke 24:53	
THE LAST CHAPTER				
Paul’s summary of Jesus the Christ of Nazareth	1 Cor. 15:3-7 Col. 1:15-28			
Jesus the Christ - God’s good news.				

1ST CENTURY TERMS

CURRENCY EQUIVALENCE

Eastern Roman Empire currency value during the 1st Century (approximate values): 1 Silver Talent (Hb) = 60 Silver Mina (Maneh - Hb) = 100 Mina (Gk) = 120 Tartimar (Hb) = 750 uncia = 1,500 Sela (Hb) = 2,500 Tetradrachmas/Stater (Gk) = 3000 Shekels (Hb) = 5,000 Didrachmas = 6,000 Half Shekels (beka-Hb) = 10,000 Drachmas = 8,900 Denarius (R) = 8,900 Days of farm labour = 60,000 Gerahs (Hb) = 142,000 Assarions (R) = 569,000 Quadrans (R) = 1,114,000 Lepton (R).

MEASURES

1 Bath = 20.5 litres

1 Cor = 205 litres of dry measure

1 Litra = 0.33 kg

DISTANCE

1 Cubit = 0.45 m

1 Pace = 1 Cubit

1 Stadion = 185 m

MILITARY TERMS

1 Chiliarch is a commander of 1,000 soldiers

1 Centurion is a captain of 100 soldiers

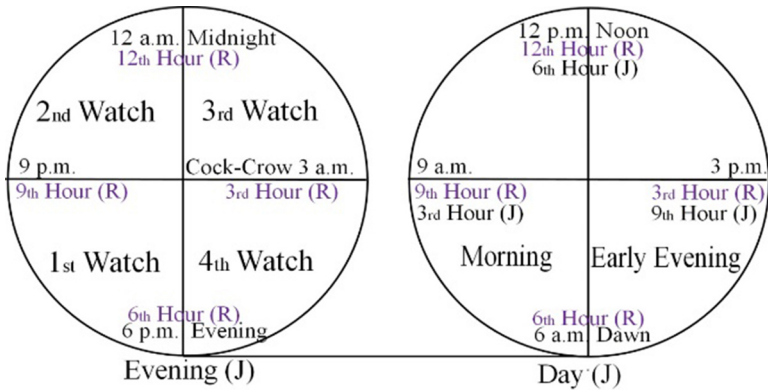
1 Cohort is 600 legionnaires/foot soldiers

1 Legion is comprised of 6,100 foot soldiers + 726 horsemen

TIME

Roman Time (R) is used in the Gospel of John. The Romans divided the day into 2 12 hour segments, from 12 a.m. to 12 p.m. and 12 p.m. to 12 a.m.

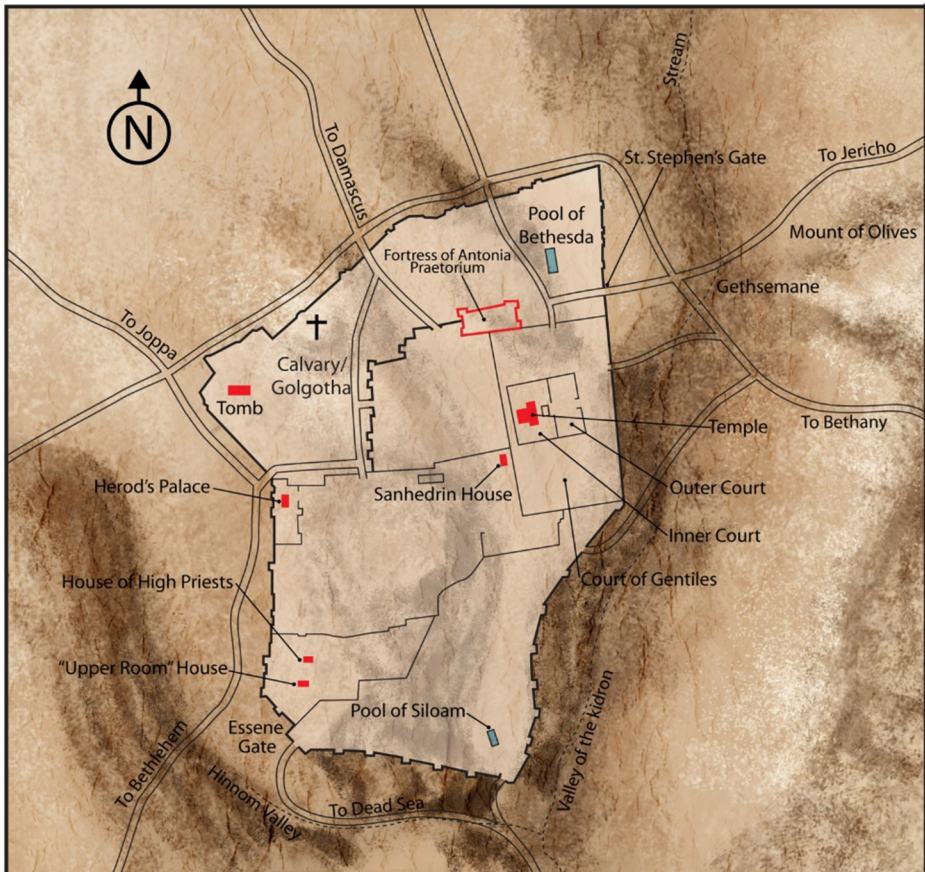
Jewish Time (J) is used in the Gospels of Matthew, Mark and Luke. The Day was divided into two based on God's Word (Gen. 1:5), into Evening (~6 p.m. to ~6 a.m.) and Day (~6 a.m. to ~6 p.m.).



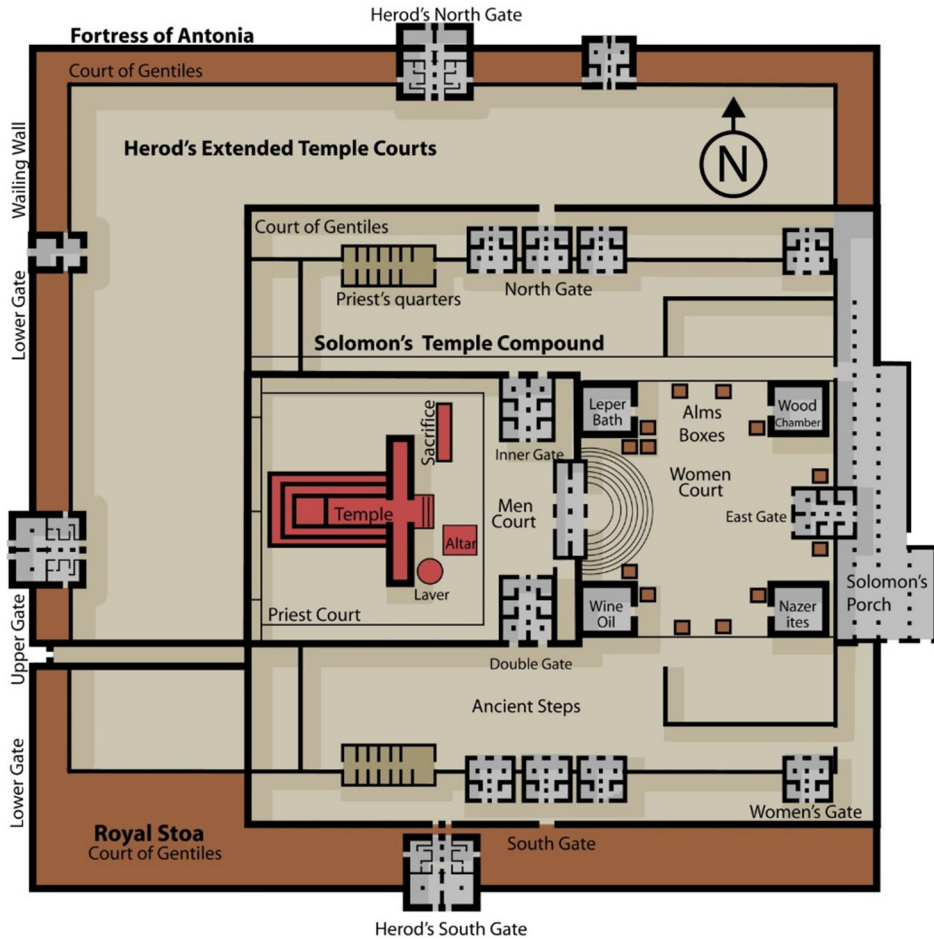
1ST CENTURY MAP OF ISRAEL



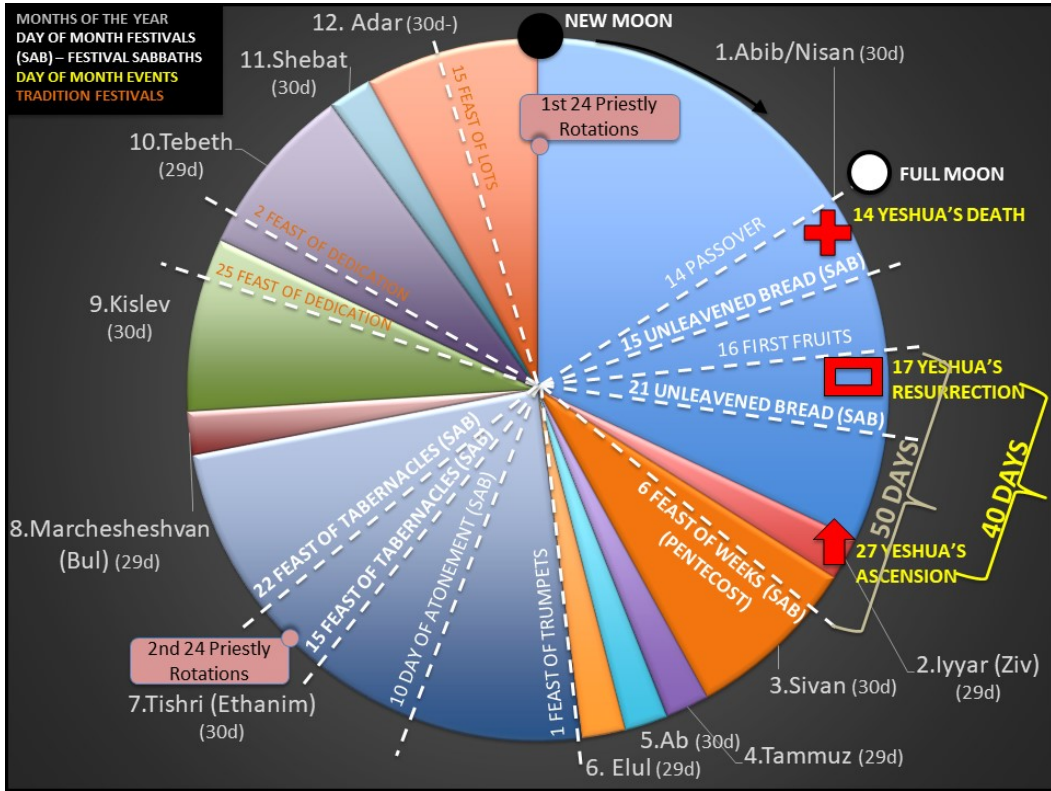
EARLY 1ST CENTURY MAP OF JERUSALEM



EARLY 1ST CENTURY TEMPLE IN JERUSALEM



MONTHS AND FESTIVALS



BIRTH, INFANCY AND ADOLESCENCE OF JESUS THE CHRIST (5 BC – AD 28)

CHAPTER 1

INTRODUCTION

	Mark 1:1		John 1:1-3
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In the beginning was the Word, and the Word was unto God, and the Word was God. He was in *the* beginning unto God. Everything came into being through Him and without Him not even one came into being, that has come into being. The beginning of the good news of Jesus the Christ, Son of God. *(In the New Testament (NT), the Greek word “euaggelion” literally means “good news.” The word “Gospel” is derived from the Anglo-Saxon word, which isn’t in the Greek text and means “the story concerning God”).*

BIRTH OF JOHN THE BAPTIST (4 BC)

		Luke 1:1-80	
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Since indeed many took in hand to arrange a declaration concerning the matters which are fully persuaded in us. Just as they delivered to us, which came to pass away from the beginning we were eye-witnesses and officers of the Word. And also thought to diligently investigate all, from the beginning in order to write to you most excellent Theophilus *(the name Theophilus means “friend of God”. He was probably a Christian who was in some position of authority in the Roman Empire).* So that you might recognize the certainty of the words instructed.

It came to pass in the days of Herod, the King of Judea, *there was* a certain priest named Zacharias, from *priestly* rotation of Abijah *(1 Chr. 24:10)*. And his wife *was* from the daughters of Aaron, and her name was

Elizabeth. Now they were both righteous in the presence of God, walking in all the commandments and ordinances of the Lord blameless. They had no child because Elizabeth was barren and both were advanced in days. Now it came to pass while he performed his priestly function before God, in the order of his rotation according to the custom of the priests, it was determined by lot that he burn incense when he went into the temple of the Lord (*Lev. 16:12-13*). And the whole multitude of the people were praying outside at the time of incense. Now there appeared unto him an angel of the Lord standing by the right of the altar of incense. And when Zacharias saw, he was troubled and fear seized upon him. But the angel said to him, “Fear not Zacharias. For indeed your supplication is heard (*Supplication means “request, petition”*), and your wife Elizabeth will bear you a son, and you will call his name John (*John means “Yahwah is Gracious Giver”*). And you will have joy and gladness, and many will rejoice at his birth. For he will be great in the presence of the Lord and will drink neither wine nor strong drink. And he will be filled of Holy Spirit even from his mother’s womb. And many of the sons of Israel will turn to the Lord their God. And he will go in the presence of Him, in spirit and power of Elijah to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the righteous, to prepare people ready for the Lord” (*Mal. 4:5-6*). And Zacharias said to the angel, “By what will I know this? For I am an old man and my wife is advanced in days.” And the angel answered saying to him, “I am Gabriel who stands in the presence of God. And I am sent to speak to you and to declare good news of these to you. And behold, you will be silent and not able to speak until that day these have come into being. Instead who will not believe my word which will be fulfilled in its own time?”

And the people waited for Zacharias and marvelled that he stayed so long in the temple. Now when he came out, he could not speak to them and they perceived that he had seen a vision in the temple. And he was making signs to them, and remained dumb (*Dumb means “impacting the ability*

to speak”- typically caused by being mute and/or deaf). And it came to pass as the days of his service were accomplished, he departed to his house. Then after those days his wife Elizabeth conceived and hid herself five months, saying, “So the Lord has dealt to me in the days in which He looked on me, to take away my reproach among men” (*Men - “Anthropos” G444, most times is translated “man/men” due to the male gender of the word. However this Greek word literally means “mankind” (Human, Person) and implies that all people came through man, the seed of man. There is a word that specifically means “male” in Greek, “aner” G435, which is also translated “man/men/husband”. Therefore, throughout this narrative the Greek word “Aner” G435 (male) will be denoted with a (M) to distinguish from “anthropos” G444 (Mankind).*)

Now in the sixth month, the angel Gabriel was sent by God into a city of Galilee, named Nazareth, unto a virgin betrothed to a man (M) whose name was Joseph, from the family of David. And the virgin’s name was Mary. And the angel came unto her saying, “Rejoice (*“Rejoice” comes from the Greek word “chairō” G5463, which means “be well, be glad”. It is also translated “Hail”*) highly favoured, the Lord is with you. Blessed are you among women.” Now when she saw, she was troubled at his word (*“Word” is derived from the Greek word “logos” G3056. This word’s value is determined by the “authority” of the person saying it. There is another Greek word, “rhema” G4487, which means “spoken word” that releases the word*) and considered what kind of greeting this meant. And the angel said to her, “Fear not Mary! For indeed you have found grace from God. And see! You will conceive a child in your womb, and give birth to a son, and you will call His name JESUS (*Yeshua’s name was changed based on transliteration. Yeshua is His given name in Hebrew and specifically means Yahwah Sets Free. The same word Yeshua is translated as salvation a few times in the OT (e.g. Ps. 91:16).*)

At the end of the 17th century, his name was changed based on transliteration to Jesus. Originally YEHOSHUA (Joshua) in Hebrew, short form YESHUA. In the Aramaic transliteration they dropped the "A" to make it "YESHU" (Peshita and Peshitto). The Koine Greek transliterated Aramaic "YESHU" to "IESOU". There is an "S" at the end indicating it is a name therefore "IESOU" "S". That's why KJV has Elijah as Elias, Jeremiah as Jeremias (Matt. 16:14), Isaiah as Esaias (Matt. 3:3) to be consistent with the translation from the Koine Greek.

The English transliteration was "IESUS" up until 17th Century (e.g. KJV 1611), then the "I" was replaced with "J" and thus we have "Jesus" today. Other translators have reverted the names back to the Hebrew names (Elijah, Jeremiah, Isaiah), except for Jesus).

He will be great and called the Son of *the* Highest. And the Lord God will give Him the throne of His father David, and He will reign over the house of Jacob into eternity, and of His Kingdom there will be no end" (Isa. 9:7). Then Mary said to the angel, "How will this be, since I know not a man (*M*)?" And the angel answered, saying to her, "Holy Spirit will come upon you, and power of Highest will overshadow you. Therefore also that Holy *One* which will be born from you will be called Son of God (Ps. 2:7). And behold, your cousin Elizabeth has also conceived a son in her old age. And this is the sixth month with her who was called barren. For with God every spoken word is not impossible." Now Mary said, "Behold, the female slave of the Lord, let it be to me according to your spoken word." And the angel departed from her.

Now Mary arose in that day going into the hill country with haste, to a city of Judah and entered into the house of Zacharias and greeted Elizabeth. And it happened as Elizabeth heard the greeting of Mary, the infant leaped in her womb. And Elizabeth was filled of Holy Spirit, and cried out with a loud voice and said, "Blessed are you among women,

and blessed is the fruit of your womb. And from where is this to me that the mother of my Lord should come to me? Therefore see as the voice of your greeting came into my ears, the infant leaped in my womb in joy. And blessed is she who believed, because there will be a completion of that spoken to her from the Lord.”

And Mary said, “My soul magnifies the Lord, and my spirit has leaped for joy on God my Saviour. Because He looked upon the humiliation of His female slave. For indeed, behold, away from now on all generations will count me blessed. Because the Mighty has done great works to me; and Holy is His name. And His mercy is on those who fear Him, into generation to generation He worked dominion in His arm; He scattered the proud in the imagination of their heart, having taken down rulers off their seats and exalted the humble, satisfied the hungry with good, and the rich He sent away empty. He has helped His male child slave Israel to remember His mercy as He spoke to our father Abraham and to his seed forever” (*Gen. 22:17-18; Ps. 105:6-10; Isa. 41:8*). Now Mary stayed with her about three months and returned into her house.

Now Elizabeth’s time came *for* her to give birth and she bore a son. And her neighbours and relatives heard how the Lord had magnified His mercy with her, and they rejoiced with her. And it came to pass in the eighth day that they came to circumcise the child, and they called him Zacharias by the name of his father. And his mother answered saying, “No, but call him John.” And they said to her, “There is no-one in your relatives that is called by this name.” And they made signs to his father as to how he would have him called. And he asked for a writing tablet and wrote, saying, “His name is John” (*John the Baptist was born in 4 BC, probably September-October, 6 months prior to Jesus’ birth – refer to the introduction*). And they all marvelled. Now immediately his mouth was opened and his tongue *loosened*. And he spoke praising God. And fear came on all who lived around them. And

all these spoken words were talked about in all the hill country of Judea. And all those who heard laid them in their own hearts, saying, “What kind of young child will this be!” And the hand of the Lord was with him.

And his father Zacharias, was filled of Holy Spirit, and prophesied, saying, “Blessed Lord God of Israel, for He has visited and redeemed His people and has raised up a horn of salvation for us in the house of His male child slave David (*Ps. 132:17*), just as He spoke through the mouth of His Holy prophets away from the world; that we be rescued from our enemies and from the hand of all who hate us, to perform mercy after our fathers (*Israel (Gen. 49:10), Moses (Deut. 18:15) and Isaiah (Isa. 9:6-7, 53:1-12) prophesied concerning the Messiah*), and to remember His holy covenant, the oath which He swore towards our father Abraham (*Gen. 22:17*), to give to us deliverance from the hand of our enemies to serve Him without fear, in holiness and righteousness in the presence of Him all the days of our life. And you, young child, called the Prophet of *the* Highest, for indeed you will go as a guide before the face of the Lord to prepare His journey (*Isa. 40:3*), to give knowledge of salvation to His people in the forgiveness of their sins, through the tender mercy of our God; in which the Rising of Light on High has visited us (*Isa. 60:1-2*). To appear to them sitting in darkness and in the shadow of death (*Ps. 107:10*), to guide our feet into the path of peace” (“*Path of peace*” means “*the path back to an intimate eternal relationship with God*” (*Isa. 9:1-2; Col. 1:19-20*)).

Now the young child grew and grew strong *in* spirit and was in the deserts until *the* day of his showing unto Israel.

BIRTH OF JESUS THE CHRIST OF NAZARETH (3 BC)

Matt. 1:18-25		Luke 2:1-7	
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Now the birth of Jesus the Christ was this way. For indeed His mother Mary was betrothed to Joseph, before they came together she was found having a child in her womb from Holy Spirit. Now Joseph, her husband (*M*) *to be*, being righteous, and not willing to make her a public example, he purposed to release her privately. Now he thinking on these, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, fear not to take Mary your wife, for born in her is from Holy Spirit. Now she will give birth to a Son and call His name Jesus (*the book of Matthew is believed to be originally written in Hebrew*), for He will save His people away from their sins.” Now all this came to pass so that it be fulfilled that which was spoken by the Lord through the prophet, saying, “Behold, a virgin will have a child in her womb and give birth to a son and call His name Emmanuel,” (*Isa. 7:14; 8:8*) which interpreted is, “God with us.” Now Joseph arose from sleep, did as the angel of the Lord commanded him and took his wife, and knew her not until she gave birth to her firstborn Son and he called His name JESUS (*Joseph did not have intercourse with her until after Jesus was born, and after her purification period. The term “knew her” in Greek, is a Hebrew term that God’s prophets used under the inspiration of God to imply having “intercourse with” e.g. Adam knew (Hebrew “yada”) Eve and she conceived (Gen. 4:1).*)

Now it came into being in those days *that there* went out a decree from Caesar Augustus that all the world should be registered in a census (*Caesar Augustus reigned from 27 BC and died AD 14*). This registration was first made by Cyrenius governor of Syria (6-7 BC *Cyrenius was governor of Syria on two occasions; first 12 to 2 BC and the other started AD 6*). And all went to be registered, each to their own city. And Joseph also went up from Galilee, out of the city of Nazareth,

into Judea, into the city of David which is called Bethlehem. Because he was from the house and family line of David, to be registered with Mary his betrothed wife (*“Betrothed” means “his future/promised to be wife”, because marriage is only officially consecrated after intercourse (Deut. 22:13-17)), she being pregnant. Now it came to pass as they were there, the days were fulfilled that she should give birth. And she gave birth to her firstborn Son (Jesus was born in 3 BC probably in the month of Abib (March-April), some say Tishri (Sept-Oct)). And wrapped Him in swaddling clothes (strips of cloth) and laid Him in a manger (feeding trough for animals) in a stall because there was no place for them in the guest room (generally the guest chamber/room was known as the “upper room” (Luke 22:11-12), a room on the roof of the house where their guests stayed).*

LINEAGE OF JOSEPH (JESUS’ ADOPTED FATHER)

Matt. 1:1-17			
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The scroll of the genealogy of Jesus the Christ, the son of David, the son of Abraham. Abraham fathered Isaac, now Isaac fathered Jacob, now Jacob fathered Judah and his brothers. Now Judah fathered Perez and Zarah of Tamar (*twins*), now Perez fathered Hezron. Now Hezron fathered Ram, now Ram fathered Amminadab, now Amminadab fathered Nahshon. Now Nahshon fathered Salmon, now Salmon fathered Boaz of Rahab. Now Boaz fathered Obed of Ruth, now Obed fathered Jesse, now Jesse fathered David the King (*after this point, Joseph and Mary’s lineage diverge, the lineage of Mary per Luke’s account continues with David’s other son Nathan not Solomon (2 Sam. 5:14; 1 Chr. 3:5, 14:4; Zech. 12:12). Solomon’s disobedience brought on a curse (1 Kings 11:9-13, 38)).* Now David the King fathered Solomon of her who had been initially the wife of Uriah. Now Solomon fathered Rehoboam, now Rehoboam fathered Abijah, now Abijah fathered Asa. Now Asa fathered Jehoshaphat, now Jehoshaphat fathered Joram, now Joram fathered

Uzziah (between Jehoram (Joram) and Uzziah there are 3 kings not mentioned Ahaziah (2 Kings 8:25-26), Jehoash (2 Kings 12:1) and Amaziah (2 Kings 14:1-2) – they were vial kings, idolatrous. Joram was the great great grandfather of Uzziah. Technically Jehoram also fathered Uzziah as Uzziah was in his loins, similar to Levi being in Abraham’s loins (Heb. 7:5)). Now Uzziah fathered Jotham, now Jotham fathered Ahaz, now Ahaz fathered Hezekiah. Now Hezekiah fathered Manasseh, now Manasseh fathered Amon, now Amon fathered Josiah. Now Josiah fathered Jehoiachin and his brothers, at the time they were carried away to Babylon. Now after the carrying away to Babylon, Jeconiah fathered Shealtiel, now Shealtiel fathered Zerubbabel. Now Zerubbabel fathered Abiud, now Abiud fathered Eliakim, now Eliakim fathered Azor. Now Azor fathered Sadoc, now Sadoc fathered Achim, now Achim fathered Eliud. Now Eliud fathered Eleazar, now Eleazar fathered Matthan, now Matthan fathered Jacob. Now Jacob fathered Joseph, the husband (*M*) of Mary, from whom Jesus was born, who is called Christ (*Christ is the English word derived from the Greek word “Christos”, which comes from the Hebrew word “Messiah” and Aramaic word “Messias”, which all mean “Anointed One”*). So all the generations since Abraham until David are fourteen generations. And since David until the carrying away into Babylon, fourteen generations. And since the carrying away into Babylon until Christ, fourteen generations.

LINEAGE OF MARY (JESUS’ MOTHER)

		Luke 3:23-38, 2:8-38	
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(Matthew’s account is the lineage of Joseph. Jacob fathered Joseph, some translations use “begot” Joseph, but it literally means that Joseph came from the loins of his father Jacob. Matthew begins the lineage from Abraham and ends at Joseph. This top down technique is the same ancestral paternal list of names that Moses used in tracing the lineage in Genesis 5 & 10. Luke’s account is the lineage of Mary and shows the

lineage from bottom up. Starting from Jesus through Mary's authority Heli (her father) and ends at God. This shows the lineage was blessed by God from the very beginning, where Matthew shows that Joseph's lineage was cursed by God from the descendants of Solomon, David's son (1 Kings 11:9-13, 38). This is where Heli's (Mary's father) lineage deviates by going through the descendants of Nathan, David's other son. Ultimately, the promise that the Messiah will come through David (2 Sam. 7:12-14; Isa. 9:6-7; Jer. 23:5), still holds true (Luke 1:32). Because lineages trace the male paternal lineage, Mary is not mentioned. Keep in mind Joseph wasn't married at the time Holy Spirit impregnated Mary and therefore Mary was still under her father, Heli's authority. Jesus being of Heli is the correct authority line and Luke highlights Joseph's future relationship with Jesus by saying, "As was "supposed" the son of Joseph").

Jesus being (as was supposed the son of Joseph) of Heli, of Matthat, of Levi, of Melchi, of Janna, of Joseph, of Mattathias, of Amos, of Nahum, of Esli, of Naggai, of Maath, of Mattathias, of Semei, of Joseph, of Juda, of Joanna, of Rhesa, of Zerubbabel, of Shealtiel, of Neri, of Melchi, of Addi, of Cosam, of Elmodam, of Er, of Joses, of Eliezer, of Jorum, of Matthat, of Levi, of Simeon, of Juda, of Joseph, of Jonan, of Eliakim, of Melea, of Menan, of Mattatha, of Nathan, of David, of Jesse, of Obed, of Boaz, of Salmon, of Nahshon, of Amminadab, of Ram, of Hezron, of Perez, of Judah, of Jacob, of Isaac, of Abraham, of Terah, of Nahor, of Serug, of Reu, of Peleg, of Eber, of Shelah, of Cainan (Cainan is not mentioned in the earliest Hebrew Canon MT (AD 1008) but he was mentioned in the Greek Septuagint "LXX". That section of the Septuagint was translated from the Hebrew Scrolls in 285 BC. Luke included Cainan in order to show the full history of the lineage, whereas Moses showed only those who were pure humans from Adam. The historical list reveals 77 people from Adam to Yeshua. It is believed that Cainan was contaminated by what he did with the teachings of the Watchers - Book of

Jubilees 8:3-4), of Arphaxad, of Shem, of Noah, of Lamech, of Methuselah, of Enoch, of Jared, of Mahalaleel, of Cainan, of Enos, of Seth, of Adam, of God.

And there were in the same region shepherds living in the field and keeping watch over their flock by night. And behold, the angel of the Lord came upon them, and the glory of the Lord shone around them and they were frightened with great fear. And the angel said to them, “Fear not, for indeed behold, I declare good news to you of great joy, which will be to all people. Because born a Saviour to you today, who is Christ the Lord, in the city of David. And this is a supernatural sign to you. You will find the infant wrapped in swaddling clothes, lying in a manger.” And suddenly there was with the angel a multitude of heavenly host, praising God and saying, “Glory to God in the highest, and on earth peace, good will among men.” And it happened as the angels departed from them into Heaven, the shepherds said to one another, “Let us go at once until Bethlehem and to see this spoken word which came into being, which the Lord made known to us.” And having arrived with haste and having found Mary and Joseph, and the babe lying in the manger. Now having seen, they made known concerning the spoken word told them concerning this young child. And all who heard marvelled concerning *that which* was told them by the shepherds. Now Mary kept all these spoken words, pondering in her heart. And the shepherds returned, glorifying and praising God over all that was heard and seen, just as *it* was told unto them.

And when eight days were fulfilled to circumcise the young child and His name was called JESUS, called by the angel before He was conceived in the womb. And when the days of her purification according to the Law of Moses were fulfilled (*Purification of the mother is after the birth of her child. The process of a woman giving birth to a male child: Day 1 to 7 (7 days) are the days of her uncleanness, Day 8 is the circumcision of the male child, and Day 8 to*

40 (33 days) are the days of her cleansing (Lev. 12:2-3). If a woman gives birth to a female child: Day 1 to 14 (14 days) are the days of her uncleanness, and Day 15 to 80 (66 days) are the days of her cleansing (Lev. 12:5)), they brought Him into Jerusalem, to present Him to the Lord as it is written in *the* Law of the Lord, “Every male that opens the womb will be called holy to the Lord” (Exo. 13:2) and to offer a sacrifice according to that said in the Law of *the* Lord, “A pair of turtledoves or two young pigeons.”

(“Law of the Lord: And when the days of her purifying are fulfilled, for a son or for a daughter, she will bring animals for two sacrifices. 1) A lamb of the first year for a burnt offering, and 2) a young pigeon or a turtle-dove, for a sin offering to the door of the tabernacle of the congregation, to the Priest. And the Priest will offer them before Yahwah, and make atonement for her. And she will be cleansed from the issue of her blood. And if she cannot afford a lamb, then she will bring two turtle-doves or two young pigeons” (Lev. 12:6-8). The first is a sin offering and the second is a burnt offering (Lev. 5:8-10; 1:15-17)).

And behold, there was a man in Jerusalem whose name was Simeon. And this man was righteous and devout, expecting *the* Consolation of Israel (*Consolation of Israel* means “comfort and refreshment to Israel by the Messiah”). And Holy Spirit was on him. And it was revealed to him by the Holy Spirit, that he would not see death before seeing the Lord’s Christ. And he came in the Spirit into the temple. And the parents brought in the young child Jesus to do concerning Him according to the custom of the Law. And receiving Him into his arms and blessed God, and said, “Supreme Master, now your slave departs in peace, according to Your spoken word. For my eyes have seen Your Salvation which You have prepared before the face of all the peoples, a light to enlighten *the* nations (*Nations comes from the Greek word “ethnos”* G1484, which means “gentiles, heathens, unbelievers”), and

glorify Your people Israel.” And Joseph and His mother were marvelling on that spoken concerning Him. And Simeon blessed them and said unto Mary His mother, “Behold, He is laid outstretched to the downfall and resurrection of many in Israel, and to be a supernatural sign spoken against them (Now a sword *(this is in reference to a “long sword”, the Greek word “rhomphaia” G4501, which means a “long Thracian javelin” carried on the right shoulder)* will also pierce through your own soul) so that the thoughts from many hearts would be revealed” (Isa. 8:14).

And there was Anna a prophetess, daughter of Phanuel, from the tribe of Asher. She was advanced in many days, lived with a husband (*M*) seven years since her virginity. And she was a widow about eighty-four years, who departed not away from the temple, serving by fastings and supplications night and day (*supplications means “requests on behalf of self or someone else”*). And she came that same hour, gave thanks to the Lord and spoke concerning Him to all who expected redemption in Jerusalem. And in that manner they performed all things according to the Law of the Lord.

EARLY YEARS OF JESUS THE CHRIST OF NAZARETH

Matt. 2:1-23		Luke 2:39-52	John 1:4-18
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Now Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came Magi (*Magi is the name given to men among the Medes, Persians, Babylonians and the rest of Arabia, who specialized in the study of astrology and sorcery. They were also known among the Jewish people as sorcerers, wizards and magicians (Dan. 1:20; 2:2, 27; 5:7), and known among their own people as priests, wizards and wise men. This Magi, which is a plural word, travelled in large groups, caravans)* away from the East into Jerusalem, saying,

“Where is He given in birth, King of the Jews? For indeed we have seen His star in the East and have come to worship Him.” Now Herod the King, having heard was troubled and all Jerusalem with him. And he brought together all the chief priests and scribes of the people, inquiring from them where the Christ should be born. Now they said to him, “In Bethlehem of Judea. For so it is written through the prophet, “And you, Bethlehem, the land of Judah, you are not least in the governors of Judah. For from you will come a Governor who will Shepherd My people Israel”” (*Micah 5:2*). Then Herod privately called the Magi, diligently enquired from them that time the star appeared and sent them into Bethlehem, saying, “Go away, enquire diligently for the young child. Now as soon as you have found *Him*, report to me that I also may come to worship Him.” Now when they had heard the King, they departed and behold, the star which they saw in the East went before them until it arrived, having stood over where the young child was.

Now having seen the star, they rejoiced with exceedingly great joy. And when they came into the house, they saw the young child with Mary His mother and fell down, worshipped Him. And opened their own treasures, offered unto Him gifts: gold and frankincense and myrrh (*Frankincense is a dry resinous substance found in solid pieces/powder/in liquid drops used as perfume. Myrrh is a gum/resin that is found in the form of semi-liquid drops used as an antiseptic and for embalming*). And being warned of God throughout a dream not to return unto Herod, they departed into their own country another way. Now as they departed, behold, an angel of the Lord appeared to Joseph throughout a dream, saying, “Arise, take the young child and His mother and flee into Egypt. And be there until whenever I speak to you, for Herod is about to seek the young child to destroy Him.” Now he arose, took the young child and His mother at night and departed into Egypt (*Jesus was about 2 years old when they departed for Egypt*). And was there until the death of Herod; so that it be fulfilled

which was spoken by the Lord through the prophet saying, “From Egypt I called My Son” (*Hosea 11:1*). When Herod saw that he was mocked by the Magi, he was enraged exceedingly and sent to slaughter all the male children slaves who were in Bethlehem, and in all the surrounding districts also, from two years old and under according to the time which he diligently enquired from the Magi (*the Greek word for “male child slave” is “pais” G3816. Children were considered slaves to their parents because they had no option but to stay with them, obey them and were the property of their parents*). Then was fulfilled that which was spoken by Jeremiah the prophet, saying, “In Ramah, a voice was heard of wailing and weeping and great mourning. Rachel weeping *for* her children, and would not be comforted, because they are not” (*Jer. 31:15*).

Now Herod died (*when Jesus was just under 3 years old when “Herod the Great” died. Herod had reigned from 36 BC and died in 1 BC*), behold, an angel of the Lord appeared throughout a dream to Joseph in Egypt, saying, “Arise, take the young child and His mother and go into the land of Israel. For he is dead who sought the young child’s soul.” Now he arose taking the young child and His mother and came into the land of Israel. Now hearing that Archelaus reigned over Judea instead of his father Herod, he was afraid to go there (*Archelaus reigned from 1 BC to AD 9*). Now being warned by God throughout a dream, he departed, **returned** into the division of Galilee, came to dwell into **their own city** called Nazareth, so that it be fulfilled which was spoken by the prophets, “He will be called a Nazarene” (*Judges 13:5*).

Now the young Child grew and grew strong *in* spirit, filled with wisdom and grace of God was on Him. And His parents went to Jerusalem every year at the festival of the Passover. And when He was twelve years old, they went up into Jerusalem at a certain time to the festival. And in completing the days, they returned. The male Child slave, Jesus, stayed in Jerusalem. And Joseph and His mother knew not. Now they assuming Him to be among the caravan, went a day’s journey

and sought Him among relatives and among acquaintances. And finding Him not they returned into Jerusalem, seeking Him. And it came to pass after three days they found Him in the temple, sitting in the middle of the teachers, both hearing them and questioning them. Now all who heard Him were astonished at His understanding and answers. And seeing Him, they were amazed. And His mother said unto Him, “Child, why have You done so to us? Behold, Your father *and* I have sought You grievously.” And He said unto them, “Why is it that you seek Me? Know not that I must be in that of My Father?” (*Jesus answers Mary’s “why” question, “Why have you done so to us?” by explaining that He must be in that of His Father, that is, in understanding His Father’s will, gaining wisdom and understanding. Thus, a few sentences later, the Scripture says Jesus increased in wisdom. “The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding” (Prov. 9:10; 15:33)).* And they understood not the spoken word which He spoke unto them. And He went down with them and came into Nazareth and was subject to them. And His mother kept all these spoken words in her heart. And Jesus increased in wisdom and stature and grace from God and man.

In Him was life, and the life was the light of men. And the light shines in darkness, and the darkness having seized it not. There came to pass a man sent out from God; his name *was* John. This *man* came to witness in order to testify concerning the Light, so that all through him should believe. That one was not the Light, but *came* in order to testify concerning the Light, who was the true Light which enlightens every man that comes into the world. He was in the world and the world came into being through Him and the world knew Him not. He came to His and His received Him not. But as many as received Him, to them He gave authority to become children of God, who believe into His name. Who were born neither from blood nor from the will of flesh, nor from the will of man (*M*), but from God (*John 3:3, 5-6, 14-16*). And the

Word became flesh and dwelt among us (*1 Tim. 3:16*). And we beheld His glory, the glory as the only born from the Father, full of grace and of truth. John testified concerning Him and cried out, saying, “This was He of whom I spoke. He who comes after me came into being before me, because He was ahead of me. And from His fullness all of us have taken, and grace for grace. Because the Law was given through Moses. Grace and truth came into being through Jesus the Christ. No one has seen God at any time, except the only born Son, being against the bosom of the Father, that One has declared *Him*.”

MINISTRY OF JOHN THE BAPTIST (AD 28)

Matt. 3:1-12	Mark 1:2-8	Luke 3:1-18	
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Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod (*Antipas*) being Tetrarch of Galilee (*AD 28, Tiberius Caesar jointly reigned with Augustus Caesar's last 2 years, AD 12 & 13 but as per a few first century writers, they attributed this period of dual reign to Augustus Caesar. Tiberius Caesar reigned on his own for 23 years to his death AD 37*). Now his brother Philip being Tetrarch of Iturea and the region of Trachonitus, and Lysanias being Tetrarch of Abilene (*Abilene was situated in Syria, north west of Damascus. Its chief city was called “Abila”*). Annas and Caiaphas being high priests. The spoken word of God having come upon John, the son of Zacharias, in the wilderness.

In those days came John the Baptist declaring good news in the wilderness of Judea, and saying, “Repent, for indeed the Kingdom of the Heavens *is near*.” John did baptize in the wilderness (*Ezek. 16:1-10*), and preached *the* baptism of repentance into freedom from sins. And went out unto him all the region of Judea, and those of Jerusalem, and all the region around Jordan, and all were baptized by him in the Jordan river, confessing their own sins, as it is written in *the* scroll,

words of Isaiah the prophet, even as written in the prophets, saying, “Behold, I send My messenger before Your face, who will prepare Your way before You (*Mal. 3:1*). A voice crying out in the wilderness, prepare the way of the Lord, make His paths straight. Every valley will be filled, and every mountain and hill will be brought low, and the crooked will be straightened, and the rocky among the ways will be smoothed. And all flesh will see the salvation of God” (*Isa. 40:3-5*). Now John was clothed with camel’s hair, and girdle of leather around his loins. And his food, that he ate, was locusts and wild honey.

Now having seen many of the Pharisees and Sadducees come to his baptism, he said to them, “Offspring of vipers, who warned you to flee away from the wrath about to come? Bring therefore fruits worthy of repentance. And begin not to say within yourselves, “We have Abraham as father.” Because I say to you that God is able from these stones to raise up children of Abraham. Now, even now, also the axe is laid unto the root of the trees. Every tree therefore that brings not good fruit is cut down and thrown into the fire.”

And the people asked him, saying, “What will we do then?” Now he answered saying to them, “He who has two inner garments (*Inner garments are also called “tunics” and these are usually worn next to the skin*) give over to him who has none and he who has food, do likewise.” Now *there* also came tax-collectors to be baptized and said unto him, “Teacher, what will we do?” Now he said unto them, “Collect no more than that commanded to you.” Now soldiers also asked him, saying, “And what will we do?” And he said to them, “Forcibly extort no one, nor accuse falsely. And be content with your wages.” Now the people were in expectation, and all considered in their own hearts concerning John, lest perhaps he might be the Christ. John answered saying to all of them, “I indeed baptize you in water, but comes One mightier than I after me, the thong of whose sandals I am not worthy to stoop down to loosen, to carry. He will baptize you in Holy Spirit and

fire, whose fan is in His hand, and will thoroughly purge His floor and bring together the wheat into His storehouse. But the chaff He will burn up in unquenchable fire.” And then indeed with many other encouragements he declared good news to the people.

MINISTRY OF JESUS THE CHRIST

(AD 28-31)

JUDEAN AND PEREAN MINISTRY

CHAPTER 2

JESUS WAS BAPTIZED BY JOHN THEN TEMPTED BY SATAN

Matt. 3:13-17; 4:1-11	Mark 1:9-13	Luke 3:21-23; 4:1-13	John 1:19-42
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Now everyone of the people were baptized, and it came into being in those days that Jesus came away from Nazareth of Galilee and was baptized by John into the Jordan. But John prohibited Him, saying, “I have need to be baptized by You, and You come unto me?” But Jesus answered saying unto him, “Allow it this moment, for indeed in this manner it be fitting to us to fulfil all righteousness” (Lev. 8:6). Then he allowed Him, and Jesus being baptized. And immediately coming up out of the water and praying, behold, He saw the heavens were open unto Him, and He and John saw the Holy Spirit of God descending in a bodily appearance, like a dove, and came upon Him. And behold, a voice came from the heavens, to Jesus, “YOU ARE MY BELOVED SON, IN YOU I AM WELL PLEASED.” And then saying to John, “THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.” And Jesus Himself began to be about thirty years old (to fulfil the age of priesthood (Num. 4:23)).

Now Jesus, full of Holy Spirit, returned, away from Jordan and was led immediately in the Spirit into the wilderness. And was there in the wilderness forty days, tempted by the Devil and was with the wild beasts. And in those days did not eat. When He had fasted forty days and forty nights, when they ended (40 days), afterwards hungered. And the tempter, Satan, came to Him, saying to Him, “If You are the Son of God, command

that these stones become loaves.” And now Jesus answered unto him, saying, “It is written, “Man will not live on bread alone, but on every spoken word that proceeds through the mouth of God”” (Deut. 8:3). And the Devil, took Him, lead Him up into an exceedingly high mountain. Showed Him all the kingdoms of the world in a moment of time, and the glory of them. And the Devil said to Him, “Every-part of this authority I will give to you, and the glory of them; because it has been delivered to me and to whomsoever I desire to give it (*Mankind has surrendered their authority to Satan through sin (Acts 26:18; 1 John 3:8)*). All these I will give to You if You having fallen down to worship me.” Then Jesus answered saying unto him, “Get behind me, Satan! For indeed it is written, “You will worship the Lord your God, and Him only you will serve” (Deut. 6:13). Then the Devil brought Him, lead Him, into the Holy City Jerusalem, and set Him on a pinnacle of the temple and said to Him, “If you are the Son of God, cast yourself down from here because it is written, “He will command His angels concerning You, to guard You. And on their hands they will lift You up, lest You dash Your foot against a stone” (Ps. 91:11-12). Jesus said to him, “It is written again, “You will not tempt the Lord your God” (Deut. 6:16). And when the Devil finished every temptation, then he departed away from Him for a time. And behold, angels came and served Him.

And this is the testimony of John *the Baptist*, when the Jews sent priests and Levites from Jerusalem in order to ask him, “Who are you?” And he confessed and denied not but confessed, “I am not the Christ.” And they asked him, “Who then? Are you Elijah?” And he said, “I am not.” “Are you the prophet?” And he answered, “No.” Then they said to him, “Who are you in order *for us* to give an answer *to those who* sent us? What do you say concerning yourself?” He said, “I am the voice crying in the wilderness: “Make straight the way of the Lord,” as said the prophet Isaiah” (Isa. 40:3). And those *who* were sent were from the Pharisees, and asked him and said to him, “Why baptize then, if you

are not Christ, nor Elijah, nor the Prophet?” John answered them, saying, “I baptize in water, but there stands among you whom you do not know. He is coming after me, who came before me; whose sandal strap I am not worthy to loosen it.” These came to pass in Bethabara on the other side of Jordan, where John was baptizing (*Bethabara/Bethbarah* (Judges 7:24; 3:28) means a “house of crossing”, and is one of the chief cities where people could wade across the Jordan river. This city was one of many fords along the Jordan river. It was located near the intersection of the Jabbok and Jordan rivers, mid-way between the Sea of Galilee and the Dead Sea, ~12km north of Jericho. Both the Received Greek Text and a 3rd Century Theologian Origen (AD 184-254), quote “Bethabara” in John 1:28, but earlier Bible Manuscripts, such as the Peshitta, have the word “Bethany” instead of “Bethabara”. Bethany east of Jordan was the same place as Bethabara, but it was different from Bethany of Lazarus which was south west of Jordan).

The next day John sees Jesus coming unto him and says, “Behold, the Lamb of God who takes away the sin of the world! This is concerning *Him* whom I said, “After me comes a Man (*M*) who came before me, that was before me. And I knew Him not but so that He be manifested to Israel. For this cause I came baptizing in water”. And John testified, saying, “I saw the Spirit descend from Heaven like a dove and stayed on Him. And I knew Him not, but He sent me to baptize in water, that One said to me, “Upon whosoever you will see the Spirit descending and stay on Him, this *Man* it be who baptizes in Holy Spirit.” And I saw and testify that this *Man* be the Son of God.”

Again, the next day John stood with two from his disciples (“*Disciple*” means “pupil, learner, one who lives with their Teacher, learning not only their words, but also following their actions”) and looked on Jesus walking, said, “Behold, the Lamb of God!” And the two disciples heard him speak and followed Jesus (*Andrew and John*). Now Jesus turned and saw them following, said to them, “What do you seek?” Now they said to

Him, “Rhabbi (which saying is translated “Teacher”), where do you stay?” He said to them, “Come and see.” They came and saw where He stayed, and stayed with Him that day. Now it was about the tenth hour (10 p.m. When John wrote the Scroll of John, AD ~86, he used Roman time because his audience would understand it (John 20:19; 19:14). The Romans divided the day into 2 by 12 hours, from 12 a.m. to 12 p.m. and 12 p.m. to 12 a.m.. So based on the context, the tenth hour would have been in the second 12 hours, 10 p.m.. The other Gospel writers; Matthew, Mark and Luke, wrote 20-35 years earlier, before Jerusalem was destroyed, they used the Jewish Time; where the 24hr day was divided into “evening” (sunset to sunrise) and “day” (sunrise to sunset), which is based on God’s Word (Gen. 1:5)). One from the two who heard John and followed Him was Andrew, Simon Peter’s brother. He first found his brother Simon and said to him, “We have found the Messiah” (which is, being translated, the Christ). And brought him unto Jesus. Now Jesus looked on him, saying, “You are Simon, the son of Jonah; you will be called Cephas (which is translated, Peter).”

JESUS CALLS DISCIPLES

			John 1:43-51
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The next day, Jesus intended to go into Galilee and found Philip and said to him, “Follow Me.” Now Philip was away from Bethsaida, the city of Andrew and Peter. Philip finding Nathanael and said to him, “We have found of whom Moses in the Law (Deut. 18:15) and the prophets wrote. *He is* Jesus out of Nazareth, the son of Joseph.” And Nathanael said to him, “Is it possible that any good come from Nazareth?” Philip said to him, “Come and see.” Jesus having seen Nathanael coming unto Him and said concerning him, “See an Israelite indeed in whom is no guile!” Nathanael said to Him, “From where do You know me?” Jesus answered and said to him, “Before Philip called you, you being under the fig tree, I saw you.” Nathanael answered and said to Him, “Rhabbi, You are the Son

of God. You are the King of Israel!” Jesus answered and said to him, “Because I said to you, I saw you under the fig tree, you believe? You will see greater than these.” And said to him, “Truly, truly, I say to you, hereafter you will see Heaven open, and the angels of God ascending and descending upon the Son of Man” (Gen. 28:12).

JESUS’ FIRST MIRACLE

			John 2:1-22
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And the third day there was a wedding in Cana of Galilee and the mother of Jesus was there. Now both Jesus and His disciples were invited to the wedding. And lacking wine, the mother of Jesus said unto Him, “They have no wine”. Jesus said to her, “What is it to Me and you, woman? My hour has not yet come.” His mother said to the servants, “Whatever He says to you, do.” Now there were set six waterpots of stone, according to the purification of the Jews, containing two or three measures each (*each waterpot contained 80 litres “2 measures” or 120 litres “3 measures”*). Jesus said to them, “Fill the waterpots with water.” And they filled them up to the brim. And He said to them, “Draw out now and carry it to the master of the festival.” And they carried it. Now when the master of the festival tasted the water which was made wine and knew not where it was from, but the servants who drew out the water knew, the master of the festival called the bridegroom and said to him, “Every man at the beginning sets forth good wine, and when drunken well, then the worst. You have kept the good wine until now.” This began the supernatural signs done by Jesus in Cana of Galilee. And revealed His glory and His disciples believed into Him.

After this He went down into Capernaum, He and His mother and His brothers and His disciples. And stayed not many days. And the Jews Passover was near (*the word “Jew” is derived from patriarch Judah and to distinguish the inhabitants of Judah from the rest of the tribe of*

Israel. This came after Israel was split into the Kingdom of Judah and the Kingdom of Israel in ~974 BC (2 Kings 6:16)), and Jesus went up into Jerusalem (the name “Jerusalem” is comprised of 2 words “Jeru” means “foundation”, and “Shalem” means “of peace” that is, Foundation of Peace). And found in the temple the sale of oxen and sheep and doves (probably were used for sacrifices (Lev. 1)), and the money-changers sitting. And Jesus made a flagrum from small cords, cast out all from the temple, also the sheep and the oxen and poured out the money-changers’ coins and overthrew the tables. And said to those who sold doves, “Take these away from here. Make not My Father’s house a house of merchandise.” Now His disciples remembered that it was written, “The zeal of Your house has eaten Me up” (Ps. 69:9). Then the Jews answered and said to Him, “What supernatural sign do you show us, because you do these?” Jesus answered and said to them, “You destroy this temple and in three days I will raise it up.” Then said the Jews, “Forty six years builders constructed this temple, and You will raise it up in three days?” Now He spoke concerning the temple of His body. When therefore He had risen from the dead, His disciples remembered that He said this to them, and they believed the Scripture and the word which Jesus had said.

CHAPTER 3

JESUS TEACHES A RHABBI NAMED NICODEMUS IN JUDEA

			John 2:23-25; 3:1-36
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Now as He was in Jerusalem in the Passover, in the festival, many believed into His name seeing the supernatural signs which He did. Now Jesus did not commit Himself to them, for the cause that He knew all and that *He* needed not that anyone should have testified concerning man. For indeed He knew what was in man. Now there was a man from the Pharisees named Nicodemus, a ruler of the Jews. He came unto Jesus at night and said to Him, “Rhabbi, I know that You are a teacher come out of God; for indeed none can do these supernatural signs which You do unless God be with him.” Jesus answered and said to him, “Truly, truly, I say to you, except anyone be born from above, he cannot see the Kingdom of God.” Nicodemus said unto Him, “How can a man be born being old? He cannot enter a second time into his mother’s womb and be born?” Jesus answered, “Truly, truly, I say to you, except anyone be born from water and Spirit, he cannot enter into the Kingdom of God. That one who is born from the flesh is flesh, and born of the Spirit is spirit. Marvel not that I said to you, You must be born from above. The wind blows where it desires, and you hear the sound thereof, but do not know from where it comes and where it goes. So is everyone born from the Spirit.”

Nicodemus answered and said to Him, “How can these happen?” Jesus answered and said to him, “Are you a teacher of Israel and do not know these? Truly, truly, I say to you, that we speak what we know and testify what we have seen. And you receive not our witness. If I told to you earthly *things* and you believe not, how will you believe if I tell you

heavenly things? And no one has ascended up into Heaven except He who has descended from Heaven, the Son of Man being in Heaven (*No one has ascended into Heaven? 1) At that time Enoch and Elijah went up but hadn't come down yet. 2) The emphasis is not on "no one" ascended but on no one can tell you of heavenly things unless he descended from Heaven to tell them (John 3:12).*

"The Son of Man which is in Heaven" is referring to Jesus talking to them while being in Heaven. He is Heaven's extension on earth as Heaven is open to Him (John 1:51)).

And even as Moses lifted up the serpent in the wilderness (Num. 21:8), even so must the Son of Man be lifted up, so that whosoever believes into Him should not perish but have everlasting life. For indeed God even so loved (Ao) the world insomuch that He gave His only born Son, so that whoever believes into Him should not perish but have everlasting life. For indeed God sent not His Son into the world in order to condemn the world, but in order that the world through Him be saved. He who believes into Him is not condemned, but he who believes not is condemned already, because he does not believe into the name of the only born Son of God. Now this is the condemnation, that the Light has come into the world, and men loved (Ao) darkness rather than Light, for indeed their works were evil. For indeed whoever practices evil hates the Light, and does not come unto the Light, lest his works should be exposed. Now he who does truth comes unto the Light so that their works be revealed that they have been worked in God." (*There are 2 primary Greek words for love found in the Gospels: Agapao (G25), Agape (G26) and Phileo (G5368):*

“Agapao (Ao)/Agape (Ae)” means the “deepest love, the most intense love, intimate love, a love that drives the core of all decisions, a love where all joy and passion is released”.

“Phileo(P)” means “warm affection, friendship love, deep caring for someone.”

The following 3 Greek words for “love” are found in Greek but are not in the New Testament Scripture: “Eros” means “passionate love, with sensual desire and longing.” This word is found in ancient literature, e.g. Plato; whilst the following 2 are only found in modern literature. “Storge” means “affection within the family, like that felt by parents for offspring, love for their children.” And “Thelema” means “desire to do something, to be occupied with”).

After these came Jesus and His disciples into the land of Judea. And there His disciples stayed with Him and were baptizing. Now John was also baptizing in Aenon near Salim, because there was much water there (“Baptize” comes from the Greek word “baptizo” G907, which means “to dip, to immerse, to submerge, to wash, to overwhelm”. Therefore baptizing in “water” is total submersion in water. After the resurrection of Jesus, water baptism is still mandatory for a believer (Acts 22:16; 10:47-48). Water baptism does not bring salvation; but it is salvation that inspires water baptism (Acts 8:14-17, 26-39)). And people came and were baptized (for indeed John was not yet cast into prison). Therefore there came into being a question from John’s disciples with the Jews concerning purification. And they came unto John and said to him, “Rhabbi, He who was with you beyond Jordan, to whom you witnessed, behold, He baptizes and all come unto Him!” John answered and said, “A man can receive nothing unless it be given to him from Heaven. You yourselves witness of me that I said, I am not

the Christ but that I am sent before that One. He who has the bride is the bridegroom, now the friend of the bridegroom stands and hears Him rejoices greatly because of the bridegroom's voice. This, my joy, is therefore fulfilled. That One must increase but I decrease. He comes from above is up above all. He who being from the earth is from the earth and speaks from the earth. He comes from Heaven is up above all, and what He has seen and heard that He witnesses, and none receive His testimony. He who has received His testimony attests that God is true. For indeed He whom God sent speaks the spoken words of God, for indeed God gives not the Spirit out of measure. The Father loves (Ao) the Son and has given all in His hand. He who believes into (*"Believes into" means "commit their trust into, surrender their will to"*) the Son has everlasting life, now he who disbelieves the Son will not see life, but the wrath of God stays upon him."

JESUS MINISTERS TO A SAMARITAN WOMAN

			John 4:1-42
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When therefore the Lord knew that the Pharisees heard that Jesus made and baptized more disciples than John (though Jesus Himself baptized not, but His disciples), He left Judea and went away again into Galilee. Now He needed to go through Samaria, therefore He came into a city of Samaria called Sychar. Near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied from journey, sitting this way upon the well. It was about the sixth hour (6 p.m., as John used the Roman time (see *1st Century Terms, in the Study Aid*), based on the context, it is in the second 12 hours of the day, as compared to the first 12 hours found in John 19:14), there came a woman from Samaria to draw water. Jesus said to her, "Give Me a drink." (For indeed His disciples went away into the city to buy food).

Then said the woman of Samaria to Him, “How then You being a Jew ask a drink from me, being a woman of Samaria?” For indeed the Jews associate not with Samaritans. Jesus answered and said to her, “If you knew the gift of God, and who it is that says to you give Me a drink, you would have asked of Him and He would have given to you living water.” The woman said to Him, “Lord, You do not have a draw vessel and the well hole is deep. From where therefore do You have living water? Are You not greater than our father Jacob who gave us the well hole, and drank from it himself, and his children and his cattle?” Jesus answered and said to her, “All drink from this water to thirst again, now whosoever drinks from the water that I will give them will never into eternity thirst, but the water that I will give them will become in them a well of water springing up into everlasting life.” The woman said unto Him, “Lord, give to me this water so that I do not thirst, nor come here to draw out.” Jesus said to her, “Go, call your husband (M) and come here.” The woman answered and said, “I have no husband (M).” Jesus said to her, “Well said, “I have no husband (M)”, for indeed you had five husbands (M) and he whom you now have is not your husband (M). This saying is true.”

The woman said to Him, “Lord, I see that You are a prophet. Our fathers worshipped in this mountain, and You *all* say that in Jerusalem is the place where it is necessary to worship.” Jesus said to her, “Woman, believe Me that the hour comes when neither in this mountain nor in Jerusalem worship the Father. You worship whom you do not know, we know who we worship because salvation is from the Jews. But the hour comes, and now is, when the true worshippers worship the Father in spirit and truth. For indeed the Father also seeks such to worship Him. God *is* Spirit, and they who worship Him must worship *Him* in spirit and truth.” (*Spirit means not leaning on own understanding but trust in Him (John 3:8;*

Prov. 3:4) and Truth means being transparent before Him (John 3:21))

The woman said to Him, “I know that Messiah comes, called Christ. When that One comes, He will make known to us everything.” Jesus said to her, “I speaking to you am *He*.” And upon this came His disciples and marvelled because He talked with a woman yet none said, “What are You seeking or what are You talking with her?”

The woman therefore left her waterpot and went into the city and said to the people, “Come see a man who told me everything whatsoever I did. Is not this the Christ?” Therefore they went out of the city and came unto Him. Now in the meantime *the* disciples asked Him, saying, “Rhabbi, eat.” Now He said to them, “I have food to eat which you do not know.” Therefore said the disciples unto one another, “Has anyone brought Him *anything* to eat?” Jesus said to them, “My food is to do the will of Him who sent Me and to finish His work. Do you not say there are yet four months and comes the harvest? Behold, I say to you, lift up your eyes and look closely at the fields, because they are white even now unto harvest. And the reaper receives wages and brings together fruit into life eternal, so that both the sower and reaper rejoice together. And in this is the saying true, “Another sows and another reaps” (Deut. 6:11; Josh. 24:13). I sent you to reap which you laboured not. Another laboured and you have entered into their labour.”

Now many of the Samaritans from that city believed into Him through the word that the woman witnessed, “Telling me all I ever did”. Therefore when the Samaritans came unto Him, they were asking Him to stay with them. And He stayed there two days. And many more believed through His word and said to the woman, “No longer we believe through your saying, for indeed we have heard Him and know that this is truly the Christ, the Saviour of the world.”

GALILEAN MINISTRY (AD 28 – 30)



CHAPTER 4

JESUS PREACHES THE KINGDOM OF GOD

Matt. 4:12-25; 8:14-17, 2-4; 9:1-17	Mark 1:14-45; 2:1-22	Luke 3:19-20; 4:14-44; 5:1-39	John 4:43-54; 5:1-47
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Now Herod the Tetrarch (rebuked by him (*John the Baptizer*) concerning Herodias, his brother Philip's wife, and on account of all the evils which Herod had done) added also this upon all, even shut up

John in prison. And after John was delivered up and Jesus heard that John was handed over, after two days Jesus departed from there and went, returned in the power of the Spirit into Galilee. For indeed Jesus Himself witnessed that a prophet has no honour in his native-place. Then when He came into Galilee, the Galileans received Him, having seen all that He did in Jerusalem in the festival of *Unleavened Bread* (*John 2:23*). For indeed they also went unto the festival. Then Jesus came again into Cana of Galilee, where He made the water wine, and there was a certain nobleman whose son was feeble in Capernaum (*the distance from Cana of Galilee to Capernaum was 24km*). He heard that Jesus came from Judea into Galilee, went unto Him and asked Him so that He would come down and heal his son. For indeed he was about to die. Then Jesus said unto him, “Unless you see supernatural signs and wonders you will not at all believe.” The nobleman said unto Him, “Lord, come down before that my young child dies.” Jesus said to him, “Go, your son lives”. And the man believed the word that Jesus had spoken to him, and went away. Now he already going down, his slaves met him and told *him*, saying, “Your male child slave lives.” Then he inquired from them the hour in which he had recovered. And they said to him, “Yesterday, seventh hour (*7 p.m.*) the fever left him.” Therefore the father knew that it was in the same hour in which Jesus said to him, “Your son lives.” And he believed, and his whole house. This again was the second supernatural sign Jesus did, having come from Judea into Galilee.

And He taught in the synagogues, being glorified by all. And came into Nazareth where He was nourished. And according to His custom, went into the synagogue in the Sabbath day and stood up to read. And was given to Him a small scroll of the prophet Isaiah. And unrolling the small scroll, found the place where it was written, “Spirit of the Lord is upon Me, who for this reason anointed Me to declare the good news to the poor. He sent Me to heal the broken-hearted, to preach freedom to the captives, and restore sight to the blind, to send in freedom the

bruised, to preach the acceptable year of the Lord” (Isa. 61:1-2). And He rolled up the small scroll, having returned it to the officer, He sat down. And the eyes of all in the synagogue were fastened on Him. Now He began to say unto them, “Today this Scripture is fulfilled in your ears.” And all testified of Him and wondered on the gracious words which came out from His mouth and said, “Is not this Joseph’s son?” And He said unto them, “Surely you will say of Me this proverb, Physician, heal yourself. Whatever we have heard happen in Capernaum, do also here in your native-place.” Now He said, “Truly I say to you, no prophet is accepted in his native-place. But I tell you on truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, how a great famine having come into being on all the land. And unto none of them Elijah was sent except to Zarephath of Sidon, unto a woman widow. And many lepers were in Israel in the time of Elisha the prophet, and none of them cleansed except Naaman the Syrian.” And all in the synagogue heard these were filled with wrath. And they having arose, having cast Him outside the city, and having led Him until the brow of the hill on which their city was built, to throw Him down. But He having passed through the middle of them, departed.

And having left Nazareth, He came to live into Capernaum, along the seacoast, in the borders of Zebulun and Naphtali, so that it be fulfilled which was spoken through Isaiah the prophet, saying, “Land of Zebulun and land of Naphtali, by way of the sea, beyond Jordan, Galilee of the nations! The people who sat in darkness saw a great Light; also sat in the region and shadow of death, Light sprung up” (Isa. 9:1-2). Since that time Jesus began to preach the good news of the Kingdom of God, and saying, “The time is fulfilled, and the Kingdom of God is made near. Repent! For indeed the Kingdom of the Heavens is near. Repent, and believe the good news.” (“Repent” means to make a conscious choice to change one’s beliefs to line up with the Word of

God and thus to seek to be in the Kingdom of God instead of seeking to please the flesh or the world).

Now walking beside the sea of Galilee, He saw Simon and Andrew his brother casting a net in the sea; for indeed they were fishermen. Now it came to pass that the crowd pressed upon Him to hear the Word of God, and He was standing beside the lake of Gennesaret and saw two boats standing beside the lake. Now the fishermen disembarked out of them, rinsed off their nets. Now He entered into one of the boats, which was Simon's, asked him to launch out a little away from the land. And sat down teaching the people from the boat. Now when He stopped speaking, He said unto Simon, "Launch out into the deep and let down your nets into a haul." And Simon answered saying to Him, "Master, we have worked hard through all the night having taken nothing. Now on Your spoken word we will let down the net." And this being done, enclosed a great multitude of fish. Now their net broke and they signalled to their partners, who were in the other boat, to come help them. And they came and filled both the boats, so that they began to sink. Now Simon Peter having seen *and* having fell towards Jesus' knees, said, "Depart away from me, because I am a sinful man (*M*), Lord." For indeed he was completely astonished, and all who were with him, over the haul of fish which they had caught. Now likewise also James and John, the sons of Zebedee, who were partners of Simon. And Jesus said unto Simon, "Fear not, from now on you will be capturing men." And He said to them (*Simon Peter and Andrew*), "Come here after Me, and I will make you fishers of men." Now they immediately left their nets *and* followed Him. And going on from there, He saw another two brothers, James *the son* of Zebedee and John his brother, in a boat with Zebedee their father mending their own nets. And He immediately called them. And now having brought their boats onto the land, they left immediately the boat and their father in the boat with the hired slaves, they having forsaken all things, and went away after Him, followed Him.

And He came down, entered into Capernaum a city of Galilee. And immediately in the Sabbaths He entered into the synagogue and taught them. And they were astonished on His doctrine, because His word was in authority. For indeed He was teaching them as One who had authority, and not as one of the scribes. And in their synagogue there was a man having a spirit of unclean demon and screamed with a loud voice saying, "Let us alone! What is to us and to You, Jesus of Nazareth? Have You come to destroy us? We know You who You are, the Holy One of God." And Jesus rebuked him, saying, "Be quiet, and come out from him." And the unclean spirit, demon, convulsed him, threw him into the middle of *them* and cried with a loud voice *and* came out of him. And harmed him not. And upon all, amazement happened. Therefore they inquiring and spoke unto one another, saying, "What word is this! What new doctrine is this? Because with, in, authority and power He commands also the unclean spirits and they obey Him and come out." And *there* went out a report concerning Him, into every place of the region around. Now immediately His fame spread out into all the region around Galilee.

And rising up immediately they went out of the synagogue *and* came, having entered into the house of Simon (*Simon's second name was Peter. The name Peter was given to him by Jesus*) and Andrew, with James and John. Now Simon's wife's mother lay feverish. And Jesus came into Peter's house, seeing his (*Peter's*) wife's mother cast down and feverish, taken with a great fever. And immediately they told and asked Him for her. And having stood over her, He rebuked the fever, took her by the hand, raised her. And immediately the fever left her and she served them.

Now evening came into being, when the sun set (*a day, according to God's Word, starts at evening when the sun has completely set, and when twilight begins called "laila" (night). Similarly, evening ends when the sun itself starts to appear. Dawn is still part of the night/evening. In Jerusalem the sun starts to appear various through the*

year – range from 4:34 a.m. on 21 June to 6:35 a.m. on 21 December. Twilight ranges from 4:40 p.m. on 21 December to 6:50 p.m. on 21 June, and lasts an average of 26 minutes), they brought unto Him all those having it badly (“Badly” comes from the Greek word “kakos” G2560, which is an adverb meaning “bad, evil, cursed”, implying having sickness). Everyone whosoever had feebleness of various diseases brought them unto Him, and were brought to Him many demon-possessed. And all the city had gathered unto the door. Now those who were sick He laid hands on each one of them, healing them, He healed many, all those having it badly of various diseases. So that it be fulfilled spoken through Isaiah the prophet, saying, “He took our infirmities and bore our diseases” (Isa. 53:4 - Infirmities (G769) is “feebleness / weak”, while disease (G3554) is an entity destroying the body). And He cast out the spirits, many demons, by a word. Now the demons departed from many, crying out, and saying, “You are Christ, the Son of God.” And He rebuking, permitted them not to speak because they knew He was the Christ.

And having risen very early dawn of the night, He went out and departed into a deserted place, there prayed. And Simon and they with Him searched for Him, and when they found Him, came to Him and held Him lest He depart away from them, saying, “All are seeking You.” Now He said unto them, “Let us go into the neighbouring towns so that I preach there also. I need to declare good news regarding the Kingdom of God to other cities also because for indeed into this I have been sent.” And Jesus walked around all of Galilee, teaching in their synagogues and preaching the good news of the Kingdom, and healing all diseases and all sicknesses in the people and casting out demons. And His fame went into all Syria. And they brought to Him all having it badly; seized of various diseases and torments, and demon-possessed, and moonstruck (*Moonstruck means “lunatics and/or epileptics”*), and paralyzed. And He healed them. And there followed Him great crowds away from Galilee and Decapolis and Jerusalem and Judea and beyond Jordan.

And it came to pass, He was in the first city and behold, a man (*M*) full of leprosy! And seeing Jesus, came unto Him, calling for Him, fell on his face, begged, worshipping Him and kneeling, said to Him, “Lord, if You desire, You can cleanse me.” Now Jesus had compassion, put out the hand *and* touched him, and said to him, “I desire. Be clean!” And He having spoken, immediately the leprosy departed away from him and he was cleansed. And Jesus strictly charged him, “See that you say nothing to anyone. But go show yourself to the priest, and bring the offering concerning your cleansing which Moses commanded for your cleansing for a testimony to them.” And immediately sent him away. Now as he went out, he began to preach much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into cities. But was outside in deserted places. And great crowds came unto Him from every quarter, gathered to hear, and be healed by Him away from their own infirmities. Now He withdrew into the wilderness and prayed.

And He walked on into a boat, passed over and again came, entered into His city Capernaum after *some* days. And it came to pass in the first day, it was heard that He was into a house. And immediately many came together, insomuch that no-one any longer had room, not even at the door. And He spoke the word to them. As He was teaching also there were Pharisees and teachers of the Law sitting by, who had come from every town of Galilee and Judea and Jerusalem. And the power of the Lord was healing them. And behold, four men (*M*) carrying on a bed a man who was paralyzed. And sought to have carried him in and to lay *him* in the presence of Him. And did not find a through way to have carried him in through the crowd, could not come near Him. They went up on the housetop. Unroofed the roof where He was and dug through, lowered the bed on which the paralytic lay, through the tiles with his little bed into the midst, in front of Jesus. Now Jesus having seen their faith, said to the paralytic, “Son, have courage. Man, your sins be forgiven you.”

Now there were certain of the scribes and Pharisees sitting there and began to reason in their own hearts saying, “This *Man* blasphemes. Who is this that speaks blasphemy? Who can forgive sins except God alone?” And immediately Jesus perceived their thoughts in His spirit that they so reasoned in themselves, He answered saying unto them, “Why think you these evil in your hearts? For indeed which is easier to say to the paralytic, “Your sins are forgiven you”; or to say, “Arise, and take up your bed and walk”? Now by this you know that the Son of Man has authority on earth to forgive sins”, then He said to the paralytic, “I say to you arise and take up your bed and go into your house.” And immediately he arose in the presence of them, took up the bed on which he laid and went out before all, into his house glorifying God. Now the crowd saw, insomuch that all of them were amazed and glorified God who had given such authority to men, saying, “Never saw so.” And were filled with fear, saying, “We have seen beyond the norm today.”

And He went out again near the sea and all the crowd came unto Him and He taught them. And passing on He saw a man, a tax-collector named Levi who is called Matthew, the *son* of Alphaeus, sitting at the tax collector’s booth (*Levi was his original Jewish name, but the name Matthew was probably given later, that is, Levi Matthew. Having two names wasn’t uncommon e.g. Simon Cephas/Peter*). And said to him, “Follow Me.” And having left all things, he rose up and followed Him. And Levi made a great feast in his house. Jesus reclined in his house. And there was a great company of tax-collectors and other sinners who were reclining with Jesus and His disciples. For indeed there were many, and followed Him. And the scribes and Pharisees saw Him eat with tax-collectors and sinners, grumbled saying unto His disciples, “Why does Your teacher eat and drink with tax-collectors and sinners?” Now Jesus heard, answered saying unto them, “The strong, healthy, have no need of a physician but those having it badly. Now go learn what it is, “I desire mercy and not sacrifice” (Hosea 6:6). For indeed I did not come to call the righteous, but sinners into repentance.”

And the disciples of John *the Baptist* and of the Pharisees were fasting. Then they came and said to Him, “Why do the disciples of John fast often and make supplications, and likewise those of the Pharisees, now Your disciples eat and drink, do not fast?” Now Jesus said unto them, “I can not make the sons of the bride chamber fast, mourn, while the bridegroom is with them *(the bridal chamber is a room where the marriage ceremony is held, usually in the house of the bridegroom where the bride was brought in)*. As long as they have the bridegroom with them they cannot fast. Now the days come even when the bridegroom will be taken away from them, then they will fast in those days.” And He spoke also a parable unto them, “Now, no-one also sews, puts on a patch of new cloth, garment, onto an old garment, else the new that filled it up, itself rises up away from the old garment and the split becomes worse. Also, the new splits and that patch taken from the new garment does not match the old. And no one pours young wine into old wineskin, else the young wine breaks apart the wineskin and the wine spills, and the wineskin is destroyed. But young wine must be poured into new wineskins and both are preserved. No one also drinks old wine immediately desires young wine, for indeed he says, “The old is better.””

After this there was a festival of the Jews *(probably referring to the Passover as He attended 4 times from the start to the end of His ministry on earth: John 2:13; 5:1; 6:4; 13:1)*, and Jesus went up into Jerusalem. Now there is in Jerusalem over the sheep gate, a bathing pool called in Hebrew Bethesda *(Bethesda is a Hebrew word, which means “House of Mercy”)*, having five porches. In these lay a great multitude of feeble, blind, lame, withered, waiting for the stirring of the water. For indeed an angel descended according to a certain time into the bathing pool and agitated the water *(they probably believed based on tradition and the Book of Tobit, that it was the angel Raphael who was sent from God to heal. They didn’t see him but saw the effects of him as the water was seemingly “supernaturally” stirred)*. Then the first man after the disturbance of the water who entered was made

healthy of whatever disease he had. Now a certain man was there, being in infirmity thirty eight years. Jesus saw him lying, and knew that he had already *been in that state* a long time, saying to him, “Do you desire to become healthy?” This feeble man answered Him, “Lord, I have no man so that whenever the water is agitated to put me into the bathing pool. Now while I am coming, another descends before me.” Jesus says to him, “Rise, take up your bed and walk.” And immediately the man was made healthy and took up his bed and walked. Now in the same day was the Sabbath. The Jews therefore said to *that one* healed, “It is the Sabbath. It is not lawful for you to take up the bed.” He answered them, “He who made me healthy, that One said to me, “Take up your bed and walk.”” Therefore they asked him, “Who is *this* Man saying to you, “Take up your bed and walk?”” Now the healed knew not who He was, for indeed Jesus withdrew, a crowd being in the place.

After this Jesus found him in the temple and said to him, “Behold, you became healthy. Sin no more lest a worse thing happen to you.” The man departed and told the Jews that it was Jesus who made him healthy. And through this the Jews persecuted Jesus and sought to kill Him, because He had done these in the Sabbath. Now Jesus answered them, “My Father works until even now, even I work.” Through this therefore the Jews sought even more to kill Him, because not only had He broken the Sabbath but also said God was His Father, making Himself equal to God. Therefore answered Jesus and said to them, “Truly, truly, I say to you, the Son cannot do even one thing out of Himself except whatsoever He sees the Father do. For indeed whatsoever He does, these also does the Son likewise. For indeed the Father loves (P) the Son and shows Him all that He does. And shows Him greater works than these so that you marvel. For indeed just as the Father raises the dead and makes alive, in this way the Son also makes alive whom He desires. For indeed the Father judges no one but gives all judgement to the Son, so that all honour the Son just as they honour the Father. He who honours not the Son honours not the Father sending Him. Truly,

truly, I say to you that he who hears My Word and believes He sent Me has everlasting life. And will not come into judgement but passes from death into life.

Truly, truly, I say to you that the hour comes, and now is, when the dead will hear the voice of the Son of God. And those hearing will live. For indeed even as the Father has life in Himself, in this way also gave the Son to have life in Himself. And gave Him authority to execute judgement also because He is the Son of Man. Marvel not at this that the hour comes in which all who are in the graves will hear His voice and come forth. Those who have done good into the resurrection of life, now those who practiced evil into the resurrection of judgement *(this happens on Judgement day, at the Great White Throne of God. Jesus is not referring to those who are in Him (those who have surrendered to Him - Christians) but to those who are in the graves. Those who are in Him will not be judged at the White Throne of God, but will be judged a 1,000 years earlier at the Judgement seat of Christ (2 Cor. 5:10) where they will receive rewards (Col. 3:23-25; Matt. 16:27; Matt. 22:11-12; Rev. 11:18; Rev. 22:12; 1 Cor. 3:13; 2 Cor. 5:10; Luke 12:47-48; Dan. 7:10), over and above immortal bodies (1 Cor. 15:53-54; Rom. 8:23; Phil 3:21; John 5:28-29).*

In addition, the term “resurrection” means “receiving immortal bodies”. Those who are in the graves are those who are in Hades, Death and the Sea (Rev. 20:13). They are not in the Scroll of Life because they haven’t surrendered their life to Jesus. Just before they are judged they will receive immortal bodies (resurrected bodies) and then they will be judged based on their good and evil works at the Great White Throne of God (Rev. 20:11, 13; Dan. 7:9-10; John 5:28-29).

Who are those who did evil and did good?

“Did evil” are those who wanted to be separate from God, rebelled against Him, haven’t feared Him. This includes rejecting His Son (Ps. 2:12; John 3:36). “For since the creation of the world His invisible

attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify Him as God, nor were they thankful, but became futile in their thoughts, and their foolish hearts were darkened” (Rom. 1:20-21). They will receive what they have always wanted – separation from Him for eternity, and this includes separation from His blessings. Therefore they will be cast into the Lake of Eternal Fire, “resurrection of judgement” (John 5:29; Matt. 25:46).

“Did good” are those who have feared God as evident by their actions but for some reason didn’t know about the good news of His Son Jesus the Christ. After they get their immortal bodies and are judged, they will potentially be given the good news in some way. If they accept Jesus the Christ as their Lord they will be written in the Scroll of Life (Rev. 20:15), “resurrection of life” (John 5:29).

What is, and who goes to, Death, Hades and Sea?

Death - Prior to Jesus’ resurrection, Abraham’s Bosom was located in the earth and was a place where those who feared God (saints of old) went, a division in Sheol (Luke 16:22; Acts 2:34; Ps. 86:13; 1 Sam. 28:13; etc.). After Jesus’ resurrection those saints went to Heaven to witness Jesus authority to open the seals (Rev. 4:4, 10). However, before they entered Heaven, they wandered the streets of Jerusalem (Matt. 27:52-53). Abraham’s Bosom is either the same as Paradise or they are separate (Luke 16:22-23; 2 Cor. 12:4; Rev. 2:7). Jesus says to the thief on the cross, “Today you will be with me in Paradise” (Luke 23:43) and we know that Jesus was 3 days and 3 nights in the earth (Matt. 12:40). Therefore, Paradise would be in the earth, probably the same place where Abraham’s Bosom was. The Greek word “Today” in the Gospel of Luke always refers to this literal day (per Luke 2:11; 19:5). When the saints were released from inside the earth, Abraham’s Bosom would have been empty or moved to Heaven, therefore the void that was left behind is

believed to be a place called Death. A place of nothingness, loneliness, no light.

Hades - Hades is a place of torment, suffering and pain (Matt. 11:23; Ps. 9:15; Luke 16:23; Rev. 1:18). Those who don't fear God and reject His Son will go there until Judgement Day.

Sea (Rev. 20:13) - It is "believed" that those who die during the 1,000 year reign of Christ will go to a place called "the sea." They can't accept Jesus the Christ by faith so they can't be made righteous by faith; therefore they can't go to Heaven (Gal. 2:16; John 16:10). His Kingdom has physically come on earth and it is not by faith that they obey Him but by compulsion. However, their motivation for obedience will be revealed by their works, all of which will be judged on Judgement Day.

How will those in Death, Hades and the Sea be judged?

- *They will be judged according to the Scroll of Life (Rev. 20:13-15), to prove that their names are not found in it.*
- *They will be judged by books called "Books of God's remembrance", these books record every word and action the person did (Mal. 3:16-18; Dan. 7:10; Matt. 12:36; Rev. 20:12-13; Ps. 56:8; 139:4). They will be measured according to God's standard, "the Book of the Law" (Gal. 3:24; Mat. 7:21-24; 5:17-20, proving that all have sinned against Him (Rom. 3:23; 6:23). The people may respond with "I didn't know," but then God will show them that they "did": i) the Law was in their heart, their conscience (Rom. 2:12-16), ii) His plan for them was written in their heart (Ps. 139:16), iii) creation expressed His nature and they refused to thank Him (Rom. 1:18-22), iv) how they rejected Jesus the Christ (Matt. 10:14-15; 11:23-24; John 12:48).*

"He who overcomes shall inherit all things, and I will be his God and he shall be My son. But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall

have their part in the lake which burns with fire and brimstone, which is the second death” (Rev. 21:7-8).

Now after the verdict, Jesus will divide His sheep from the goats; that is, he will divide the Righteous (those who are written in the Scroll of Life) from the unrighteous (those who aren't written in the Scroll of Life) (Matt. 25:33; John 5:29). Those who are not in the Scroll of Life will be cast into the eternal Lake of Fire. Where there will be wailing and gnashing of teeth (Rev. 20:15; Matt. 13:42-50; 25:41, 46; Mar. 9:44; 2 The. 1:8; Ps. 104:35)).

I cannot out of My own self do even one thing. Just as I hear, I judge, and My judgement is just because I seek not My own will but the will of the Father who sent Me. If I witness concerning Myself My testimony is not true. There is another who witnesses concerning Me and I know that the testimony which he witnesses concerning Me is true. You sent unto John and he witnessed to the truth. Now I receive not testimony from men but these I say so that you be saved. He was a burning and shining lamp, now you desired to leap for joy for an hour in his light. Now I have greater testimony than that of John. For indeed the works which the Father gave to Me, in order to complete them. Those works which I do witness concerning Me that the Father has sent Me. And the Father Himself sent Me witnesses concerning Me. Neither have you heard His voice at any time nor seen His appearance. And you have not His Word staying in you that Whom He sent, this One you do not believe. You examine the Scriptures because in them you think you have eternal life. And they are witnessing concerning Me. And you will not come unto Me in order to have life. I receive not glory from men. But I know you, that you have not the love (Ae) of God in you. I come in My Father's name, and you receive Me not (The word for “name” in Greek is “onoma” G3686 and the name itself carries with it the person's Authority/Power (Matt. 21:9; Mark 16:17) and their Character/Title (Matt. 10:41; Acts 9:15; Rom. 9:17) mainly an expression of their purpose/their assignment). If another comes

in his own name, that one you receive. How can you believe, who receive glory from one another and seek not the glory that *comes* from God alone? Do not think that I accuse you unto the Father; there is *one* who accuses you, Moses into whom you trust. For indeed if you believed Moses, you would have believed Me, for indeed that one wrote concerning Me. Now if you do not believe that one's writings, how will you believe My spoken words?"

(Moses wrote concerning the Messiah from the very beginning - throughout Genesis to Deuteronomy that the Messiah would come through the lineage of Abraham (Gen. 22:18), of Isaac (Gen. 21:12; 26:2-4); of Jacob (Gen. 28:13-14; Num. 24:17, 19), of Judah (Gen. 49:10). He would be the Prophet which people would need to listen to (Deut. 18:15, 18-19, as Peter (Acts 3:22) and Stephen (Acts 7:37) later repeated). Even though the Messiah would be bruised, and His skin torn open, not a bone would be broken (Exo. 12:46; Num. 9:12). He is the sacrificial Lamb that the Lord had provided (Gen. 22:8; John 3:16). Those who accept Him, and obey, will have authority over Satan (Gen. 3:15; 22:17). They will be blessed (Gen. 22:17-18)).

SEASON OF RIPENED GRAIN IN JUDEA (APRIL)

Matt. 12:1-21	Mark 2:23-28; 3:1-12	Luke 6:1-11, 17-19	
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In that same time, it came to pass that Jesus went the second first Sabbath through the wheat-fields (second first Sabbath" could mean the first Sabbath of the second priestly rotation, which is Jehoiarib (1 Chr. 24). However, this would mean during October when the wheat has already been harvested in Israel, therefore not possible. The most probable time period is before the wheat is harvested (end May-June in Israel) thus April-May as they are walking through it. Therefore, the Second first Sabbath is most likely referring to the second high Sabbath. The first Sabbath being the first day of Unleavened Bread (15 Abib) and the second being the last day of Unleavened Bread (21 Abib)). And His disciples

were hungry and began, as they made a way *through*, to pluck the heads of grain and ate, rubbing it in their hands. Now when the Pharisees saw, some of the Pharisees said to them, “Why are you doing that which is not lawful to do in the Sabbaths?” *Then* they said to Him, “Behold, Your disciples do that which is not lawful to do in *the Sabbath*” (*this action was permitted (Deut. 23:25) but not according to the oral law (Rhabbi’s Law)*). Now Jesus answered unto them saying, “Have you not however read, never at anytime read that which David did when he was hungry and those being with him? Even how he entered into the house of God in the days of Abiathar the high priest (Jesus challenged their oral law, Ahimelech the priest gave the bread to David (1 Sam. 21:1-2) in the days of Abiathar the high priest. Ahimelech was the father of Abiathar (1 Sam. 22:20)), took and ate the showbread. And also gave to those with him (1 Sam. 21:3-6), which is not lawful to eat except for the priests only? (Lev. 24:5-9) Or have you never read in the Law that in the Sabbaths, the priests in the temple profane the Sabbath and are blameless? (As an example, they sacrifice animals in the Sabbath (Num. 28:9-10; Exo. 35:3)) Now I say to you that here is One greater than the temple. Now if you knew what it is, “I desire mercy and not sacrifice” (Hosea 6:6), you would not have condemned the blameless.” And He said to them, “The Sabbath came into being for the cause of man, not man for the cause of the Sabbath. Insomuch that the Son of Man is Lord also of the Sabbath.” And He departed from there to go into their synagogue.

Now it came to pass also in another Sabbath, He entered into the synagogue and taught. And behold, there was a man also whose right hand was withered. Now the scribes and Pharisees watched Him whether He would heal him in the Sabbath, in order to find an accusation to accuse Him. Now He knew their thoughts and said to the man who had the withered hand, “Rise up and stand into the middle.” Now he arose *and* stood. And they asked Him, saying, “Is it lawful to heal in the Sabbaths?” In order to accuse Him. Then Jesus said unto

them, “I ask you whether *it is* lawful *in* the Sabbaths to do good or to do evil, to save a soul, or to destroy, *kill it?*” Now they were silent. And He said to them, “What man will be from you who has one sheep and if it falls into a pit *in* the Sabbaths will not indeed seize it and raise *it out?* How much better therefore *is* a man than a sheep? Inasmuch that *it is* lawful to do well *in* the Sabbaths.” And looking around on them all with anger, being grieved on the hardness of their hearts, then He said to the man, “Stretch out your hand!” Now he did so, stretched it out and his hand was restored healthy like the other. Now they were filled with rage (*madness*) and talked unto one another, as to who can do whatsoever to Jesus. And the Pharisees departed immediately taking counsel with the Herodians against Him, how to destroy Him. Now Jesus knew, He withdrew from there with His disciples unto the sea.

And great crowds from Galilee followed Him, and from Judea, and from Jerusalem, and from Idumea, and beyond Jordan, and those around Tyre and Sidon, a great multitude came to Him having heard how much He did, came unto Him. And having come down with them, He stood on a level place. And a crowd of His disciples, and a great multitude of people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear Him and be healed from their own diseases, and afflictions by unclean spirits; and were healed. And He spoke to His disciples, so that a small boat should stay near Him because of the crowd. Lest they constricted (*press on, throng*) Him. For indeed He healed many so that the whole crowd pressed towards Him in order to touch Him, as many as had plagues. Because power came out from Him and He healed all. And unclean spirits, when they saw Him fell down before Him and cried, saying, “You are the Son of God!” And He greatly rebuked them so that they should not make Him known. So that it be fulfilled that spoken through Isaiah the prophet, saying, “See My male child slave whom I have chosen; My Beloved, into whom My soul delights. I have put My Spirit upon Him and He declares judgement to the nations. He will not strive,

nor cry, nor will any one hear His voice in the streets. A bruised reed He will not break and a smoking wick not quench, until He casts judgement into victory” (*Isa. 42:1-3*). “And in His name the nations will trust” (*Isa. 11:10*).

CHAPTER 5

TWELVE DISCIPLES ARE CHOSEN AND SERMON ON THE MOUNT

Matt. 5:1-48; 6:1-34; 7:1-29; 8:1, 5-13; 11:2-30	Mark 3:13-19	Luke 6:12-16, 20-49; 7:1-50; 8:1-3	
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Now it came to pass in those days, He departed going up into a mountain to pray and spent the night in prayer to God. And when it became day He called His disciples and they came unto Him. And out of them He chose, ordained, twelve so that they should be with Him and so that He should send them out to preach and have authority to heal diseases, and to cast out demons. And He named them apostles:

Simon, whom He also named Peter (*Peter G4074 and Cephas G2786 are names given by Jesus to Simon, both mean the same thing but they are in different languages. In Aramaic/Syriac “Kephas”, in Greek “Petros”, when translated into English from Aramaic it is Cephas and when translated from Greek it is Peter. All interpreted “Rock” but literally means “piece of Rock”. It is smaller than a massive rock/cliff “petra” G4073, but larger than a stone “lithos” G3037. It was not uncommon to have more than one name. And the other names weren’t necessarily given at birth but as they progressed through life. They either named themselves or the name was given to them by someone they respected and they accepted it. Their first name was always their given birth name e.g. “Simon” Peter), and Andrew his brother;*

James and John the sons of Zebedee (*Jesus named them Boanerges (“Boanerges” is an Aramaic word) which is “Sons of Thunder”;*

Philip and Nathanael Bartholomew (*Bar-Tholomew means “son of Tolmai”. Matthew, Mark and Luke mention Bartholomew coupled with Philip but never Nathanael; however in John’s account, Nathanael is*

mentioned with Philip (John 21:2) but never Bartholomew. Therefore it is believed that Nathanael is the same person as Bartholomew, his first name being Nathanael; that is, Nathanael Bartholomew);

Matthew (whose birth name was Levi, that is, Levi Matthew) **and Thomas;**

James the son of Alphaeus, and Simon the Canaanite called Zealot (Zealot means “burning with zeal”; he was burning with zeal for Jewish political independence from Rome);

Judas Lebbaeus Thaddeus (Thaddeus Matthew 10:3, means “large hearted, courageous one”) **who was the son of James, and Judas of Iscariot** (Iscariot in Hebrew means “man of Kerioth”, a place in southern Palestine, which implies that Judas was from Judea but the rest of those apostles came from Galilee), **who also became the betrayer.**

Now seeing the crowds, He went up into a mountain and He sat down. His disciples came to Him. **And He lifted up His eyes to His disciples, opened His mouth teaching them, saying,**

“Blessed are the poor of spirit! (Those who know they are poor of spirit and need God’s Spirit, those who are dependent on God) **Because theirs and yours is the Kingdom of the Heavens. But rather woe** (Woe means “horrible it be!”) **to you who are wealthy!** (Wealthy are those who have an accumulation of worldly riches) **Because you receive your comfort.**

Blessed are they who mourn, and sob now! (Those who mourn over what this world offers) **Because they will be comforted, laugh. Woe to you who laugh now! Because you will mourn and sob.**

Blessed are the meek! (Meek are those who are self-controlled in the face of adversity, specifically those who humble themselves under God,

yet are courageous enough to follow His Word in the midst of adversity e.g. forgiving others) Because they will inherit the earth.

Blessed are they who hunger now and thirst for righteousness! *(Those who desire and focus on being in right standing with God by following His Word)* Because they will be filled. Woe to you who are satisfied! Because you will hunger.

Blessed are the merciful! *(Merciful are those who show compassion through words and actions, not just in thought)* Because they will receive mercy.

Blessed are the pure of heart! *(Those who have the right motive, which is based on loving God first and then loving others as they love themselves)* Because they will see God.

Blessed are the peacemakers! *(Jesus clearly says in Matt. 10:32-42 that He is not referring to worldly peace-makers but true peace-makers. True peace is God's Word (Ps. 85:8-10, 119:165), and therefore those who reconcile people back to Jesus, who is the fulfilment of God's Word, are the peace-makers (John 16:33))* Because they will be called sons of God *(John 1:12; Rom. 8:14; Gal. 3:26).*

Blessed are they who are persecuted for the sake of righteousness! Because theirs is the Kingdom of the Heavens.

Blessed are you when they reproach you *(Reproach means "insult, defame")* and persecute and say all evil spoken words against you falsely on account of Me. Blessed are you whenever men hates you, and whenever they isolate and reproach and cast out your name as evil, on account of the Son of Man. Rejoice in that same day and leap for joy. For indeed behold, your reward is great in Heavens. For indeed in this way they persecuted the prophets who were before you. For indeed according to the same way did their fathers to the prophets. Woe to you

when all men speak well of you! For indeed according to the same way did their fathers to the false prophets.

You are the salt of the earth (*Salt is used for seasoning certain kinds of food; it was especially used as a meat preservative. The salt prevents decay and corruption*), now if the salt loses its savour, in what will it be salted? It is good (*able, useful*) into nothing but to be thrown out and trampled by men. You are the light of the world. A city that is set upon a hill cannot be hidden. Nor burn a lamp and put it under a measuring-basket (*measuring-basket “modios” G3426 often translated “bushel”, refers to a Roman measuring basket used to measure dry items, capacity of about 9 litres*), but on a lampstand. And it gives light to all who are in the house. Let your light in this way shine before men so that they may see your good works and glorify your Father who is in the Heavens.

Think not that I have come to destroy the Law or the prophets. I have not come to destroy but to fulfil. For indeed truly I say to you, Until heaven and earth pass away, one yodh (*Yodh means the smallest Hebrew letter*) or one tittle (*Tittle means one of the many strokes by which some Hebrew letters are distinguished from others like them*) not at all pass away from the Law until all is fulfilled. Whoever therefore loosens one of these least commandments (*of the law*) and teaches men in this way, will be called least in the Kingdom of the Heavens (*Believers will get some form of punishment for ignoring or teaching against the commandments of God (Luke 12:47-48; Matt. 5:19)*). Now whoever does and teaches these, will be called great in the Kingdom of the Heavens. For indeed I say to you that unless your righteousness exceeds more than the scribes and Pharisees, you will not at all enter into the Kingdom of the Heavens.

You have heard that it was said to the ancients, “You will not murder” (Gen. 9:5-6; Exo. 20:13) and, “Whoever murders will be guilty of the judgement” (Murder is defined as a person or group killing someone as a result of an unlawful judgement, which is not supported by God’s Word (Lev. 24:21; Num. 35:16; Deut. 5:17; 1 Kings 21:19; Jer. 7:9). Murder also includes the accidental killing of someone, however the person’s motivation and intention would need to be evaluated. Therefore refuge cities were established to protect people from an act of revenge and to give them a fair trial (Num. 35:11; Josh. 20:3)). Now I say to you that whoever is angry with his brother without a cause will be liable of the judgement. Now whoever having said to his brother, “Raca” (Raca means “worthless, I spit on you”), will be liable into the Sanhedrin (Sanhedrin is the highest court of Israel where the “big” crimes were judged. It was composed of 70 elders, chosen from each tribe of Israel). Now whoever having said, “Fool!” (Fool means “Godless, unbeliever”, derived from “the fool has said in his heart, “There is no God”” (Ps. 14:1; 53:1)) will be liable into Hell’s fire. Therefore if you bring your sacrifice on the altar, there remember that your brother has anything against you, leave there your sacrifice before the altar and go away. First be reconciled to your brother and then come offer your sacrifice.

Give your agreement with your adversary quickly, while you are in the way with them; lest the adversary deliver you to the judge, and the judge deliver you to the officer, and you be thrown into prison. Truly I say to you, You will by no means come out from there until whosoever has paid the last kodrante (a Kodrante is one coin worth 1/57th of a day’s farm labour).

You have heard that it was said to the ancients, “You will not commit adultery” (Exo. 20:14). Now I say to you that whoever looks at a woman to lust after her, commits adultery with her already in his heart (the same

Greek word for “woman” is also “wife”. In the New Testament KJV this word is translated 132 times as woman/women and 92 times as wife/wives. Therefore this word could be translated as “whoever looks at a “wife” to lust after her commits adultery with her already in his heart,” as per Tyndale’s English translation). Now if your right eye entraps you, pluck it out and throw it from you. For indeed it is profitable to you that one of your members should perish and not your whole body be thrown into Hell. And if your right hand entraps you, cut it off and throw it from you. For indeed it is profitable to you that one of your members should perish and not your whole body be thrown into Hell. Now it was said, “Whosoever releases his wife should give her a writing of divorce” (Deut. 24:1). Now I say to you that whosoever releases his wife, except for the word of fornication, makes her commit adultery. And whoever marries her who is released, commits adultery.

Again, you have heard that it was spoken to the ancients, “You will not swear falsely (Lev. 19:12), now you will repay the Lord your oaths” (Deut. 23:23; Num. 30:2). Now I say to you, swear not at all! Neither by Heaven, because it is God’s throne; nor by the earth, because it is His footstool; nor by Jerusalem, because it is the city of the great King; nor swear by your head, because you cannot make one hair white or black. Now let your word be, Yes, yes; No, no. Now more than these comes from evil.

You have heard that it was said, “An eye for an eye, and a tooth for a tooth” (Exo. 21:23-25; Deut. 19:21). Now I say to you, Resist not evil but whoever will slap, strike, you on your right cheek, offer, turn to him the other also. And whoever desiring to sue you and having taken your inner garment, let him have your outer garment also. Or if they take away your outer garment, prevent not your inner garment also. And whoever will force you to go one mile, go with him two (1 Roman mile consisted of 1,000 paces ~1.5km, similar to the imperial mile, which is

1.6km). Now give to everyone *who* asks of you, and from him who takes away your goods, ask *them* not again. And he who desires to borrow from you, turn not away. And as you desire that men should do to you, you do also likewise to them.

You have heard that it was said, “You will love (Ao) your neighbour (Lev. 19:18) and will hate your enemy” (“hate “your” enemy” was not in the law but an inference by Rabbinical teaching of that time). But I say to you hearing: Love (Ao) your enemies, do good to those who hate you (Prov. 25:22), bless those who curse you, and pray for them who overly falsely accuse you and persecute you, so that you become sons of your Father who is in the Heavens. Because *He makes* His sun to rise on evil and good, and sends rain on the righteous and unrighteous. For indeed if you love (Ao) those who love (Ao) you, what is your reward? What grace have you? For indeed sinners also love (Ao) those who love (Ao) them. Do not also the tax-collectors do the same? And if you greet your brothers only, what do you do more? Do not also the tax-collectors do the same? And if you do good to those who do good to you, what grace have you? For indeed sinners also do even the same. And if you lend to those whom you hope to receive, what grace have you? For indeed sinners also lend to sinners, in order to receive as much. But rather love (Ao) your enemies, and do good, and lend, fully expecting nothing. And your reward will be great. And you will be sons of the Highest because He is kind on the unthankful and evil. Be you therefore perfect, merciful, even as your Father who is in the Heavens is perfect, merciful.

Beware you do not your alms (*Alms means “merciful deeds”*) before men, to be seen of them. Or else you have no reward from your Father who is in the Heavens. Therefore when you do alms, do not sound a trumpet before you, even as the hypocrites do in the synagogues and in the streets, that they be glorified by men. Truly I say to you, they

received in full their own reward. Now you doing alms, let not your left hand know what your right hand does, so that your alms may be in secret. And your Father who sees in secret, Himself repays you in exposure (*Exposure means “manifests in the open,” “openly”*).

And when you pray, you will not be even as the hypocrites. Because they love (P) to pray standing in the synagogues and in the corners of the streets, so that they may appear to whomever of men. Truly I say to you, they received in full their own reward. Now you, when you pray, enter into your inner room and shut your door, pray to your Father who is in secret; and your Father who sees in secret repays you in exposure. Now pray using not vain repetition as the heathens. For indeed they think that they will be heard in their own much speaking. Be not therefore like them, for indeed your Father knows what you have need of, before you ask Him.

In this way therefore pray you: Our Father, who is in the Heavens, Hallowed (*Hallowed means “sanctified”*) be Your name. Your Kingdom come, Your will be done as in Heaven also on the earth. Give us this day our daily bread; and forgive us our debts as we forgive our debtors. And bring us not into temptation (*in other words “bring us away from temptation” (1 Cor. 10:13; James 1:13)*) but rescue us away from evil. Because Yours is the Kingdom, and the power, and the glory, into eternity. Amen. For indeed if you forgive men their transgressions, your heavenly Father will also forgive you. Now if you forgive not men their transgressions, neither will your Father forgive your transgressions.

Now when you fast, become not as the hypocrites, gloomy-faced. For indeed they disfigure their own faces so that they may appear to men as fasting. Truly I say to you, they receive in full their own reward. Now you fasting, anoint your head and wash your face, so that you

appear not to men fasting but to your Father who is in secret. And your Father who sees in secret repays you in exposure. Store not up your treasures on earth where moth and rust disfigures, and where thieves break through and steal. Now store up your treasures in Heaven, where neither moth nor rust disfigures, and where thieves do not break through nor steal. For indeed where your treasure is, there your heart will be also.

The lamp of the body is the eye. If therefore your eye be single focused, your whole body will be full of light. Now if your eye be evil (*perverse – focusing on many different things*), your whole body will be full of darkness. Therefore if the light that is in you is darkness, how great is that darkness! No one can be a slave to two lords. For indeed either he will hate the one and love (*lo*) the other, or else he will support one and despise the other. You cannot be a slave to God and mammon (*Mammon was a common Aramaic word, which literally means “wealth-focused, materialism”. Wealth is an accumulation of riches. And riches are possessions like people, land, cattle, fruit and money. Therefore wealth is an accumulation of these things*).

Through this I say to you, Be not anxious about your soul, what to eat or to drink; nor about your body, what to be clothed with. Is not the soul more than food and the body more than clothing? Look on (*look attentively*) to the birds of the air; because they neither sow, nor reap, nor bring together into granary and your Heavenly Father feeds them. Are you not more value than them? Now which from you by being anxious can add one cubit on his stature? (*One cubit is a measurement of 17.6 inches /45 cm, the length from the joint of the elbow to the tip of the middle finger.*). And why be anxious concerning clothing? Consider carefully the lilies of the field, how they grow. They toil not (*Toil is in reference to “men’s labour” generally a term used for working in the field, e.g. farming*), nor do they spin (*Spin is in reference to “women’s labour” e.g.*

spinning goats hair). Now I say to you that neither Solomon in all his glory was clothed as one of these. Now if God in this way clothes the grass of the field, which today exists, and tomorrow thrown into the oven, will He not much more *clothe* you, little-faiths? Therefore be anxious not, saying, What will we eat? Or, what will we drink? Or, what will we be clothed *with*? For indeed all these the nations crave for. For indeed your Heavenly Father knows that you have need of all of these things. Now seek (*Seek means “motivated to, trying to, desire to, with the intent to” find (2 Chr. 31:21))* first the Kingdom of God and His righteousness; and all these will be added to you. Therefore be not anxious into the next day; for indeed the next day will be anxious about itself. Sufficient for the day is the evil of it.

Judge not, and you be not judged. Condemn not, and you be not condemned. Release, and you will be released. Give, and it will be given to you, good measurement, pressed down and shaken and overflowing, will be given into your bosom. For indeed in what judgement you judge, you will be judged; and in the same, what measurement you measure, it will be measured in return to you.” Now He spoke a parable to them, “Can surely the blind guide the blind? Will they not indeed both fall into the ditch? The disciple is not above his teacher, now all who be perfect will be as his teacher. Now why look at the speck (*small dry straw*) that is in your brother’s eye, now do not consider the beam (*timber which was used for holding up a roof or supporting a wall*) that is in your eye? Or how can you say to your brother, “Brother, let me remove the speck that is in your eye”, *but you yourself do not look at the beam that is in your eye? Hypocrite! Remove first the beam from your eye and then you will see clearly to remove the speck that is in your brother’s eye.* Give not *that which is holy to the dogs; nor cast your pearls before pigs, lest they trample it among their own feet and having turned back to break you apart.*

Ask and it will be given to you; seek and you will find; knock and it will be opened to you. For indeed everyone asking, receives; and seeking, finds; and knocking, it will be opened. Or what man that is from you, whom if his son asks for bread, will not give him a stone? Or if he asks for a fish, will not give him a snake? If you then being evil, know *how* to give good gifts to your children, how much more your Father who is in the Heavens give good to those who ask Him? Therefore all whatsoever you desire that men do to you, do you even so to them; for indeed this is the Law and the prophets. Enter through the narrow gate because wide is the gate and broad is the way that leads away into destruction, and many there are who enter through it. Because narrow is the gate and constricted is the way which leads away into life, and few there be who find it.

Beware of false prophets who come unto you in sheep's clothing, now inwardly they are ravening wolves. You recognize them out of their fruit. Can this be? Gather grapes out of thorn bushes, or figs out of thistles. Even so every good tree produces good fruit *(the first "good" in the sentence, that is, good tree is translated from the Greek word "agathos" G18, which means "useful, profitable, good". The second reference of "good", that is, good fruit, is translated from the Greek word "kalos" G2570, which means "quality, beautiful, good")*; now a corrupt tree produces evil fruit. For indeed a good tree cannot produce evil, corrupt fruit. Neither a corrupt tree produce good fruit. For indeed every tree is known from its own fruit. For indeed from thorn bushes we do not gather figs, nor from a bramble *(thorny)* bush gather grapes. A good man from the good treasure of his own heart brings forth good. And an evil man from the evil treasure of his own heart brings forth evil. For indeed from the abundance of the heart the mouth speaks. Every tree producing not good fruit is cut down and thrown into fire. Yet out of their fruit you will know them.

Not everyone who says to Me, “Lord! Lord!” will enter into the Kingdom of the Heavens, but he who does the will of My Father who is in the Heavens. Many will say to Me in that day, “Lord! Lord! Did we not prophesy in Your name and through Your name cast out demons, and through Your name do many *works of power*?” And then I will profess to them, “I never knew you! Go away, away from Me you who work lawlessness! Now why call Me “Lord, Lord,” and do not do what I say?

(There are 4 types of people that fall into this category:

- 1) Those that “said” doesn’t mean they necessarily “did”. Maybe they were deluded by Satan’s deception as the angel of light (2 Cor. 11:14).*
- 2) Those who, at some point in their life, had walked with Jesus and had His power operating in their life to perform these miracles. But due to the cares of this world, the deceitfulness of riches, persecution or whatever reason, they became luke-warm (Rev. 3:16; John 15:6; Gal. 5:19-21). And Jesus rejected them (Rev. 3:5; Ezek. 33:13-20; Matt. 25:1-13). Or they rejected Jesus like Judas of Iscariot (2 Pet. 2:22; Heb. 10:26).*
- 3) Those who have been given spiritual gifts by God. These gifts don’t always depart when people turn away from God because He remains true even when those people don’t (2 Tim. 2:13; Rom. 11:29). Consider King Saul, upon whom the Spirit of God came, and he started to prophesy (1 Sam. 10:6-11); and although God’s presence left him (1 Sam. 16:14) and an evil spirit dwelt with him, he still prophesied and the people considered him among the prophets of God (1 Sam. 19:24).*
- 4) This is the most likely, those who forsake the law of God, which is different from the Old Covenant, is considered ““Law – less –*

ness". They are unable to repent (1 Jh 1:9), for the knowledge of sin is by the law (1 Jn 3:4; Rom. 3:20; 7:7). Holy Spirit came so that those in Christ automatically walk according to the law of God (Ezek. 11:19-21; Eph. 2:10; Rom. 3:31), because it is written on their hearts (Jer. 31:33), therefore they are without excuse (Acts 17:30)).

Therefore whosoever comes unto Me and hears these My words and does them, I will show to you whom they are like. They are like a man, a wise man (M), who built his house, who dug deep and laid the foundation on a rock. And the rain descended, now floods came to be. And the rivers came and the winds blew and beat upon that house. The river broke against that house and could not shake it and it fell not, for indeed it was founded on a rock. Now whoever hears these My words and does them not, will be compared to a foolish man (M), a man, who without a foundation built his house on the sand, on the earth. And the rain descended and the rivers came, and the wind blew and beat on that house. The river broke against it and immediately it fell, and great was the fall of it, the ruin of that house was great."

And it came to pass when Jesus had ended these words, *that is*, fulfilled all His spoken words into the hearing of the people, the crowd were astonished at His doctrine (*Instruction regarding a topic*). For indeed He taught them as having authority, and not as the scribes. Now when He came down away from the mountain, great crowds followed Him. Now when Jesus (He) had entered into Capernaum. Now a certain centurion's slave who was precious to him, having it badly and about to die (*Centurion originally meant a captain of 100 Roman soldiers. Later the term came to denote a position of authority, as records show Centurions as captains of 60 to 100 soldiers*). Now heard concerning Jesus. He (*Centurion*) sent out unto Him (Jesus) the elders of the Jews to ask Him so that He would come and heal his slave. Now they came unto Jesus,

urging Him earnestly, saying that he was deserving who offered this request, “For indeed he loves (*Ao*) our nation, and he has built us a synagogue.” Now Jesus went with them.

Now He being yet not far away from the house, the centurion sent friends unto Him said to Him, “Lord, trouble not Yourself, for indeed I am not worthy that You enter under my roof. Therefore neither was I worthy myself to come unto You; but speak a word and my male child slave will be healed. For indeed I also am a man appointed under authority, having soldiers under me. And I say to one, Go, and he goes; and to another, Come, and he comes; and to my slave, Do this, and he does.”

Now *when* Jesus heard these, He marvelled *concerning* him. And having turned around, said to the crowd that followed Him, “I say to you, not even in Israel have I found so much faith.”

There came to Him the centurion, begging Him and saying, “Lord, my male child slave is cast down with paralysis at home. Grievously tormented!” And Jesus said to him, “I will come to heal him.” And the centurion answered, saying, “Lord, I am not worthy that you should come under my roof but only speak the word and my male child slave shall be healed. For indeed I am a man under authority having soldiers under me and I say to this, “Go” and he goes and to another “Come” and he comes. And to my servant do this and he does.”

Now indeed having heard, Jesus marvelled and said to them that followed, “Truly I say to you, not even in Israel have I found so much faith. Now I say to you that many will come away from the east and the west, and sit down with Abraham and Isaac and Jacob in the Kingdom of the Heavens. Now the sons of the Kingdom, will be cast out into outer darkness; there will be weeping and gnashing of teeth.” And Jesus said to the centurion, “Depart and as you believed, so it will be done to

you.” And they who were sent, returned into the house, having found his feeble male child slave healed in that same hour.

And it came to pass the next day; He went into a city called Nain. And a sufficient amount of His disciples went with Him, and much people. Now as He came near the gate of the city, and behold, a dead *man* being carried, an only born son of his mother, and she was a widow. And a sufficient amount of people of the city were with her. And when the Lord saw her, He had compassion on her and said to her, “Weep not.” And having come near He touched the bier (*Bier is a flat wooden frame on which the body of the dead was carried from the house to the tomb*). Now those carrying stood still and He said, “Young man, I say to you, Arise!” And the dead sat up and began to speak. And He delivered him to his mother. Now fear having taken all of them. And they glorified God, saying, “That a great prophet has risen up among us and that God has visited His people.” And this word concerning Him went out in all Judea, and in all the region around.

And the disciples of John declared to him (*to John*) concerning all these. Now John heard in the prison the works of Christ, he sent a certain two of his disciples to Jesus, saying, “Are You He who is to come, or do we wait for another?” Now the men (*M*) came unto Him, saying, “John the Baptist sent us unto You, saying, “Are You He who is to come, or do we wait for another?” Now in that same hour He healed many away from diseases and plagues and evil spirits. And many blind He gave sight. And Jesus answered saying to them, “Go, declare to John what you have seen and heard; that the blind see, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised, and the poor have the good news declared to them. And blessed is he, whosoever is not offended in Me.”

Now they, the messengers of John, departed. Jesus began to speak unto the crowd concerning John. “What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in fine clothing? Behold, those in splendid clothing and being in luxury, they are in palaces. But what did you go out to see? A prophet? Yes, I say to you, and much more than a prophet. This is he concerning of whom it is written, “Behold, I send My messenger before Your face, who will prepare Your way before You” (Mal. 3:1). For indeed, truly I say to you, among those who have been born of women there is not risen a greater prophet than John the Baptist. Now the least in the Kingdom of the Heavens, Kingdom of God, is greater than he. Now since the days of John the Baptist until even now the Kingdom of the Heavens is forced into, and forciers take hold of it. For indeed all the prophets and the Law prophesied until John. And if you will receive, he is Elijah who was about to come. They who have ears to hear, hear!”

And all the people heard and the tax-collectors, justified God, being baptized *with the baptism of John* (“*Justified God*” means “*they accepted the Will of God*” by choosing to be baptized by John the Baptist in water). Now the Pharisees and lawyers rejected the counsel of God against themselves, *because* they were not baptized by him. Now the Lord said, “Now what therefore will I compare the men of this generation? And what are they like? They are like young children, young boys, sitting in the markets and calling one another, to their own friends and saying, “We played the flute to you, and you did not dance! We lamented to you, and you did not beat your chests in grief and sob!” For indeed John the Baptist came neither eating bread nor drinking wine, and you say, “He has a demon”. The Son of Man came eating and drinking, and you say, “See a gluttonous man and a winebibber, a friend of tax-collectors and sinners!” And wisdom is justified away from all her children.”

Then He began to reproach the cities in which most of His *works of power* were done (*Works of “power” comes from the Greek word, “dunamis” G1411. It is the same word from which dynamite is derived. It means the “power that reproduces after itself, working power”*), because they repented not, “Woe to you, Chorazin! Woe to you, Bethsaida! Because if the works of power which were done in you were done in Tyre and Sidon, they would have repented long ago in sackcloths and ashes! But rather I say to you, it will be more tolerable for Tyre and Sidon in the Day of Judgement than to you. And you, Capernaum, exalted until heaven, will be brought down until Hades. Because if the works of power were done to you were done in Sodom, it would have stayed as far as today. But rather I say to you, that it will be more tolerable for the land of Sodom in the Day of Judgement than to you.” At this time Jesus answered saying, “I confess to You, Father, Lord of the Heaven and the earth, that You have hidden these away from the wise and learned ones, and revealed them to babes (*“Babes” implies the “simple minded, those who are willing to receive”*). Yes, Father, because in this way it became pleasing before You. All is delivered to Me by My Father. And no one knows the Son except the Father. Nor knows anyone the Father except the Son, and whomever the Son wills to reveal.

Come unto Me all who labour and overloaded, and I will refresh you. Take up My yoke on you and learn out of Me, because I am meek and humble of heart, and you will find rest for your souls (*Jer. 6:16*). For indeed My yoke is useful and My burden is light” (*Light is translated from the Greek word “elaphros” G1645, which means “light by weight, easy to bear”*).

Now certain of the Pharisees (*whose name was Simon*) asked Him in order to eat with them. And He entered into the Pharisee’s house, and reclined. And behold, a woman in the city which was sinful, recognized Him that reclined in the Pharisee’s house, brought an alabaster box of perfumed oil.

And stood near His feet behind *Him*, sobbing (“weeping out loud”) *and* began to rain His feet with tears and wipe-dry with the hair of her head. And tenderly kissed His feet and anointed *them* with the perfumed oil. Now when the Pharisee who called Him saw this, he spoke within himself, saying, “This *Man*, if He were a prophet, He would have known who and what kind of woman *this is* which touches Him, because she is sinful.” And Jesus answered, saying unto him, “Simon, I have something to say to you.” Now he said, “Teacher, speak.” “A certain creditor had two debtors. The one owed five hundred denarii, now the other fifty. Now they having nothing to repay, he freely forgave both. Say therefore, which of them will love (Ao) him most?” Now Simon answered saying, “I suppose that one to whom he freely forgave most.” Now He said to him, “You have rightly judged.” And He turned unto the woman saying to Simon, “Look at this woman. I entered into your house, you gave no water upon My feet. Now this woman has rained My feet with tears, and wiped-dry with the hair of her head. You gave Me no kiss, now this woman, since that she entered has not ceased to tenderly kiss My feet. My head with olive oil you did not anoint, now this woman anointed My feet with perfumed oil. For this reason I say to you, her sins are many are forgiven, because she loved (Ao) much. Now whom little is forgiven, loves (Ao) little.” Now He said to her, “Your sins are forgiven.” And those reclining with *Him* began to say within themselves, “Who is this who also forgives sins?” Now He said unto the woman, “Your faith has saved you, go into peace.”

And it came to pass so that He travelled through the respective cities (*Cities were towns with walls*) *and* towns (*Towns had no walls and were located outside the cities*), preaching and declaring the good news of the Kingdom of God. And the Twelve *were* with Him, also certain women who were healed out of evil spirits and infirmities; Mary called *Magdalene* (*Mary was from Magdala and therefore called Magdalene.*

Magdala was located on the west coast of the Sea of Galilee, near Tiberias) out of whom went out seven demons, and Joanna *the* wife of Chuza (*Chuza was* Herod's steward), and Susanna, and many others, who served Him out of their possessions.

CHAPTER 6

JESUS RESPONDS TO ACCUSATIONS OF HAVING A DEMON

Matt. 12:22-50	Mark 3:19-35	Luke 8:19-21	
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And they coming into a house, also a crowd came together again, insomuch that they could not even eat bread. And *those* from Him heard (*“from Him” implies “His relatives and friends from His native land”*), went out to take hold of Him. For indeed they said, “He is insane.” Then was brought to Him, a demon-possessed, blind and dumb. And He healed him. Insomuch that the blind and dumb one both spoke and saw. And all the crowds were amazed and said, “Is not this the son of David?” But the Pharisees heard *and* said, “This *Man* does not cast out demons except in Beelzebub, chief ruler of the demons.” And the scribes came down away from Jerusalem saying, “He has Beelzebub and that in the chief ruler of the demons He casts out demons.” Now Jesus knew their thoughts and called them and said to them in a parable, “How can Satan cast out Satan? And if a Kingdom be divided on itself that Kingdom cannot stand. Every Kingdom divided against itself is laid waste. And if every city or house is divided against, on itself, it will not stand, that house cannot stand! And if Satan casts out Satan, he is divided on himself; how then will his Kingdom stand? And if Satan rises up on himself and be divided, he cannot stand but has an end. And if I in Beelzebub cast out demons, in whom do your sons cast *them* out? Through this they will be your judges. Now if I cast out demons by *the* Spirit of God then the Kingdom of God is come upon you. Or how can anyone enter into a strong *one*’s house and plunder his vessels (*Plunder means “to steal by force.” And to steal means “to take something that belongs to the owner without permission from the owner”*), except he first binds the strong *man* and then he will plunder his house.

They being not with me are against me; and they gathering not with me, scatter. Through this, truly I say to you, All sins will be forgiven the sons of men, and blasphemies with whatsoever they blaspheme (*Blaspheme means “to speak unjustified evil about someone who is in authority over them”. Generally in reference to God*). Now whosoever blasphemes against the Holy Spirit has no forgiveness, neither in this age nor in the age about to come, into eternity, but is in danger of eternal judgement.” Because they said, “He has an unclean spirit.”

Either make the tree good and its fruit good, or else make the tree corrupt and its fruit corrupt; for indeed the tree is known from its fruit. Offspring of vipers! How can you being evil speak good? For indeed from the abundance of the heart the mouth speaks. A good man from the good treasure of the heart brings out good; and an evil man from the evil treasure brings out evil. Now I say to you that every idle spoken word (*Idle means “useless, lazy, mindless, unintentional”*), that whatever a man speaks, they will repay their words concerning it in the Day of Judgement (*give an account, give justification*). For indeed from your words you will be justified, and from your words you will be condemned.

Then certain of the scribes and Pharisees answered saying, “Teacher we desire to see a supernatural sign out of you.” Now He answered saying to them, “Evil and adulterous generation craves for a supernatural sign, and no supernatural sign will be given to it except the supernatural sign of the prophet Jonah. For indeed as Jonah was three days and three nights in the huge fish (*Jonah 1:17*) even so the Son of Man will be three days and three nights in the heart of the earth (*Yeshua went 3 days and 3 nights in the heart of the earth (Sheol): First, He went to Hades where the demons attacked him (Acts 2:31; Col. 2:15), and took the keys of death from Satan (Heb. 2:14; Rev. 1:18; 1 Cor. 15:55-56). Hades is a place of torment where those, who rejected God, go after their bodies die (Matt. 11:23; Ps. 9:15, 17; Luke 16:23).*

Later, He went to Tartarus to speak to those Fallen angels who are locked up there (1 Peter 3:19-20; 2 Peter 2:4-5). For they tried to stop His coming by having sex with mankind before the flood, in order to pollute the seed (Gen. 6:1-12; Jude 5-7). He probably went to declare to them that He had succeeded and now mankind had the opportunity to be reconciled back to God. Then in that same day, went to another location in Sheol (Luke 23:43) where He spent the rest of His time before His resurrection (Matt. 12:40). Abraham's Bosom. Then brought up all those who were in Abraham's Bosom to heaven. But before He did, they had a brief stop over on earth (Matt. 27:52)). The men (M) of Nineveh will rise up in judgement with this same generation and condemn it because they repented at the preaching of Jonah (Jonah 3:5-10). And behold, a greater than Jonah is here! The Queen of the South will rise up in the judgement with this same generation and condemn it because she came from the ends of the earth to hear the wisdom of Solomon (1 Kings 10:1-13). And behold, a greater than Solomon is here!

When the unclean spirit has gone away from a man, it passes through dry places seeking rest. And finding none, then says, "I will return into my house from where I had gone out." And having come, finds it empty, swept and adorned (Adorned means "decorated, decked out, garnished with things"). Then goes and takes with itself seven other spirits more evil than itself and they enter to dwell there. And the last state of that man being worse than the first. Even so it will be also to this evil generation.

Now *while* He was still speaking to the crowd, behold, *there came unto Him His mother and His brothers and could not meet with Him through the crowd. And standing outside seeking to speak to Him, they sent unto Him, calling Him. And the crowd sat about Him. Now someone said to Him, "Behold, Your mother and Your brothers are standing outside seeking to speak to You."* Now He answered saying to *him who*

told Him, “Who is My mother? And who are My brothers?” And He looked around *at those who* sat about Him and stretched out His hands upon His disciples saying, “Behold, My mother and My brothers! My mother and My brothers are these who hear the Word of God and do it. For indeed whoever does the will of My Father who is in the Heavens, he is My brother and My sister and mother.”

PARABLES OF THE KINGDOM OF GOD

Matt. 13:1-53; 8:23-27	Mark 4:1-41	Luke 8:4-18, 22-25	
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That day Jesus went out away from the house and sat beside the sea. Now a large crowd gathered together and journeyed unto Him down from the cities. And He began again to teach by the sea. And came together unto Him large crowds so that He entered into a boat and sat in the sea. And the whole crowd stood on the shore, against the sea on the land. And He taught them much in parables. He spoke through parables and said to them in His doctrine, “Hear! Behold, a sower went out to sow his seed. And it came into being, as he sowed; Some fell by the wayside, and was trampled down and the birds of the heaven came and devoured it. Now others fell on rocky places, a rock, where they had not much earth and immediately sprang up (Sprang-up comes from the Greek word “exanatello” G1816, which implies “to germinate”), sprouted because it had no depth of earth. Now the sun rose to burn, and because it had no root it withered away, having no moisture. And now others fell among thorns, in the middle of thorns and the thorns having grown up together, suffocated it, and choking it. And it gave no fruit. And now others fell on, into useful, good ground and sprouted and gave fruit, growing up. And enlarging and carrying; one thirty, and one sixty, and one hundred. Producing fruit hundred-times. And giving fruit, some even hundred, now some sixty, now some thirty.” And *after* He said this, He called out saying to them, “He who has ears to hear. Hear!”

Now when He became alone, those companions of Him, with the Twelve disciples came, asked Him of the parable, saying to Him, “Why speak to them in parables?” Now His disciples questioned Him saying, “What does this parable mean?” Now He answered saying to them, “Because to you it is given to know the mysteries of the Kingdom of God, Kingdom of the Heavens. Now to them it is not given. For indeed whoever has, to him it will be given and he will abound. Now whoever has not, it will be taken away from him also that which he has. Through this intent I speak to others in parables. To them that are outside, all comes to pass in parables. So that seeing they see and do not see and not perceive, and hearing they hear not and do not understand. Lest they return and their sins be forgiven them. And on them is fulfilled the prophecy of Isaiah saying, “Hearing you hear and do not understand; and seeing you see and do not perceive. For indeed concerning this people, their heart has grown fat and their ears hear with difficulty. And their own eyes are closed lest they see with their eyes and hear with their ears and understand with their heart and return and I heal them” (Isa. 6:9-10). Now blessed are your eyes because they see; and your ears, because they hear. For indeed truly I say to you that many prophets and righteous have desired to see that which you see, and have not seen; and to hear that which you hear, and have not heard.”

And He said to them, “Do you not know this parable? And how will you know all parables? Hear you therefore the parable of the sower, now the parable is this: The seed is the Word of God. Therefore the sower sows the Word. Now these are they by the wayside where the Word is sown. When anyone hears the Word of the Kingdom and understands it not, then comes the Evil, Devil, Satan, immediately and takes hold, and takes away the Word sown in their hearts. Lest they believe and be saved. This is sown by the wayside. And now these are those likewise sown on the rock, rocky places; who, when they heard the Word also immediately receive it, the Word, with joy. And now

these have no root in themselves but they endure for a time, that is, for a while believe. And then in time of temptation (“tempting to fall away from a good position by an evil thought, word or action” either provided by the Devil, fallen angels, demons, oneself or other people (Matt. 4:1-11; Eph. 6:12; James 1:12); it is not from God (James 1:13)), tribulation (“a state of suffering caused by an individual or group”) or persecution (“a systematic mistreatment of an individual or group by another”) comes into being through the Word, immediately they are offended and depart from it.

And now these are they sown, fell into the thorns. These are those hearing the Word and go and are choked under the cares of this world and the deceitfulness (delusion) of riches and pleasures of life and lusts of those things remaining, enter in, choke the Word and it becomes unfruitful, brings no fruit to completion. And now these are they that are sown on, in the good ground. These are they which in a good and useful heart, having heard the Word, hold it down and accept and understand it. And which now indeed bears fruit in persistence (includes the ingredients of endurance, consistency and diligence), one thirty and one sixty and one hundred. And reproduces indeed one a hundred; now one sixty; now one thirty.”

And He said to them, “Can this be? A lamp comes so that it is placed under a measuring-basket or under a bed? No! No one ignites a lamp covers it with a vessel or places it under a bed but lays it on a lampstand so that those entering see the light. For indeed there is nothing anyone has hidden which will not be revealed, become exposed; nor a kept secret which will not be known and come into the open. Whoever has ears to hear, hear!” And He said to them, “Look therefore how, what you hear; in that measurement you measure, it will be measured to you and will be added to those hearing. For indeed whoever has to them will be given, and who has not away from them will be taken also what they have, seem to have.”

And He said, “In this way is the Kingdom of God, as if a man throws seed onto the ground and sleeps and rises night and day. And the seed sprouted and grew up, they know not how. For indeed the earth bears fruit of itself, first the grass, then the head of grain, then the full grain in the head of grain. Now when the fruit surrenders, immediately he sends the sickler, because the harvest is present.”

Another parable He set before them, saying, “The Kingdom of the Heavens is compared to a man sowing good seed in his field. Now while men slept, his enemy came and sowed darnels between each of the wheat and went away (*Darnel is false grain, which when it starts to grow it looks like wheat until its ear appears then it is easy to identify. It grows plentifully in Syria and Palestine. The seeds and fruit of the darnel can be poisonous to humans and herbivorous animals (depending on an individual’s immune system), producing sleepiness, nausea or convulsions, but they are harmless to poultry*). Now when the grass sprouted and produced fruit then appeared the darnels also. Now the slaves of the Master of the household came saying to Him, “Lord, was there not good seed sown in Your field? From what therefore have the darnels *come*?” Now He said to them, “Man’s enemy has done this.” The slaves said to Him, “Would You therefore want us to go away and gather them?” Now He said, “No, lest while you gather the darnels you uproot the wheat with them. Let both grow together until the harvest.” And in the time of harvest I will say to the reapers, “Gather first the darnels and bind them into bundles to burn them up, now bring together the wheat into My granary.””

Another parable He set before them saying, “To what *can* I compare the Kingdom of God? Or in what sort of parable *can* I arrive at it? The Kingdom of the Heavens is like a kernel of mustard, which man took and sowed in their field on the ground, which indeed is the least of all seeds. And now when sown it grows up and when it is grown it is, becomes greater than all vegetables and produces great branches and

becomes a tree. Insomuch that the birds of the heaven are able to come and lodge in the branches of it, under the shade of it.”

Another parable He spoke to them: “The Kingdom of the Heavens is like leaven (fermented dough used as an ingredient to make dough rise), which a woman took and hid it into three measures of flour until that whole was leavened” *(the dough rose as a result of the leaven working in the dough)*. All these spoke Jesus to the crowds in parables and many such parables He spoke the Word to them, just as they were able to hear. And now without parables spoke He not to them, so that it be fulfilled spoken through the prophet, saying, “I will open My mouth in parables; utter secrets since the foundation of the world” (Ps. 78:2-3, through Asaph the seer (2 Chr. 29:30); a seer is the same as a prophet, with more emphasis on seeing visions and having dreams of future events given by God).

Then Jesus sent the crowd away, now when He was alone, He came into the house and those twelve, His disciples came together to Him, they asked Him concerning the parable saying, “Explain to us the parable of the darnels of the field.” Now He answered saying to them, “He who sows the good seed is the Son of Man; now the field is the world; the good seed are the sons of the Kingdom; now the darnels are the sons of the Evil. Now the enemy who sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels. Even as therefore the darnels are gathered and burned up by fire, even so it will be in the end of this world. The Son of Man will send out His angels and gather out of His Kingdom all who caused sin and doing lawlessness. And throw them into a furnace of fire *(All those who caused sin (past tense) are gathered out of “His Kingdom”. Jesus’ Kingdom is established as the authority over the earth physically at the start of His 1,000 year reign. And this gathering of the evil is at the end (the harvest). Both the sheep and goats will have children and their children will be allowed freedom in the 1,000 years. Their children will*

reach at least the minimum age of 100 years old before they can die (Isa. 65:20-24).

Yeshua has set up His Kingdom perfectly and has removed those who rebel. However, some people still haven't repented in their heart for their rebellion against Yeshua (tares) and this grows. This evil ideology of rebellion against Yeshua was previously sown by Satan, yet some are still choosing to hold onto it (freewill). They will impart it to their children (Matt. 13:24-29, 36-38). Satan is released for a short time at the end of the 1,000years, and he will insight more people to rebel and will surround the saints and Jerusalem (Rev. 20:7-9). There will be so many rebellious people that it will be like the sand of the sea (Rev. 20:8). Fire will come down from God (Rev. 20:9), consume them and Satan will be cast into the Lake of Fire (Rev. 20:10). The rest who did not gather, but were rebellious, Yeshua will send His Angels to gather them to be thrown them into the Lake of Fire (Matt. 13:30, 39-42). Then the righteous will shine like the sun in the Kingdom of their Father (Matt. 13:43)). There will be wailing and gnashing of teeth. Then the righteous will shine out as the sun in the Kingdom of their own Father. Those who have ears to hear. Hear!

Again, the Kingdom of the Heavens is like treasure hidden in a field, which a man found hidden, and out of joy he goes away and sells all, as much as he had, and buys that same field.

Again, the Kingdom of the Heavens is like a merchant man seeking good pearls; who having found one pearl of great price, having gone away, sold all, as much as he had, and bought it.

Again, the Kingdom of the Heavens is like a net thrown into the sea, and brought together from every kind; which, when it was full, hauled it onto the shore, and sat down and gathered up the good into vessels, but threw the bad away (Bad means "worthless, rotten"). In this way it will be at the end of the world. The angels will go out and isolate the

wicked from among the righteous. And will throw them into the furnace of fire. There will be wailing and gnashing of teeth.

Jesus said to them, “Do you understand all these?” They said to Him, “Yes, Lord.” Now He said to them, “Through this, every scribe who is disciplined into the Kingdom of the Heavens is like a man, master of the household, who brings out from his own treasure new and old.” And it came to pass when Jesus finished these parables, He departed from there.

And now in that same day, evening came into being, Jesus saw a great crowd around Him and commanded to go away into the other side. And He entered into a boat and His disciples followed Him and He said unto them, “Let us pass through into the other side of the lake.” And when they sent away the crowd, they took Him, as He was in the boat. Now there were also other small boats with Him. And they launched out. Now as they sailed He fell asleep. And behold, there came into being, descended a great storm of wind into the lake, *causing* a great commotion in the sea. Now the waves cast into the boat insomuch that it was now completely filled. The boat was covered by the waves and they were in danger. And He was on the stern of the boat, asleep on a cushion (*Stern is a location at the very back of the boat*). Now they came awakening Him and said to Him, “Lord save us! Master, Master, we are perishing! Teacher, are you not concerned that we are perishing?” And He awakened and said to them, “Why are you fearful, little-faiths?” (*Fearful is a result of being “faithless, unbelieving” thus little-faiths*). Then He arose rebuked the wind and the raging of the water, and said to the sea, “Silence! Be quiet!” And the wind ceased and *there* became a great calm. And He said to them, “Why are you in this way fearful. How is it that you have no faith? Where is your faith?” And now the men (*M*) *being* frightened with great fear, with marvel, and said unto one another, “Who then is this, what possible sort is this

that He commands even the wind and the sea, water, and they obey Him?”

JESUS CASTS OUT THE DEMONS AT GADARENES

Matt. 8:28-34	Mark 5:1-20	Luke 8:26-39	
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And they came sailing into the other side of the sea, into the region of Gergesene (*this region was on the east side of Galilee, near the city Gergesa*), region of the Gadarenes (*Mark and Luke reference Gadarenes, which is a larger region that includes the region of Gergesene, which Matthew references. The capital city of Gadarenes was Gadara, 12km south of the city Gergesa*), which is on the opposite side of Galilee. And now He went out from the boat onto the land, immediately met Him two demon-possessed who went out from the tombs, exceedingly fierce, so that no one could pass through that same way. Of the two was a man from the city of Gergesa, a certain man (M) who had demons for a sufficient amount of time, who was among unclean spirits, and who had his dwelling in the tombs. He was the fiercer one of the two (*Luke and Mark reference him*). And wore no clothes, nor stayed in a house but in the tombs. And no one was able to bind him not even with chains. For indeed many times they caught him and often he had been kept bound with shackles and chains. And the links of the chains were pulled apart by him and the shackles crushed. He was pushed by the demons into the wilderness and no one could tame him. And constantly night and day was in the mountain and in the tombs crying out and gashing himself with stones.

Now having seen Jesus away from a distance, ran screaming and fell down before Him and worshipped Him. And behold, they and especially the fiercer one, cried out with a loud voice saying, “What is to me, us, and to You, Jesus, son of the Most High God? Have You come here to torture us before the time? I beg you, I adjure You of God, torture me not.” For indeed He had said to him, “Go out from the man, unclean spirit!” And now Jesus asked him, “What is your name?” And

now he answered, saying, “My name is Legion, because we are many.” Because many demons had entered into him. And they begged Him so that He would not command them to go away into the abyss (*the “bottomless pit” located in the earth where some demons are bound and will later be released (Rev. 9:1-11)*). And they begged Him much so that He would not send them outside the region. Now there was at a distance from them a great many, herd of sufficient amount of pigs feeding at the mountain. And now all the demons begged Him so that He would permit them to enter into those ones, saying, “If You cast us out, permit us to go away into the herd of pigs. Send us into the pigs so that we enter into them.” And immediately Jesus permitted them, saying to them, “Go!” And now the unclean spirits, *that is*, the demons went out away from the man and entered into the herd of pigs. And behold, the whole herd of pigs ran violently down a steep place into the sea, lake. Now there were about two thousand pigs and they choked in the sea and died in the water.

Now those feeding the pigs, having seen what happened fled and having gone away announced it into the city and into the fields. Declared everything, also that of those demons-possessed. And now behold the whole city went out to see what happened, *and* to meet Jesus. And they came unto Jesus, and having found the man, out of whom the demons went out, sitting near the feet of Jesus. They looking at the demon-possessed who had the legion, and who was clothed and of a sound mind, and they were afraid. And now those who saw also declared, described to them how it happened to the demon-possessed, *how* he was saved and concerning the pigs.

And the whole multitude of the region around the Gadarenes asked, began begging Him to withdraw away from them. Away from their borders because they were seized by great fear. And now He entered into the boat to return. Now the man (*M*) out of whom those demons went out, begged Him in order to be with Him. Now Jesus permitted him not but released him saying to him, “Go, return into your house, unto your own. And tell, describe to them how much the Lord God has

done to you. And has had mercy on you.” And having departed, he *went* preaching throughout the whole city of Gergesa how much Jesus did for him and *then* he began to preach in Decapolis and all marvelled (*Decapolis was a Roman district located south east of the Sea of Galilee. The district was comprised of ten cities, one of which is Gadara, but does not include the city of Gergesa*).

CHAPTER 7

JESUS HEALS THE WOMAN WITH THE ISSUE OF BLOOD

Matt. 9:18-22	Mark 5:21-34	Luke 8:40-48	
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And now it came to pass, Jesus returned, *that is*, crossed over again in a boat into the other side. A large crowd came together unto Him, *and* gladly received Him. And they were near the sea, for indeed they were all waiting for Him. And behold, there came a man (*M*) named Jairus and he being one of the rulers of the synagogue. And seeing Him, fell at, unto Jesus' feet and worshipped Him. And begged Him much to enter into his house, saying, "My little daughter is at the point of death, has just now died but, therefore come and lay Your hands on her so that she be saved and will live." Because he had an only born daughter about twelve years *old*, and she *just* died. And Jesus arose, went away *and* followed him, and so did His disciples and large crowds followed Him. And now as He went, the crowds pressed against Him, *choking* Him.

And behold, a certain woman being in flowing of blood twelve years, and suffered much by many physicians. And *who* had spent all from *what* she owned, *her* living into physicians. *And she was* not able to be healed by any and was not even bettered, but rather came to be worse. Heard concerning Jesus, came in the crowd behind to touch the hem of His garment. For indeed she said within herself, "If only I touch His garment, I will be saved."

And immediately the well of her flow of blood stopped, shrivelled up. And she knew in her body that she was healed away from her plague. And Jesus immediately realized in Himself that power went out from Him, turned in the crowd and said, "Who touched My garments? Who touched Me?" Now all denied, Peter and they with Him, His disciples said, "Master, look at the crowd pressing against You, holding You and jostling

You, and You say, Who touched Me?” Now Jesus said, “Someone touched Me, for indeed I know that power went out away from Me.” And having looked around to know who had done this, and saw her. Now the woman feared and knew that she was not hidden, knowing what had been done on her, came trembling and fell down before Him. And declared, told Him all the truth in the presence of all the people through what cause she touched Him, and in that manner she was healed immediately. Now He said to her, “Daughter, take courage. Your faith has saved you. Go into peace and be saved away from your plague.” And the woman was saved away from that same hour.

JESUS RAISES JAIRUS’ DAUGHTER FROM THE DEAD

Matt. 9:23-26	Mark 5:35-43	Luke 8:49-56	
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While He still speaking, *there* came **one** away from the ruler of the synagogue saying **to Him**, “Your daughter is dead, why do you still trouble the Teacher? **Trouble not the Teacher!**” Now immediately Jesus heard the word spoken, **answered** saying to the ruler of the synagogue, “Be not afraid, **only believe and she will be saved.**” And allowed no one to accompany Him except Peter and James and John, the brother of James. And He came to the house of the ruler of the synagogue and looked at the disturbance, sobbing and much shouting. Now Jesus entered **into the ruler’s** house, allowed none to enter except Peter and James and John and the father and the mother of the female child slave. Now all were sobbing and beating the chest in grief for her, and He saw the flute players and the crowd making a noise, He said to them, “Why make a noise and sob? **Sob not! Depart! For indeed the girl, young child is not dead, but sleeps.**” And they ridiculed Him, **knowing that she was dead.** Now when He cast out all of them, **the crowd out**, He took the father and the mother of the young child, and those with Him, and entered in where the young child was lying. And took hold of the young

child (her) by the hand, saying to her, “Female child slave, arise. Talitha koumi”; (which is translated, “Girl, I say to you, Arise!”). And her spirit returned and immediately the girl arose and walked (for indeed she was twelve years old). And her parents were amazed, greatly astonished. And now He commanded, ordered them much to tell no one what came into being, so that no one should know this and He instructed, saying something be given to her to eat. And the news of this went out into all that land.

JESUS HEALS TWO BLIND MEN

Matt. 9:27-34			
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And Jesus passing on from there, two blind ones followed Him, crying and saying, “Son of David, have mercy on us.” Now when He had come into the house, the blind ones came to Him. And Jesus said to them, “Do you believe that I am able to do this?” They said to Him, “Yes, Lord.” Then He touched their eyes, saying, “According to your faith it be to you.” And their eyes opened. And Jesus strictly charged them, saying, “See that no one knows.” Now they went out to spread abroad Him in all that land.

Now He went out, behold, there was brought to Him a dumb man, demon-possessed. And when the demon was cast out, the dumb spoke. And the crowd marvelled, saying that this has never appeared in this way in Israel!” Now the Pharisees said, “He casts out demons in the ruler of the demons.”

UNBELIEF LIMITS JESUS’ POWER

Matt. 13:54-58	Mark 6:1-6		
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And He went out from there and came into His native-place. And His disciples followed Him. And the Sabbath came, He began to teach them in the synagogue and many heard. Insomuch that they were astonished

and said, “From where does this *Man* have these, this wisdom and power? And what wisdom is given to Him that even with such *works of power* comes into being through His hands? Is not this *One* the carpenter, *and* the carpenter’s son? The son of Mary? Is not His mother called Mary? And moreover are not His brother James and Joses and Judas and Simon, *and* His sisters all here with us? From where therefore does this *Man* have all these?” And they were offended at Him. Now Jesus said to them, “A prophet is not without honour except in his native-place and among his relatives, and in his house.” And He could not do many *works of power* there through their unbelief, except lay hands on a few sick ones to heal them. And He marvelled because of their unbelief.

JESUS SENDS OUT HIS TWELVE DISCIPLES TO MINISTER

Matt. 9:35-38; 10:1-42; 11:1	Mark 6:7-13	Luke 9:1-6	
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And Jesus went around all the cities and towns, teaching in their synagogues, and preaching the good news of the Kingdom, and healing every disease and every sickness in the people, *heal the feeble* (*the Greek word for “disease” is “nosos” G3554, which means there is a “living entity in the body that causes feebleness/ sickness”. “Malakia” G3119 is translated “sickness” means a “destructive state the body is in caused by disease(s) or demon(s). The disease(s) or demon(s) could be gone but the body remains in the state of “sickness”. The word “Asthenes” G770 is translated and means “feeble”*). Now seeing the crowds, He had compassion concerning them because they were exhausted and scattered as if sheep having no shepherd. Then He said to His disciples, “The harvest truly is much, now the labourers are few. Pray earnestly therefore to the Lord of the harvest so that He send out labourers into His harvest.” And now He called for, *called together*, His twelve disciples. And began sending them out two by two *to preach the Kingdom of God*. And gave

them **power and** authority over unclean spirits, **all demons**, insomuch that they cast them out and healed all kinds of diseases and all kinds of sicknesses. Now the names of the twelve apostles were these: First, Simon called Peter, and Andrew his brother; James the *son* of Zebedee and John his brother; Philip and Bartholomew; Thomas and Matthew the tax-collector; James the *son* of Alpheus, and Lebbaeus, who was called Thaddeus; Simon the Canaanite, and Judas of Iscariot, who also delivered Him.

These twelve Jesus sent out, commanded them saying, “Go not away into the way of the nations. And into a city of the Samaritans you enter not. Now rather go unto the lost sheep of the house of Israel. Now go preach **the Kingdom of God**, saying, “The Kingdom of the Heavens is near.” Heal the feeble, cleanse the lepers, raise the dead, cast out demons. Freely, you have received, freely give.” And He commanded, saying unto them, “So take nothing into your way, nor pouch *for food*, nor bread into the journey. Acquire neither money; gold, nor silver, nor bronze into your money belt. Neither be clothed with two inner garments **a piece**, nor sandals but strap on *one set of sandals*, nor staves except a staff only. For indeed the labourer is worthy of his food.” And He said to them, “Now into whatever city or town you enter, inquire who within it is worthy. Enter into that house. There stay until you desire to go away **and from that place go away**. Now entering into a house, greet it. And if indeed the house may be worthy, let your peace come on it. Now if it be not worthy, let your peace return unto you. And whoever will not receive you nor hear your words, go away, depart away from that place, that house or city, shake off, brush off the very dust away from under your feet for a testimony upon them. Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of Judgement than for that city. (*Judgement Day is at the Great White Throne, at the end of the 1,000 year reign of Christ (Rev. 20:11-15; John 5:28-29; Dan. 7:9-10)*).

Behold, I send you out as sheep in the midst of wolves. Come to be therefore as wise as serpents and as harmless as doves. Now beware of men for indeed they will deliver you into Sanhedrins *(Sanhedrins were Jewish religious courts. In Jerusalem it was known as the “High” Sanhedrin and was made up of 70 Jewish men; judges, elders and chief rulers. The origin came from Moses who directed 70 elders to help him govern the Israelites (Num. 11:16-17). The “Lower” Sanhedrins were in other districts and were made up of 3 “or” 23 Jewish men, depending on the size of the community)*, and they will scourge you in their own synagogues. And now you will be brought to governors and kings for the reason of Me into a testimony to them and the nations. Now when they deliver you, take no thought how or what you speak; for indeed it will be given to you in that same hour what you will speak. For indeed it is not you speaking but the Spirit of your Father speaking in you. Now brother will deliver brother into death, and father *his* child. And children will rise up on *(will attack)* parents and cause them death. And you will be hated by all through My name. Now they who endure into the end, these will be saved. Now when they persecute you in this city, flee into another. For indeed truly I say to you, you will not at all finish the cities of Israel until the Son of Man comes.

A disciple is not above his teacher, nor a slave above his own lord. It is enough for the disciple to become as his teacher, and the slave like his lord. If they have called the master of the household Beelzebub *(Beelzebub in Syriac means “lord of dung.” This name is in reference to Satan, Chief ruler of the demons (Luke 11:15). And in the Old Testament a similar word is referenced, “Baalzebub” (2 Kings 1:2), which means “lord of a fly”)*, how much more of His household? Therefore be not afraid of them, for indeed there is nothing concealed that will not be revealed, and hidden that will not be known. That which I tell you in darkness, speak in light. And that which you hear into the ear, preach on the housetops. And be not afraid of those who kill the

body, now not able to kill the soul. Now rather be afraid of Him who is able to destroy both soul and body in Hell (*Hell is translated from the Greek word “Geenna” G1067, which is the “lake of eternal unquenchable fire” reserved for those who are not written in the Scroll of Life (Matt. 5:22; 13:42, 50; 25:46; Mark 9:45; Rev. 20:14-15)).* Are not two sparrows sold for an assarion? (*Assarion is a coin worth 1/14th of a day’s farm labour*) And one from them will not fall on the ground without your Father. Now even the hairs of your head are all numbered. Therefore be not afraid, you are more valuable than many sparrows.

All therefore who will confess in Me before men, in them I also will confess before My Father who is in the Heavens. Now whoever denies Me before men, them I also will deny before My Father who is in the Heavens. Think not that I have come to bring peace on earth; I came not to bring peace but a sword. For indeed I came to separate man against his father, and daughter against her mother, and bride against her mother-in-law. And man’s enemies will be of his household. He who loves (P) father or mother above Me is not worthy of Me. And he who loves (P) son or daughter above Me is not worthy of Me. And he who takes not his own cross and follows after Me is not worthy of Me. He who has found his own soul, will destroy it. And he who has destroyed his own soul for My sake, will find it. He who receives you receives Me, and he who receives Me receives Him who sent Me. He who receives a prophet in the name of a prophet, will take a prophet’s reward. And he who receives a righteous man in the name of a righteous man will take a righteous man’s reward. And whoever gives a drink to one of these least a cup of cold water only, in the name of a disciple, truly I say to you, he will never have his reward destroyed.” (*those “who are least” are those who humble themselves as a young child, they come when Jesus calls, allows Jesus to take hold of them, fully surrenders to Jesus by trusting Him to position them where He wants*

not where they want, allows Jesus to love them and does what Jesus says).

And it came to pass, when Jesus finished instructing His twelve disciples, He withdrew from there and preached in their cities. And now His disciples went out passing through the respective towns, declaring good news, preaching so that they (the people) should repent. And they cast out many demons, and anointed with olive oil many who were sick and healed everywhere.

JOHN THE BAPTIST BEHEADED

Matt. 14:1-12	Mark 6:14-29	Luke 9:7-9	
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And at that time King Herod the Tetrarch (also called Herod Antipas, reigned over the region of Galilee and Perea from 1 BC to AD 42) who heard of the fame of Jesus and all that came into being by Him (for indeed His name became known). And he was in much doubt because of the saying by certain that John the Baptist has risen from the dead. And through this one power is at work in Him. Now by certain others said that it is Elijah, Elijah has appeared. Now others said that it is a prophet or as one of the ancient prophets has risen. And Herod said, "John I have beheaded, now who is this concerning whom I hear such?" And sought to see Him. Now Herod heard, and said to his male children slaves, "This is John the Baptist who I beheaded. He has risen away from the dead. And through this one power is at work in Him."

For indeed Herod himself sent and took hold of John and bound him and laid him in prison through Herodias, his brother Philip's wife, because he had married her (Herodias was the granddaughter of Herod the Great. She was first married to her uncle Herod Philip and afterward married her other uncle Herod Antipas, Philip's brother, while he was still alive). For indeed John had said to Herod, "It is not lawful for you to have her, your brother's wife." And Herod desired to

kill him, *but* he feared the multitude because they held him as a prophet. Now Herodias held it against him, and desired to kill him and could not. For indeed Herod was afraid of John, knowing he was a righteous man (*M*) and holy, and kept close to him. And when he heard, he did many *things* and heard him gladly.

And *now* an opportune day came, bringing Herod's birthday. When Herod on his birthday made a supper to his great men (*Governors of his districts*) and the Chiliarchs (*Commanders of 1,000 soldiers*), and chiefs of Galilee (*Nobles by title only, having no civil or military office, but men of social importance and prominence*). And the daughter of his Herodias entered and danced in the middle and pleased Herod and those who reclined with *him*. From where the King promised with an oath to give her whatever she asked, saying to the girl, "Ask me whatever you desire and I will give to you." And he swore to her, "Whatever you ask me, I will give to you up to half of my kingdom." Now she went out saying to her mother, "What shall I ask?" Now she said, "*Give me* the head of John the Baptist here on a platter."

And *now* she entered immediately with haste unto the King, asked, prompted by her mother, saying, "I desire that you give to me within this hour, *here* on a platter the head of John the Baptist." And the King became deeply grieved. Now through the oath and those who reclined with *him*, he desired not to reject her. He commanded it be given. And immediately the King sent an executioner, commanded his head to be brought. Now he went away, beheaded John in the prison, and brought his head on a platter and gave it to the girl. And the girl brought *it and* gave it to her mother. And his disciples heard, and his disciples came and took up his corpse, performed funeral rites and laid it in a tomb.

CHAPTER 8

DISCIPLES RETURN FROM PREACHING

Matt. 14:12-13	Mark 6:30-33	Luke 9:10	John 6:1-2
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And the apostles returned from preaching and came together unto Jesus. And declared and described to Him all, both how much was done and how much they taught. And He said to them, “Come you yourselves down privately into a deserted place and rest a little.” For indeed there were many coming and going, and they had no opportunity to eat. Also John’s disciples came and declared to Jesus that John was beheaded. After these, when Jesus heard, He took them (the apostles) to withdraw down privately. He and they (the apostles) departed from there in a boat over the Sea of Galilee of Tiberias into a deserted place. Down privately into a city called Bethsaida (Bethsaida means “fishing house”). And the crowds heard and saw them going, and many knew Him. And ran together there, out of all cities, followed Him on foot. A great multitude followed Him because they saw His supernatural signs which He did on the feeble. And the multitude went ahead of them and came together unto Him.

JESUS FEEDS 5000 MEN (BESIDES THE WOMEN AND CHILDREN)

Matt. 14:14-23	Mark 6:34-47	Luke 9:11-17	John 6:3-17
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Now Jesus went up into a mountain and there sat with His disciples. Now the Passover, a festival of the Jews was near. And Jesus went out to see a large crowd and had compassion on them, because they were as sheep not having a shepherd. Now He received them and began to speak, teaching them many things concerning the Kingdom of God. And He healed their sick ones and healed those having need of attention. Now the day began to lie down, evening came to pass (early evening from 3 p.m. to sunset),

and already becoming a late hour. Now His twelve disciples came to Him saying to Him, “It is a deserted place and a late hour, the hour is already past. Release them, the crowd, so that they go away into the fields all around and towns all around. To lodge and find provisions, to buy for themselves loaves, food. For indeed they have nothing which to eat because we are here in a deserted place.”

Now Jesus answered saying to them, “They have no need to go away. You give them to eat” (“You” in the account of Mark is plural as He was saying this to more than one disciple). And they said to Him, “Will we go away to buy two hundred denarii of loaves (200 Denarii is worth 200 days of farm labour) and give to them to eat?” Jesus then lifted up His eyes and saw that large crowd coming unto Him, said unto Philip, “Where can you buy loaves so that these eat?” Now this He said testing him, for indeed He Himself knew what He intended to do. Philip answered Him, “Two hundred denarii of loaves is not sufficient for them, so that each of them take something little.” Now He said to them, “How many loaves do you have? Go and see.” And they knew saying, “Five and two fish.” One from His disciples, Andrew, Simon Peter’s brother, said to Him, “There is one little boy here who has five barley loaves and two fish, but what are these among so many?” Now they said to Him, “We have no more here except five loaves and two fish, unless we go to buy food for all these people.” For indeed they were about five thousand men (M). Now He said, “Bring them here to Me.”

And He commanded them, the crowd, all to sit down groups by groups on the green grass. Now Jesus said unto His disciples, “Make them, the men, recline in order to eat. Each fifty in a company.” Now there was much grass in the place. Therefore the men (M) reclined in order to eat, in number about five thousand. And all of them sat down; rows by rows, by hundreds and by fifties. Now Jesus took the five loaves and the two fish, looking up into Heaven gratefully gave thanks, blessed them and broke the loaves. And gave, distributed, the loaves to His

disciples so that the disciples set it before the crowd who reclined. And likewise from the two fish He divided *among* all, as much as they desired. And they all ate and were all filled. Now when they were satisfied (*well-fed*), He said to His disciples, “Bring together the fragments that abound so that nothing is lost.” And therefore they brought together, took up the fragments and filled bountifully twelve lunch-baskets full of fragments from the five barley loaves which abound after eating. Also from the fish. Now they who ate the loaves were about five thousand men (*M*), besides women and children. Therefore men seeing the supernatural sign that Jesus did, said, “This is truly the Prophet, the One coming into the world.” (*Deut. 18:18-19*)

Jesus therefore knowing that they were intending to come and take hold of Him so that they make Him King. Jesus immediately constrained His disciples to enter into the boat and go before Him into the opposite side of Bethsaida (*towards Capernaum*), while He released the crowd. And when He had dismissed, released the crowd, He departed again, went away up into the mountain by himself privately to pray, *being* there alone. Now when evening came into being, His disciples having gone down onto the sea and having entered into a boat, went to the opposite side of the sea towards Capernaum. And *it* became already dark and Jesus had not come unto them.

JESUS WALKS ON WATER – BETWEEN 3 A.M. TO 6 A.M. (4TH WATCH)

Matt. 14:24-36; 15:1-31	Mark 6:48-56; 7:1-37		John 6:18-71; 7:1
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Now the boat was already in the middle of the sea, tortured by the waves, and He saw them torturing in rowing. For indeed both that sea arose and the great wind set against them blew. And now concerning the fourth watch (*from 3 to 6 a.m.*) of the night Jesus went away, came unto them walking on the sea. And desired to have passed by them.

Then they, the disciples, having rowed about twenty-five or thirty stadion saw Him, Jesus, walking on the sea and becoming near the boat (*a stadion is 185 meters, therefore they rowed between 4.6km (25 stadion) and 5.6km (30 stadion). Since it was ~6.4km from Bethsaida to Capernaum, they were between 0.8km and 1.8km from their destination*). And they were afraid, thought it was a phantom (a ghost) and screamed saying, “It is a phantom!” For indeed they all saw Him and were troubled, and screamed out of fear. And now immediately He, Jesus, spoke with them, and said to them, “Take courage, it is I! Be not afraid.” Then they desired to receive Him into the boat.

Now Peter answered Him, saying, “Lord, if it be You, order me to come unto You on the water.” Now He said, “Come.” And Peter having come down out of the boat, walked on the water, to go unto Jesus. Now looking at the strong wind, he was afraid, and began sinking cried out saying, “Lord, save me!” Now immediately Jesus stretched out His hand, having caught him and said to him, “Little-faith! Into what did you doubt?” And they went up unto them, entered into the boat and the wind ceased. Now they in the boat came and worshipped Him, saying, “Truly You are the Son of God.”

And they were very amazed among themselves from more than enough, and marvelled. For indeed they understood not *the supernatural sign* of the loaves. For indeed their hearts were hard. And crossing over, immediately the boat came onto, into, the land of Gennesaret and anchored, into where they were going (*the land of Gennesaret was at the north western shore of the Sea of Galilee. It included the town of Capernaum where they landed*). And when they came out from the boat, immediately the men (M) of that place having recognized Him, ran through and sent out into all of that region around. And began to carry, brought on beds to Him all having it badly, wherever they heard that He was.

The next day, the crowd stood on the opposite side of the sea (*at Bethsaida*), having seen that *there* was no other small boat there except that one into which His disciples had entered. And that Jesus had not entered together with His disciples into the small boat, but His disciples went away alone. Now *there* came other small boats from Tiberias near to the place where they ate the loaves, *where* the Lord gratefully given thanks (*at Bethsaida*). When the crowd therefore saw that Jesus was not there, nor His disciples, they also entered into boats and came into Capernaum seeking Jesus. And having found Him on the opposite side of the sea, said to Him, “Rhabbi, when did You arrive here?” Jesus answered them and said, “Truly, truly, I say to you, you seek Me not because you saw the supernatural signs, but because you ate from the loaves and were satisfied. Work not for the food that perishes but for food that stays into everlasting life, which the Son of Man will give to you. For indeed this One, God the Father has sealed.” Then they said to Him, “What do we do so that we work the works of God?” Jesus answered and said to them, “This is the work of God that you believed into Him who He has sent.”

They said therefore to Him, “What supernatural sign do You *do* then so that we see and believe You? What work? Our fathers ate manna in the desert, just as it is written, “He gave them bread from Heaven to eat”” (*Exo. 16:15*). Then Jesus said to them, “Truly, truly, I say to you, Moses gave to you not bread from Heaven, but My Father gives you the true bread from Heaven. For indeed the bread of God is He who came down from Heaven and gives life to the world.” Then they said unto Him, “Lord, always give to us this same bread.” Now Jesus said to them, “I am the bread of life. He who comes unto Me will never hunger, and he who believes into Me will never at any time thirst. But I have said to you that you also have seen Me and do not believe. All that the Father gives Me will come unto Me, and he who comes unto Me I will never cast outside. Because I came down from Heaven not in

order to do My own will but the will of Him who sent Me. Now this is the Father's will who sent Me, that all who He has given to Me I not lose from it but will raise it in the last day. Now this is the will of Him who has sent Me that everyone who looks at the Son and believes into Him has everlasting life. And I will raise him *in* the last day."

The Jews then murmured concerning Him because He said, "I am the bread who came down from Heaven." And said, "Is this not Jesus the son of Joseph, whose father and mother we know? How then this *One* says, "I came down from Heaven?" Jesus therefore answered and said to them, "Murmur not with one another. No one can come unto Me unless the Father who sent Me draws him, and I will raise him *in* the last day. It is written in the prophets, "And they will all be taught of God" (*Isa. 54:13; Jer. 31:33-34*). Everyone therefore who hears and has learnt from the Father comes unto Me. Not that anyone has seen the Father except Him being from God, this *One* has seen the Father. Truly, truly, I say to you, he who believes into Me has everlasting life. I am *the* Bread of life. Your fathers ate manna in the wilderness and died. This is the Bread which came down from Heaven, that anyone who has eaten from it also does not die. I am the Living Bread which came down from Heaven. If anyone has eaten from this Bread, he will live into eternity. Now the bread that I will give is My flesh, which I will give for the life of the world."

The Jews therefore argued with one another, saying, "How can this *One* give us His flesh to be eaten?" Then Jesus said to them, "Truly, truly, I say to you, Unless you have eaten the flesh of the Son of Man and drank His blood, you have no life in yourselves. He who chews My flesh and drinks of My blood has everlasting life. And I will raise him the last day. For indeed My flesh is truly food, and My blood is truly drink. He who chews My flesh and drinks of My blood stays in Me and I in him. Just as the living Father sent Me, and I live through the Father, also he who chews Me also that one will live through Me. This is the Bread who came down

from Heaven, not as your fathers ate manna and died; he who chews this same Bread will live into eternity.” These He said in the synagogue, teaching in Capernaum.

Many therefore from His disciples having heard, said, “This is a hard word, who can hear it?” Now Jesus knew in Himself that His disciples murmured concerning this, *and* said to them, “Does this offend you? Therefore what if you see the Son of Man going up where He was before? It is the spirit who gives life, the flesh does not profit anything. The spoken words which I speak to you is spirit and is life. But there are some from you who do not believe.” For indeed Jesus knew from the beginning who they were who did not believe and who would deliver Him. And said, “Through this I said to you that no one can come unto Me unless it was given to him from My Father.” From these many of His disciples went back and walked no more with Him. Therefore Jesus said to the Twelve, “Do you not also desire to go?” Therefore Simon Peter answered Him, “Lord, unto whom will we go? You have the spoken words of everlasting life. And we believe and know that You are Christ, the Son of the living God.” Jesus answered them, “Have not I chosen you Twelve? And one from you is a devil?” Now He spoke of Judas Simon of Iscariot; for indeed this *one* was intending to be delivering Him, being one from the Twelve.

And after these Jesus walked in Galilee, for indeed He desired not to walk in Judea because the Jews sought to kill Him. And wherever He entered, into towns or cities or fields, they laid the feeble in the streets and begged Him in order to **only** touch if possible but the hem of His garment. And as many as even touched Him were saved, **thoroughly saved** (*the Greek word “diasozo” G1295 means to “save/freed from”; thus, those that touched Him were saved/freed from that sickness and were thoroughly healed*).

And the Pharisees and certain of the scribes, **who** came away from Jerusalem, came together unto **Jesus**. And having seen certain of His disciples eating loaves defiled, that is, with unwashed hands, they found fault. For indeed the Pharisees and all the Jews, unless they washed their hands with the fist they did not eat, taking hold of the tradition of the elders. And *when they came away from the market, unless they immerse (immerse themselves totally in water, that is, baptize themselves in water), they did not eat.* And many other traditions there are which they took hold of: dipping in water; cups and pots and bronze vessels and beds. Thereafter the Pharisees and scribes came to Jesus questioning Him, saying, “**Why do your disciples violate, walk not according to the traditions of the elders. For indeed they do not wash their own hands but eat bread with unwashed hands.**”

Now He answered saying to them, “Hypocrites! Well did Isaiah prophesied concerning you hypocrites, as *it is* written, saying, “This people approach Me with their own mouth and honour Me with their lips, now their heart is far away from Me. Now in vain (*Vain means “no benefit to them, for waste”*) they worship Me, teaching doctrinal commandments of men” (Isa. 29:13). For indeed you send away the commandment of God, taking hold of the tradition of men, dipping in water; pots and cups and many other such similar things you do.” And He said to them, “Well, you reject the commandment of God so that you keep your own tradition (the Greek word for “keep” is “tereo” G5083, which means “to guard, to hold onto”). Why do you also violate the commandment of God through your tradition? For indeed God commanded through Moses, saying, “Honour your father and your mother. And he who curses father or mother, will die the death” (Exo. 20:12; Deut. 5:16) (Curse means “to speak evil against someone or something with the objective to cause harm”. Blaspheme means “to speak unjustified evil of their authority” - generally in reference to God who is “The Ultimate Authority”). Now you say, Whoever, if a man will say to his father or mother, “Corban!

Which is a sacrifice, Whatever *you* profit from me.” And permit them no more do anything for his own father or his own mother. And *therefore* honour not his own father or his own mother. And *therefore* cancel the word of God, the commandment of God through your tradition, which you delivered. And many such similar *things you* do.

(The word “corban” means “sacrificial offering” and it is the act of vowing to offer benefits or possessions to God at a future time, that is, a vow “of intent”. They used the Law regarding vows (Ps. 76:11; Deut. 23:21) to free/cancel themselves from the 5th Commandment of God. Thus, if they said the word “Corban” over anything they owned, it was irrevocably offered to God and would benefit the temple in the future. Before the temple gets it, they continue to reap the benefits from their possession and weren’t allowed to share the benefits or the possessions with anyone, even their parents who they are to honour. e.g. their parents could not eat fruit from a tree when the land was Corban. They made the Word of God no effect by using one law against the other. Where they should have used all laws in harmony with one another, without contradicting each other. Thus, they didn’t benefit from the promise of fulfilling the law, “Honour your father and your mother that your days may be long upon the land which the Lord your God is giving you” (Exo. 20:12; Eph. 6:1-3)).

And He called for all the crowd. He said to them, “Hear Me all and understand. There is nothing outside a man that enters into him, into the mouth, that can defile him, a man. But that which comes out from him, out of the mouth, this defiles the man. If any have ears to hear, hear!” Then came His disciples saying to Him, “Do You know that the Pharisees were offended *when they* heard this word?” Now He answered saying, “Every plant which My heavenly Father has not planted will be uprooted. Let them be blind guides of the blind. Now if the blind guide the blind, both fall into a ditch.”

And when He entered into a house away from the crowd, His disciples asked Him concerning the parable. Then answered Peter saying to Him, “Explain to us this same parable.” Now Jesus said to them, “Are you also still without understanding? Have you not observed that all outside enters into the man cannot defile him because it enters not into his heart. Have you not yet observed that all enters into the mouth goes into the stomach, and comes out, cast out into the waste-bowl, cleansing all food? (all food as defined by God Gen. 1:30; Lev. 11; Deut. 14:3-21, not food as defined by man) Now He said, “Now that which comes out of the man, comes out of the mouth went out from the heart, and that defiles the man. For indeed from within the heart of a man goes out, comes out evil thoughts, adulteries, fornications, murders, thefts, false testimonies, covetousness, wickedness, deceit, lasciviousness (“animal-like desires, absence of restraint”), an evil eye, blasphemies, pride, foolishness. All these evil things come from within and these be that defile the man, now to eat with unwashed hands does not defile a man.”

And from there He arose, went away into the borders, side of Tyre and Sidon. And entered into a house and desired no one to know *it*. But He could not be hidden. For indeed a woman of Canaan came out, away from the same borders, whose young daughter had an unclean spirit, heard concerning Him *and* came fell unto His feet. Now the woman was a Greek, a Syro-phoenician by race. And she cried out, asked Him that He cast out the demon from her daughter, saying, “Have mercy on me, Lord, Son of David! My daughter is badly demon-possessed.” Now He answered her not a word. And His disciples came to ask Him, saying, “Release her because she is crying out behind us.” Now He answered saying, “I am not sent except to the lost sheep of the house of Israel.” Now she came worshipping Him, saying, “Lord, help me!” Now Jesus answered, said to her, “Let the children first be filled. For indeed it is not good to take the children’s bread and throw it to the

little dogs.” Now she answered and said to Him, “Yes, Lord, yet also the little dogs under the table eat out of the children’s crumbs, which fall away from their own masters’ tables.” Then Jesus answered, said to her, “O woman, great is your faith! Through this word go, it be done to you as you desire, the demon has gone out from your daughter.” And her daughter was healed away from that same hour. And she went away into her house, to find the demon gone out and her daughter thrown on the bed.

And Jesus withdrew from there and again went out from the borders of Tyre and Sidon, *and* came unto the Sea of Galilee, between the middle of the borders of Decapolis. And went up into a mountain *and* sat there. And large crowds came to Him, having with themselves the lame, the blind, the dumb, the maimed, and many others. And cast them down near Jesus’ feet. And He healed them, insomuch that the crowds marvelled looking at the dumb speaking, the maimed whole (*“Maimed” comes from the Greek word “anaperos” G376, which means “missing a limb(s)”*), the lame walking (*“Lame” comes from the Greek word “cholos” G5560, which means “body part unable to function”, typically referring to the body part that impacts mobility like arms and or legs*), and the blind seeing. And they glorified the God of Israel.

And they brought to Him a dumb *man*, unable to speak and they begged Him in order to put His hand upon him. And He took him aside privately away from the crowd. Put His fingers into his ears and spat, He touched his tongue. And looked up to Heaven, groaned and said to him, “Ephphatha!” (that is, “Be opened!”). And immediately his hearing opened. And the band of his tongue loosened and he spoke correctly. And ordered them so that they tell no one. Now as much as He ordered them, even more abundantly they preached. And they were exceedingly above astonishment, saying, “He has made all well. He makes both the dumb to hear and the mute to speak.”

JESUS FEEDS 4000 MEN (BESIDES THE WOMEN AND CHILDREN)

Matt. 15:32-39; 16:1-12	Mark 8:1-21		
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In those days, the crowd being very great and having nothing to eat. Now Jesus called His disciples and said to them, “I have compassion on the crowd because they *have stayed longer with Me*. Already three days and have had nothing to eat. And I do not desire to release them fasting. And if I release them fasting (*not eating*) to their own houses, they will faint in the way. For indeed certain of them have come from afar.” And His disciples answered, said to Him, “From where should we *get* so much bread here in the wilderness, insomuch that it can satisfy so much a crowd, *or* some of these?” And Jesus asked, said to them, “How much bread do you have?” Now they said, “Seven, and a few small fish.” And He ordered, commanded, the crowd to recline in order to eat on the ground. And He took the seven loaves and gratefully gave thanks, broke them and gave *them* to His disciples in order to set it before them (*the crowd*). Now the disciples set it before the crowd. And He had a few small fish and blessed it, said *to His disciples* to set it before them also. And now all ate and were satisfied; and they took up of the fragments that abound, seven grain-baskets covered over. Now those who ate were about four thousand men (*M*), besides women and children. And He released the crowd, and immediately He entered into a boat with His disciples and came into the parts of Dalmanutha (*the south western shore of the Sea of Galilee*), into the borders of Magdala.

And the Pharisees and Sadducees went out, came and began to question Him, seeking from Him to show them a supernatural sign away from Heaven, tempting Him. And He sighed deeply in His spirit and now He answered, said to them, “Why does this generation crave for a supernatural sign? Truly I say to you, whether a supernatural sign will be given to this same generation? When it becomes evening, you say,

Fair weather; because the heaven is red. And morning, Foul weather today; because the heaven is red and gloomy. Hypocrites! You know indeed *how* to judge the face of the heaven, now you cannot *judge* the supernatural signs of the times! Evil and adulterous generation craves for a supernatural sign. And no supernatural sign be given to it except the supernatural sign of the prophet Jonah.” And He left them, entered into the boat again, *and departed into the opposite side (towards Bethsaida).*

And (they) His disciples came into the opposite side, having forgotten to take bread nor had *any* in the boat with themselves, except one bread. And now Jesus ordered them, saying to them, “See and beware, look away from the leaven of the Pharisees and Sadducees, and the leaven of Herod.” Now they reasoned in themselves, saying, “It is because we have taken no bread.” And now Jesus having known said to them, “Why reason in yourselves little-faiths because you have taken no bread? Have you not yet observed nor understood? Is hardness still having your heart? Having eyes not looking and having ears not hearing? And do you not remember when I broke the five loaves among the five thousand, how many lunch-baskets covered over of fragments did you take up?” They said to Him, “Twelve.” “Now when the seven loaves among the four thousand, how many grain-baskets full of fragments did you take up?” Now they said, “Seven.” (*Grain-baskets are larger than wicker baskets. Lunch-baskets “wicker baskets” were used for carrying lunch when travelling. The grain-baskets “coiled baskets” were used to store grain or provisions*). And He said to them, “How is it that you do not understand, do not observe that I spoke to you not concerning bread, *but* beware away from the leaven of the Pharisees and Sadducees?” Then they understood that He spoke not beware away from the leaven of bread, but away from the doctrine of the Pharisees and Sadducees.

JESUS HEALS THE BLIND MAN

	Mark 8:22-26		
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And He came to Bethsaida. And they brought a blind *man* to Him and begged Him in order to touch him. And He took the blind *man by* the hand, led him outside of the town. And spat into his eyes and having laid His hands on him, questioned whether he saw anything. And he looked up saying, “I see men as trees, walking.” Then He laid *His* hands again on his eyes and made him look up. And he was restored and looked on all of them clearly. And He sent him to his house, saying, “Neither enter into the town, nor tell *it* to any in the town.”

CHAPTER 9

JESUS REVEALS HIS FUTURE

Matt. 16:13-28	Mark 8:27-38; 9:1	Luke 9:18-27	
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And now Jesus went out and His disciples, *and* came into the towns, the part of Caesarea Philippi. And it came to pass in the way, He was alone praying, the disciples were with Him. He asked His disciples saying to them, “Whom say the crowds, men, that I, Son of Man, am?” Now they answered saying, “They indeed say John the Baptist; now others say, Elijah, now others say, Jeremiah, or One of the ancient prophets has risen.” And now He said to them, “Now whom do you say I am?” Now Simon Peter answered saying to Him, “You are the Christ of God, the Son of the living God.” And Jesus answered saying to him, “Blessed are you, Simon, son of Jonah, because flesh and blood has not revealed it to you, but My Father in the Heavens. Now I say to you, that you are Peter (Peter comes from the Greek word “petros” G4074, which means “piece of rock”), and on this same rock I will build My church (This Greek word “Rock” comes from the Greek word “petra” G4073, which means “a mass of rock”. It was upon what Peter had said that Jesus is responding to “You are the Christ”. It is not upon Peter himself, that Christ would build his church but on Peter's statement. Jesus being the Christ is the Mass of Rock upon which He is building His Church, because in 1 Cor. 10:4, Paul explains that Jesus, the Christ, is the Mass of Rock. The name Peter (given by the Lord) to Simon, means “piece of rock” not a Mass of Rock). And the gates of Hades will not overpower it (Gen. 22:17). And I will give to you the keys of the Kingdom of the Heavens. And whatever you bind on earth will be bound in the Heavens, and whatever you loose on earth will be loosed in the Heavens.” Then He strictly ordered them, commanded His disciples so that they should tell no one concerning Him, that He is Jesus the Christ.

Away from that time Jesus began to show, to teach them, His disciples that He, the Son of Man, must go away into Jerusalem and suffer many *things* and be rejected away from the elders and chief priests and scribes, and be killed. And after three days rise (*including the day of his death*). And He spoke the word plainly to them, saying, “The Son of Man must suffer many *things* and be rejected away from the elders and chief priests and scribes, and be killed, and be raised the third day.” And Peter took Him aside, began to rebuke Him, saying, “Be merciful to You, Lord! This will never be to You.” Now when He turned around and saw His disciples, He rebuked Peter, saying, “Go behind Me, Satan! You are an offence to Me, because you mind not that of God but that of men.” And then He called near the crowd, together with His disciples, Jesus said to them, *including all* His disciples, “If anyone, whoever, desires to come after Me, he must deny himself and take up his cross daily and follow Me. For indeed whoever desires to save his soul will destroy it. Now whoever destroys his soul for the reason of Me and the good news will find it, this one will save it. For indeed what does a man profit if he has gained the whole world and now loses himself, that is, loses his soul or suffers destruction? Or what will a man give in exchange for his soul? For indeed the Son of Man will come in the glory of His Father, with His angels, and then repay each one according to his own works. For indeed whoever be ashamed of Me and of My Words in this same adulterous and sinful generation, of them also the Son of Man will be ashamed whenever He has come in His glory and in the glory of His Father and with the holy angels.”

And He said to them, “Now truly I say to you that there are some of those who stand here who will not taste death until they see the Kingdom of God come in power, that is, see the Son of Man coming in His Kingdom.”

JESUS TRANSFIGURED ON THE MOUNT

Matt. 17:1-13; 2Pet. 1:16-18	Mark 9:2-13	Luke 9:28-36	
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And now it came to pass after six days, about eight days after these words (*“about 8 days” is from the day of these words up to and including the day of the transfiguration. It is the same as “after 6 days”, which is the 7th day not including the day of these words*), Jesus took Peter and James and John his brother, and brought them up into a high mountain apart by themselves only, to pray. And it came into being as He prayed, the appearance of His face changed. And He was transfigured before them. And His face shone as the sun. And now His garments, clothes became shining very white as the light. Glistening white, as snow such as no fuller on earth could whiten (*“Fuller” is translated from the Greek word “gnapheus” G1102, which refers to a “person who bleaches, washes and scrubs soiled garments clean”*). And behold, there appeared to them two men who were Moses and Elijah (*Elijah together with Moses*). And they were talking with Jesus, who appeared in glory, speaking of His departure, which He intended to fulfil in Jerusalem. Now Peter and those together with him were heavy with sleep. Now fully awakening, they saw His glory, and the two men standing with Him. And it came to pass, as they were departing away from Him, Peter answered, saying unto Jesus, “Lord, Rhabbi, Master is it good for us to be here. And if You desire, let us make three tabernacles, one for You and one for Moses and one for Elijah.” For indeed he knew not what to say, for indeed they were full of fear. Now as he was yet speaking these, see there came into being a bright cloud and overshadowed them. Now they were afraid as they entered into the cloud. And behold, there came into being a voice from the cloud, saying, “THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASED, HEAR HIM.” And when the disciples heard, they fell on their own face and were exceedingly afraid. And the voice past. And Jesus came to *them*, touched them, and said, “Arise and be not afraid.” Now they lifted up their eyes,

and suddenly they looked around, they saw no one any more except Jesus only with themselves.

And when they came down away from the mountain, Jesus gave a command to them, saying, “Tell the vision, what you have seen, to no one until the Son of Man has risen from the dead.” And they were silent, and declared to no one in those days, nothing which they had seen. After His resurrection, Peter declared (2 Peter 1:16-18), “For indeed we have not followed cunning devised fables when we made known to you the power and coming of our Lord Jesus the Christ but became eyewitnesses of that One’s majesty. For indeed He received from God the Father, honour and glory, when He brought so great a voice to Him by the excellent glory, “THIS IS MY BELOVED SON, INTO WHOM I AM WELL PLEASED.” And this voice, brought from Heaven, we heard, being together with Him at the Holy mountain” (the Holy mountain was probably Mount Hermon because they were in Caesarea Philippi). And they took hold of His Word unto themselves, inquiring together what the rising from the dead is. And His disciples asked Him, saying, “Therefore why do the scribes say that Elijah must first come?” Now Jesus answered, said to them, “Elijah indeed has come first, to restore all. And how it is written of the Son of Man that He suffer much and be despised. But now I say to you that Elijah has come already, and they did not know him, but made in him as much as they desired, just as it is written about him (Mal. 4:6). In this way it is intended also that the Son of Man to suffer by them.” Then the disciples understood that He spoke to them concerning John the Baptist.

JESUS HEALS A BOY POSSESSED BY A DEMON

Matt. 17:14-27	Mark 9:14-32	Luke 9:37-45	
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And it came into being in the next day, they came down away from the mountain unto His disciples, He saw a large crowd around them and the

scribes inquiring from them. And immediately all the crowd having seen Him were greatly amazed and ran to greet and met Him. And He asked the scribes, “What are you inquiring from them?” And behold, a man (M) came to Him away from the crowd, cried out aloud, kneeling down to Him and saying, “Teacher, Lord, I brought to You my son who has a mute spirit. I beg of you, look on, have mercy on my son, because he is my only born. For indeed he is moonstruck and suffers badly (*moonstruck means “lunatic” most times it refers to “an epileptic”. They believed their behaviour was impacted by the moon thus the term “moon-struck”*). And behold, wherever that spirit takes him, it seizes him, and he suddenly cries out. And it throws him into convulsions with foaming and gnashes his teeth (*gnashes means “to grate teeth in a frenzy”*) and he shrivels up. And with difficulty going away from him, bruising him. And I brought him to Your disciples, spoke and begged Your disciples so that they cast it out and they could not heal him.” Now Jesus answered him, saying, “O faithless and perverted generation (*perverted means “morally corrupt in heart”*), how long will I be with you? And how long will I tolerate you? Bring your son here unto Me!” And they brought him unto Him. Now as he was yet coming, immediately when the spirit saw Him, the demon tore at him and threw him down into convulsions, he fell on the ground, rolling about foaming. And Jesus questioned his father, “How long ago has this happened like this to him?” Now he said, “From infancy. And oftentimes he falls as it throws him, also into the fire and oftentimes into the water in order to destroy him. But if You can do anything, have compassion on us to help us.” Now Jesus said to him, “If you can believe, all is possible to him believing.” And immediately the father of the young child cried out, said with tears, “I believe Lord. Help my unbelief.” And now Jesus having seen that a crowd came running together, Jesus rebuked the unclean spirit, demon, saying to it, “Mute and dumb spirit, I command you to go out from him and no more enter into him!” And it cried out and tore at him much, and went out and he became as if dead. Insomuch that many said that he had died. Now Jesus seized him by the hand, raised him up and he

arose. And He healed the child, the male child slave was healed away from that same hour, and He delivered him again to his father. Now all were amazed at the majesty of God.

And then when He had entered into a house, His disciples came to Jesus, questioned Him aside privately, saying, “Why could we not cast it out?” And now Jesus said to them, “Through your unbelief. For indeed truly I say to you, If you have faith as a kernel of mustard, you will say to this mountain, “Withdraw from here to there.” And it will withdraw. And nothing will be impossible to you. Now that kind can go out in nothing except in prayer and fasting.”

And they having departed from there, passing through Galilee, and they stayed in Galilee. And He desired that no one know. Now for indeed as all were marvelling at all which Jesus did, Jesus taught His disciples and said unto His disciples, “You let these words lay down into your ears. For indeed the Son of Man will be delivered into the hands of men. And they will kill Him. And after He is killed, He will rise the third day.” Now they did not understand that same spoken word and it was hidden away from them so that they perceived it not. And they were afraid to ask Him concerning that same spoken word. And they were exceedingly grieved.

Now they came into Capernaum. *And those who receive didrachmas came to Peter (didrachmas was an annual tribute amount that the Jewish authorities collected for temple maintenance. It was specifically collected from Jewish men from the age of 20 and above. Although it was voluntary giving in the 1st century (not a mandatory tax as the publicans/tax collectors received), it originated with the half-shekel offering the Lord commanded Moses to collect, as a way for atonement to be made for oneself (Exo. 30:11-16). Didrachmas had the same value as a half-shekel. It was a coin worth 2 days of farm labour)* and said, “Does your teacher not pay didrachmas?” He said, “Yes.” And when he entered into the

house, Jesus anticipated him and said, “What do you think Simon? Away from whom do the kings of the earth take custom or tribute? Away from their own sons or away from others?” Peter said to Him, “Away from others.” Jesus said to him, “Then the sons are free. Now lest we offend them, go into the sea, throw a hook, and take up the first fish that comes up. And when you open his mouth, you will find a stater (*Stater is a coin that is worth 4 days of farm labour*); take that, and give it to them for Me and you.”

CHAPTER 10

WHO IS GREATEST IN THE KINGDOM OF GOD

Matt. 18:1-35; 19:1; 8:18-22	Mark 9:33-50; 10:1	Luke 9:46-62	John 7:2-9
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And He having come into Capernaum and it came to pass *while* in the house, that He questioned them, “What did you in the way reason with yourselves?” Now they were silent. For indeed in the way they had reasoned with one another, *in them, who of them might be the greater.* Then in that same hour came the disciples to Jesus, saying, “Who then is the greater in the Kingdom of the Heavens?” And He sat down, called for the Twelve and said to them, “If anyone desires to be first, he will be last of all and servant of all.” Now Jesus having perceived the reasoning of their heart, called for a young child, having taken hold of the young child *and made him stand near Him*, in the middle of them, and He embraced him, saying to them, “Truly I say to you, Unless you are converted and become as young children, you will not enter into the Kingdom of the Heavens. Therefore whoever will humble himself as this young child, this is the greater in the Kingdom of the Heavens. And whosoever receives one of such young child on My name receives Me. And whosoever receives Me, receives not Me but Him who sent Me. For indeed they who are least among you all, this will be great” (*those “who are least” are those who humble themselves as a young child, they come when Jesus calls, allow Jesus to take hold of them, fully surrender to Jesus by trusting Him to position them where He wants not where they want, allows Jesus to love them and does what Jesus says*).

Now John answered Him, saying, “Teacher, *Master*, we saw someone cast out demons in, *on*, Your name. That one does not follow us. And we forbade him because he does not follow *with* us.” And now Jesus said *unto him*, “Do not forbid him. For indeed there is no one who does a *work*

of power on My name who also can lightly speak evil of Me. For indeed he who is not against us is for us. For indeed whoever gives you a cup of water to drink in My name, because you belong to Christ, truly I say to you, he will not lose his reward. And now whoever offended one of these least who believes into Me, it is better, good even more for him that a donkey's millstone were hung around his neck and he be thrown into the sea, and sink in the depth of the sea.

Woe to the world because of offences! For indeed it is necessary that offences come; but rather woe to that man by whom the offence comes! And now if your hand offends you, cut it off and throw it away from you. It is good for you to enter into life maimed than to have two hands to go away into Hell, into the unquenchable everlasting fire where their worm does not die and the fire is not quenched. And if your foot offends you, cut it off and throw it away from you. It is good for you to enter into life lame than to have two feet to be thrown into Hell, into the unquenchable everlasting fire where their worm does not die, and the fire is not quenched. And if your eye offends you, take it out, cast it out and throw it away from you. It is good for you to enter into life, the Kingdom of God, with one eye than to have two eyes to be thrown into hell fire where their worm does not die, and the fire is not quenched. For indeed everyone will be salted with fire, and every sacrifice will be salted with salt. Salt is good; now if the salt becomes saltless, in what will it be seasoned? Have salt in yourselves, and be at peace in one another."

See that you do not despise one of these least. For indeed I say to you that their angels in the Heavens always look at the face of My Father who is in the Heavens. For indeed the Son of Man has come to save the lost. What do you think? If a certain man has a hundred sheep and one from them strays, does he not indeed depart from the ninety and nine to go on the mountains and seek that stray? And if it comes to pass that he finds it, truly I say to you that he rejoices even more over it than

over the ninety and nine which did not stray. Even so it is not the desire before your Father who is in Heavens that one of these least perish.

Now if your brother sin against you, go and reprove it between you and him only. If he hears you, you have gained your brother. Now if he will not hear you, take with you one or two more, so that on the mouth of two or three witnesses every spoken word be established. Now if he will neglect to hear them, tell it to the church. Now if he neglects to hear the church, let him be to you as a heathen and a tax-collector. Truly I say to you, Whatever you bound on the earth will be bound in Heaven; and whatever you loose on the earth will be loosed in Heaven. Again I say to you that if two of you have agreed *(the Greek word for “agree” G4856 is “sumphoneo”, which means “to be in unison, to be of one mind, to harmonize in belief, to be of the exact same understanding and decision”)* on the earth concerning any thing which they have asked, it will come into being to them from My Father who is in the Heavens. For indeed where two or three are gathered together into My name, there I am in the middle of them.”

Then came Peter to Him saying, “Lord, how often will my brother sin against me and I forgive him? Until seven times?” Jesus said to him, “I do not say to you, Until seven times; but, Until seventy times seven. Through this, the Kingdom of the Heavens is compared to a man, a King who desired to bring together word with his slaves. Now when he began to bring *them* together, one was brought who owed him ten thousand talents *(1 Silver Talent is a coin worth 6,000 days or ~ 16 years of farm labour. Therefore 10,000 Talents is worth ~160,000 years of farm labour).* Now he had nothing to repay, his lord commanded him to be sold and his wife and children and all as much as he had, and be repaid. The slave therefore fell down, worshipped him, saying, “Lord, be patient on me and I will repay you all.” Now the lord of that slave was moved with compassion, released him and forgave him the debt. Now that slave went out, found one of his fellow

slaves who owed him a hundred denarii (100 Denarii is worth 100 days of farm labour). And took hold of him by the throat, saying, "Repay me what you owe." Therefore his fellow slave fell down against his feet, begged him, saying, "Be patient on me and I will repay you all." Now he desired not but went away, having thrown him into prison until he had repaid the debt. Now his fellow slaves saw what came to pass, they were exceedingly grieved and came and told their own lord all that came to pass. Then his lord called for him, said to him, "Evil slave, I forgave you all that debt because you begged me. Must you not also have had mercy on your fellow slave, even as I had mercy on you?" And his lord was angry, and delivered him to the tormentors until he had repaid all owing to him. In this way also My heavenly Father will do also to you, unless you have forgiven each one his brother out of your heart their transgressions.

And it came to pass, when Jesus had finished these words, from there He arose, departed away from Galilee and came into the borders of Judea through the opposite side of Jordan (*Perea*). And again large crowds journeyed unto Him and followed Him. And as was His custom, He taught them again. And He healed them there.

Now it came to pass in the fulfilling of the days of His taking up, He fixed His face to go into Jerusalem. And He sent messengers before His face. And they went, having entered into a town of the Samaritans to prepare for Him. And they did not receive Him because His face was going into Jerusalem. Now having seen this, His disciples James and John said, "Lord, do You desire us to speak fire to come down away from Heaven and consume them, even as Elijah did?" (*2 Kings 1:10-12*) Now He turned, rebuked them and said, "You do not know what sort of spirit you are. For indeed the Son of Man has not come to destroy men's souls but to save them." And they went into another town.

Now it came to pass as they went in the way, one certain scribe came, said unto Him, “Teacher, Lord, I will follow You wherever You go.” And Jesus said to him, “The foxes have holes, and the birds of the heaven have nests, now the Son of Man has nowhere to lay His head.” Now He said unto another, “Follow Me!” Now another of His disciples said to Him, “Lord, first allow me to go away and bury my father.” Now Jesus said to him, “Follow Me, and let the dead bury their dead. Now you go away preaching everywhere the Kingdom of God.” Now another also said, “Lord, I will follow You, now first allow me to take leave of those among my house.” Now Jesus said unto him, “No one having put his hand on the plough and looking into that which is behind is worthy into the Kingdom of God.”

Now the Jewish festival of Tabernacles was near (*festival of Tabernacles began on 15 Tisri (around the end of September or the beginning of October) and lasted 7 days (Lev. 23:34) and on the 8th day there was a sacred assembly, a Sabbath (Lev. 23:36; Neh. 8:18)).* Therefore His brothers said unto Him, “Withdraw from here and go away into Judea, so that Your disciples also look at the works that You do. For indeed no one does anything in secret, and himself seeks to be in public. If You do these *things*, reveal Yourself to the world.” For indeed neither did His brothers believe into Him. Therefore Jesus said to them, “My time is not yet present, now your time is always ready. The world cannot hate you, now Me it hates because I witness concerning it, that the works of it are evil. You go up into this festival; I am not yet going up into this festival because My time is not yet fulfilled.” Now saying these to them, He stayed in Galilee.

FINAL JUDEAN AND PEREAN MINISTRY (AD 30 - 31)

CHAPTER 11

JESUS TEACHES IN THE TEMPLE

			John 7:10-53; 8:1
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Now as His brothers had gone up, then He also went up into the festival, not openly, but as in secret. Therefore the Jews sought Him in the festival and said, “Where is that One?” And there was much murmuring among the crowd concerning Him, for indeed some even said, “He is good”; now others said, “No, but He deceives the crowd.” However, no one spoke openly concerning Him, through fear of the Jews. Now already in the middle of the festival, Jesus went up into the temple and taught. And the Jews marvelled, saying, “How does this One know letters, having never learned?” Jesus answered them and said, “My doctrine is not Mine, but His who sent Me. If anyone desires to do His will, they will know concerning the doctrine, whether it be from God, or I speak away from Myself. They who speak out of themselves seek their own glory, now they who seek the glory of Him who sent Him this is true, and no unrighteousness is in Him. Did not Moses give you the Law and no one from you do the Law! Why do you seek to kill Me?” The crowd answered and said, “You have a demon who seeks to kill You!” Jesus answered and said to them, “I have done one work, and you all marvel. Through this Moses gave to you circumcision (not because it is from Moses, but from the fathers) and you in the Sabbath circumcise a man. If a man in the Sabbath receives circumcision so that the Law of Moses should not be broken, are you angry at Me because I have made a man healthy whole in the Sabbath? Do not judge according to the face (appearance), but judge righteous judgement” (*Righteous judgement is a judgement designed to*

put the person in right standing with God, while upholding the summary of God's Law - loving God and loving others as oneself).

Therefore said some from them of Jerusalem, "Is this not He whom they seek to kill? And behold, He speaks openly and they say nothing to Him. Perhaps the chief rulers truly know that this is truly the Christ? But we know this One, from where He is; now when Christ comes, no one knows from where He is." Therefore Jesus cried out in the temple teaching and said, "You both know Me, and you know from where I am. And I have not come out of Myself, but He who sent Me is true, whom you do not know. Now I know Him, for I am from Him and He has sent Me." Therefore they sought to seize Him, also no one put a hand on Him because His hour had not yet come. Now many from the crowd believed into Him, and said, "When the Christ comes, surely He will not do more supernatural signs than these which this One has done?" The Pharisees heard that the crowd murmured these things concerning Him. And the Pharisees and the chief priests sent officers in order to seize Him (*these officers were slaves of the Sanhedrin, who were given the authority by the Jewish judges, elders or chief rulers to carry out orders*). Therefore Jesus said to them, "Yet a little time I am with you, and I go unto Him who sent Me. You will seek Me and will not find Me. And where I am, you cannot come." Therefore the Jews said unto themselves, "Where is this One about to go that we will not find Him? He is not about to go into the Dispersion *of the Jews among the Greeks*, and to teach the Greeks? What word is this that He said, "You will seek Me and will not find Me, and where I am you cannot come?" In the last day of the great festival, Jesus stood and cried out, saying, "If anyone thirsts, come unto Me and drink. That one who believes into Me, just as the Scripture has said, "From their bowels will flow rivers of living water" (Jer. 17:13; 2:13). (Now that He spoke concerning the Spirit, that they which believe into Him would receive.

For indeed Holy Spirit was not yet *given* because Jesus was not yet glorified.)

Therefore many from the crowd having heard the Word, said, “Truly this is the Prophet” (*Deut. 18:15, 18-19*). Others said, “This is the Christ.” But others said, “For indeed does not the Christ come from Galilee? Has not the Scripture said that Christ comes from the seed of David and from the town of Bethlehem, where David was?” (*Ps. 132:11; Jer. 23:5; Micah 5:2*). Therefore it came into being a division among the crowd because of Him. Now some from them desired to seize Him, but no one put hands on Him. Therefore the officers came unto the chief priests and Pharisees. And they said to them, “Why have you not brought Him?” The officers answered, “Never did a man speak as this Man.” Then the Pharisees answered them, “Are you not also deceived? Have any from the chief rulers or from the Pharisees believed into Him? But this crowd, not knowing the Law are cursed.” Nicodemus said unto them, (he who came unto Him by night, being one from them), “Our Law does not judge the Man if we have not heard before by Him, and knows what He does.” They answered and said to him, “Are you not also from Galilee? Search and know that a prophet has not been raised from Galilee.” And each went into his house. Now Jesus went into the Mount of Olives.

JESUS FORGIVES THE WOMAN CAUGHT IN ADULTERY

			John 8:2-11
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Now early morning He came again into the temple, and all the people came unto Him. And He sat down to teach them. Now the scribes and Pharisees brought unto Him a woman seized in adultery and stood her in the middle. They said to Him, “Teacher, this woman was seized

committing adultery, in the very act. Now Moses in the Law gave a command to us, that such should be stoned (*Deut. 22:22*). Therefore what do you say?” Now this they said, tempting Him so that they have to accuse Him. Now Jesus bent down, wrote into the ground *with His* finger, pretending not *to hear*. Now as they continued to ask Him, He lifted up saying unto them, “He who is without sin of you, be the first to throw a stone on her.” And again bent down, wrote into the ground. Now when they heard, and being convicted by their conscience, went out one by one, beginning away from the oldest until the last. And Jesus was the only *One* left, and the woman standing in the middle. Now Jesus lifted Himself and saw no one except the woman. He said to her, “Woman, where are the ones, the accusers of you? Did no one condemn you?” Now she said, “No one, Lord.” Now Jesus said to her, “Neither do I condemn you. Go and sin no more.”

JESUS IS THE LIGHT OF THE WORLD

			John 8:12-59
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Therefore Jesus spoke again to them, saying, “I am the Light of the world. He who follows Me will not walk in darkness but will have the light of life.” Therefore the Pharisees said to Him, “You witness concerning yourself, your testimony is not true.” Jesus answered and said to them, “Though I witness concerning Myself, My testimony is true. Because I know from where I came and where I go. Now you do not know from where I came and where I go. You judge after the flesh, I judge no one. And now if I do judge, My judgement is true because I am not alone, but I and the Father having sent Me. Now also written in your Law that the testimony of two men is true (*Deut. 19:15*). I am witnessing concerning Myself, and the Father who sent Me witnesses concerning Me.” Therefore they said to Him, “Where is your father?” Jesus said to them, “You neither know Me nor My Father. If you had known Me, you would have known My Father also.” These spoken

words spoke Jesus in the treasury, as He taught in the temple (*Treasury is a name given by the Rhabbins to the area where the 13 collection chests stood. These chests were called trumpets because of their shape and stood in the court of the women. This is where people voluntarily gave alms to the temple; normally they were gifts of money*). And no one seized Him because His hour had not yet come.

Then Jesus said again to them, “I go and you will seek Me and will die in your sins. Where I go, you cannot come.” Then the Jews said, “Surely He will not kill Himself? Because He says, “Where I go you cannot come.”” And He said to them, “You are from beneath, I am from above. You are from this world, I am not from this world. Therefore I said to you that you will die in your sins. For indeed if you have not believed that I AM, you will die in your sins.” Therefore they said to Him, “Who are you?” And Jesus said to them, “Also which I said to you at the beginning. I have much to say and to judge concerning you, but He who sent Me is true, and I speak into the world that which I heard with Him.” They did not know that He spoke to them of the Father. Therefore Jesus said to them, “When you have lifted up the Son of Man, then you will know that I AM. And that I do nothing away from Myself but just as My Father taught Me, I speak these. And He who sent Me is with Me. The Father has not left Me alone, because I always do what pleases Him.” As He spoke these, many believed into Him.

Therefore Jesus said unto the Jews who believed Him, “If you stay in My Word, you are truly My disciples. And you will know the truth and the truth will make you free.” They answered Him, “We are Abraham’s seed and were never a slave to anyone. How do you say, “We become free?”” Jesus answered them, “Truly, truly, I say to you, All doing sin are a slave of sin. Now the slave does not stay in the house into eternity, but the Son stays into eternity. If the Son therefore has made you free, you will be truly free. I know that you are Abraham’s seed, but you seek to kill Me because My Word goes not in you. I speak what I have

seen with My Father, and you therefore do what you have seen with your father.” They answered and said to Him, “Abraham is our father.” Jesus answered them, “If you were Abraham’s children you would do the works of Abraham. Now you seek to kill Me, a man who has told you the truth which I heard with God. This Abraham did not do. You do the works of your father.” Therefore they said to Him, “We are not born from fornication, we have one father, God.” Jesus said to them, “If God were your father, you would love (Ao) Me, for indeed I went out and came from God. For indeed neither did I come out of Myself, but He sent Me out. Why do you not know My speech? Because you cannot hear My Word. You are from your father the Devil and the lusts of your father you desire to do. That one was a murderer away from the beginning and stood not in the truth, because there is no truth in him. When he speaks a lie, he speaks from himself because he is a liar and the father of it. Now because I tell you the truth, you do not believe Me. Who from you reproves Me concerning sin? Now if I tell you the truth, why do you not believe Me? He being from God hear God’s spoken words. Through this you do not hear because you are not from God.”

Therefore the Jews answered and said to Him, “Do we not say well that you are a Samaritan and have a demon?” Jesus answered, “I do not have a demon but I honour My Father and you dishonour Me. And I do not seek My own glory. There is One who seeks and judges. Truly, truly, I say to you, If anyone has kept My Word, they will not, never look at death into the eternity.” Therefore the Jews said to Him, “Now we know that you have a demon. Abraham is dead and the prophets, and you say, “If anyone has kept My Word, they will not taste death into the eternity.” You are not greater than our father Abraham, who is dead. And the prophets are dead. Whom do You make yourself?” Jesus answered, “If I glorify Myself, My glory is nothing. It is My Father who glorifies Me of whom you say that He be your God. And you have not known Him, now I know Him. And if I say that I do not know Him,

I would be a liar like you. But I know Him and I keep His Word. Your father Abraham leaped from joy in order to see My day, and He saw and was glad.” Therefore the Jews said unto Him, “You are not yet fifty years and have seen Abraham?” Jesus said to them, “Truly, truly, I say to you, Before Abraham came into being, I AM!” Therefore they took up stones in order to throw on Him. Now Jesus hid Himself and went out of the temple, going through the middle of them, and in this way passed by.

JESUS HEALS A MAN BORN BLIND

			John 9:1-41; 10:1-21
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And passing on, He saw a man who was blind from birth. And His disciples asked Him, saying, “Rhabbi, who sinned, this one or his parents that he was born blind?” Jesus answered them, “Neither this one sinned nor his parents, but so that the works of God be revealed in him. I must work the works of Him who sent Me, while it is day. Night comes when no one can work. As long as I am in the world, I am the Light of the world.”

(This question asked by the disciples was a valid one, since the Word of God says that sickness comes on us through sin, that is by breaking God’s laws (Deut. 28:15-22; Micah 6:13; Ps. 38:3; Isa. 1:4-6; 1 John 3:4; Jam. 5:16). Sickness being a curse and the by-product of sin (Deut. 28:45, 61). Healing could only occur through the forgiveness of sins (Isa. 33:24). Earlier, Jesus had healed a man by forgiving him his sins, saying, “your sins be forgiven you” (Matt. 9:2-6). And immediately following, Jesus healed another man at the pool of Siloam, and later Jesus finding the man said to him, “Sin no more, lest a worse thing happens to you” (John 5:14). The disciples also knew from the Law that regardless if a person knows about their sin or not, they are guilty (Lev. 5:17). Ignorance of the law is not bliss but pain (Hosea 4:6). Not

knowing, believing, loving, fearing, trusting and surrendering to God is the starting point of all sins (Rom. 3:11-23; 1:18-21; Heb. 3:16-19; Mark 12:29-30). To mention but a few:

- *Pride (2 Chr. 32:24-26)*
- *Unforgiveness (Matt. 6:15; 18:34-35)*
- *Governing by self-focused, self-proclaimed laws, e.g. choosing to worship gods (Rom. 1:22-32)*
- *Putting trust in anyone or anything above God and His Word (Exo. 20:3; Jer. 17:5-7; 1 Tim. 4:7; 2 Tim. 4:4; Josh. 24:19-20, 23; Ps. 40:4; 52:7; 118:8; Isa. 31:1)*
- *Fearing anything or anyone more than God (Num. 13:1-14:45; Prov. 10:24; 29:25; Job 3:25; 1 Peter 5:8; Rev. 21:8)*
- *Seeking answers from spirits, mediums or the spiritual world and not from God Himself (Jer. 29:8; Deut. 13:1-3; 18:10-14; Acts 19:19-20)*
- *Speaking on behalf of God when He didn't say it (Exo. 20:7)*
- *Worshipping or participating in demonic rituals or bowing down to idols (Exo. 20:5; 23:24-26; Deut. 17:2-3)*
- *Eating food offered to Idols (Acts 15:29)*
- *Having idols displayed around the house (Ezek. 8:9-10, 12, 18; Deut. 7:25-26)*
- *Criticizing God's people (Num. 12:1-12)*
- *Not keeping the 7th Day of rest (Exo. 20:8-11; Gen. 2:3)*
- *Dishonouring one's parents (Exo. 20:12; Eph. 6:1-3)*
- *Murder (Exo. 20:13)*

- *Adultery and fornication (Exo. 20:14; Gal. 5:19)*
- *Stealing (Exo. 20:15)*
- *Lying and gossiping (Exo. 20:16; 1 Peter 3:10; Ps. 55:23; 34:12-13; Prov. 12:18-19, 22)*
- *Having the wrong spiritual order in the home and not honouring one's spouse (1 Peter 3:7; 1 Cor. 11:7, 10; Eph. 5:24-29)*
- *Envy and strife (Exo. 20:17; Prov. 14:30; James 3:16; Gal. 5:19)*
- *Rewarding evil for good and justifying the wicked (Prov. 17:13, 15)*
- *Partaking of the Lord's Supper in an unworthy manner (1 Cor. 11:27-30)*
- *Eating meat with its wet blood (Ezek. 33:25; Gen. 9:1-5; 1 Sam. 14:34; Lev. 19:26; 17:10, 13-14; Acts 15:29; 21:25)*
- *Not following God's design about what to eat, e.g. to abstain from pork, shellfish etc. (Deut. 14:1-21; Isa. 66:17).*

Some were comparing people's sufferings to their level of sin but Jesus rebuked them (Luke 13:1-5). Therefore never equate a person's severity of sickness to the level of sin they committed, because we all were born into sin and sin exists in and around us. Unfortunately, it is impossible to escape sin in our own ability, for all have sinned and fallen short before the glory of God (Rom. 3:23; 6:23). But when we come into Christ by repenting and accepting Him as our Lord, "Owner," and Saviour, we are cleansed from all sin (Rom. 5:12-21; 1 Cor. 15:3; Gal. 3:22). Therefore, through His blood we are able to come boldly into the presence of God (Heb. 4:16). Now that He is our Lord, we surrender to Him and automatically follow His Word and do not sin (1 John 3:6). Holy Spirit enables us (Ezek. 11:19-21). We are no longer governed by trying to avoid sin but governed by living in and

for Him. In Him we are free from sin, so that we can walk in the good works He planned for us since the foundation of the world (Eph. 2:10; Rom. 6:14). When we fall into sin, Jesus has also redeemed us from it when we repent before Him (1 John 1:8-10). Therefore by walking in the Spirit (in Him), we do not fulfil the lusts of the flesh (Rom. 7:12-8:8). Walking in the flesh is sin (Gal. 5:19-21; Rom. 8:7).

In John 9, some theologians have suggested the reason God made him blind was not because of sin but for the power of God to be revealed in him, that is, for Jesus to heal him. However the disciples didn't want to know IF it was sin that caused him to be born blind; it was already a given that it was sin. They wanted to know WHO sinned. So Jesus answered their WHO question: "Neither this one nor his parents sinned" (John 9:3). Notice that He didn't say it WASN'T a result of sin. There were many other avenues, e.g. the sin from Adam (Rom. 5:12, 17) which is common to all – if there wasn't any sin then there wouldn't be any destruction in the world. Sin from his ancestors, up to 4 generations (Deut. 28:59; Exo. 34:7; 20:5); sin from people around him or around his parents (Ezek. 14:14-16; Josh. 6:18; 7:10-26; 2 Sam. 12:13-15; 1 Cor. 5:1-6); sin from those who had authority over his parents and him (Judges 8:27), and many more avenues. Jesus focused on the man's future freedom in God, not his past. The very sequence of the phrase Jesus shifts the "Who" question to the purpose of the "current" ..but so that the works of God be revealed in him." Yeshua was about to do the works of God, it was not to leave him sick but to make him see. This is the work of God - to heal).

After speaking these, He spat to the ground and made clay from the saliva. And He smeared the eyes of the blind with the clay. And said to him, "Go, wash into the pool of Siloam" (which is translated "Sent"). Therefore he went away and washed and came seeing. Therefore the neighbours and those who had seen him before that he was blind, said, "Is this not he who was sitting and begging?" Others said, "This is."

Now others *said*, “He is like him.” *But* this one said, “I am *he*.” Therefore they said to him, “How were your eyes opened?” This one answered and said, “A man called Jesus made clay and smeared *it* over my eyes and said to me, “Go into the pool of Siloam and wash.” Now I went away and washed and received sight” (*“Received sight” comes from the Greek word “anablepo” G308, which literally means “looked up”*). Therefore they said to him, “Where is this one?” He said, “I do not know.” They brought him who once was blind unto the Pharisees. Now it was a Sabbath when Jesus made the clay and opened his eyes. Then again the Pharisees also asked him how he had received sight. Now he said to them, “He laid clay on my eyes, and I washed, and I see.”

Therefore some from the Pharisees said, “This man is not from God, because He does not keep the Sabbath.” Others said, “How can a man, a sinner, do such supernatural signs?” And there was a division among them. They said to the blind again, “What do you say concerning him, because he has opened your eyes?” Now he said, “He is a prophet.” Then the Jews did not believe concerning him, that he was blind and received sight, until they called for the parents of him who received sight. And they asked them, saying, “Is this your son, whom you say that was born blind? How then does he this moment see?” His parents answered them and said, “We know that this is our son and that he was born blind. Now, how this moment he sees we do not know. Or who opened his eyes we do not know. He is of age, ask him. He will speak concerning himself.” His parents spoke these because they were afraid of the Jews, for indeed the Jews had already agreed that if anyone confessed that He was Christ, they would be put out of the synagogue. Through this his parents said, “He is of age, ask him.”

Therefore a second time they called for the man who was blind and said to him, “Give God glory. We know that this Man is a sinner.” This one therefore answered and said, “Whether He is a sinner, I do not know.

One *thing* I do know, that being blind, now I see.” Now they said to him again, “What did He do to you? How did He open your eyes?” He answered them, “I have already told you, and you did not hear. Why do you desire to hear it again? Do you not also desire to be His disciples?” Therefore they reviled him and said, “You are this One’s disciple, now we are Moses’ disciples. We know that God spoke to Moses, now this One we do not know from where He is.” The man answered and said to them, “For indeed in this He is marvellous, because you do not know from where He is and He has opened my eyes. Now we know that God does not hear sinners, but if anyone be God-fearing and does His will, He hears him. From eternity it was not heard that anyone has opened the eyes of *one* who was born blind. If this *One* were not from God, He could do nothing.” They answered and said to him, “You were completely born in sins, and you teach us?” And they cast him outside. Jesus heard that they had cast him outside; and having found him, said to him, “Do you believe into the Son of God?” This one answered and said, “Who is He Lord, so that I believe into Him?” Now Jesus said to him, “You have both seen Him, and He is this One who is speaking with you.” Now he said, “Lord, I believe.” And worshipped Him.

And Jesus said, “Into judgement I came into this same world, so that they who see not, see; and they who see may become blind.” And those from the Pharisees being with Him heard these, and said to Him, “Are we not also blind?” Jesus said to them, “If you were blind, you would have no sin. Now this moment you say, ‘We see.’ Therefore your sin remains. Truly, truly, I say to you, He who does not enter through the door into the sheep court but goes up by another way, that one is a thief and a robber. Now He who enters through the door is the shepherd of the sheep. The door-keeper opens to this One, and the sheep hear His voice. And His sheep He calls by name and leads them. And when He has sent out with force His own sheep, He goes before them, and the sheep follow Him because they know His voice. Now another they do

not follow but will flee away from him. Because they do not know another's voice." This parable Jesus spoke to them. Now they did not understand what it was which He spoke to them.

Then Jesus said to them again, "Truly, truly, I say to you that I am the door of the sheep. All whoever came before Me are thieves and robbers, but the sheep did not hear them. I am the door. If anyone enters through Me they will be saved and will enter and will go and find pasture. The thief does not come except in order to steal and to kill and to destroy. I have come so that they have life and they have more abundantly. I am the Good Shepherd. The Good Shepherd lays down His soul for the sheep. Now the hired one is not the shepherd and does not own the sheep, who sees the wolf coming and leaves the sheep and flees. And the wolf seizes them and scatters the sheep. Now the hired one flees because he is a hired one and does not care concerning the sheep. I am the Good Shepherd and I know those of Mine, and I am known by those of Mine. Even as the Father knows Me, I also know the Father. And lay down My soul for the sheep. And I have other sheep who are not from this court. This also I must bring and they will hear My voice. And they will become one flock, one Shepherd. Through this My Father loves (Ao) Me, because I lay down My soul so that I take it again. No one takes it away from Me, but I lay it down away from Myself. I have authority to lay it down and I have authority to take it again. This same commandment I have received from My Father." Then a division came into being again among the Jews through these words. Now many from them said, "He has a demon and is insane. Why hear Him?" Others said, "These are not the spoken words of *one* demon-possessed. A demon is not able to open blind eyes."

CHAPTER 12

JESUS SENDS OUT SEVENTY TO MINISTER

		Luke 10:1-42	
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Now after these the Lord appointed seventy others also, and He sent them out two each (*in pairs*) before His face into every city and place where He was about to come. Then He said unto them, “The harvest indeed is much, now the labourers are few. Therefore pray earnestly (*“Pray earnestly” comes from the Greek word “deomai” G1189, which means “to beg, bind oneself in asking, being relentless in asking, pray earnestly”*) to the Lord of the harvest so that He sends out with force, labourers into His harvest. Go! Behold, I send you out as lambs in the middle of wolves. Carry neither a money belt nor pouch nor sandals (*“Pouch” comes from the Greek word “pera” G4082, which was used to carry food. It was made from leather*). And greet no one by the way. Now into whatever house you enter, first say, “Peace to this house.” And if indeed the son of peace be there, your peace will rest on it. But if not, it will return on you. Now stay in the same house, eating and drinking those things from them. For indeed the labourer is worthy of his own reward. Withdraw not from house into house. And now into whatever city you enter, and they receive you, eat those things set before you. And heal the weak (G772) that are in it, and say to them, “The Kingdom of God has nearly come upon you!” Now into whatever city you enter, and they do not receive you, go out into the streets of them, say, “Even the dust from your city has cleaved to us, we wipe it off against you. But rather this be known, that the Kingdom of God has nearly come upon you.”

Now I say to you that it will be more tolerable in that day for Sodom than for that city. Woe to you, Chorazin! (*according to Jerome, Chorazin was north of the Sea of Galilee, about 3.2km north of Capernaum, where the*

ruins of Kerazeh are) Woe to you, Bethsaida! (Bethsaida was south east of Chorazin, on the north shore of the Sea of Galilee) Because if the works of power happened in Tyre and Sidon, happened in you, they would have repented long ago, sitting in sackcloth and ashes. But rather it will be more tolerable for Tyre and Sidon in the Judgement than to you (Tyre and Sidon were cities of Phoenicia (where Lebanon is today) on the shore of the Mediterranean Sea. Tyre was about 30km south of Sidon. Both were formerly very opulent and renowned for their merchandise. Solomon received materials for the temple from Tyre (2 Chr. 2:11-16). Later Ezekiel prophesied destruction against Tyre (Ezek. 26:4-21) and Sidon (Ezek. 28:21-23). Sidon was originally allocated to the tribe of Asher (Josh. 19:28) but they failed to drive out the inhabitants (Judges 1:31)). And you Capernaum, elevated until Heaven, will be brought down until Hades. Those who hear you (His disciples Matt. 10:40) hear Me, and those who reject you reject Me; now those who reject Me reject Him who sent Me."

Now the seventy returned again with joy, saying, "Lord, even the demons are subject to us in Your name." Now He said to them, "I saw Satan fall as lightning from Heaven. Behold, I give to you authority to tread on serpents and scorpions, and over all the power of the enemy. And nothing, never, will hurt you. But rather do not rejoice in this that the spirits are subject to you, now rather rejoice because your names were written in the Heavens."

In that hour Jesus' Spirit leaped from joy and said, "I confess to You, Father, Lord of the Heaven and the earth, that You have hidden these away from the wise and learned ones and revealed them to babes. Yes, Father, because in this way it became pleasing before You. All is delivered to Me by My Father. And no one knows who the Son is except the Father, and who the Father is except the Son, and to whom the Son wills to reveal." And He turned unto His disciples, saying privately, "Blessed are the eyes that see what you see. For indeed I tell

you that many prophets and kings have desired to see what you see, and have not seen; and to hear what you hear, and have not heard.”

And, behold, a certain lawyer stood up and tempted Him saying, “Teacher, what will I do to inherit everlasting life?” Now He said unto him, “What is written in the Law? How do you read it?” Now he answered saying, “Love (*Ao*) the Lord your God from your whole heart, and from your whole soul, and from your whole strength, and from your whole mind, and your neighbour as yourself.” Now He said to him, “You have answered right. Do this and you will live.” Now he desiring to justify himself, said unto Jesus, “And who is my neighbour?” Now Jesus answered saying, “A certain man went down away from Jerusalem into Jericho and fell among robbers, who also stripped him and laid blows on *him*, then departed, leaving *him* in a state of half dead. Now by coincidence a certain priest came down in that same way and having seen him, passed by on the opposite side (*Jewish priests were men designated to offer sacrifices to God. They came through the family line of Levi, specifically through the family line of Aaron*). Now likewise a Levite, also being at the place, came and having seen *him*, passed by on the opposite side (*Levites were designated to keep the sacred utensils and the temple clean to open and shut the gates of the temple, to sing the sacred hymns in the temple and to assist the priests. They came through the family line of Levi*). Now a certain travelling Samaritan having come upon him, and having seen him, had compassion (*Samaritans were inhabitants of Samaria, and had been excommunicated by the Jewish leaders as heretics and being filled with demons*). And having come near, he bound up his wounds, pouring on olive oil and wine. Now set him on his animal, having brought him into an inn and took care of him. And on the next day had gone out and had left two denarii (*2 Denarii are 2 coins worth 2 days of farm labour*), gave *them* to the innkeeper and said to him, “Take care of him. And whatever more you spend, when I return I will repay you.”

Then who of these three do you think became a neighbour of him who fell among the robbers?” Now he said, “He who done mercy with him.” Then Jesus said to him, “You go and do likewise.”

Now it came to pass, they went and He entered into a certain town. And a certain woman named Martha received Him into her house. And she had a sister called Mary, who also sat near Jesus’ feet *and* heard His word. Now Martha was distracted with much serving. Now she came *and* said, “Lord, do You not care that my sister has left me to serve alone? Therefore tell her so that she help me.” Now Jesus answered, said to her, “Martha, Martha, you are anxious and troubled concerning much. Now one *thing* is needed. Now Mary has chosen the good part, which will not be taken away from her.”

JESUS TEACHES HOW TO PRAY

		Luke 11:1-13	
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And it came to pass, He was praying in a certain place, as He ceased, one of His disciples said unto Him, “Lord, teach us to pray just as John also taught his disciples.” Now He said to them, “When you pray, say: Our Father, who is in Heaven, Hallowed is Your name. Your Kingdom come, Your will be done also on the earth as in Heaven. Give us day by day our daily bread, and forgive us our sins, for indeed we also forgive all who owe us. And bring us not into temptation, but rescue us away from evil.” And He said unto them, “Who from you will have a friend and will go unto him at midnight and say to him, “Friend, lend me three loaves, since now a friend of mine has arrived from a journey unto me, and I have nothing which to set before him?” And that one from within will answer saying, “Do not offer me labour. The door is already shut and my young children are into bed with me. I cannot rise to give to you.” I say to you, though he will not rise to give to him being his friend, yet through his shameless persistence he will arise to give

him as many as he wants. And I say to you, Ask and it will be given to you. Seek and you will find. Knock and it will be opened to you. For indeed all who asks, receives. And *all who* seeks, finds. And *all who* knocks, it will be opened. Now which father of you, if his son asks for bread, he will not give him a stone. Or if *he asks* for a fish, he will not give him opposite to a fish, a snake. Or also if he will ask for an egg, he will not give to him a scorpion. If you therefore being evil, know *how to* give good gifts to your children, how much more the Father from Heaven will give Holy Spirit to those who ask Him?"

JESUS RESPONDS TO ACCUSATIONS OF HAVING A DEMON

		Luke 11:14-36	
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And He was casting out a demon, and it was dumb. Now it came to pass as the demon went out, the dumb spoke. And the crowd marvelled. Now some from them said, "He casts out demons in Beelzebub, Chief ruler of the demons." Now others, tempting *Him*, sought a supernatural sign by Him from Heaven. Now He knowing their thoughts, said to them, "Every Kingdom divided against itself is laid waste. And a house *divided* against a house falls. Now if Satan (*Satan means "Adversary"*) is also divided against himself, how will his Kingdom stand? Because you say that I cast out demons in Beelzebub. Now if I in Beelzebub cast out demons, in whom do your sons cast them out? Through this they will be your judges. Now if I in the finger of God cast out demons, so then the Kingdom of God has come on you. When the strong *one* fully armed, guards his court, *then* his possessions are in peace. Now when the stronger comes to overcome him, he takes up the full armour of him on which he trusted and he distributes his spoils. He who is not with Me is against Me, and he who does not bring together with Me scatters.

When the unclean spirit has gone out away from the man, it passes through dry places seeking rest. And finding none, says, “I will return into my house from where I went out.” And having come finds it swept and adorned. Then goes and takes seven other spirits more evil than itself, and they enter to dwell there. And the last *state* of that man has become worse than the first.”

Now it came to pass as He spoke these, a certain woman from the crowd lifted up her voice saying to Him, “Blessed is the womb that carried You, and the breasts which You sucked.” Now He said, “No rather, blessed are they who hear the word of God and keep it.” Now the crowds were increasing, He began to say, “This is an evil generation. It craves for a supernatural sign, and no supernatural sign will be given to it, except the supernatural sign of Jonah the prophet. For indeed just as Jonah became a supernatural sign to the Ninevites, in this way also the Son of Man be to this generation. The queen of the South will rise up in the Judgement with the men (M) of this same generation and condemn them because she came from the ends of the earth to hear the wisdom of Solomon. And behold, a greater than Solomon is here. The men (M) of Nineveh will rise in the Judgement with this same generation and will condemn it because they repented at the preaching of Jonah. And behold, a greater than Jonah is here.

Now no one ignites a lamp, puts it into a secret place, nor under a measuring-basket, but on a lampstand, so that they who enter in see the light. The lamp of the body is the eye. Therefore when your eye is single focused, your whole body also is full of light. Now when your eye is evil, your body also is full of darkness. Therefore be careful that the light in you is not darkness. Therefore if your whole body is full of light, having not any part of the full darkness, the whole will be full of light as when the shining of a lamp enlightens you.

JESUS ACCUSES THE SCRIBES, PHARISEES AND LAWYERS

		Luke 11:37-54; 12:1-12	
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Now as He spoke, a certain Pharisee asked Him so that He break fast with him. He entered and reclined in order to eat. Now the Pharisee marvelled, when he saw that He did not wash first before lunch. Now the Lord said unto him, “Now you Pharisees cleanse the outside of the cup and the platter, now inside is full of robbery and wickedness. Fools! Did not He who make the outside also make the inside? But rather give alms of that within you, and behold, all things are clean to you. But woe to you, Pharisees! Because you tithe mint and rue and every herb, and pass by judgement and the love (Ae) of God. These you must do also not leaving those things. Woe to you, Pharisees! Because you love (Ao) the chief seats in the synagogues and greetings in the markets. Woe to you, scribes and Pharisees, hypocrites! Because you are as unseen tombs and those of men walk over not knowing.”

Now certain of the lawyers (*Lawyers were graduates of the law schools, who were considered experts in the Law of God, thus they taught and were called upon to interpret the Law for a given situation*) answered saying to Him, “Teacher, these sayings mistreat us also.” Now He said, “Woe to you also, lawyers! Because you overload men with oppressing burdens, and you yourselves do not touch the burdens with one of your fingers. Woe to you! Because you build the tombs of the prophets, now your fathers killed them. So then you witness also that you consent to the works of the fathers. Because they indeed killed them, now you build their tombs. Through this the wisdom of God also said, “I will send to them prophets and apostles, and from them they will kill and persecute, so that the blood of all the prophets which was poured out away from the foundation of the world, will be required away from this same generation (Gen. 9:5-6; Num. 35:33; Ps. 9:12). Away from the blood of Abel (Gen.

4:8-11) until the blood of Zechariah who perished between the altar and the temple (2 Chr. 24:20-22. However, this could refer to Zechariah, the father of John the Baptist, who was murdered by Herod's men, about 2 years after John was born. He was killed between the altar and the Temple). Yes I say to you, It will be required away from this same generation. Woe to you, lawyers! Because you have taken away the key of knowledge, you yourselves have not entered in, and them entering you prevent."

Now as He said these unto them, the scribes and the Pharisees began to grievously hold it against *Him*, and questioned Him closely concerning many things, lying in ambush for Him, and seeking to catch something from His mouth so that they might accuse Him. In the meantime, there gathered together an innumerable crowd, insomuch that they trampled on one another. He began to say unto His disciples first, "Beware of them, away from the leaven of the Pharisees, which is hypocrisy. Now there is nothing covered that will not be revealed, nor hidden that will not be known. Because that, as much as spoken in darkness, will be heard in the light. And that spoken unto the ear in the inner rooms, will be preached on the housetops. Now I say to you, My friends, Be not afraid of those who kill the body and after these have nothing more to do. Now I will show you whom to be afraid of. Be afraid of Him who after that one was killed has authority to cast into Hell. Yes, I say to you, Be afraid of Him. Are not five sparrows sold for two assaria? (2 Assarias is worth 1/7th day of farm labour) And not one from them is forgotten in the presence of God. But even the hairs of your head are all numbered. Therefore be not afraid, you are more value than many sparrows.

Now I say to you, "All, whoever will confess Me before men, the Son of Man also will confess in him before the angels of God. Now he who denies Me in the presence of men will be denied in the presence of the angels of God. And whosoever will speak a word against the Son of

Man, will be forgiven him. But to him who blasphemes against the Holy Spirit, it will not be forgiven.

Now when you are brought up to the synagogues, and to chief rulers and authorities, be not anxious about how or what defence to give or what to say. For indeed the Holy Spirit will teach you in the same hour what you must say.”

CHAPTER 13

JESUS TEACHES ON THE KINGDOM OF GOD

		Luke 12:13-59; 13:1-35; 14:1-35	John 10:22-42
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Now one from the crowd said to Him, “Teacher, speak to my brother to divide the inheritance with me.” Now He said to him, “Man, who appointed Me a judge or a divider over you?” Now He said unto them, “Watch and keep away from covetousness *(the Greek word for “covetousness” also means “greediness”)*. Because one’s life is not in the abundance from the possessions he has.” Now He spoke a parable unto them, saying, “The region of a certain wealthy man was very productive. And thought within himself, saying, “What will I do, because I have no where to bring together my fruits?” And said, “I will do this. I will take down my granary and build larger, and there I will bring together all my produce and my goods. And I will say to my soul, “Soul, you have much goods laid into many years. Rest, eat, drink, be merry.” Now God said to him, “Fool! This same night your soul will be required away from you, now whose will those *things* be prepared for?” Even so is that *one* who stores up for themselves and is not wealthy to God.”

Now He said unto His disciples, “Through this I say to you, Be not anxious about your soul, what you should eat nor for the body, what to be clothed with. The soul is more than food and the body more than clothing. Consider the ravens, because they neither sow nor reap, who have neither inner room nor granary, and God feeds them. How much more value are you than the birds? Now who from you by being anxious can add one cubit *(0.45 meters)* onto his stature? If therefore you can not do the least, why be anxious concerning the rest? Consider the lilies, how they grow; they do not labour nor spin. Now I say to you that Solomon in all his glory was not clothed as one of these. Now if God in this way clothes the grass (being today in the field and tomorrow thrown into the oven) how much more *clothe* you, O little-faiths? *(Little*

faiths means “lacking trust/confidence in God”). And seek not what you should eat, nor what you should drink, and be not doubtful. For indeed all these the nations of the world crave for, now your Father knows that you need these. But rather seek (*Seek means “motivated to, trying to, desire to, with the intent to” find (2 Chr. 31:21))*) the Kingdom of God, and all these will be added to you.

Be not afraid little flock, because your Father is well pleased to give you the Kingdom. Sell your possessions and give alms. Make for yourselves money-belts that do not decay. Unfailing treasure in the Heavens where no thief comes near nor moth destroys. For indeed where your treasure is, there also your heart will be. Let your loins be girded about and your lamps burning (*Girded means to “wrap around with something and fasten it to one’s belt”*). And yourselves be like people expecting their lord, when he will return from the wedding. So that when he comes and knocks, they immediately open to him. Blessed are those slaves whom the lord will find watching when he comes. Truly I say to you that he will gird himself and make them sit down and will pass around to serve them. And if he comes in the second watch (from 9 p.m. to 12 a.m.), or comes in the third watch (from 12 a.m. to 3 a.m.), and finds it even so, blessed are those slaves. Now know this, that if the master of the household had known what hour the thief would come, he would have watched and would not have allowed his house to be broken through. Therefore you become ready also, because the Son of Man comes that hour when you think not.”

Now Peter said to Him, “Lord, do You speak this parable unto us or also unto all?” Now the Lord said, “Who then is that faithful and wise steward whom the lord will appoint over his household, to give them a portion of food in time? (*the Greek word for “time” is “kairos” G2540 and can also be translated as “season”*) Blessed is that same slave whom his lord comes to find him doing so. Truly I say to you that he will appoint him over all his possessions. Now if that same slave says in his heart, “My lord delays coming”, and will begin to beat the male

children slaves and female children slaves, also to eat and drink and to be drunk. The lord of that same slave will arrive in a day which he does not wait for *him*, and in an hour that he does not know. And will cut him into two parts, and will lay him apart with the faithless. Now that same slave who having known his lord's will and did not prepare nor did unto His will, will be flogged much. Now he having not known, now doing *things* worthy of stripes, will be flogged a little. Now whomever much is given, from him much will be sought. And to whom much has been set before him, will be asked the more. I have come to bring fire into the earth. And what do I desire if it is already kindled? Now I have a baptism to be baptized *with*, and how I am held together until this is finished!

Do you think that I came to give peace in earth? I say to you, indeed no, but rather division. For indeed away from this moment there will be five in one house divided, three against two, and two against three. A father will be divided against son, and son against father. A mother against daughter, and daughter against mother. Mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law."

Now He also said to the crowd, "When you see a cloud rise out of the west, immediately you say, "A rainstorm is coming." And even so it comes into being. And when a south wind *blows*, you say, "It will be heat." And it comes into being. Hypocrites! You know how to examine the face of the heaven and the earth, now how is it that you do not examine this time? Now why also out of yourselves you judge not righteously?

Now as you go with your adversary onto the chief ruler, in the way give work (*effort*) to be set free away from him. Lest he drag you away unto the judge, and the judge deliver you to the officer, and the officer throws you into prison. I say to you, you will not have departed from there until you have repaid the last lepton" (*a lepton is a coin worth 1/113th day of farm labour. It was the smallest measure of currency of that time and in that region*).

Now some were present in that time who were declaring to Him concerning the Galileans whose blood Pilate had mixed with their sacrifices. And Jesus answered, said to them, “Do you think that these Galileans had been sinners above all the Galileans because they suffered with this? I say to you, indeed no, but if you do not repent, you will all likewise perish. Or eighteen upon whom the tower in Siloam fell and killed them. Do you think that they had been debtors above all people who dwell in Jerusalem? I tell you, no. But unless you repent, you will all likewise perish.”

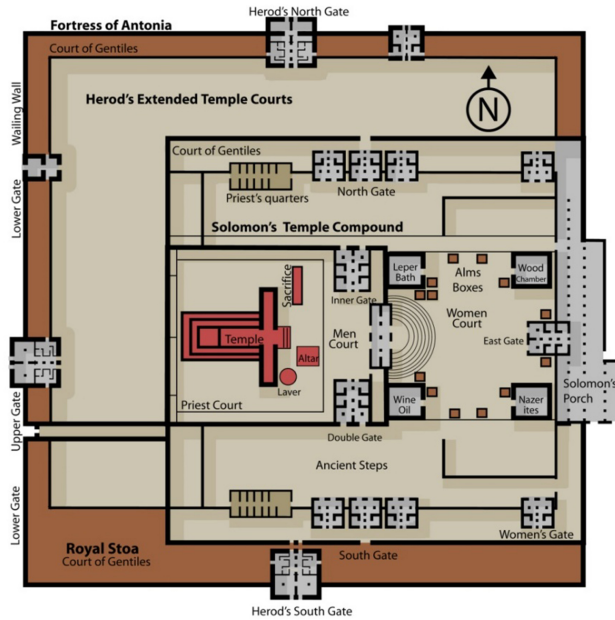
He also spoke this parable: “A certain *man* had a fig-tree planted in his vineyard and had come seeking fruit in it, and found none. Now he said unto the vineyard worker, “Behold, three years I come seeking fruit in this same fig-tree and find none. Cut it down, why does it also cause the ground to be ineffective?” Now he answered, said to him, “Lord, allow it this same year also, until I dig awhile around it and throw manure. And if indeed it produces fruit, *well*; and if it not intending to *produce fruit* you can cut it down.””

Now He was teaching in one of the synagogues in the Sabbath, and behold, there was a woman who had a spirit of infirmity eighteen years, and was bent forward also not able to be completely erect. Now Jesus having seen her, He called and said to her, “Woman, be released of your infirmity.” And He laid hands on her. And instantly she straightened up, and she glorified God. Now the synagogue ruler displeased because Jesus had healed *in* the Sabbath, answered saying to the crowd, “There are six days in which it is necessary, work in them. Therefore come and be healed, and not *in* the Sabbath day.” Therefore the Lord answered him and said, “Hypocrite! Does not each of you *in* the Sabbath loosen his ox or donkey away from the manger and lead it away, to give it drink? Now is it not necessary that this *one*, being a daughter of Abraham whom Satan has bound, see these eighteen years, be loosened away from this bond *in* the Sabbath day?” And He saying

these, all His adversaries were ashamed. And all the crowd rejoiced on all the glorious *things* that came into being by Him.

Now He said, “What is the Kingdom of God like? And what will I compare it? It is like a kernel of mustard which a man took, threw into his garden. And it grew and became a great tree, and the birds of the heaven lodged in the branches of it.” And again He said, “What will I compare the Kingdom of God? It is like leaven which a woman took, hid it into three measures of flour, until that whole was leavened.”

Now *the festival of Dedication* came into being in Jerusalem and it was *winter* (*festival of “Dedication” is known today as “Hanukkah, Chanukah, or the festival of lights” and was instituted by Judas Maccabeus in 164 BC to commemorate the victory of the Jewish people over the Hellenist Syrians in 165 BC The festival began on the 25th Kislev (November/December), in memory of cleansing the temple which had been defiled by the Syrians in 167 BC The Syrians, under the leadership of Antiochus Epiphanes (King Antiochus IV), sacrificed pigs and worshipped false gods in the temple. When Judas Maccabeus defeated the Syrians in 165 BC, he went to restore the sacred lamps in the temple but there was only enough oil for 1 day. Yet as he went to get more oil, instead of it lasting only 1 day, the oil lasted for 8 days until His return, a noticeable miracle that they acknowledged. Therefore the festival of Dedication starts on 25th Kislev and finishes 8 days later*). And Jesus walked in the temple in Solomon’s Porch.



Then the Jews encircled Him and said to Him, “Until when do you take up our soul, tell us plainly whether You be the Christ.” Jesus answered them, “I told you and you do not believe. The works that I do in My Father’s name, these witness concerning Me. But you do not believe, for indeed you are not from My sheep. Just as I said to you, My sheep hear My voice and I know them, and they follow Me. And I give to them everlasting life, and they will never into eternity perish. And not anyone will take them out of My hand. My Father who gave *them* to Me is greater than all, and no one is able to take *them* out of My Father’s hand. I and the Father are one!” Therefore the Jews carried stones again in order to stone Him. Jesus answered them, “Many good works I showed to you from My Father, through which of these works do you stone Me?” The Jews answered Him, saying, “Concerning a good work we do not stone you, but concerning blasphemy, and because you, being a man make yourself God.” Jesus answered them, “Is it not written in your Law, “I said, You are gods?” (In Ps. 82:6, God calls His people, who have been placed under His authority to judge, “gods.” Similar to Gen. 1:28; Ps. 8:5-8; 115:16. Notice that this Psalm

is referred to as “law” by Jesus, therefore the Law includes not only the first 5 books of Moses but also some of the Psalms).

If He called those gods unto whom the Word of God came into being, and the Scripture cannot be loosened, why do you say of Him whom the Father has sanctified and sent into the world, You blaspheme, because I said I am the Son of God? If I do not the works of My Father, do not believe Me. Now if I do and if you do not believe Me, believe the works so that you know and believe that the Father is in Me, and I in Him.” Therefore they again sought to seize Him, and He went out of their hand. And went away again to the opposite side of Jordan, into the place where John first had baptized, and stayed there (*at Bethabara - John 1:28*).

And many came unto Him and said, John indeed did no supernatural sign, now all, as much as John said concerning this One were true. And many believed into Him there. And He went throughout cities and towns, teaching and making *His* way to Jerusalem. Now one said to Him, “Lord, *are there* few who be saved?” Now He said unto them, “Fight to enter through the narrow gate. Because many, I say to you, will seek to enter in and will not be able. When that One, the Master of the household has risen and has shut the door, and you begin to stand outside and to knock on the door, saying, “Lord, Lord, open to us. And He will answer, saying to you, “I do not know you, where you are from.” Then you will begin to say, “We ate and drank in the presence of You, and You have taught in our streets.” And He will say, “I say to you, I do not know you where you are from. Depart from Me all labourers of unrighteousness!” There will be wailing and gnashing of teeth when you will gaze at Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, now you cast outside. And they will arrive away from the east and west, and away from the north and south, and will sit down in the Kingdom of God. And behold, there are last who will be first, and there are first who will be last.”

In that day, there came certain of the Pharisees, saying to Him, “Go out and go from here, because Herod’s desire is to kill you.” And He said to them, “Go tell this same fox, Behold, I cast out demons and execute healing, today and tomorrow, and the third day perfection. But rather I must go today and tomorrow and go the following day because it cannot be that a prophet perish outside of Jerusalem. Jerusalem! Jerusalem! The one killing the prophets and stoning those sent unto her. How often I desired to have gathered your children in the manner that a hen gathers her brood of chicks under the wings, and you did not desire it. Behold, your house is left to you desolate. Now truly I say to you, You will not see Me until whenever He arrives when you say, “Blessed is He who comes in the name of the Lord” (Ps. 118:26).

And it came to pass as He came into the house of a certain of the chief rulers of the Pharisees to eat bread *in* the Sabbath, that they being there watched Him. And behold, there was a certain man before Him who had dropsy (*the swelling of a person’s soft bodily tissues due to an excessive accumulation of serous fluid, resulting in bloating of the face, stomach and legs. It is typically caused by a heart condition. The serous fluid comprises mostly of water*). And Jesus answered, spoke unto the lawyers and Pharisees, saying, “Is it lawful to heal *in* the Sabbath?” Now they were silent. And having taken hold of *him*, He healed him and released *him*. And He answered them, saying, “Who of you having a donkey (*the earliest Aramaic texts Peshitta and Peshito have the word “son” instead of “donkey”*) or an ox that will fall into a pit and will not immediately pull him out in the Sabbath day?” And they could not answer Him again unto these.

Now He said a parable unto those who were invited, when He noticed how they chose the most honourable places, saying unto them, “When you are invited by anyone into a wedding, do not recline into the most honourable place, lest a more honourable than you may be invited by him. And he who invited you and him will come to say to you, “Give

place to this one.” And then you begin with dishonour to take hold of the last place. But when you are invited, go to recline in order to eat into the last place so that when he who invited you comes, he may say to you, “Friend, go up higher”. Then you will have glory in the presence of those reclining together at the table with you. Because whoever exalts himself will be humbled, and who humbles himself will be exalted.”

Now He also said to him who invited Him, “When you make lunch or supper, do not call for your friends nor your brothers, nor your relatives, nor your wealthy neighbours. Lest they also invite you again and it becomes repayment to you. But when you make a feast, call the poor, the maimed, the lame, the blind, and you will be blessed, because they cannot repay you. For indeed you will be repaid at the resurrection of the righteous” (*the “Resurrection” means “getting immortal body”, while “of the righteous” means those who are in right standing with God, that is, those who are in Christ. Each time there is a rapture of the saints, from Jesus’ resurrection onwards, the saints get immortal bodies. There are a number of raptures (Matt. 27:52; 1 Thess. 4:16-17; 1 Cor. 15:52; Matt. 24:30-31; Rev. 6:14; Rev. 7:9-10; Mark 13:26-27; Luke 17:32-36; Rev. 11:11-12 Rev. 14:1-3; Rev. 14:15-16; 15:2-3)).*

Now a certain *one* of those who reclined with *Him* at the table heard these, said to Him, “Blessed is he who will eat bread in the Kingdom of God.” Now He said to him, “A certain man made a great supper and invited many. And sent his slave at supper hour to say to those who were invited, “Come, because all is now ready.” And all out of one consent began to make an excuse. The first said to him, “I have bought a field and must out of necessity go away and see it. I ask you to have me excused.” And another said, “I have bought five pairs of oxen and I am going to test them. I ask you to have me excused.” And another said, “I have married a woman, and through this I cannot come.” And

when the slave arrived, he declared these to his lord. Then the master of the household, being angry, said to his slave, “Go away quickly into the broad streets and lanes of the city and bring in here the poor and maimed and lame and blind.” And the slave said, “Lord, it came into being as you have commanded and still there is place.” And the lord said unto the slave, “Go away into the hubs (*a Hub is where a main road is divided into many other roads as it enters a city or town*) and thorny hedges (*Thorny hedges were used to fence off the vineyards*) and compel them to enter so that my house be filled. For indeed I say to you that none of these men (M) who were invited will taste of my supper.”

Now great crowds journeyed together with Him. And He turned, saying unto them, “If anyone comes unto Me and does not hate his father and mother and wife and children and brothers and sisters, yet now his soul also, he cannot be My disciple. And whoever does not carry his cross and come after Me, cannot be My disciple. For indeed who from you desiring to build a tower, does not indeed sit down first to count the cost, whether he have *enough* unto completion. Lest after he has laid the foundation and is not able to finish. All looking began to mock him, saying, “This man began to build and was not able to finish!” Or what king, going to engage into war *against* another king does not first sit down and consult whether he is able within ten thousand to meet him who comes against him with twenty thousand? Now does he not being still far away send an ambassador asking for those *conditions* unto peace? Therefore even so everyone from you who do not forsake all their possessions, cannot be My disciple. Salt is good, now if the salt has lost its savour, in what will it be seasoned? It is neither being useful into ground nor into manure, *but* they throw it outside. He who has ears to hear, hear.”

JESUS TEACHES ON ONE SINNER WHO REPENTS

		Luke 15:1-32	
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Now all the tax-collectors and the sinners were near to Him to hear Him. And the Pharisees and scribes murmured, saying, “This *one* accepts sinners and eats with them.” Now He spoke this same parable unto them, saying, “What man from you, having a hundred sheep and loses one from them, does not leave the ninety-nine in the wilderness and goes after the lost until he has found it? And having found it, he lays it on his own shoulders, rejoicing. And having come into the house, calls together the friends and the neighbours, saying to them, “Rejoice with me, because I have found my sheep that was lost.” I say to you that even so, joy will be in Heaven over one sinner who repents than over ninety-nine righteous who have no need for repentance. Or what woman having ten drachmas, if she loses one drachma (*1 Drachma is worth 1 day of farm labour*), does not indeed ignite a lamp and sweep the house, and seeks carefully until she finds it? And having found it, calls together the friends and the neighbours, saying, “Rejoice with me, because I have found the drachma which I lost.” Even so I say to you, there is joy in the presence of the angels of God over one sinner who repents.”

Now He said, “A certain man had two sons. And the younger of them said to *his* father, “Father, give to me the part of estate which belongs to *me*.” And he divided to them his living. And not many days afterward the younger son brought all things of his together, went away from his people into a far region. And there scattered abroad his estate, living wastefully. Now when he had spent all, there came into being a strong famine throughout that same region. And he began to be in lack. And went to cleave to one citizen of that same region. And he sent him into his fields to feed pigs. And having desired to fill his stomach from the husks which the pigs ate, and no one gave to him. Now he came into himself, saying, “How many hired slaves of my father abound in loaves, now I perish in famine! I will arise to go unto my father and

will say to him, “Father, I have sinned against Heaven and in the presence of you and am no more worthy to be called your son. Make me as one of your hired slaves.”” And he arose to come unto his father. Now being still a great distance away, his father saw him and had compassion, and ran. Fell upon his neck and tenderly kissed him. Now the son said to him, “Father, I have sinned against Heaven and in the presence of you, and am no more worthy to be called your son.” Now the father said unto his slaves, “Bring out the chief long robe and clothe him. And give a ring into his hand and sandals to *his* feet. And bring the grain fed calf to kill *it* (“Grain-fed” calf means the “fatted” calf). And having eaten, we be merry. Because this my son was dead and is alive again, was lost and is found.” And they began to be merry.

Now his elder son was in the field. And as he came near the house, he heard music and dancing. And he called for one of the male children slaves and demanded what these meant. Now he said to him, “Your brother has come, and your father has killed the grain fed calf because he has received him healthy.” Now he was angry and desired not to enter. Therefore his father went out and begged him. Now he answered and said to his father, “Behold, so many years I have served you, and never passed by your commandment. And you never gave to me a young goat so that I be merry with my friends. Now when this son of yours came, who has devoured your living with harlots, you killed for him the grain fed calf” *(the words “harlots” and “prostitutes” both come from the Greek word “porne” G4204, but are distinguished by the gender of the Greek word, that is, male or female or neutral. The word “prostitute” is gender neutral; however in this case the gender is female, so a “female” prostitute is called a “harlot”).* Now he said to him, “Son, you are always with me, and all mine is yours. Now be merry, and it is necessary to rejoice because this brother of yours was dead and is alive again, and was lost and is found.”

JESUS TEACHES ABOUT LOVERS OF MONEY

		Luke 16:1-31; 17:1-10	
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Now He also said unto His disciples, “There was a certain wealthy man who had a steward. And this *one* was accused to him as scattering abroad his possessions. And called for him, said to him, “What is this I hear concerning you? Repay with word of your stewardship, for indeed you can no more be a steward.” Now the steward said within himself, “What will I do? Because my lord is taking the stewardship away from me. I cannot dig. I am ashamed to beg. I know what to do, so that when the stewardship is transferred they receive me into their own houses.” And he called every one of his lord’s debtors, said to the first, “How much do you owe my lord?” Now he said, “A hundred baths of oil” (2,050 litres). And he said to him, “Receive your bill and sit down quickly to write fifty” (1,025 litres). Then he said to another, “Now how much do you owe?” Now he said, “A hundred cors of wheat” (20,500 litres of dry measure). And he said to him, “Receive your bill and write eighty” (16,400 litres of dry measure). And the lord commended his unrighteous steward because he had done wisely. Because the sons of this same world are into their generation wiser than the sons of light.

And I say to you, Make for yourselves friends from the mammon of unrighteousness (this is done by showing mercy and using your worldly goods to make friends with the people of the world, so that they listen to your words and repay your Lord what they owe Him. Deep down they know they can’t pay the full amount and therefore they run from Him. So help them understand what Jesus has paid the price for them. Therefore they no longer need to run from Him but come to Him. When they have come to Him let them pay what they can by serving Him), so that when you fail (when you cease, die), they receive you into everlasting tabernacles (welcome you into Heaven because you helped them get there through your time and resources). He who is faithful in the least is also

faithful in much. And he who is unrighteous in the least is also unrighteous in much. Therefore if you have not been faithful in the unrighteous mammon, who will entrust to you the true *riches*? And if you have not become faithful in another's, who will give to you your own? No slave can serve two lords. For indeed either he will hate one and will love (Ao) the other, or else he will hold to one and will despise the other. You cannot serve God and mammon."

Now the Pharisees also being money-lovers, heard all these. And they sneered at Him. And He said to them, "You are those who justify yourselves in the presence of men, now God knows your hearts. Because the highly *esteemed* among men is an abomination in the presence of God. The Law and the prophets were until John. Away from then the Kingdom of God is declared as good news, and anyone forces into it. Now it is easier for heaven and earth to pass than one tittle of the Law to fail. *For example:* Anyone releasing his wife and marrying another, commits adultery. And anyone marrying *her who is* released away from her husband (M) commits adultery.

Now there was a certain wealthy man who also wore purple and fine linen. Being merry in luxury every day. Now there was a certain beggar named Lazarus, who was brought unto his gateway, full of sores and desiring to be satisfied from the crumbs falling away from the rich *one's* table. But even the dogs coming to lick his sores. And it came to pass that the beggar died, and he was carried away by the angels into Abraham's bosom (*"Bosom" comes from the Greek word "kolpos" G2859, which is the front of the body between the chest and the arms, where those we love are closely held*). Now the wealthy *one* also died and was buried. And in Hades he lifted up his eyes, being in torments. Seeing Abraham away from afar and Lazarus in his bosom. And he called for *him*, saying, "Father Abraham, have mercy on me and send Lazarus so that he dip the tip of his finger in water and cool my tongue, because I am in agony in this same flame." Now Abraham said, "Child, remember that you in your life received good *things* and likewise Lazarus evil *things*. Now this

moment this one here is comforted, now you are in agony. And besides all these, between us and you *there is* a great chasm established, so that they desiring to step over from here unto you cannot, nor cross over unto us from there.”

Now he said, “I ask you therefore father, so that you send him to my father’s house, for indeed I have five brothers, so that he earnestly testify to them lest they also come into this place of torment.” Abraham said to him, “They have Moses and the prophets, hear them.” Now he said, “No indeed Father Abraham, but if one should go unto them away from the dead, they will repent.” Now he said to him, “If they do not hear Moses and the prophets, neither would they be persuaded if a certain one rose from the dead.”

Now He said to the disciples, “It is impossible that those causing sin do not come, now woe through whom they come! It is better for him if a donkey’s millstone were hung around their neck and cast down into the sea, than that they offend one of these least. Yourselves beware. Now if your brother has sinned against you, rebuke him. And if he repent, forgive him. And if he has sinned against you seven times a day, and seven times a day turns again on you, saying, “I repent”, you will forgive him.” And the apostles said to the Lord, “Add to our faith.” Now the Lord said, “If you have faith as a kernel of mustard, you may desire to say to this same Sycamine tree, “You be uprooted and you be planted in the sea!” And it would obey you.

Now which from you who having a slave ploughing or shepherding will say immediately when he has entered from the field, “Pass by, recline in order to eat?” But will not indeed say to him, “Prepare that which is for supper, be girdled *and* serve me until I eat and drink. And after these you will eat and drink.” He does not have gratitude *for* that slave because he did those *things* instructed of him, does he? I think not. Even so also you, when you have done all those *things* instructed of you, say that we are unprofitable slaves because we have done what we owe to do.”

CHAPTER 14

JESUS RAISES LAZARUS FROM THE DEAD

			John 11:1-54
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Now a certain *one* was feeble, Lazarus away from Bethany, the town of Mary and her sister Martha (now it was that Mary *of Bethany* who anointed the Lord with perfumed oil and wiped His feet dry with her hair, whose brother Lazarus was feeble). Therefore his sisters sent unto Him, saying, “Lord, behold, he whom You love (*P*) is feeble.” Now Jesus heard, He said, “This infirmity is not unto death but for the glory of God, so that the Son of God be glorified through it.” Now Jesus loved (*Ao*) Martha and her sister *Mary* and Lazarus. Therefore as He heard that he was feeble, then indeed He stayed two days in that place where He was. Then after that He said to the disciples, “Let us go into Judea again.” (*They were in the region of Perea, on the east side of the Jordan river. The distance from Bethany to Perea as a crow flies was ~30 to 90km at the furthest point. However Jesus was somewhere within Perea, perhaps at the mountains of Abarim where Mount Nebo was, ~50km from Bethany by road*).

The disciples said to Him, “Rhabbi, the Jews at this moment are seeking You stoned, and You are going there again?” Jesus answered, “Are there not indeed twelve hours in the day? If anyone walks in the day, he does not stumble because he sees the light of this world. Now if anyone walks in the night, he stumbles because there is no light being in him.” These He said, and after that He said to them, “Lazarus, our friend has fallen asleep. But I go so that I awaken him out of sleep.” Therefore the disciples said to Him, “Lord, if he sleeps, he will be saved.” Now Jesus spoke concerning his death, now they thought that He had spoken concerning taking rest in sleep. Therefore, then Jesus said to them plainly, “Lazarus is dead. And I rejoice through you that I

was not there so that you believe. But let us go unto him.” Therefore Thomas, being called Didymus (“*twin*”), said to his fellow disciples, “Let us also go, so that we die with Him.” Therefore when Jesus came, He found him (*Lazarus*) having already being in the tomb four days.

Now Bethany was near Jerusalem, about fifteen stadia away (2.78km, *Stadia means “stadium” and 1 Stadia is the length of the original Olympic stadium which was ~185 meters*). And many from the Jews came unto Martha and Mary in order to comfort them concerning their brother. Therefore as Martha heard that Jesus was coming, she met Him. Now Mary was sitting in the house. Therefore Martha said unto Jesus, “Lord, if You had been here my brother would not have died. But also at this moment I know that whatsoever you ask of God, God will give to You.” Jesus said to her, “Your brother will rise.” Martha said to Him, “I know that he will rise in the resurrection in the last day.” Jesus said to her, “I am the Resurrection and the Life! He believing into Me, though he die, he will live. And whoever living and believing into Me will never into eternity die. Do you believe this?” She said to Him, “Yes Lord, I believe that You are the Christ, the Son of God, who has come into the world.” And saying these, she went away and called for Mary her sister secretly, saying, “The Teacher is present and calls for you.”

As that one heard, she arose quickly and came unto him. Now Jesus had not yet come into the town but was in that place where Martha met Him. Therefore the Jews who were with her in the house, and who comforted her, when they saw that Mary arose quickly and went out, they followed her, saying that, “She is going to the tomb in order to sob there.” Therefore as Mary having come to where Jesus was, having seen Him, fell to the feet of Him, saying to Him, “Lord, if You had been here, my brother would not have died.”

Therefore as Jesus saw her sobbing and those Jews who came together with her sobbing, He groaned the spirit, and troubled Himself. And said, “Where have you laid him?” They said to Him, “Lord, come and see.” Jesus wept (*the Greek word for “wept”, is “dakruo” G1145 meaning “to shed tears without sound”, unlike sobbing or wailing which are associated with sound*). Therefore the Jews said, “See how He loved (P) him!” Now some from them said, “Could this One who opened the eyes of the blind not also have made that even this *one* not to have died?” Therefore Jesus, groaning in Himself again, came to the tomb. Now it was a cave and a stone pressed upon it. Jesus said, “Take away the stone.” Martha, the sister of him who died, said to Him, “Lord, by this time he stinks. For indeed it is the fourth day.” Jesus said her, “Did I not say to you that if you have believed you would gaze upon the glory of God?” Therefore they took away the stone *from* where the dead was laid.

Now Jesus lifted up *His* eyes and said, “Father, I gratefully give thanks to You because You heard Me. Now I know that You always hear Me, but because of the crowd who stand by I say so that they believe that You have sent Me.” And having said these, He cried out with a loud voice, “Lazarus, come here! Outside!” And he who had died came out, bound foot and hand with wrappings, and his face was bound around with a face-cloth. Jesus said to them, “Loosen him and let *him* go!” Therefore many from the Jews who came unto Mary and had seen what Jesus did, believed into Him. Now some from them went away unto the Pharisees and told them what Jesus had done. Therefore the chief priests and the Pharisees having gathered together a Sanhedrin, and said, “What can we do? Because this Man does many supernatural signs. If we let Him alone this way, all will believe into Him. And the Romans will come and take us away, both our place and our nation”.

Now a certain one from them, Caiaphas, being the high priest of that same year, said to them, “You do not know anything at all, nor reason

that it is better for us that one man should die for the people, and not the whole nation perish.” Now this he spoke not from himself, but he being high priest that same year, he prophesied that Jesus should die for the nation. And not for the nation only but also that the children of God who were scattered abroad, bring *them* together into one. Therefore away from that same day they took counsel together in order to kill Him. Therefore Jesus walked no more openly among the Jews; but went away from there into the region near the wilderness, into a city called Ephraim, and continued there with His disciples (*according to Josephus, Ephraim was 13km north of Jerusalem*).

LAST JOURNEY TO JERUSALEM (AD 31)

CHAPTER 15



JESUS HEALS TEN LEPERS

		Luke 17:11-19	
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And it came to pass in his going unto Jerusalem, He passed through the middle of Samaria and Galilee—(He travelled from Ephraim towards the Jordan river, passing along the border of Samaria and Galilee, with Samaria on His right and Galilee on His left). And as He entered into a certain town, ten leprous men (*M*) met Him, who stood from afar. And they raised their voice saying, “Jesus, Master, have mercy on us!” And

having seen *them*, He said to them, “Go show yourselves to the priests.” And it came into being, in going they were cleansed. Now one from them, having seen that he was healed, returned with a loud voice glorifying God. And fell on his face at the feet of Him, gratefully giving thanks to Him. And he was a Samaritan. Now Jesus answered saying, “Were there not indeed ten cleansed? Now where are those nine? Were none found who returned to give glory to God except this foreigner?” (*Foreigner comes from the Greek word “allogenes” G241, which means “non Jew”*). And He said to him, “Arise, go, your faith has saved you.”

JESUS TEACHES ON THE KINGDOM OF GOD

Matt. 19:2-30; 20:1-16	Mark 10:2-31	Luke 17:20-37; 18:1-30	
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Now He was questioned by the Pharisees when the Kingdom of God would come, He answered them and said, “The Kingdom of God does not come with observation. Nor will they say, “See here!” or, “See there!” For indeed the Kingdom of God is within you.” Now 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. And they will say to you, “See here!” or, “See there!” Do not go away, nor follow. For indeed just as the lightning that lightens from under Heaven into under Heaven, even so also will the Son of Man be in His day. Now first He must suffer much and be rejected away from this generation. And just as it came to pass in the days of Noah, even so it will also be in the days of the Son of Man. They ate, they drank, they married, they were given in marriage, until that day Noah entered into the ark. And the flood came and destroyed them all. Likewise also as it came to pass in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built. Now that day Lot went out away from Sodom, it rained fire and brimstone away from heaven and destroyed them all. Even so it will be in that day when the Son of Man is revealed. In that same day he who will be on the housetop and his vessels in the house, *he must* not come down to take them away. And he who is in the

field likewise *must* not turn again after those *left* behind. Remember Lot's wife. Whoever seeks to save his soul will destroy it, and whoever destroys it will give life to it. I say to you, that same night there will be two on one bed, the one will be taken and the other will be left. Two *women* will be grinding at the same *place*, the one will be taken and the other will be left. Two will be in the field, the one will be taken and the other left."

(When the Trumpet of God is sounded, Yeshua (Jesus) will descend from Heaven to the clouds (1 Thess. 4:16). He will send His Angels to gather those believers in Heaven to meet Him in the clouds (Matt. 24:30-31; Mark 13:26-27; 1 Thess. 4:14). They will be the first to get their immortal bodies (1 Thess. 4:14, 16; 1 Cor. 15:52). Then those believers who are on earth, who are worthy (Luke 21:36; Matt. 25:1-13, this is 50% of the church), will get immortal bodies (1 Cor. 15:51-53). They will probably wander the streets like those saints who were resurrected just after Yeshua's resurrection (Matt. 27:52). They too will then be escorted by Angels to meet Yeshua in the clouds (Mark 13:26-27; Luke 17:32-36; 1 Thess. 4:17). This is known as the rapture of the Church. Similar to Lot and his family being escorted out of Sodom by the Angels before destruction came (Gen. 19:15-17; Gen. 19:24; Gen. 19:28). Yeshua is delivering them from the wrath that is coming on the earth, before the 7year tribulation begins (1 Thess. 1:10; Rev. 6:16). Moments later, they are seen in Heaven worshipping God (Rev. 7:9)).

And they answered, saying to Him, "Where, Lord?" Now He said to them, "Wherever the body is, there the eagles will come together."

Now He also spoke a parable unto them that it is always necessary to pray and not lose courage, saying, "A certain judge was in a certain city, he did not fear God, and did not respect man. Now a widow was in that same city. And she came unto him, saying, "Avenge me away from my adversary." And he desired not over a time. Now after these,

he said within himself, “Even though I do not fear God and do not respect man, yet through that this widow offers me labour, I will avenge her so that she does not come to wear me down to the end.” Now the Lord said, “Hear what the unrighteous judge says. Now will not God avenge His elect who cry out day and night unto Him, also have patience over them? I say to you that He will avenge them speedily. Nevertheless when the Son of Man unexpectedly comes, will He find faith on the earth?”

Now He spoke also this parable unto some of them who trusted on themselves, that they were righteous and despised others, “Two men went up into the temple to pray. The one a Pharisee and the other a tax-collector. The Pharisee stood unto himself praying this to God, “I gratefully give thanks to You because I am not like the rest of men: extortioners, unrighteous, adulterers, or also as this tax-collector. I fast twice a week, I tithe all, as much as I acquire.”

(An extortioner is a person who performs an illegal act of taking what doesn't belong to them, generally accompanied by some type of violence, or by the threat of force, violence, or blackmail. An adulterer is a person who doesn't respect nor uphold the authority roles that God has provided in His Word. Fasting is abstaining from bodily nourishment for a period of time; it is either abstaining from food, or from food and water. Tithe is 10% of a person's income, given to God by giving it to the Levites & Priests (2 Chr. 31:5; Gen. 28:22; Lev. 27:32-33; Mal. 3:6-10; Matt. 5:18). The Tithe was used by the priests for food, for the upkeep of the temple and for equipping the people with the Word of God. Now under the New Testament we belong to Jesus, our High Priest and Lord, our Owner (Heb. 7). Thus our Owner owns everything we have (Acts 4:35, 37). Therefore we give to Jesus by giving our resources (clothes, food, shelter, transport, time, money etc.) to His body and give to those in the Body who proclaim and teach the good news of the Kingdom of God. The

Tithe is the minimum – something we ought to do without ignoring the important commands (Matt. 23:23; 28:20)).

And the tax-collector standing a far, desired not even to lift up his eyes to Heaven, but beat against his chest, saying, “God be merciful to me a sinner!” I say to you, this *one* went down to his house justified rather than the other (Justified means “rendered free, acquitted of the offences”). Because everyone who exalts himself will be humbled. Now everyone who humbles himself will be exalted.”

And the Pharisees also came near to Him and questioned Him, “Is it lawful for a man (M) to release his wife for any cause?” Tempting Him. Now He answered, saying to them, “What command did Moses give to you?” Now they said, “Moses permitted a small scroll of divorcement to be written, and release *her*.” And Jesus answered saying unto them, “He wrote to you this commandment because of the hardness of your heart. Now have you not read that He who made *them* away from the beginning of the creation, God made them male and female. And said, “For this reason a man will leave his father and mother and will cleave unto his wife. And the two will be into one flesh” (Gen. 2:24). Insomuch that they are no more two but one flesh. What therefore God has joined together, let no man separate.” They said to Him, “Why did Moses therefore command to give a small scroll of divorcement and to release her?” He said to them, “Moses, against the hardness of your heart, allowed you to release your wives. Now away from the beginning it was not in this way. Now I say to you, whoever will release his wife; except over fornication, and *she* marries another commits adultery; and *whoever* marries his released *wife* commits adultery.”

And in the house His disciples questioned Him again concerning it. And He said to them, “Whoever will release his wife and marries another, commits adultery against her. And if a woman will release her husband (M) and marries another, she commits adultery.” His disciples

said to Him, “If this is the cause of a man being in that way with a woman, it is better not to marry.” Now He said to them, “Not all can accept this word but those to whom it is given. For indeed there are some eunuchs who were born from their mother’s womb. And there are some eunuchs who were made eunuchs by men. And there are some eunuchs who have made themselves eunuchs for the cause of the Kingdom of the Heavens. He who is able to accept it, accept.” (*Eunuch comes from the Greek word “eunouchos” G2135, which literally means “bed-keeper”. These are males who are missing or have defective genitals, that can be “visually” seen (Lev. 21:20). The 1st type of Eunuch mentioned above are those who are born with this defect and are unable to become priests or enter into the temple (Deut. 23:1); however, God still loves them and His covenant includes them (Isa. 56:4-5). The 2nd type are those who are castrated by mankind; based on history, this was done so that the master could place these men in charge of his wives and concubines with the confidence that these men wouldn’t have sex with them and have offspring (Esther 2:8, 12; 2 Kings 9:32). Another reason they were castrated was because the masters believed that these men’s focus would be clearer and not obscured by sexual desire, and thus they could be trusted more, and given key positions (Acts 8:27). The 3rd type mentioned in sequence is a different Greek word “eunouchizo” G2134, it is a voluntarily action of castration by one self physically or abstaining as an act of will).*)

And then young children *also* infants, were brought to Him, so that He should touch them, put His hand on them and pray for them. Now the disciples rebuked those bringing them. Now when Jesus saw, He was displeased, *now* called for them and said to them, “Allow the young children to come unto Me and forbid them not. For indeed of such is the Kingdom of God, Kingdom of the Heavens. Truly I say to you, Whoever will not receive the Kingdom of God as a young child, will

not at all enter into it.” And He embraced them, laid His hands on them, blessed them, *and* went from there.

And He going out into the way, one **certain chief ruler** came running and kneeled to Him, questioned saying to Him, “Good Teacher, what good will I do so that I inherit, have, everlasting life?” Now Jesus said to him, “Why call Me good? No one is good except one, God. Now if you desire to enter into life, keep the commandments.” He said to Him, “Which ones?” Jesus said, “**You know the commandments:** You will not murder, will not commit adultery, will not steal, will not bear false witness, will not defraud *(to deprive or keep back what belongs to another, an act of coveting)*, honour your father and **your** mother *(Exo. 20:12-17)*, you will love *(Ao)* your neighbour as yourself” *(Lev. 19:10-18)*. Now the young man answered saying to Him, “Teacher, I have kept all these from my youth, what do I still lack?” **And** now **when Jesus heard these**, He looked on him, loved *(Ao)* him and said to him, “**Yet you lack one.** If you desire to be perfect, go sell your possessions, **all**, as much as you have and **distribute**, give, to the poor, and you will have treasure in Heaven. And come here, take up the cross to follow Me.” Now when the young man heard that word, he was sad at the word, *and* **became deeply grieved**. He went away grieved, for indeed he had much possessions, **he was very wealthy**.

Now Jesus having seen him become deeply grieved, now Jesus looked around saying to His disciples, “How with difficulty those having money will enter into the Kingdom of God! Truly I say to you that the wealthy will with difficulty enter into the Kingdom of the Heavens.” Now the disciples were amazed at His words. Now Jesus answered again saying to them, “Children, how difficult it is for those who trust on money to enter into the Kingdom of God! Now again I say to you, **For indeed it is easier for a camel** *(the Peshitta text has the word “rope” while the Received text, Peshito and Vulgate have the word “camel”)* to have entered, pass through the eye of a needle than for the wealthy

to enter into the Kingdom of God.” Now when His disciples heard, they were astonished exceedingly beyond measure, saying unto themselves, “Who then can be saved?” Now Jesus looked on them, said to them, “With men this is impossible but not with God. For indeed all is possible with God.” And then Peter began to answer, saying to Him, “Behold, we have forsaken all and followed You. So then what will we have?” Now Jesus answered saying to them, “Truly I say to 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. Truly I say to you, There is no one, anyone, who has forsaken houses or brothers or sisters or parents or father or mother or wife or children or fields for the sake of the Kingdom of God, that is, for my name sake and the good news who will not receive a hundredfold, many times more now in this same time; houses and brothers and sisters and mothers and children and fields, with persecutions. And in the eternity to come will inherit everlasting life!

Now many who are first will be last and the last first. For indeed the Kingdom of the Heavens is like a man, master of the household, who went out the same time as dawn (when the light starts to appear, before the sun rises) to hire labourers into his vineyard. Now when he had agreed with those labourers for a denarius a day, he sent them into his vineyard (Denarius is equivalent to 1 day’s worth of farm labour, from ~6 a.m. to ~6 p.m.). And he went out about the third hour (9 a.m.), and saw others standing idle in the market. And likewise said to them, “You also go into the vineyard, and whatever be righteous I will give to you.” Now they went away. Again he went out about the sixth (12 p.m.) and ninth hour (3 p.m.) and did likewise. Now about the eleventh hour (5 p.m.) he went out to find others standing idle, and said to them, “Why do you stand here all day idle?” They said to him, “Because no one has hired us.” He said to them, “You also go into the vineyard, and

whatever be righteous, you will receive.” Now when evening came into being (just after 6 p.m.), the lord of the vineyard said to his steward, “Invite the labourers and pay them the reward (“wage”), beginning away from the last until the first.” And when those *who were hired* about the eleventh hour came, they each received a denarius.

Now those who first came, thought that they would receive more; and they also each received a denarius. Now having received it they murmured against the master of the household, saying, “These last have worked one hour and you have made them equal to us who have carried the burden and heat of the day.” But he answered one of them, saying, “Friend, I do you no wrong. Did you not agree with me a denarius? Take yours and go. Now I desire to give to this last one as also I gave to you. Is it not lawful for me to do what I desire with mine? Is your eye evil because I am good?” Even so the last will be first and the first last. For indeed many are called, now few selected.”

JESUS FORETELLS OF HIS DEATH AND RESURRECTION

Matt. 20:17-28	Mark 10:32-45	Luke 18:31-34	
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Now they were in the way going up to Jerusalem and Jesus was before them. And they were amazed and followed afraid. And he took the Twelve again *and* began to tell them what should happen to Him, “Behold, we go up to Jerusalem and all that are written through the prophets of the Son of Man will be accomplished. And the Son of Man will be delivered to the chief priests and to the scribes. And they will condemn Him to death for indeed He will be delivered to the nations and they will mock Him and He will be mistreated. And they will spit upon Him. And they will scourge Him, and crucify, kill Him, and the third day He will rise.” And they did not understand these. And this

spoken word was hidden away from them, and neither knew they these sayings.

Then the mother of Zebedee's children having come to Him with her sons, worshipping and asking a certain *thing* from Him. And James and John, the sons of Zebedee, came up to Him saying, "Master, we desire that You do for us whatever we ask." Now He said to them *and her*, "What do you desire that I do for you?" Now they said to Him, "Give to us that we may sit, one from Your right and one from Your left in Your glory." She said to Him, "Say that these, my two sons, may sit one from Your right and one from *Your* left, in Your Kingdom." Now Jesus answered, saying to them, "You do not know what you ask. Can you drink of the cup which I intend to drink, and be baptized with the baptism which I am baptized with?" Now they said to Him, "We can." Now Jesus said to them, "You will indeed drink *My cup*, the cup which I drink and be baptized with the baptism which I am baptized with. Now to sit from My right and from My left is not Mine to give but to whom it is prepared by My Father." And when the ten heard, they began to be displeased concerning the two brothers James and John. Now Jesus called for them, saying to them, "You know that those who think to be reigning over the nations, those rulers of the nations, have dominion over them. And their great ones exercise authority over them. Now it will not be in this way among you. But whoever desires to become great among you, will be your servant. And whoever desires to be first among you, will be a slave of all (The Greek word for "servant" is "diakonos" G1249, which means "voluntarily serving another;" sometimes this word is also translated "minister" or "deacon." The Greek word for "slave" is "doulos" G1401, which means "to be in bondage to another" because of either being purchased or indebted to). Just as the Son of Man did not come to be served, but to serve, and to give His soul as a ransom for many."

JESUS HEALS A BLIND MAN BEFORE ENTERING JERICO

	Mark 10:46	Luke 18:35-43; 19:1-10	
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Now it came to pass as He came near to Jericho, a certain blind *man* sat by the way begging. Now he heard the crowd passing by, he demanded what this meant. Now they declare to him that Jesus the Nazarene was passing by. And he cried out, saying, “Jesus, Son of David! Have mercy on me.” And they who were going before, rebuked him so that he be quiet. Now much more he cried out, “Son of David! Have mercy on me.” Now Jesus stood, ordered that he be brought unto Him. Now when he had come near, He questioned him, saying, “What do you desire that I should do to you?” Now he said, “Lord, so that I see.” And Jesus said to him, “See! Your faith has saved you.” And instantly he saw and followed Him, glorifying God. And all the people who had seen, gave praise to God.

And they came to Jericho, having entered to pass through Jericho. And behold, a man (*M*) named Zaccheus, he was a chief tax-collector. And he was wealthy and sought to see who Jesus was. And could not out of the crowd because he was of little stature. And he ran in front to climb on a sycamore tree in order to see Him. Because He was intending to pass through there. And as Jesus came onto the place, He looked up *and* saw him. And He said unto him, “Zaccheus! Hurry to come down, for indeed today I must stay at your house.” And he hurried to come down and received Him rejoicing. And having seen, all of them murmured, saying, “He has entered to lodge with that sinful man (*M*).” Now Zaccheus stood *and* said unto the Lord, “Behold, Lord, that half of my possessions Lord, I give to the poor. And if I accused anyone falsely, I repay fourfold.” Now Jesus said unto him, “Today salvation has come into being to this same house, because he also is a son of Abraham. For indeed the Son of Man has come to seek and to save the lost.”

JESUS TEACHES ON THE COMING KINGDOM OF GOD

		Luke 19:11-27	
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Now they hearing these, He added speaking a parable, for He was near Jerusalem, and they thought that the Kingdom of God should instantly appear. Therefore He said, “A certain noble man went into a far region to receive a Kingdom to himself and returned. Now He called to himself ten slaves *and* gave them ten minas (*each of the 10 slaves received 1 mina which is a coin worth 100 days of farm labour*), *and* said unto them, “Trade until I come.” Now his citizens hated him. And sent a message after him, saying, “We do not desire this *one* reign over us.” And it came to pass when he returned, having received the Kingdom and having said to call these slaves to him, to whom he gave the silver so that he might know what each had gained by trading. Now the first came saying, “Lord, your mina has gained ten minas.” And he said to him, “Well done, good slave, because in the least you have become faithful, have authority over ten cities.” And the second came saying, “Lord, your mina has made five minas.” Now he said also to this one, “You also *have authority* over five cities.”

And another came, saying, “Lord, behold, your mina, which I have kept in a face-cloth. For indeed I feared you because you are a harsh man. Taking up what you had not laid and reaping what you did not sow.” Now he said to him, “Out of your mouth I will judge you, evil slave! You knew that I was a harsh man, taking up what I had not laid and reaping what I did not sow. And why did you not give my silver on the bank table, and having come, I would have collected it with interest?” And he said to those present, “Take away the mina from him and give it to that *one* who has ten minas.” And they said to him, “Lord, he has ten minas.” For indeed I say to you that everyone who has will be given. Now away from him who has not, even that which he has will be taken

away from him. Nevertheless those same enemies of mine, who have not desired that I should reign over them, bring *them* here and slay *them* in front of me.”

JESUS HEALS TWO BLIND MEN EXITING JERICH0

Matt. 20:29-34	Mark 10:46-52		John 11:55-57
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And He departed away from Jericho, and His disciples and a large, sufficient amount, crowd followed Him. And behold, two blind *men* were sitting by the way, *one's name was* blind Bartimeus, son of Timeus, sitting by the way begging. And they heard that it was Jesus the Nazarene passing by, they cried out saying, “Have mercy on us, Lord, Son of David!” *Bartimeus* began to cry out and say, “Jesus, son of David, have mercy on me!” And now many of the crowd rebuked him *and* them, in order that they be silent. Now they cried out more, saying, “Have mercy on us, Lord, Son of David!” Now he, *Bartimeus*, cried out much more, “Son of David, have mercy on me!” And Jesus stood, He said to call for them. And they called for the blind *Bartimeus*, saying to him, “Take courage, arise, He is calling for you.” Now he throwing off his garment, rose up, came unto Jesus. And Jesus answered saying to him, and said to them, “What do you desire that I should do to you?” They said to Him, “Lord, so that our eyes be opened.” Now the blind *Bartimeus* said to Him, “Rhabboni so that I see.” (*Rhabboni is the highest honour given to a Rhabbi, which literally means “great teacher”*). Now Jesus had compassion on them, touched their eyes. And said to him (*Bartimeus*), “Go, your faith has saved you.” And immediately their eyes saw, and they followed Jesus in the way.

Now the Jews’ Passover was near. And many went up from their region into Jerusalem before the Passover in order to purify themselves. Therefore they sought Jesus, and spoke with one another as they stood

in the temple, “What do you think because He will not at all come to the festival?” Now both the chief priests and the Pharisees gave a commandment that if anyone knew where He was, he should inform *them* so that they seize Him.

THE LAST 50 DAYS (AD 31)

CHAPTER 16

DAY 1: 8 ABIB - THURSDAY 6 P.M. TO FRIDAY 6 P.M. – ENTERS BETHANY

			John 12:1, 9-11
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Then six days before the Passover, Jesus came into Bethany, where Lazarus was (who had died, whom He raised from the dead). Therefore a large crowd from the Jews *came* because they knew He was there. And they came not for the cause of Jesus only, but so that they also see Lazarus, whom was raised from the dead. But the chief priests consulted that they also kill Lazarus because many of the Jews, through him, went away and believed into Jesus.

DAY 2: 9 ABIB - FRIDAY 6 P.M. TO SATURDAY 6 P.M. – ENTERS JERUSALEM

Matt. 21:1-11	Mark 11:1-11	Luke 19:28-44	John 12:12-19
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The next day, and when He had said these (*concerning the coming Kingdom*), He went in front, going up near to Jerusalem. And it came to pass as they drew near to Bethphage and Bethany, at the mount called “Olives”, then Jesus sent two of His disciples and said to them, “Go into the town directly opposite you, in the full view of you (the town referred to is Bethphage, because it is the town directly opposite the Mount of Olives, where they were. The distance from Jerusalem, to Bethany, to Bethphage and to the Mount of Olives was 3km, 1.8km and 1km respectively). And immediately entering into it you will find a donkey bound, also with her young donkey bound on which no man at any time sat. Loosen, to bring him, them to me. And if anyone says to you, “Why do this? Why are you loosening?” Or anything to you, say

this to him, “Because the Lord has need of him, them.” And immediately he will send him, them here” (*Both donkeys were to be released; the jenny (mother donkey) with her foal (male donkey)*). Now the disciples having gone away and did just as Jesus commanded them. And having found the young donkey bound unto the outside door over where the two roads met, just as He had said to them. Now as they were loosening the young donkey, a certain of them who stood there, its owners, said to them, “Why are you loosening the young donkey?” And now they said to them just as Jesus had commanded, “The Lord has need of him.” And they allowed them. And they (*the disciples*) brought the donkey and her young donkey unto Jesus. And they threw, put their own garments over them (*this includes on the young donkey*). They set Jesus on them. But first Jesus sat on the mother donkey as He descended Mount of Olives (later, just before the bottom of the Mount of Olives, He sat on her foal as He rode into Jerusalem (John 12:14; Zech. 9:9)).

A large crowd had come to the festival because they heard Jesus was coming to Jerusalem. They took branches of palm trees and went out to meet Him and cried out, “Hosanna! (*Hosanna is translated from a Hebrew word, which means “save us, we beg you”*). Blessed is the King of Israel who comes in the name of the Lord!” Now Jesus having found the little donkey, He sat on him. Now this all came into being so that it be fulfilled that which was spoken through the prophet, just as it is written, saying, “Tell the daughter of Zion (*Isa. 62:11*), Fear not, see your King comes to you, meek and going up on a donkey, and a young donkey, the son of a donkey” (*Zech. 9:9*). Now His disciples did not know these at first. But when Jesus was glorified, then they remembered that these were written about Him, and that they had done these to Him.

Therefore the crowd who were with Him when He called for Lazarus from the tomb and raised him from the dead, they witnessed through

that. The crowd also met Him because they heard He had done this supernatural sign. Now as He went, many, a very large crowd spread their own garments in the way. Now others chop branches away from the trees and spread *them* into the way. And when He had come near, already at the descent of the Mount of Olives, now the whole multitude of the disciples, *that is*, the crowd, those who were going before and those who were following, began to rejoice, praising God with a loud voice concerning all *the works of* power which they had seen, cried out saying, “Hosanna the Son of David! Blessed is He, the King, who comes in the name of the Lord. Blessed is the Kingdom of our father David, that comes in the name of the Lord. Peace in Heaven and glory in the highest! Hosanna in the highest!” Therefore the Pharisees said unto themselves, “Look how no one profits. Behold, the world has gone away after Him.” And some of the Pharisees away from the crowd said unto Him, “Teacher, rebuke your disciples.”

And He answered, saying to them, “I say to you that if these should be silent, the stones would cry out.” And as He drew near, having seen the city, He sobbed over it (*the Greek word for “sob” is “klaio” G2799, which means to “weep loudly”*), saying, “If you had known, even you, even at least in this same day of yours, these unto your peace! Now at this moment they are hidden away from your eyes. Because the days will come on you, also your enemies will enclothe a rampart against you and will surround you. And will hold you together on every side. And will level you to the ground and your children within you. And they will not allow in you a stone on a stone (this came to pass in AD 70 when Jerusalem was destroyed (Dan. 9:26; Matt. 24:2; Mark 13:2)). Instead who does not know the time of your visitation?”

And He, Jesus entered into Jerusalem and into the temple. All the city shook, saying, “Who is this?” Now the crowd said, “This is Jesus the prophet, away from Nazareth of Galilee.” And when He had looked

around on all, also the hour already being evening, He went out into Bethany with the Twelve (*Bethany was 3km from Jerusalem*).

DAY 3: 10 ABIB - SATURDAY 6 P.M. TO SUNDAY 6 P.M. – CURSES THE FIG TREE

Matt. 21:12-16	Mark 11:12-18	Luke 19:45-48	John 12:20-50
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And the next day, when they had come from Bethany, He was hungry. And having seen *from afar* a fig-tree having leaves, He went if perhaps He would find anything in it. And having come to it, He found nothing except leaves. For indeed it was not the time of figs. And Jesus answered, saying to it, “No one any longer will eat fruit from you into the eternity.” And His disciples heard Him.

And coming into Jerusalem, Jesus having entered into the temple of God, and began to cast out all those selling and buying in the temple and overthrew the tables of the money-changers, and the seats of those selling doves. And He was not allowing that anyone should carry a vessel through the temple. And He teaching, saying to them, “Is it not written, “My house will be called a house of prayer to all these nations, My house is a house of prayer, now you have made it a den of thieves” (*Isa. 56:7*). And the scribes and the chief priests heard.

And the blind and the lame came to Him in the temple, and He healed them. Now the chief priests and scribes saw the wonderful things which He did, and the male children slaves crying out in the temple and saying, “Hosanna the Son of David”, they were displeased. And said to Him, “Do you hear what these say?” Now Jesus said to them, “Even so, have you never read, “Out of the mouth of babes and sucklings You have perfected praise?”” (*“Perfected praise” is a direct quote from Ps. 8:2 of the Septuagint/LXX “Greek” Text (285 BC). But Ps. 8:2 of the Masoretic “Hebrew” Text (AD 1008 ben Asher and AD 1525 ben Chayyim) reads “founded strength”*). And He taught throughout the

day in the temple. Now the chief priests and the scribes and the chiefs of the people sought how they might destroy Him. And they could not find what to do, for indeed they feared Him, because all the people were astonished over His doctrine. And everyone of the people were listening extremely closely to Him.

Now there were some Greeks from those going up in order to worship in the festival. Therefore these having come to Philip, away from Bethsaida of Galilee and asked him, saying, “Lord, we desire to see Jesus.” Philip coming and telling Andrew. And again Andrew and Philip telling Jesus. Now Jesus answered them, saying, “The hour has come so that the Son of Man be glorified. Truly, truly, I say to you, Unless a kernel of wheat falls into the earth to die, it stays alone. Now if it dies, it brings much fruit. He who loves (P) his soul will destroy it. And he who hates his soul in this world will keep it into everlasting life. If anyone serves Me, follow Me. And where I am, there also My servant will be. And if anyone serves Me, the Father will honour him. This moment My soul is troubled, and what is to say? Father, save Me from this same hour? But for this cause I came to this hour. Father, Your name be glorified!” Therefore there came a voice from Heaven, **“I AM BOTH GLORIFIED AND WILL GLORIFY AGAIN.”** Therefore the crowd who stood by also heard, said, “Thunder came into being.” Others said, “An angel spoke to Him.” Jesus answered and said, “This voice did not come into being for My sake but for your sake. This moment is the judgement of this world. This moment the Chief Ruler of this world will be cast outside (Rev. 1:18; Heb. 2:14-15). And if I am elevated from the earth, I will draw all to Myself.” Now He said this, signifying what kind of death He was intending to die. The crowd answered Him, “We heard from the Law that Christ stays into eternity *(They were probably referencing Ps. 110:4 as the Law, written by David. Here are other references that the Messiah remains for eternity - Ps. 89:4; Isa. 9:7; Dan. 7:14).* And how do you say that it is necessary

to elevate the Son of Man? Who is this Son of Man?” Therefore Jesus said to them, “Yet a little time the Light is with you. Walk while you have the Light so that darkness does not seize you. And he who walks in darkness does not know where he goes. While you have the Light, believe into the Light so that you may be sons of Light.”

Jesus spoke these and went away secretly from them. Now He had done so many supernatural signs before them, yet they did not believe into Him. So that the word of Isaiah the prophet be fulfilled, which said, “Lord, who has believed our report? And whom has the arm of the Lord revealed?” (*Isa. 53:1*) Through this they could not believe because Isaiah said again, “He has blinded their eyes and hardened their heart, so that they not see with their eyes and understand with their heart, and turn back again and I heal them” (*Isa. 6:9-10*). Isaiah said these when he saw His glory and spoke concerning Him.

Yet nevertheless also many from the chief rulers believed into Him. But for the cause of the Pharisees they did not confess, so that they would not be put out of the synagogue. For indeed they loved (*Ao*) the glory of men even more than the glory of God. Now Jesus cried out and said, “He who believes into Me does not believe into Me but into Him who sent Me. And he who looks at Me, looks at Him who sent Me. I come as a Light into the world so that whoever believes into Me would not stay in darkness. And if anyone has heard my spoken words and has not believed, I do not judge him. For indeed I have not come in order to judge the world but in order to save the world. He who rejects Me and does not receive My spoken words has He who judges him; the word which I have spoken, that One will judge him in the last day (*the judgement of those who have rejected Christ, and those who have not heard of Christ, will happen at the Great White Throne, after the 1,000 year reign of Christ on earth (Rev. 20:11-15)*). Because I have not spoken from Myself but the Father who sent Me, He Himself gave Me the commandment what I say and what I have spoken. And I know that

His commandment is life everlasting. Therefore whatever I speak, even as the Father said to Me, in this way I speak.” *(this was and is Jesus’ mandate, to bring people to believe in Him so that they would have everlasting life, which means everlasting intimacy with God (John 17:21). And this everlasting life/intimacy is only possible for those who listen to the Messiah, Jesus the Christ (Deut. 18:18-19; 30:15), surrender their life to Him (John 3:16; Rom. 10:9) and live by Him (John 6:57; 14:19))*

CHAPTER 17

DAY 4: 11 ABIB - SUNDAY 6 P.M. TO MONDAY 6 P.M. – WITHERED FIG TREE, PAYING TRIBUTE TO CAESAR, PREACHES ON THE COMING KINGDOM OF GOD

WITHERED FIG TREE

Matt. 21:17-46; 22:1-14	Mark 11:19-33; 12:1-12	Luke 20:1-19	
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And when it became evening, having left them, He went outside of the city into Bethany and spent the night there.

Now returning at dawn to the city, He hungered. And passing by, He (*Yeshua*) having seen *that* one fig tree on the way, He came to it and found nothing in it except leaves only (*the same one He had cursed yesterday*). And He said to it, “No longer fruit come into being from you into the eternity.” And instantly the fig tree shrivelled up. And the disciples having seen, they marvelled, saying, “How instantly the fig tree shrivelled up!” And they saw the fig-tree shrivelled up from the roots. And Peter remembered (*Peter had heard Yeshua say this yesterday*), said to Him, “Rhabbi, behold, the fig tree which You cursed has shrivelled up.” And now Jesus answered saying to them, “Have faith of God. Truly I say to you, If you have faith and do not doubt (*the Greek word for “doubt” is “diakrino” G1252, which means “double-minded, diverse in thinking, hesitating, judging within”, that is, if the person questions in their own heart whether it is God’s Will at this moment or not, they actually doubt.*), you will not only do that to the fig tree, but also if you will say to this mountain, “Be lifted up and be thrown into the sea”; it will come into being.

For indeed truly I say to you that whoever says to this same mountain, “Be lifted up and be thrown into the sea”, and does not doubt in his heart, but has believed that which he said comes into being. It will be whatever

he said. Through this I say to you, Also all, whatsoever you ask in prayer (the word “whatsoever” is derived from two Greek words “hosos” G3745 and “an” G302, which literally means “as much as you desire”. This is to be asked in prayer. In other words if you don’t desire it, if it doesn’t come from your heart, don’t ask it), believe that you receive now, and you will have, you will receive. And when praying, stand firm (the Greek word for “stand firm” is “steko” G4739, which means to “be confident, persist by reason”. This Greek word is only used 8 times in the New Testament, and most frequently it is directly referring to Christ e.g. Stand firm “... in the Lord, ...in the faith, ... in the freedom who is Christ, ... in one spirit”), forgive if you have anything against anyone, so that your Father in the Heavens also forgive you your transgressions. Now if you do not forgive, neither will your Father in the Heavens forgive your transgressions.”

And it came to pass in one of those days, they came again into Jerusalem and He came into the temple. And as He was walking, He taught the people in the temple and declared the good news. The chief priests and the scribes were present together with the elders, came unto Him. And said unto Him, “Tell us, in what authority do You do these? And, or, who be that gave You this same authority to do these?” Now Jesus answered saying unto them, “Also I will ask you a question and answer me one word, which if you tell Me, I will also tell you in what authority I do these. The baptism of John, from where was it? From Heaven or from men? Answer Me.” And now they reasoned unto themselves, saying, “If we will say, “From Heaven”, He will say to us, “Through what therefore have we not believed Him?” But now if we say, “From men”, then all the people will stone us, for we fear the crowd, for indeed all are persuaded, hold, that John is, as, a prophet.” They feared the people for indeed all of them held John as being a prophet indeed. And they answered saying to Jesus, “We do not know.”

And Jesus answered saying to them, “Neither do I tell you in what authority I do these.”

“Now what do you think? A man had two children and he came to the first saying, “Child, go work today in my vineyard.” He answered saying, “I do not desire to.” Now afterwards he regretted *and* went. And he came to the second saying likewise. Now he answered saying, “I go lord”, and went not. Which from the two did the will of *his* father?” They said to Him, “The first.” Jesus said to them, “Truly I say to you that the tax-collectors and the harlots go before you into the Kingdom of God. For indeed John came unto you in the way of righteousness and you did not believe him. Now the tax-collectors and the harlots believed him. Now after having seen, you did not afterwards regret *and* believe him.”

And now He began to speak unto them, the people in, this, parables, “Hear another parable: There was a certain man, master of the household who planted a vineyard and placed a thorny hedge around it. And dug a winevat (*a winevat is a basin into which the grape juices from the winepress flow*) and dug a winepress in it. And built a tower and rented it to farmers and went away from his people for a sufficient amount of time. And now when the time of the fruit came near, he sent his slaves unto the farmers so that he receive from the farmers, as they should give him out of the fruits of the vineyard. He sent a slave unto the farmers, now they, the farmers, took *and* flogged him and sent him away empty. And again he added, sent unto them another slave. Now they also flogged him, stoned that one, wounded the head and sent him away dishonoured *and* empty. And again he added, sent another, a third. Now they also wounded him and that one was killed and cast out. In summary, the farmers indeed took his slaves; flogged that one indeed, now killed another, now stoned another.

And again he sent other slaves more than the first, many others, and they did even so to them, they indeed flogging some, now killing some. Now at last, still having therefore his one beloved son, the lord of the vineyard also sent his son unto them saying, “What shall I do? I will send my beloved son because they will respect my son. It may be that having seen this one they will respect him.” Now the farmers having seen him, the son, they reasoned saying among themselves, “This is the heir, come here to kill him and we hold down (*keep*) his inheritance so that the inheritance will be ours.” And they took and cast him outside of the vineyard, and killed him. Therefore when the lord of the vineyard comes, what therefore will the lord of the vineyard do to them, those farmers?

They said to Him, “He will badly destroy those evil ones and will rent out *his* vineyard to other farmers who will repay him the fruits in their time.” Jesus said, “He will come and destroy those farmers and will give the vineyard to others.” Now those who heard said, “Let it not be!” Now He, Jesus, looked on them, said to them, “What therefore is this written? Did you never read this in the Scriptures, “The stone which the builders rejected, this became head to the corner. This comes to pass from the Lord and it is marvellous in our eyes” (Ps. 118:22-23). Through this I say to you, “The Kingdom of God will be taken away from you and given to a nation producing the fruits of it. And whoever will fall on this same Stone will be crushed (Isa. 8:14-15), now on whomever it will fall, it will grind him to powder” (Dan. 2:34-35). And when the chief priests and Pharisees and the scribes had heard His parables, they sought to put hands on, take hold of Him, the same hour. And they feared the crowd, the people, since now they held Him as a prophet. For indeed they knew that He had spoken the parable against them (Isa. 5:1-7).

And Jesus answered again, spoke to them in parables, saying, “The Kingdom of the Heavens is compared to a King man which made a marriage for his son. And sent out his slaves to call for those who were

invited to the marriage and they desired not to come. Again he sent out other slaves, saying, “Tell those who were invited, “Behold, I have prepared my lunch, my oxen and the grain-fed are killed, and all is ready. Come here to the marriage.” Now they did not care and went away indeed to their own fields, now indeed to their own merchandise. Now the rest took his slaves, mistreated and killed *them*. Now when the King heard, he was angry and sent out his armies *and* destroyed those murderers, and burned up their city. Then he said to his slaves, “Indeed the marriage is ready, now they who were invited were not worthy. Therefore go on the hub of ways and as many as you desire to find, invite them to the marriage.” So those slaves went out into the ways, having brought together all, as many as they found, both evil and good. And the recliners filled the marriage. Now when the King had entered, looked at the recliners, he saw a man there not clothed with marriage clothing. And he said to him, “Friend, how did you enter here not having marriage clothing?” And he was speechless. Then the King said to the servants, “Bind his feet and hands, take him away and cast *him* out into the outer darkness. There will be wailing and gnashing of the teeth. For indeed many are called, now few selected.” *(the Marriage celebration will take place just before the end of the 7 year World Tribulation Period, which is before the 1,000 year reign of Christ (Rev. 19:7-9))* And leaving Him, they went away.

PAYING TRIBUTE TO CAESAR

Matt. 22:15-40	Mark 12:13-34	Luke 20:20-40	
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Then the Pharisees went and took counsel that they might entangle Him in word. And they watched and sent spies, pretending themselves to be righteous so that they may take hold of His word to deliver Him to the chief and the authority of the governor. And they sent certain of the Pharisees, their own disciples with the Herodians, unto Him so that He be caught by His word. Now they came *and* questioned Him, saying to

Him, “Teacher, we know that you are true and teach the way of God in truth. We know that you say and teach correctly. And you do not care concerning anyone, neither receive a bribe. For indeed you do not look to the face of men but teach the way of God on truth. Therefore tell us, what do you think? Is it lawful for us to give tribute to Caesar or not? Give or not give?” Now Jesus having known their wickedness, hypocrisy, considered their own craftiness said unto them, “Why do you tempt Me, hypocrites? Show Me the tribute coin, a denarius. Bring to me a denarius so that I see it.” Now they brought a denarius to Him. And He said to them, “Whose image is this and inscription?” Now they answered, saying to Him, “Caesar’s.” And now He, Jesus, then answered saying to them, “Therefore repay to Caesar that of Caesar, and to God that of God.” And they could not take hold of His spoken word before the people. And when they heard, they marvelled over His response, and kept silent. And having left Him, went away.

Now in that same day, certain of the Sadducees having come unto Him, those denying that there be a resurrection, which they say, there is no resurrection (*Sadducees denied the immortality of the soul. They believed that when a person dies, they cease to exist without resurrection, and that there were no such things as spirits and angels (Acts 23:8). Josephus stated that “the doctrine of the Sadducees is that the soul and body perish together; the law is all that they are concerned to observe...” (Antiquities 18:1, section 4).*). And they questioned Him, saying, “Teacher, Moses wrote to us, saying, “If anyone’s brother having a wife and this one dies, having left his wife and having left no children. So that his brother will take to marry his wife and will raise up seed on behalf of his brother. Now there were with us seven brothers. And the first took, married, his wife and having no seed, childless, and dying left no seed. And left his wife to his brother. And likewise the second also took her to wife, and this one died neither left seed, was childless. And the third likewise took her. Now likewise until the seven

also took her and left no seed, no children and died. Now last of all, the woman also died. Therefore in the resurrection, when they will rise, whose wife of the seven will she be, for indeed all the seven had her as a wife?" And now Jesus answered, saying to them, "Do you not through this stray? Not knowing the Scriptures or the power of God. The sons of this world marry and are given in marriage, now they who are counted worthy, obtain that world and the resurrection from the dead. For indeed in the resurrection, when they will rise from the dead, they neither marry nor are given in marriage. For indeed neither can they die any more, but they are as the angels of God in the Heavens, and they are sons of God, being sons of the resurrection" (*meaning the wife is not under the husband's authority in Heaven as she is on the earth, but under the direct authority of God, like the angels*). Now concerning the resurrection of the dead, the dead that are raised; have you not read in the scroll of Moses how God over the bramble bush spoke to him, the spoken word by God to you saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob" (Exo. 3:3-6). Even Moses showed on the bramble bush as He said, "Lord the God of Abraham, and the God of Isaac, and the God of Jacob" (Exo. 3:15-16). Now God is not the God of the dead but God of the living. For indeed all live to Him. Therefore you stray much!"

And the crowds heard *and* they were astonished at His doctrine. Now *when* the Pharisees heard that He had silenced the Sadducees, they came together on it. And now one from them, one of the scribes, a lawyer, came near who heard them inquiring together, knew that He answered them well, answered saying, "Teacher, well said!" Then questioned tempting Him and saying, "Teacher, which one is the great commandment in the Law, the first commandment of all?" Now Jesus answered saying to him, "The first of all the commandments is, "Listen Israel, the Lord our God is one Lord, and you will love (Ao) the Lord your God from, within all your heart, and from, within, all your soul

and from, within all your mind, and from all your strength” This is *the* first and great commandment.

(The Hebrew text (Deut. 6:4) reads “YHWH (Yahwah) Elohim (God) YHWH (Yahwah) Echad (One)”. YHWH (H3068) is pronounced Yahwah, and is first mentioned in Gen. 2:4, which is God’s actual name. Like all ancient Hebrew, it was written without any vowels. Some have translated YHWH as “Jehovah”, causing some to believe “Jehovah” is God’s literal name, this is an error. And others have translated it LORD (all letters in upper case) which isn’t His name but His title. The Hebrew word “Elohim” (H430) was first introduced in Gen. 1.1 and literally means “God”. Depending on the context, it is sometimes translated as “God” (Ultimate Authority) and at other times “gods” (“Authorities”). However in the LXX it is a singular “God” per the Greek word used by Jesus in the gospels. The Hebrew word “Echad” (H259) means “single”, and can mean “one” (Eccl. 9:18) but also “united” (Gen. 2:24). The implication here is “united” as per John 17:22).

(The Heart refers to the very centre of a person’s decisions, that is, what they base their decisions on - their desires, passions & visions. The Soul is the person’s decision centre, where they make choices and release their authority. All choices are made by the Soul. The output of the Soul’s decision is thinking, speaking, doing something or doing nothing. The Mind is the person’s understanding, where they receive and process information to help the Soul make decisions. The Strength is the person’s effort, their energy, how they utilize their time). And now the second is like it, this: You will love (Ao) your neighbour as yourself. There is no other commandment greater than these. In these two commandments hang all the Law and the prophets.” And the Scribe said to Him, “Well! Teacher, You have spoken on truth because there is one God and there is no other besides Him. And to love (Ao) Him from all the heart, and from all the understanding, and from all the soul, and from all the strength, and to love (Ao) the neighbour as himself, is

more than all the burnt offerings and sacrifices.” And Jesus knew that he answered intelligently, *and* said to him, “You are not a great distance away from the Kingdom of God.” And no one any longer boldly questioned Him.

JESUS WARNS THE PEOPLE OF THE RELIGIOUS

Matt. 22:41-46; 23:1-39	Mark 12:35-44	Luke 20:41-47; 21:1-4	
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Now while the Pharisees were coming together, Jesus questioned them, saying, “What do you think concerning Christ? Whose son is He?” They say to Him, “David’s.” And Jesus answered, saying to them *while* He taught in the temple, “How do the scribes say that the Christ is the Son of David? For indeed, therefore how does David himself in the Holy Spirit call Him Lord in the scroll of Psalms saying, “The LORD said of my Lord, “Sit from My right hand until I desire to lay your enemies as a stool for your feet” (Ps. 110:1). If David himself therefore said, calls, Him Lord, and from what *then or* how is He *also* his Son?” And no one was able to answer Him a word, nor did anyone boldly away from that same day question Him anymore. And a large crowd heard Him gladly.

Then Jesus spoke to the crowds and to His disciples, saying, “The scribes and the Pharisees sit on Moses’ seat (share the law given to Moses). Therefore all, as much as they desire, saying to you keep. Keep and do. Now do not do according to their works. For indeed they say and do not do. For indeed they bind heavy burdens also hard-to-carry, and lay *them* on men’s shoulders. Now with their finger, they desire not to move them. Now they do all their works to be seen of men. Now they make their own phylacteries broad and enlarge the borders of their own garments”

(Phylacteries is a Greek word, which means “to guard, protect, keep”. It is called by modern Jewish people as “Tephillin”, which means

“prayers”. They were worn at prayer to typify sincerity. There are 2 types of phylacteries; one for the forehead which is a small, square leather case, and the other for the arm which is a small, black, square calfskin case. The forehead phylactery is also called “frontlets” (Exo. 13:16; Deut. 6:8; 11:18) and is fastened by 2 thongs going around the head, a knot tied above the chest, which straps the case to the forehead just between the eyes. It holds 4 parchment strips, each parchment is placed in 1 of the 4 compartments in the case. Each parchment contains only 1 of the following Hebrew passages: Exo. 13:1-10, 11-16; Deut. 6:4-9; 11:13-21. The arm phylactery is worn on the left arm above the elbow, bound by a thong after making the knot near the elbow and spiralling down the arm ending at the top of the middle finger. The case contains 2 rolls of parchment on which the same texts are written. The passages are hand-written by a Scribe with certified kosher black ink.

Fyi – Mezuzah is something similar, it contains verses from Deut. 6:4-9 and 11:13-21. They are attached to the front doorpost of Jewish homes. Some Jewish people fix one on every doorway in the home apart from bathrooms, walk-in closets, pantries, or other spaces not used for residential purposes.

The “borders” are also known as “fringes, hems”. They are on the upper garments, sown with a blue ribbon to remind the Jewish people that they needed to not only know the commandments of God but also obey them (Num. 15:37-40)).

And now all the people listening He said to them (the crowd) in His doctrine and to His disciples, “Beware away from the scribes who desire to walk in long robes. And they love (P) the most honourable place at suppers, and the chief seats in the synagogues, and love (P) greetings in the markets, and to be called by men, “Rhabbi! Rhabbi!” Now you are not to be called Rhabbi, for indeed One is your teacher, the Christ. Now you are all brothers. And call no one your father on the

earth, for indeed One is your Father who is in the Heavens (*Father is a term also used by the Jewish people to denote a person they respect (Matt. 23:8-10). Normally it is in reference to an elderly person who is a Rhabbi or a person of Authority. Unlike a Rhabbi who just teaches, a “father” is personally involved in leading them to do what is right according to God’s Word*). Nor be called leaders, for indeed One is your leader, the Christ. Now the greater of you will be your servant. Now whoever will exalt himself will be humbled, and whoever will humble himself will be exalted.

Now woe to you, scribes and Pharisees, hypocrites! Because you **who** devour houses of widows and make show with long prayers, through this you will receive more severe judgement.

Now woe to you, scribes and Pharisees, hypocrites! Because you shut the Kingdom of the Heavens before men. For indeed you neither enter nor will allow those entering, to enter.

Woe to you, scribes and Pharisees, hypocrites! Because you travel sea and dry land to convert one proselyte (*Proselyte comes from the Greek word “proselutos” G4339, it is a word given to a heathen who converts and follows the Jewish religion*), and when it comes to pass, you make him double the son of Hell as you.

Woe to you, blind guides, saying, “Whosoever has sworn in the temple, it is nothing. Now whosoever has sworn in the gold of the temple, owes.” Fools and blind! For indeed which is greater, the gold or the temple that sanctifies the gold? And “Whoever has sworn in the altar it is nothing. Now whosoever has sworn in the sacrifice that is over it, owes!” Fools and blind! For indeed which is greater, the sacrifice or the altar that sanctifies the sacrifice? Therefore *whoever* has sworn in the altar swears in it and in all things over it. And *whoever* has sworn in the temple, swears in it and Him who dwells in it. And he who has

sworn in Heaven, swears in the throne of God and in Him who sits over it.

Woe to you, scribes and Pharisees, hypocrites! Because you tithe the mint and the dill and the cumin, and have forsaken the heavier of the Law; the judgement and the mercy and the faith (*Mic. 6:8; Hos. 12:6; Judgement is exercising the right level of judgement, including not showing partiality (Deut. 16:19; Ex. 23:2-6). Mercy is showing extraordinary kindness (Gen. 24:14). Faith is an outward expression of word or deed based on a surrender/dependency on God (Heb. 11:1, 6)). This must be done and not forsaking them. Blind guides who strain out a gnat, now swallow a camel!* (*A gnat is similar in specie to the mosquito. It is in reference to a wine gnat; it is an insect which comes from fermenting and evaporating wine. These are strained out by the wine workers*).

Woe to you, scribes and Pharisees, hypocrites! Because you cleanse the outside of the cup and of the side dish, now within is full from robbery and self-indulgence. Blind Pharisee! First cleanse the inside of the cup and of the side dish, so that the outside of them becomes also clean.

Woe to you, scribes and Pharisees, hypocrites! Because you are like whitewashed sepulchres, which indeed appear beautiful outside, now within are full of dead bones and all uncleanness. Even so you also outwardly indeed appear righteous to men, now within you are full of hypocrisy and lawlessness (*Hypocrisy literally means “two-faces”, and by implication “trying to deceive others”. Lawlessness means “absence of God’s Law”*).

Woe to you, scribes and Pharisees, hypocrites! Because you build the sepulchres of the prophets. And adorn the tombs of the righteous, and say, “If we had been in the days of our fathers we would not have been partakers of them in the blood of the prophets.” Insomuch, that yourselves witness that you are the sons of those murderers of the

prophets. And you fulfil the measurement of your fathers. Serpents! Offspring of vipers! (*poisonous snakes*) How can you escape away from the judgement of Hell? Through this, see I send unto you prophets and wise men and scribes. And from them you will kill and crucify. And from them you will scourge in your synagogues and will persecute away from city to city. So that on you comes all the righteous blood poured out on the ground, away from the blood of righteous Abel (*Gen. 4:8*) until the blood of Zechariah the son of Berachiah, whom was murdered between the temple and the altar (*2 Chr. 24:20-22*). Truly I say to you, All these will come on this same generation (*it came on that generation, in AD 70 when Jerusalem was destroyed and many Jewish people were killed*). Jerusalem, Jerusalem, killing the prophets and stoning those who are sent unto her. How often I desired to gather your children, which in the manner a hen gathers her chicks under her wings, and you desired not! Behold, your house is left to you desolated. For indeed I say to you, You will not see Me away from even now until you desire to say, “Blessed is He who comes in the name of *the* Lord” (*Ps. 118:26*).

And Jesus sat directly opposite the treasury watching how the crowd threw bronze into the treasury. Now He looked up seeing those wealthy throwing their sacrifices into the treasury. And many wealthy throwing in much. And now He also saw one certain poor widow who came throwing there two lepta, which is a kodrantes (*1 Lepta is a coin worth 1/114th of a day of farm labour, therefore 2 Lepta is the same as 1 Kodrantes which is a coin worth 1/57th of a day of farm labour*). And He called for His disciples, saying to them, “Truly I say to you that this poor widow has thrown in more than all those who had thrown into the treasury. For indeed all these had thrown from their excess into the sacrifices of God. Now she from her lack had thrown in all, as much as, her whole living which she had.”

JESUS' PROPHECY OF THE GREAT TRIBULATION PERIOD OF THE SAINTS BY THE WORLD, FROM AD 31 UNTIL MARRIAGE SUPPER

Matt. 24:1-14	Mark 13:1-13	Luke 21:5-19	
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And Jesus went out, going away from the temple. And some of His disciples came near to show Him and speak concerning the buildings of the temple, how it was adorned with good stones and gifts. One of His disciples said to Him, “Teacher, see what kind of stones and what kind of buildings?” And Jesus answered, saying to them, “Look at all these great buildings. Truly I say to you, the days will come in which here not a stone will be left on a stone, which will not be destroyed” *(the temple in Jerusalem was destroyed by the Romans in AD 70)*. And now He sat on, into the Mount of Olives directly opposite the temple. The disciples, Peter and James and John and Andrew, came to Him, questioned Him aside privately, “Teacher tell us, when therefore will these be? And what is the supernatural sign when all these intend to take place, come to pass? And what is the supernatural sign of Your coming, and of the end of the world?”

And now Jesus answered them, began to say, “See that no certain man deceive you. For indeed many will come on My name, saying that, “I AM, I am Christ and will deceive many. And the time is approaching, therefore do not go after them. Now when you will hear of wars and reports of wars and instability, watch not the trouble. Be not startled, for indeed all these must first come to pass but immediately the end is not yet.” Then He said to them, “For indeed nation will rise against nation, and Kingdom against Kingdom. And there will be great earthquakes in various places, and there will be famines and troubles and pestilences. Now all these are the beginnings of child-labour” *(the Greek word for “child-labour” G5604 is “odin”, which means the*

“work of child birth”. These signs indicate that the Lamb and God’s wrath are about to be birthed (Dan. 9:27; Rev. 6:16)). And there will be terrors and will be great supernatural signs away from Heaven (At the 6th Seal (Rev. 6:12-13)). Now before all of these things, look at yourselves, for indeed they will put their own hands on you and persecute you, deliver you into affliction, into councils and into synagogues and prisons. You will be flogged and they will kill you. And you will be hated by all nations through My name. And you will be brought to stand beside governors and kings for the sake of Me, My name. Now it will disembark to you as a testimony to them.

And it is necessary first to have preached the good news into all the nations. Now when they have brought you, to deliver you, take no thought beforehand what you should speak and lay it into your hearts not to premeditate on giving a defence. Whatever is given to you in that same hour, speak this. For indeed it is not you who speaks but the Holy Spirit. For indeed I will give you a mouth and wisdom which all your adversaries will not be able to speak against nor resist.

And then many will offend and will deliver one another and will hate one another. Now you will be delivered also by parents and brothers and relatives and friends. And from you they will cause death. Now a brother will deliver brother to death and a father his child. And children will rise up against their parents and will put them to death. And many false prophets will rise and deceive many. And through the increased of lawlessness, the love (Ae) of many will become cold (2 Tim. 3:1-5; 2 Peter 3:3-6). And you will be hated by all through My name. Now he who has endured to the end, this one will be saved. And not a hair from your head will perish. In your persistence acquire your souls. And this good news of the Kingdom will be preached in all the world for a testimony to all nations, and then the end will come.

PROPHECY OF AD 70

Matt. 24:15-22	Mark 13:14-20	Luke 21:20-24	
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Now when you see Jerusalem encircled by armies, then know that the desolation is near. Now when you therefore see the abomination of desolation that was spoken of by, through, Daniel the prophet, standing where he must not, in the holy place (he reading, understand). Then those in Judea flee into, onto, the mountains. And those in the middle of it, depart from it. And those in the region do not enter into her. Now him on the housetop do not go down into the house, nor enter to take up anything from his house. And he being into the field not turn back again into those behind to take up his garments. Because these are days of vengeance, the fulfilment of all the writings (*because they rejected Jesus of Nazareth as their Messiah, these things came upon them (Hosea 9:7; Deut. 18:19; Luke 23:31).*) Now woe to those having child in the womb and those suckling in those same days. Now pray so that your escape does not happen in winter, nor in the Sabbath.

For indeed there will be great distress on the earth and wrath in this people. For indeed in those days will be great tribulation such as has not happened away from the beginning of creation which God created, away from the beginning of the world until this moment, also never ever come to pass. And except the Lord had shortened those days, all flesh would not be saved. But through those selected, whom He has chosen, He has shortened those days.

PROPHECY FROM AD 70 (DESTRUCTION OF JERUSALEM) UNTIL THE 6TH SEAL (JUST BEFORE THE START OF THE LAMB AND GOD’S WRATH – “WORLD’S TRIBULATION PERIOD”)

Matt. 24:23-26	Mark 13:21-23	Luke 21:24	
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And they will fall by the sword’s edge and will be led away captive into all the nations. And Jerusalem will be trodden down by the nations up until the times of the nations be fulfilled. And then if anyone will say to you, “Behold, here is the Christ! Or, Behold, there!” Do not believe. For indeed false christs and false prophets will arise and will give great supernatural signs and wonders to seduce, in so much that if it were possible, they would also deceive even the selected. Now see, look at yourselves, behold, I have foretold you all. Therefore if they say to you, “Behold, He is in the wilderness!” Do not go out. “Behold, He is in the inner rooms!” Do not believe.

PROPHECY ABOUT THE 6TH SEAL (REV. 6:12-14) WHICH IS JUST BEFORE THE LAMB AND GOD’S WRATH (WORLD’S TRIBULATION PERIOD)

Matt. 24:27-35	Mark 13:24-31	Luke 21:25-38	
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For indeed just as the lightning goes out away from the east and appears until the west, even so will also be the coming of the Son of Man. For indeed wherever the corpse is, there the eagles will come together. But in those days, immediately after that tribulation (*“That tribulation” is in reference to the tribulation period on the Saints by the world (Luke 21:12; Rev. 1:9), which has happened since Christ’s resurrection*), there will be supernatural signs in the sun and moon and stars. The sun will darken and the moon will not give her light. And the stars will fall away from Heaven (Rev. 6:13). And on the earth constraining nations in perplexity (*the Greek word for “perplexity” is “aporeo” G639,*

which means “paralyzing fear of an expected outcome, without any possible solution”), roaring sea and wave. Men faint away from fear and the expectation of those things coming upon the world. For indeed the power of the Heavens will be shaken.

And then will appear the supernatural sign of the Son of Man in Heaven. And then all the tribes of the earth will beat their chests in grief and then they will see the Son of Man coming on the clouds of Heaven, in a cloud, with much power and much glory. And then He will send His angels with a great sound of a trumpet and they will gather His selected from the four winds, away from the end of (them) the earth until the end of Heaven (1st Rapture, at the 6th Seal, just before the start of the world tribulation period (1 Thess. 4:16-17; 1 Cor. 15:52; Matt. 24:30-31; Rev. 6:14; Rev. 7:9-10; Mark 13:26-27; Luke 17:32-36)). Now when these begin to come to pass, look up and lift up your heads because your redemption comes near.”

And He spoke a parable to them, “Behold, now learn the parable away from the fig-tree and all the trees (the fig-tree is symbolic of the nation of Israel (Hosea 9:10; Joel 1:7)). When her branch has already become tender and sprouts out leaves, having already shot out, look away from yourselves, know that summer is already near. And even so when you also see these come to pass know that it, the Kingdom of God is near, on the doors. Truly I say to you that this generation will never pass away until all these would come to pass (“all these” is specifically referring to the Temple destruction coming on that generation (within ~50years). Yeshua was responding to the Disciples question about the destruction. However, Yeshua also included a future time, when He comes and then circles back to their question). Heaven and earth will pass away, now My Words will never pass away. Now beware of yourselves, lest your heart be weighed down in excess and drunkenness and anxieties of this life (the Greek word for “anxieties” is “merimna” G3308, which means “caring so much that it brings disruption to one’s

character. A deep worrying about something that impacts decisions”).
And suddenly that same day comes on you as a snare. For indeed it will come on all those sitting on the face of the whole earth. Therefore, be awake praying in every time so that you be considered worthy to escape all these that intend to come to pass and to stand in front of the Son of Man.

PROPHECY OF THE END OF THE WORLD’S TRIBULATION PERIOD, JUST BEFORE CHRIST’S MILLENNIUM REIGN

Matt. 24:36-51; 25:1-46; 26:1-5	Mark 13:32-37; 14:1-2	Luke 21:36-38; 22:1-2	
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Now concerning that same day and hour no one knows, not those angels in Heaven nor the Son but My Father only (Acts 1:7). Now just as the days of Noah even so will also be the coming of the Son of Man. For indeed just as it was in the days before the flood, they were eating and drinking, marrying and giving in marriage, until that day Noah entered into the ark. And they did not know until the flood came and took all of them away. Even so also it will be at the coming of the Son of Man. Then two will be in the field, the one will be taken and the one left. Two will be grinding in the mill-house, one will be taken and one left *(This is in reference to the evil people being gathered and not the righteous. Yeshua will have His angels gather those unbelievers on earth, who were His enemies and who were helping the Beast in order to slaughter them (Matt. 24:38-44; Luke 19:27)).*

Therefore watch because you do not know which hour your Lord comes. Now know this, that if the master of the household had known what watch the thief comes, he would have watched and would not have allowed his house to be broken through. For this cause, you also become ready because that hour when you are not thinking, the Son of Man comes.

Look, be awake and pray, for indeed you do not know when the time is. As a man having gone away, left his house and had given his slaves the authority and everyone his work. And commanded the doorkeeper in order to watch. Who then is the faithful and wise slave, whom his Lord has appointed over His household, to give them food in time? Blessed is that slave whom his Lord will come to find *him* doing even so. Truly I say to you that He will appoint him over all these His possessions. Now if that evil slave says in his heart, “My Lord delays His coming”, and has begun to beat the fellow-slaves, now to eat and drink with the drunkards, the Lord of that slave will come in that day he does not wait, and in an hour that he does not know. Therefore watch, for indeed you do not know when the Lord of the house is coming, evening (~6 p.m. when the sun has set), or midnight (12 a.m.), or cockcrowing (3 a.m.), or dawn (~6 a.m. when the light starts to appear, sun not risen yet); lest coming suddenly, He finds you sleeping. And He will cut him into two parts and lay his part with the hypocrites. There will be wailing and gnashing of teeth. Now what I say to you, I say to all. Watch!

I will compare then the Kingdom of the Heavens to ten virgins, which took their torches and went out to meet the bridegroom. Now five from them were wise (the wise are those Christians who do His Will (John 15:7-10; Matt. 7:21-23), and five foolish (the foolish are those Christians who are self-focused, that is, those who are friends of the world (James 4:4). They do not follow God’s Word (John 15:6; Luke 6:46)). The foolish who took their own torches, did not take with themselves olive oil. Now the wise took olive oil in their own vessels with their own torches. Now the bridegroom delaying, all were drowsy and sleeping. Now middle of the night (at Midnight) there came into being an outcry, “Behold, the bridegroom comes! Go out to meet him.” Then arose all those same virgins and adorned their own torches. Now the foolish said to the wise, “Give us from your olive oil because our torches are quenched.” Now the wise answered, saying, “No, lest it is

not sufficient for us and you. Now you even more go unto those who sell, and buy for yourselves.” Now when they went away to buy, the bridegroom came. And those who were ready went in with him into the marriage, and the door was shut. Now afterwards the other virgins also came, saying, “Lord, Lord, open to us.” Now he answered, saying, “Truly I say to you, I do not know you.” Therefore watch, because you do not know the day neither the hour in which the Son of Man comes.

For indeed just as a man going away from his people, called his slaves and delivered to them his possessions. And to one indeed he gave five *silver talents* (30,000 days of farm labour), now to another two (12,000 days of farm labour), now to another one (6,000 days of farm labour), to each according to their own power. And immediately went away from his people. Now having gone, he who had received the five talents worked in them and made another five talents. And likewise he who had two, he also gained another two. Now he who had received the one went away, dug in the earth and hid his lord’s silver. Now after much time, the lord came to those same slaves and brought *them* together with their word. And there came he who had received five talents, who brought another five talents, saying, “Lord, you delivered five talents to me. Behold, I gained another five talents on them.” Now his lord said to him, “Well done, good and faithful slave! You have been faithful over a few, I will appoint you over many. Enter into the joy of your lord.” Now there came also he who had received two talents and said, “Lord, you delivered two talents to me. Behold, I have gained another two talents on them.” His lord said to him, “Well done, good and faithful slave! You have been faithful over a few, I will appoint you over many. Enter into the joy of your lord.”

Now there came also he who had received one talent and said, “Lord, I knew that you are a hard man, reaping where you had not sown, and bringing together from where you had not scattered abroad. And I went away afraid and hid your talent in the earth. Behold, you have yours.”

Now his lord answered saying to him, “Evil and slothful slave! You knew that I reap where I had not sown, and bring together from where I had not scattered abroad, therefore you should have put my silver to the exchangers, and coming I would have received my own together with interest. Therefore take the talent away from him, also give it to him who has ten talents. For indeed to everyone having will *be* given and he will abound. Now away from him who has not, and that which he has will be taken away from him. And cast the unprofitable slave into outer darkness. There will be wailing and gnashing of teeth.”

Now 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. And all the nations will be brought together in front of Him. And He will isolate them away from one another just as a shepherd isolates the sheep away from the goats. And indeed the sheep will stand from His right, now the goats from His left. Then the King will say to those from His right, “Come here, blessed of My Father, inherit the Kingdom prepared for you away from the foundation of the world. For indeed I was hungry and you gave me to eat. I was thirsty and you gave Me to drink. I was a stranger and you took Me in. And I was naked and you clothed Me. And I was feeble and you visited Me. I was in prison and you came unto Me.” Then the righteous will answer Him, saying, “Lord, when did we see You hungry and feed *You*? Or thirsty and gave *You* to drink? Now when did we see You a stranger and take *You* in? Or naked and clothe *You*? Now when did we see You weak or in prison, and come unto *You*?” And the King answered and will say to them, “Truly I say to you, on as much as you did to one of the least of these My brothers, you did to Me.” Then He also will say to those from His left, “Go away from Me, you cursed into everlasting fire prepared for the Devil and his angels. For indeed I was hungry and you gave Me nothing to eat. I was thirsty and you gave Me nothing to drink. I was a stranger and you took Me not in. I was naked and you did not clothe Me. I was weak and in prison, and you did not visit me.” Then they will answer Him and say, “Lord, when did we see You hungry or thirsty or a

stranger or naked or weak or in prison, and had not served You?” Then He will answer them, saying, “Truly I say to you, on as much as you did not do to one of the least of these, you did not do to Me.” And these will go away into everlasting punishment, now the righteous into everlasting life.” *(At the start of the 1000 year reign of Christ all nations will be gathered before Yeshua and He will separate them into two groups; sheep and goats (Matt. 25:32-33): Sheep - Those who helped the believers during the 7year tribulation period will enter the beautiful millennium (the joy of the Lord) and will live to a full age of 100-120 before they die (Matt. 25:34-40; Isa. 65:20; Rev. 20:5). All those who took the mark of the Beast were taken out of the Book of Life when they took the mark, therefore their end (after death) is guaranteed (Rev. 14:9-11) – in the lake of fire (Rev. 20:15). Only those who didn’t take the mark of the Beast will be judged 1,000years later at the Great White Throne (Rev. 20:5; 20:12-13). This will include those who came to the Lord during the last 3 ½ years, such as those the Lord warned to get out of Babylon before its destruction (Rev. 18:4). The only way they can ensure being part of the 1,000year reign of Christ is to ensure they get beheaded for Christ by those of the Beast (Rev. 20:4-5). Goats - Those who didn’t help believers will be separated from the sheep (Matt. 25:41-44), possibly isolated until their death. Their end will be the lake of fire after the Great White Throne (Matt. 25:45; Rev. 20:5, 15).*

Now in the days He was teaching in the temple. And in the nights He went out, and spent the night into the mountain called “Olives”. And everyone of the people came at dawn unto Him in the temple, to hear Him. Now came near, after two days being the festival of Unleavened Bread and called the Passover. And it came to pass when Jesus finished all these words, He said to His disciples, “You know that after two days the Passover comes into being, and the Son of Man is delivered to be crucified.” And then the chief priests and the scribes and the elders of the people, came together into the courtyard of the high priest, called Caiaphas. And they took council together, in order to seek how to take

hold of Him, Jesus, in deceit and to slaughter, kill Him *(the Greek word for “deceit” is “dolos” G1388, which also means “by trickery”)*. Now they said, “Not in the festival, so that there be no uproar among the people.” For indeed they feared the people.

CHAPTER 18

DAY 5: 12 ABIB - MONDAY 6 P.M. TO TUESDAY 6 P.M. – ANOINTED BY MARY FOR HIS BURIAL

Matt. 26:6-16	Mark 14:3-11	Luke 22:3-6	John 12:2-8
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And now Jesus being in Bethany, in the house of Simon the leper, He reclining. Therefore they made a supper there for Him. And Martha served, now Lazarus was one of those reclining together at the table with Him. Then a woman, Mary of Bethany (Lazarus' sister) took and came to Him having a very costly, very precious, alabaster box, a litra worth of perfumed oil of pure nard (*"Nard" is from the root of a small plant which has long thin stalk with several spikes at ground level. An alabaster box is a vessel made of Alabaster stone, a valuable marble primarily found in places like Thebes in Egypt and Damascus in Syria. John was probably referring to the Roman litra which was a specific weight, equating to 330 grams, and this perfume was worth more than 300 days of farm labour*). And she broke the alabaster box and poured it down on His head as He was reclining. She anointed the feet of Jesus and wiped His feet dry with her hair. Now the house was completely filled from the aroma of the perfumed oil.

Now some, His disciples, seeing *this* were displeased unto themselves and said, "To what becomes of this destruction of the perfumed oil? For indeed this perfumed oil could be sold for much, for over three hundred denarii and given to the poor!" And they strictly charged her. Therefore said one from His disciples (Judas Simon of Iscariot, who would deliver Him), "For what cause was this perfumed oil not sold for three hundred denarii and given to the poor?" Now he said this not because he was concerned for the poor, but because he was a thief and held the moneybag and carried away those put in. Therefore now Jesus having known said to them (*and to Judas*), "Leave her! Why offer her,

the woman, labour? For indeed she worked good to Me. And has kept it, this for the day of My burial. For indeed you always have the poor with you, and whenever you desire you can do them well. Now Me you do not always have. She has done what she could. For indeed she has come beforehand to anoint, put this perfumed oil on My body unto the burial, entombing *(this Greek word “entaphiazo” G1779 is directly translated “in tumbing”, implying “to prepare the corpse for burial by washing, anointing with oil and spices. Then swathing, which is wrapping the body with strips of cloth).* Truly I say to you, Wherever this good news will be preached into the whole world, also this that she has done, this will be spoken into a memorial of her.”

Now Satan entered into Judas called Iscariot, being from the number of, one of the Twelve, who went away unto the chief priests in order to deliver Him to them. And going away, he talked together with the chief priests and military leaders of the temple, how he would deliver Him to them, saying, “What do you desire to give me, and I will deliver Him to you?” Now they heard and rejoiced and agreed, promised to give him thirty silvers and he confessed *(agreed)* and went away *(the only coins mentioned as silvers in the Greek Text are “talents” (Matt. 25:24-27) and “minas” (Luke 19:15-16). However, there were other silver coins during that period, such as the Hebrew shekel. It could not have been 30 talents as the amount would be ~490 years of farm labour, far more than the value of the Potter’s field which they purchased with the money. Therefore it was either 30 minas or 30 shekels. The value of the minas was 3,000 days worth of farm labour, exactly 10 times the price of the perfumed oil. Perhaps, this was the basis Judas used to request this amount. Alternately, it could have been 30 Hebrew shekels, which was worth 120 days of farm labour. 30 Hebrew shekels is the amount found in the Mosaic Law (Exo. 21:32). This was the amount owed to the owner of a male or female slave that was accidentally killed by an animal. The chief priests would have been familiar with this and*

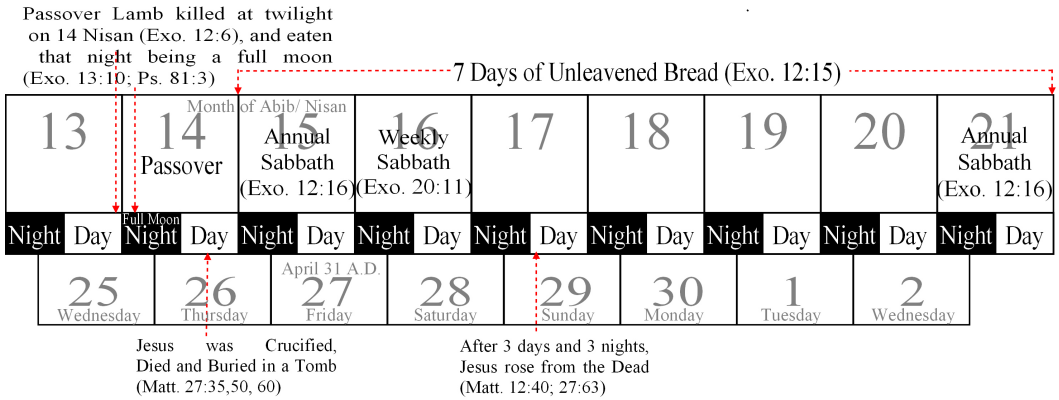
could have easily justified the amount by referencing the Law. Whichever it was, it fulfilled the prophecy through the prophet Zechariah (Zech. 11:12-13)). Then he sought a convenient opportunity in order to, how to, deliver Him to them away from the crowd.

DAY 6: 13 ABIB - TUESDAY 6 P.M. TO WEDNESDAY 6 P.M. – PREPARATION OF PASSOVER

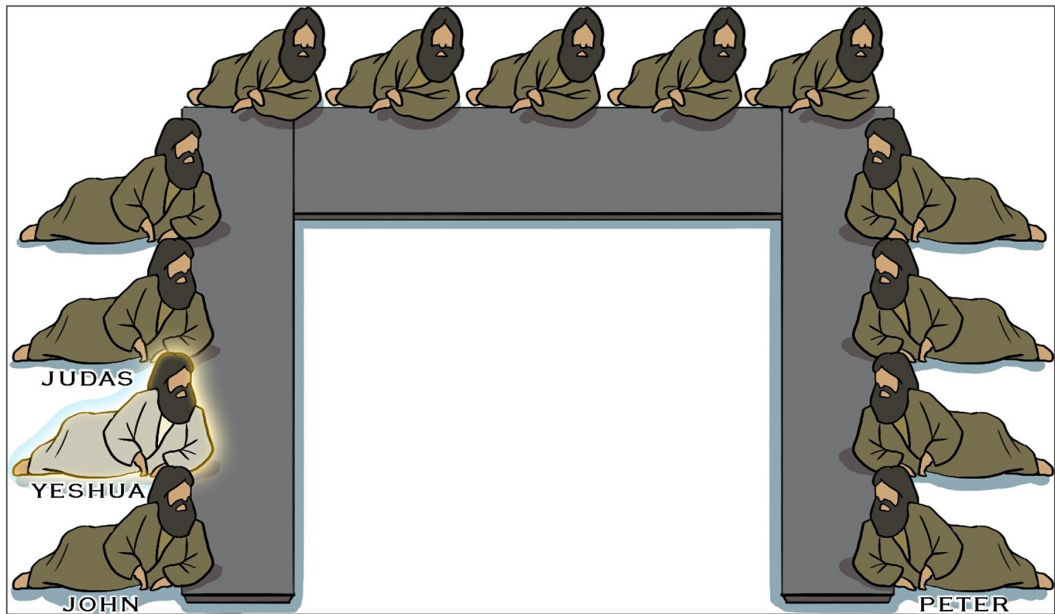
Matt. 26:17-19	Mark 14:12-16	Luke 22:7-13	John 13:1
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Now before the festival of the Passover, Jesus knew that His hour had come in order to withdraw from this world unto the Father, having loved (Ao) His in the world, He loved (Ao) them into the end. Now came the first day of the Unleavened Bread, in which the Passover must be killed (Lev. 23:5-8). And He sent two of His disciples Peter and John, and said to them, “Go prepare for us the Passover so that we eat.” Now they, His disciples, came to Jesus saying to Him, “Where do You desire to send us to prepare for You in order to eat the Passover?” And now He said to them, “See that you go, enter into the city and you will meet such a man carrying a pitcher of water. And wherever he enters in, follow him into the house, and say to the master of the household, “The Teacher says to you, My time is near. Where is the guest room where I will eat the Passover with My disciples? I will make the Passover unto your house with My disciples.” And that one, he, will show you a large upper room ready furnished, there prepare for us.” And now His disciples did as Jesus arranged for them, went out and came into the city and found it just as He had said to them. And they prepared the Passover.

Timeline - Jesus Christ's Crucifixion and Resurrection 31 A.D.



“Potential layout” as there were other disciples present not represented.



CHAPTER 19

DAY 7: 14 ABIB - WEDNESDAY 6 P.M. TO THURSDAY 6 P.M. – PASSOVER MEAL - LAST SUPPER, GETHSEMANE, BETRAYAL BY JUDAS, TRIAL AT SANHEDRIN, PILATE PERMITS CRUCIFIXION, JESUS SCOURGED, CRUCIFIED AND ENTOMBED

(The Passover lamb was killed when the sun had set, at twilight, this was the beginning of 14 Abib (Deut. 16:6; Exo. 12:6; Lev. 23:5). The Passover lamb was eaten that evening, being of a full moon (Ps. 81:3). Abib was the first month of the Jewish year ordained by God (Exo. 12:1-2), but during Israel's captivity by Babylon and Media Persia, the name "Abib" seemed to have changed to "Nisan" (Neh. 2:1; Est. 3:7)).

EVENING - LAST SUPPER

Matt. 26:20-29 1 Cor. 11:24-26	Mark 14:17-25	Luke 22:14-38	John 13:2-38; 14:1-31; 15:1-27; 16:1-33; 17:1-26
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And now when the hour, evening came into being, He came to recline in order to eat and the twelve apostles with Him. And He said unto them, "With lust I have lusted to eat this Passover with you before I suffer" (the Greek word for "lust" is "epithumia" G1939, which means "longing with a strong desire, eagerness to enjoy". This lust is driven by the heart and depending on this motivation it can either be good or evil. If the lust is focused on the Kingdom of God then it is good as in this case; if the lust is worldly focused, then it is evil). For indeed I say to you that I will not eat from it until it be fulfilled in the Kingdom of God."

And after supper ended, the Devil was already put into the heart of Judas Simon of Iscariot so that he deliver Him. Jesus having known that the Father had given Him all into His hands, and that He had gone out away from God and was going unto God. He rose from supper and

laid aside the garments. And took a linen towel and girded Himself. After that He pours water into a basin and began to wash the feet of the disciples, and to wipe *them* dry with the linen towel which He was girded. Therefore He came unto Simon Peter and that one said to Him, “Lord, do You wash my feet?” Jesus answered and said to him, “What I do, you do not know this moment. Now you will know after this.” Peter said to Him, “You will never wash my feet into eternity.” Jesus answered him, “If I have not washed you, you have no part with Me.” Simon Peter said to Him, “Lord, not only my feet but also my hands and head.” Jesus said to him, “He who has bathed need not to have except their feet washed, but he is completely clean. And you are clean, but not all.” For indeed He knew who would deliver Him. For this cause He said, “You are not all clean.”

Therefore when He had washed their feet and had taken His garments, He reclined in order to eat again, **and they reclined and ate**, He said to them, “Do you know what I have done to you? You call Me Teacher and Lord, and you say well, for indeed I am. If therefore I, Lord and Teacher, have washed your feet, you must also wash one another’s feet. For indeed I have given you an example so that just as I have done to you, also you do. Truly, truly, I say to you, A slave is not greater than his lord, neither an apostle greater than he who sent him. If you had known these, blessed be you if you do them. I speak not concerning you all. I know whom I have chosen but that the Scripture be fulfilled, “He who eats bread with Me has lifted up his heel over Me” (Ps. 41:9). Away from this moment I say to you before it has come to pass, so that when it has come to pass you believe that I AM. Truly, truly, I say to you, He who receives whomever I send receives Me. Now he who receives Me receives Him who sent Me.”

After Jesus said these, His Spirit was troubled, and witnessed and **Jesus** said, “Truly, truly, I say to you that one from you will deliver Me, **he eating with Me.**” Therefore the disciples looking to one another

hesitating in confusion at what He said. And now they began to grieve exceedingly, and began to say to Him each one by one, “Can it be me, Lord?” And another *said*, “Can it be me?” Now He answered saying to them, “One from the Twelve (this statement by Jesus is another indication that there were more than His 12 disciples at the Passover meal. There is a high probability that His mother, brothers, sisters, other disciples and the women who served Him were there too, as they were in Jerusalem and were with Him at the cross, the tomb, and after His resurrection). He who dips his hand with Me into the bowl, this one will deliver Me. Indeed the Son of Man goes just as it is written concerning Him, now woe to that man through whom delivers the Son of Man. It is good to him if that man were not born.” Now Judas answered, the *one* delivering Him, and said, “Can it be me, Rhabbi?” He said to him, “As you said.”

And He having taken the cup, gratefully gave thanks saying, “Take this and divide it among yourselves. For indeed I say unto you that I will not drink away from the produce of the vine until the Kingdom of God comes”.

And now they were eating, Jesus having taken the bread and blessed (gratefully gave thanks), broke *it*, and gave *it* to them. And said, “Having received, eat; this is My body which is given, broken, for you. Do this into remembrance of Me.” (1 Cor. 11:24)

And He having taken the cup and gratefully gave thanks, gave *it* to them, saying, “All, drink from it.” And all drank from it. And He said to them, “For indeed, this is My blood of the New Covenant, poured out concerning many into the remission of sins. Now truly I say to you that I will no more, not at all, drink from this fruit of the vine away from even now until that same day when I drink it new with you in the Kingdom of God, My Father’s Kingdom”.

Likewise also the cup, after supper, saying, “This cup is the new covenant in My blood, poured out for you. Be doing this as often as you desire, drink into the remembrance of Me.” (1 Cor. 11:25)

(What are the blessings in partaking of the Lord’s supper in a worthy manner? We proclaim the Lord’s death until He comes (1 Cor. 11:26). His Flesh restores our physical body, “By His stripes we were healed” (1 Peter 2:24; Isa. 53:5; Rom. 8:11) and His Blood cleanses our soul/blood from sin (Matt. 26:28; Eph. 1:7; Luke 24:47)).

But rather behold, the hand of My deliverer is with Me on the table. And indeed the Son of Man goes according to the decree, but rather woe to that man through whom He is delivered” And they began to inquire among themselves who from them it is that should do this. Now there was one of His disciples reclining in Jesus’ bosom, whom Jesus loved (*Ao*). Therefore Simon Peter signalling with a nod to this *one*, that he should ask who it would be concerning whom He was speaking. Now that one falling upon Jesus’ chest, said to Him, “Lord, who is it?” Jesus answered, “It is that one whom I having dipped the morsel, will give it over to” (*a morsel is a mouthful*). And He dipped the morsel, and He gave it to Judas Simon of Iscariot. And after the morsel then Satan had entered into that one (*Satan influenced Judas two days earlier (Luke 22:3) as a result of Judas’ pride; when Jesus chastised him in front of others (John 12:2-8). Judas then went to the chief priests and military leaders of the temple to see how he could deliver Jesus to them away from the crowds (Luke 22:4-6). Now Satan enters Judas (John 13:27)).* Therefore Jesus said to him, “What you do, do more quickly.” Now no one of those reclining had known unto what *reason* He had said this to him. For indeed some thought because Judas had the moneybag, that Jesus had said to him, “Buy what we have need into the festival; or so that he should give something to the poor.” Therefore that one having received the morsel went out immediately. Now it was night.

Therefore when he went out, Jesus said, “This moment the Son of Man is glorified, and God is glorified in Him. If God be glorified in Him, God will also glorify Him in Himself, and will immediately glorify Him. Little children, yet a little while I am with you. You will seek Me; and just as I said to the Jews, that where I go, you cannot come; and even now I say to you. A new commandment I give you, that you love (Ao) one another just as I have loved (Ao) you. That you also love (Ao) one another. In this, all will know that you are My disciples, if you have love (Ae) in one another.”

Now it came to pass there was also a dispute among them as to which of them thinks to be the greatest. Now He said to them, “The kings of the nations lords over them and has authority over them, they are called benefactors. Now you not so, but the greatest among you become as the young. And he who leads as he who serves. For indeed which is the greater, he who reclines or he who serves? Is it not indeed he who reclines? Now I am in the middle of you as He who serves. Now you are those who remain with Me in My temptations. Also I appoint to you a Kingdom just as My Father has appointed to Me, so that you eat and drink on My table in My Kingdom, and sit down on thrones judging the twelve tribes of Israel.”

Simon Peter said to Him, “Lord, where do You go?” Jesus answered him, “Where I go you cannot this moment follow Me, now afterward you will follow Me.” Peter said to Him, “Lord, for what cause can I not follow You even now? I will lay down my soul for You.” Jesus answered him, “Will you lay down your soul for Me? Truly, Truly I say to you the cock will not even call until you will deny Me thrice. Now the Lord said, “Simon, Simon, behold, Satan has demanded to sift you as the wheat. Now I have prayed concerning you, so that your faith does not fail. And when you have turned back again, strengthen your brothers.” Now he said to Him, “Lord, I am ready to go with You both

into prison and into death!” Now He said, “I tell you Peter, the cock will not even call today before that you will thrice deny knowing Me.”

(The Latin word “gallicinium” actually means “trumpet-call” but directly translated it is “cock-call”. This trumpet-call signals the start of the last quarter of the night, from 3-6 a.m. It is believed that the 1st trumpet was blown about an hour before 3 a.m., at 2 a.m., within the area of the guards, where Jesus was going to be. The purpose of the 1st trumpet was to prepare the guards and get them to their posts for the next watch. The 2nd trumpet, the main “trumpet-call”, was blown across Jerusalem at 3 a.m. to signal the official start of the last quarter, 3-6 a.m.).

And He said to them, “When I sent you without money belt and pouch and sandals, did any one lack anything?” Now they said, “Nothing.” Therefore He said to them, “But this moment, he having a money belt, let him take it and likewise his pouch. And he not having a sword, let him sell his garment and buy a sword. For indeed I say to you that this which is still written must be performed in Me, “And he was considered with the lawless” (Isa. 53:12). For indeed also that concerning Me has an end.” Now they said, “Lord, behold, here are two swords.” Now He said to them, “It is sufficient.”

“Trouble not your heart. You believe into God, believe also into Me. In My Father’s house are many dwelling places; now if it were not I would tell you. I go to prepare you a place. And if I have gone and prepared you a place, I come again and will take you unto Myself, so that where I be you also be. And where I go you know, and the way you know.” Thomas said to Him, “Lord, we do not know where You go, and how are we able to know the way?” Jesus said to him, “I am the Way and the Truth, and the Life. No one comes unto the Father but through Me. If you had known Me, you would also have known My Father. And away from this moment you know Him and have seen Him.” Philip said to Him, “Lord, show us the Father, and it be sufficient

for us.” Jesus said to him, “So much time I have been with you (plural “you”, in reference to His disciples), and Philip have you not known Me? He who has seen Me has seen the Father. And how do you say, “Show us the Father?” Do you not believe that I am in the Father and the Father is in Me? The spoken words which I speak to you, I speak not away from Myself, now the Father who remains in Me, He does the works. Believe Me that I am in the Father and the Father in Me. Now if not, then through the works themselves believe Me.

Truly, truly, I say to you, He who believes into Me, the works which I do, that one will also do. And greater than these he will do because I go unto My Father (not greater in terms of quantity but greater in terms of magnitude. The greater that Jesus was unable to do before the cross was giving of Holy Spirit. He had to go to Heaven in order to send Holy Spirit (John 7:39; 16:7; Acts 8:12-17)). And whatsoever you ask in My name, this I will do, so that the Father be glorified in the Son. If you ask anything in My name I will do it. If you love (Ao) Me, keep My own commandments. And I will ask the Father and He will give you another Helper, in order to remain with you into eternity, the Spirit of Truth, whom the world cannot receive because it does not look at Him nor knows Him. Now you know Him because He remains with you and will be in you. I will not leave you orphans. I come unto you. Still a little while and the world does no longer look at Me. Now you look at Me because I live, you will also live. In that same day you will know that I am in My Father, and you in Me, and I in you.

He having My commandments and keeps them, that one is who loves (Ao) Me. Now he who loves Me will be loved (Ao) by My Father and I will love (Ao) him and will reveal Myself to him.” Judas (not of Iscariot) said to Him, “Lord, to whom will You come into being that You should reveal yourself to us and not indeed to the world?” Jesus answered and said to him, “If any one loves (Ao) Me, he will keep My Word. And My Father will love (Ao) him and We will come unto him

and will make Our dwelling place with him. He who does not love (Ao) Me does not keep My Word, and the Word which you hear is not Mine but the Father's who sent Me. I have spoken these to you, remaining with you. Now the Helper, the Holy Spirit whom the Father will send in My name, that One will teach you all *things* and will bring to your remembrance all which I have said to you.

Peace I leave you, My peace I give to you. I give to you not as the world gives. Trouble not your heart neither be cowardly. You have heard that I said to you, I go away and I am coming unto you. If you loved (Ao) Me, you would rejoice because I said, I go unto the Father. Because My Father is greater than I am. And this moment I have told you before it comes to pass so that when it comes to pass you would believe. I will no longer speak many *things* with you. For indeed the Chief ruler of this world comes and does not have anything in Me. But so that the world know that I love (Ao) the Father and just as the Father has given Me a command even so I do. Arise, let us go away from here.

I am the True Vine, and My Father is the Farmer. Every branch in Me that does not carry fruit He takes away. And every one who carries fruit, He purges it so that it carries even more fruit (*"Purges" comes from the Greek word "kathairo" G2508, which means "cleanses". It isn't referring to pain but to relief and freedom through His Word (John 8:32))*). You are already clean through the Word which I have spoken to you. Remain in Me, and I in you. Just as a branch cannot carry fruit away from itself unless it remains in the vine, even so neither can you unless you remain in Me. I am the Vine, you are the branches. He who remains in Me, and I in him, this one carries much fruit; because without Me you can do nothing. If anyone *does* not remain in Me, he is thrown outside as a branch and is shrivelled up. And they are brought together and thrown into the fire, and they burn. If you remain in Me and My spoken words remain in you, you will ask whatever you desire and it will come into being to you. In this My Father is glorified that

you carry much fruit, and you will come to be My disciples. Just as the Father loved (Ao) Me, I also loved (Ao) you, remain in My love (Ae). If you keep My commandments, you will remain in My love (Ae), just as I have kept My Father's commandments and remain in His love (Ae). I have spoken these to you so that My joy remain in you and your joy be fulfilled. This is My commandment that you love (Ao) one another just as I have loved (Ao) you. Greater love (Ae) has no one *than* this, that a person lays down his soul for his friends. You are My friends if you do as much as I command you. No more do I call you slaves, because the slave does not know what his lord does. Now you I have called friends because all *things* that I have heard from My Father I have made known to you.

You have not chosen Me but I have chosen you and positioned you that you go and carry fruit. And that your fruit remain so that whatever you would ask the Father in My name, He should give to you. These I command you so that you love (Ao) one another. If the world hates you, know that it hated Me before you. If you were from the world, the world would love (P) its own. Now because you are not from the world, but I have chosen you from the world, for this cause the world hates you. Remember the word that I said to you, A slave is not greater than his lord. If they persecuted Me, you also will be persecuted. If they kept My word, they will also keep yours. But all these they will do to you through My name because they do not know Him who sent Me. If I had not come and spoken to them, they would not have had sin. Now this moment they have no pretence concerning their sin.

He who hates Me also hates My Father. If I had not done works among them which no other did, they would have had no sin. Now even this moment they both have seen and also hated Me and My Father. But so that the Word be fulfilled that is written in their Law, that "They hated Me without a cause" (Ps. 35:19; 69:4). Now when the Helper comes whom I will send to you from the Father, the Spirit of Truth who comes

out from the Father, that One will witness concerning Me. Now you also witness because away from the beginning, you are with Me. I have spoken these to you so that you are not offended. They will put you out of the synagogue. But an hour comes so that everyone who kills you thinks they offer God service. And they will do these to you because they do not know the Father nor Me. But I have told you these so that when the hour comes you remember that I have told you of them.

Now from the beginning I did not say these to you because I was with you. Now this moment I go unto Him who sent Me, and none from you asks Me, Where do You go? But because I have said these to you, sorrow has filled your heart. But I tell you the truth, it is better for you that I go away; for indeed if I do not go away, the Helper will not come unto you. Now if I have gone, I will send Him unto you. And when that One comes; He will reprove the world concerning sin, and concerning righteousness, and concerning judgement. Concerning sin indeed because they do not believe into Me. Now concerning righteousness because I go unto My Father and you look at Me no more. Now concerning judgement because the Chief ruler of this world is judged.

I have yet much to say to you but you cannot carry them this moment. Now when that One comes, the Spirit of Truth, He will guide you into the whole truth. For indeed He will not speak away from Himself, but as much as He would have heard, He will speak. And He will show in detail to you these *things* to come. That One will glorify Me because He will take from Me and will show in detail to you. All as much as the Father has are Mine. For this cause I said that He will take from Me and will show in detail to you.

A little while and you will not look at Me. And again a little while and you will see Me because I go unto the Father.” Therefore *some* from His disciples said unto one another, “What is this that He says to us, “A little while and you will not look at Me, and again a little while and you will

see Me? And because I go unto the Father?”” Therefore they said, “What is this that He says, “A little while?” We do not know what He is saying.” Therefore Jesus having known that they desired to ask Him, and said to them, “Concerning this you inquire with one another because I said, A little while and you will not look at Me and again a little while and you will see Me? Truly, truly, I say to you that you will sob and will lament, now the world will rejoice. Now you will grieve but your sorrow will become into joy. A woman when she gives birth, she has sorrow that her hour has come. Now when the young child is born, she no longer remembers the tribulation through the joy that a man was born into the world.

And therefore you this moment have sorrow indeed. Now I will see you again and your heart will rejoice. And no one will take your joy away from you. And in that same day you will not ask Me anything. Truly, truly, I say to you that as much as you desire to ask the Father in My name, He will give to you. Until just now you have not asked Me anything in My Name; ask and you will receive so that your joy be fulfilled. I have spoken these to you in parables. But the hour comes when I will no longer speak to you in parables, but will plainly show in detail to you concerning the Father. In that same day you will ask in My name. And I do not say to you that I will pray to the Father concerning you, for indeed the Father Himself loves (P) you, because you have loved (P) Me and have believed that I went out from God. I went out from the Father and have come into the world. Again, I leave the world and go unto the Father.”

His disciples said to Him, “See this moment You speak plainly and speak no parable. This moment we know that You know all and do not have need that anyone ask You. In this we believe that You have gone out away from God.” Jesus answered them, “Just now you believe? Behold, the hour comes and this moment has come that each man (M) be scattered into his own and would leave Me alone. And I am not alone because the

Father is with Me. I have spoken these to you so that in Me you have peace. In the world you have, and will have, tribulation but take courage I have overcome the world.”

Jesus spoke these and lifted up His eyes into Heaven and said, “Father, the hour has come. Glorify Your Son so that Your Son also glorify You. Just as You have given Him authority over every flesh, so that everyone who You have given Him, He has given them everlasting life. Now this is life everlasting that they know You, the only true God, and Jesus the Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me in order to do.

And this moment You Father, glorify Me from Yourself with the glory which I had from You before the world was. I have revealed Your name to these men whom You have given Me from the world. They were Yours and You have given them to Me, and they have kept Your word. This moment they have known that all, as much as You have given Me, are from You. Because the spoken words which You have given Me, I have given them and they have received and truly have known that I have gone out from You. And they believed that You sent Me. I ask concerning them. I do not ask concerning the world but concerning those which You have given Me because they be Yours. And all those of Mine be Yours, and those of Yours be Mine; and I am glorified in them. And I am no longer in the world, and these be in the world, and I come unto You, Holy Father. Keep them in Your name, those whom You have given Me so that they be one just as Us. When I was with them in the world, I have kept them in Your name. Those whom You have given Me I have kept, and none from them is lost, if not the son of destruction so that the Scripture be fulfilled (*and that he would be replaced (Ps. 41:9; 109:8, Acts 1:20)*).

Now this moment I come unto You, and these I speak in the world so that they have My joy fulfilled in them. I have given them Your word,

and the world hated them because they be not from the world, just as I am not from the world. I do not ask that You take them out from the world but that You keep them from the evil (Gal. 1:4). They be not from the world, just as I am not from the world. Sanctify them in Your truth. Your Word is truth. Just as You have sent Me into the world, even so I have sent them into the world. And for them I sanctify Myself so that they also be sanctified in truth. Now I do not ask concerning these only, also concerning those who will believe into Me through their word. So that they all be one, just as You Father in Me, and I in You. So that they also be one in Us, so that the world believe that You sent Me. And My glory which You have given Me, I have given them so that they be one, just as We be One. I in them and You in Me so that they be made complete into One. And so that the world know that You sent Me and loved (Ao) them just as You loved (Ao) Me.

Father, I desire that those whom You have given Me, that where I be those ones also be with Me. In order that they look at My glory which You have given Me, because You loved (Ao) Me before the foundation of the world. Righteous Father, also the world does not know You; now I know You, and these know that You sent me. And I have made known to them Your Name and will make it known, so that the love (Ae) which You have loved (Ao) Me be in them and I in them.”

AFTER SUPPER – TO THE MOUNT OF OLIVES

Matt. 26:30-35	Mark 14:26-31	Luke 22:39	John 18:1a
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Having said these, Jesus went out together with His disciples. And they sung hymns (these Hymns were known as the “Hallel” and it was taken from Ps. 113-118. However during the Passover meal they sang most of Ps. 113–114), He and they having gone out, went out, going according to the custom into the Mount of Olives (~1km from where they had the supper). Now His disciples also followed Him. And then

Jesus said to them, That all of you will stumble in Me in this night, because, for indeed, it is written, “I will smite the Shepherd and the sheep of the flock will be scattered abroad” (Zech. 13:7). But now after I have risen, I will go before you into Galilee.”

Now he, Peter answered, affirming, saying to Him, “Even if all will stumble in You, but I will never stumble.” And Jesus said to him, “Truly, I say to you that today in this night, even before the cock is called twice, you will deny Me thrice.” Now he, Peter, spoke more vehemently, said to Him, “Though if I must die together with You, I will never deny You.” Now even so likewise said all the disciples.

GETHSEMANE

Matt. 26:36-46	Mark 14:32-42	Luke 22:40-46	John 18:1b
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They went to the opposite side of the winter stream of Kidron, where there was a garden into which He and His disciples had entered. And coming into a place which is named, called Gethsemane (It was an olive yard located at the foot of the Mount of Olives where olives were pressed. Gethsemane literally means “oil press”). And now it came to pass standing over that place, He said to them, to His disciples, “Sit down here until I go away there to pray. Pray that you do not enter into temptation.” And He having taken with Himself, Peter and the two sons of Zebedee, James and John. And He began to grieve, greatly sore, and be in distress. Then He said to them, “My soul is deeply grieved until death. Stay here and watch with Me.” And He withdrew away, having gone forward a little from them, about a stone’s throw, and having laid the knees, He prayed. Having fallen on His face on the ground praying. And prayed so that if it were possible the hour pass away from Him and said, “Abba, Father, all is possible to You. My Father, if it is possible, if You are willing, carry this cup away from Me. Let this cup pass away

from Me. But rather not My will, not as this which I desire, but Yours be done.”

(this cup which Jesus is referring to is the cup of God’s wrath on all who sin (Ps. 75:6-8; 1 Thess. 5:9). Jesus drank this cup on behalf of those who came and would come to Him (Isa. 51:22; Jer. 25:15). He took our punishment on Himself as He was the sacrificial lamb that God provided for sin (Heb. 9:28; Isa. 53:7, 12; Gen. 22:8). Why and when did God’s wrath come upon Him? Jesus the Christ, who is God in flesh (1 Tim. 3:16) chose to operate on earth as the Son of Man (John 5:27), as the living temple of God. Even though Jesus did not sin (Heb. 4:15), He allowed people to profane Him: He allowed them from Gethsemane to the Cross; to tear His flesh, waste His blood and then allowed Himself to die. There is no greater sin than to profane God. And because Jesus allowed it, the wrath of God was poured upon Him for this. This resulted in Him being separated from God the Father (Matt. 27:46). The word that separated God from man, was the same word that was now separated from God. The punishment appeased God’s wrath because Jesus was sinless and He became the Saviour of those who put all their trust in Him (Gal. 2:16; 2 Cor. 5:21). “Though He were a Son, yet He learned obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him” (Heb. 5:8-9; Phil 2:8)).

Now appeared to Him an angel away from Heaven, strengthening Him. And having become in agony, He prayed more earnestly. Now His sweat having become as if large thick drops of blood, coming down onto the ground.

And He having arose out of prayer, having come unto His disciples, found them sleeping, put to sleep out of the sorrow. And He said to them, “Why do you sleep? Arise and pray so that you do not enter into temptation.” And He said to Peter, “Simon, you sleep? Even so could

you not have watched with Me one hour? *(the Greek word for “watched” is “gregoreuo” G1127, which means “to be alert, keep awake, be on guard”)* Watch and pray so that you do not enter into the temptation. Indeed the spirit is willing now the flesh is weak.”

And He went away again from the second *time* and prayed *having said the same word*, saying, “My Father, if this cup cannot pass away from Me unless I drink it, Your will be done.”

And when He returned, he found them being asleep again. For indeed their eyes were heavy, and neither did they know what to answer Him.

And having left them, He went away again *and* prayed from the third time, saying the same word.

And then He coming the third *time* unto His disciples and said to them, “You are finally sleeping and resting, receiving in full rest. See the hour has come near. And behold, the Son of Man is delivered into the hands of sinners. Arise, let us go. Behold, he who is delivering Me has come near.”

BETRAYAL BY JUDAS - JUST BEFORE MIDNIGHT TO BEFORE 2 A.M.

Matt. 26:47-56	Mark 14:43-52	Luke 22:47-54	John 18:2-14
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And immediately, now He yet speaking, “See a crowd!” And he who is called Judas, one of the Twelve, had arrived going before them even with a large crowd with swords and woods (*clubs*). Now Judas who was delivering Him also knew the place, because Jesus often came together there with His disciples. Therefore Judas having received a cohort and officers away from the chief priests and the scribes and the elders of the people and Pharisees, coming there with lanterns and torches and weapons (*a Cohort is ~600 legionnaires/foot soldiers. These Officers were servants of the Sanhedrin and were given the authority by the Jewish*

leaders to carry out orders). And now he who was delivering Him had given them a special sign, saying, “Whomever I love (P), that same, Him is to be taken hold of and lead away safely.” And he immediately having come near to Jesus, loved (P) Him and said, “Rhabbi, Rhabbi! Rejoice, Rhabbi!” And tenderly kissed Him. Now Jesus said to him, “Judas, friend, wherefore are you present? Do you deliver the Son of Man with a kiss?”

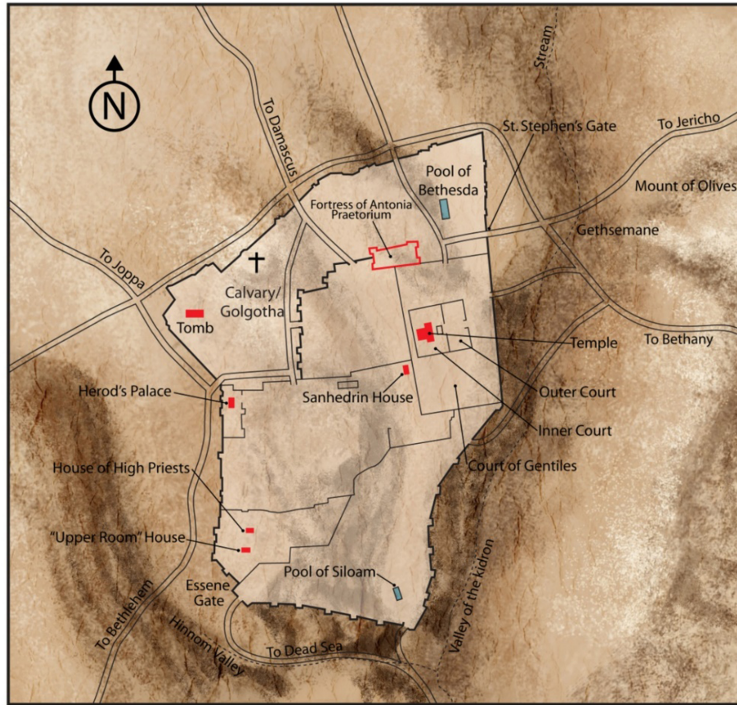
Therefore Jesus, knowing all that were coming upon Him, having gone out said to them, “Whom do you seek?” They answered Him, “Jesus the Nazarene.” Jesus said to them, “I am He.” Now Judas who was delivering Him also stood with them. Therefore as He said to them that, “I am He”, they went away backwards and fell to the ground. Therefore He questioned them again, “Whom do you seek?” Now they said, “Jesus the Nazarene.” Jesus answered, “I have told you that I am He. Therefore if you seek Me, let these go away” (so that His word be fulfilled which He spoke, “Of those whom You have given Me, I have lost not even one from them” (*John 17:12*)). Now they then having come, put their hands on Him, Jesus, and took hold of Him. Now those around Him, having seen *what* was about to be, said to Him, “Lord, should we strike in sword?” (*this Sword is a short sword, like a dagger, which is one of the swords they had taken with them earlier (Luke 22:38). When people, in those regions, went on a journey they used to take these swords with them as a form of protection against thieves*) And now therefore behold, a certain one from them, who stood by, who was with Jesus, Simon Peter, having a sword, stretched out his hand, drew out his sword and struck the slave of the high priest and cut off his right ear. Now the name of the slave was Malchus. Now then therefore Jesus answered saying to him, Peter, “Return your sword, put it into her place, sheath. For indeed all who take a sword will perish in a sword. Or do you think that I cannot just now have urged My Father and He will present Me with more than twelve legions of angels? (12 legions comprise of 73,200 foot soldiers and 8,712 horsemen, as per

the definition of a legion by Roman emperor Caesar Augustus ~31 BC).
Therefore how then the Scriptures be fulfilled that in this way it must come to pass? (Isa. 53:7) The cup which My Father has given Me, will I not drink it? Allow even this.” And He touched his (Malchus’) ear, He healed him.

And now in that same hour Jesus answered saying to them (those who had arrived on Him; the crowds, chief priests and military leaders of the temple, and elders, as on a robber), “Have you come out as on a robber with swords and woods (clubs) to seize Me? I sat daily being with you, teaching in the temple and you did not stretch out your hands on Me, you did not take hold of Me. But this is your hour and the authority of the darkness. Now this whole *thing* came to pass so that the Scriptures of the prophets be fulfilled.” Therefore the cohort and the Chiliarch (*a Chiliarch is a commander of 1,000 soldiers*), and officers to the Jews seized Him, Jesus, and bound Him. And then all the disciples having left Him, fled (*Zech. 13:7*). And they led Him away unto Annas first, for indeed he was father-in-law to Caiaphas, who was high priest that same year. Now Caiaphas was he who took counsel together with the Jews, that it would be better for one man to perish for the people.

And a certain one, a young man followed Him, who enclothing a linen cloth on *his* naked body. And they, the young men, taking hold of him. Now he having left the linen cloth, fled away from them naked. (“Young man” comes from the Greek word “*neaniskos*” G3495, which means “a man less than 40 years old but older than 12 years old”. Generally in reference to the strongest years of a man’s life, from 20 to 30 years old. So who was this man? There are 4 plausible possibilities: 1) Mark, since he was the writer, he included himself in the Gospel of Mark; 2) it could have been the owner of the house where Jesus had the last supper, who may have followed Jesus to Gethsemane, possibly John Mark (Acts 12:12); 3) it could have been a man who lived near Gethsemane, who heard the noise, woke up, wrapped himself in a

sheet and went out to see what all the commotion was about and followed them because he was curious; 4) it could have been an angel, the same young man who was later sitting in the Tomb (Mark 16:5)).



CHAPTER 20

EXAMINATION BY ANNAS

			John 18:15-16, 19-24
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Now Simon Peter and the other disciple followed Jesus (*most likely the other disciple is John, because many times he refers to himself in the third person (John 13:23; 19:26; 20:2; 21:7, 20). The exact same sequence of the Greek words “the other disciple” is also found in John 20:2, in reference to John*). Now the other disciple (John) was known to the high priest, and had entered together with Jesus into the court of the high priest. Now Peter stood unto the door, outside. Therefore the other disciple went out, that *one* who was known to the high priest and spoke to the doorkeeper, and brought Peter in.

Therefore the high priest asked Jesus concerning His disciples and concerning His doctrine. Jesus answered him, “I spoke openly to the world. I always taught in the synagogue and in the temple, where the Jews always come together, and in secret I spoke nothing. Why do you question Me? Question those who have heard what I told them. Behold, they know what I said.” Now when He had said these, one of the officers who was present gave Jesus a slap with the palm of his hand, saying, “Do You answer the chief priest in this way?” Jesus answered him, “If I have spoken badly, witness concerning the evil. Now if well, why do you beat (flog) Me?” Therefore Annas sent Him bound unto Caiaphas the high priest.

EXAMINATION BY CAIAPHAS

Matt. 26:57-58	Mark 14:53-54	Luke 22:54-55	
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Now they who had seized Jesus led *Him* away unto Caiaphas the high priest, *having lead and brought Him into the house of the high priest. And all the chief priests and the elders and the scribes coming together*

to Him. And now Peter followed Him away from afar until inside into the court of the high priest. Now they ignited the fire in the middle of the court and they sat down together. And Peter having entered inside sat in the middle of them, together with the officers to see the end and warming himself with the light.

1ST DENIAL OF JESUS ~2 A.M.

Matt. 26:69-71	Mark 14:66-68	Luke 22:56-57	John 18:17-18
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And now Peter was outside below sitting down in the court. And now came a certain one of the female child slaves of the high priest (*the doorkeeper, who allowed Peter to enter earlier based on John's request*). And therefore this doorkeeper, when she saw Peter sitting unto the light warming himself, she came to him and having gazed, looked intently on him and said to Peter, "Are you not also from the disciples of this Man? You also were with Jesus the Nazarene of Galilee!" And she said to others, "This one was also together with Him." Now that one (*Peter*) denied Him in front of all, saying, "I am not. I do not know nor even understand what you are saying. Woman, I do not know Him!" And he went away outside into the porch (*a large gateway at the entrance to the court*). Now the slaves and the officers stood, having made a burning heap because it was cold and they warmed themselves. Now Peter stood with them also warming himself. And the cock crowed (*1st Roman trumpet sounded at ~2 a.m.*).

2ND DENIAL OF JESUS

Matt. 26:71-72	Mark 14:69-70	Luke 22:58	John 18:25
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And now after a little while, as Simon Peter stood also warming himself, another saw him and said to those there, "This one was also with Jesus the Nazarene." And the female slave girl seeing him again and began to say to those who stood by that, "This one is from them."

Therefore they said to him, “You also are from them! Are you not also from His disciples?” And now he, Peter, again denied with an oath saying, that “Man, I am not! I do not know the man!”

3RD DENIAL OF JESUS ~3 A.M.

Matt. 26:73-75	Mark 14:70-72	Luke 22:59-62	John 18:26-27
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And after a little while, about one hour interval, another certain one confidently affirmed, saying, “On a truth, this *one* was also with Him, for indeed he is also a Galilean.” Now again those who came near, stood by, said to Peter, “Truly you are also from them, for indeed you are also a Galilean and your speech agrees, evidently exposes you.” One from the slaves of the high priest, being a relative to that *one who* Peter cut off the ear, said, “Did I not see you in the garden with Him?” Now then Peter therefore denied again, began to curse, to bind *himself* under an oath and to swear that, “Man, I do not know what you say. I do not know this Man of whom you said.” And immediately, instantly while he was still speaking, out of the second *time* the cock crowed (*the Main Roman trumpet sounded at 3 a.m. to signal the start of the last quarter of the night, 3-6 a.m.*). And the Lord having turned, looked on Peter. And Peter remembered the word, the spoken word that Jesus, the Lord, said to him that “Before the cock crowed twice, you will deny Me thrice.” And Peter threw himself, went away outside and sobbed bitterly.

VERDICT BY CAIAPHAS 3-5 A.M.

Matt. 26:59-68	Mark 14:55-65	Luke 22:63-65	
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Now the chief priests and the elders and the whole Sanhedrin sought false testimony against Jesus in order to cause Him death and found none. For indeed many false witnesses came *and* testified falsely against Him *and* had found nothing. And their testimonies were not equal. Now afterwards,

certain two false witnesses arose came near to testify false witness against Him, saying that, “We heard Him, this *One* say that, “I am able to, I will, destroy this same temple of God made by hand, and through three days, I will, have another built not made by hand.” And neither in this way were their testimonies equal (*in Matthew’s account one witness said that Jesus said, “I am able” to destroy it and in Mark’s account the other witness said that Jesus said “I will” destroy it, thus their testimonies were not equal*). And the high priest having arose into the middle, questioned Jesus, saying to Him, “Do You answer nothing? What these testify against You?” Now He, Jesus, was silent and answered nothing. And again the high priest answered, questioned Him and said to Him, “I adjure You by the living God so that You tell us if You are the Christ, the Son of the Blessed, the Son of God.” Jesus said to him, “You have said *it*. I am! But rather I say to you away from even now you will see the Son of Man sit from the right of power and coming on *and* with the clouds of Heaven.” Now then the high priest tore his clothes, inner garments, saying that, “He blasphemed! What further need to have witnesses? Behold, this moment you have heard His blasphemy. What do you think?” Now they all condemned Him, answered saying, “He is guilty of death.”

And the men (*M*) who were together holding Jesus mocked Him, flogged *Him*. And then they, some began to spit on Him, spat into His face. And now they blindfolded His face, and having blindfolded Him, they beat Him on His face, and punched Him, slapped *Him*, and they questioned Him, saying to Him, “Prophecy! Prophecy to us, Christ! Who is it who struck You?” And many other blasphemous sayings against Him. And the officers brought slaps on Him with the palm of their hands.

VERDICT BY THE SANHEDRIN 5 A.M. AND BROUGHT BEFORE PONTIUS PILATE

Matt. 27:1-14 Acts 1:18-20	Mark 15:1-5	Luke 22:66-71; 23:1-5	John 18:28-38
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And as the day had come into being (~26th of April AD 31, the sun appeared ~5 a.m. in Jerusalem), the council of elders of the people, also the chief priests and scribes, came together. And they led Him out into their Sanhedrin, saying, “Are You the Christ? Tell us.” Now He said to them, “If I tell you, you do not believe. Now also if I ask *you*, you will not answer Me nor release *Me*. Away from this moment the Son of Man will be sitting from the right of power of God.” Now they all said, “Are you therefore the Son of God?” Now He said unto them, “You say because I am!” Now they said, “What further need to have a testimony. For indeed we have heard away from His mouth.” And now immediately on dawn (start of the light, but the sun still has not risen), dawn having come, all the chief priests, took, made a council with the elders of the people and scribes and the whole Sanhedrin against Jesus to cause Him death. And having bound Him, Jesus, they, the whole multitude of them having risen, having led Him, carried Him away from Caiaphas into the Praetorium and delivered Him over to Pontius Pilate the governor.

Then Judas who delivered Him, having seen that He was condemned, regretted, returned the thirty silvers to the chief priests and elders, saying, “I have sinned, having delivered innocent blood.” Now they said, “What *is that* unto us? You will see.” And he cast down the silvers in the temple, and departed. And going away went and hung himself and having fallen head first, he became burst in the middle and all his bowels poured out. Now the Chief priests having taken the silvers, said, “It is not lawful to put them into the Corban, because it is the value of blood” (Deut. 23:18). Now they took counsel and bought from them the field of the potter to bury strangers. Therefore this Judas indeed of

whom the chief priests acquired land from the reward of unrighteousness, became known to all those dwelling in Jerusalem, insomuch that they called that same land in their own language (Aramaic), “Akeldama”, this is to say, “Land of Blood”. For indeed it is written in the Scroll of Psalms, “Let his habitation become desolate, and he be not dwelling in it” (Ps. 69:25). And, “Let another take his overseeship” (Ps. 109:8). Therefore that same field was called, The Field of Blood, until today (AD 50-65). Then was fulfilled that spoken through Jeremiah the prophet (also through Zechariah the Prophet. In addition, some say that the minor prophets we within the section of the major prophets, that is, Zechariah was within the section of Jeremiah just like Malachi was in the section of Isaiah Luke 3:4-6), saying, “And they took the thirty silvers, the value of Him who had been priced, whom they priced away from the sons of Israel. And gave those into the field of the Potter just as the Lord arranged for me” (Zech. 11:13).

Now it was dawn and they did not enter into the Praetorium (Praetorium was the name given to the headquarters in the Roman camp where the person in command worked and sometimes lived; the person in command was Pontius Pilate) so that they not be defiled, but so that they eat the Passover (The Passover lamb was to be killed at twilight which is the start of the 14 Nisan, eaten that night (Exo. 12:6). This is having the ability to eat up to and including dawn, which is before the sun rises. Thus having lamb for supper and early breakfast. However after the sun rises, they are to cease and burn the remains (Exo. 12:10)). Therefore Pilate went out unto them and said, “What accusation do you bring against this Man?” They answered and said to him, “If this One were not an evildoer, we would not have delivered Him to you.” Therefore Pilate said to them, “You take Him and judge Him according to your Law.” Therefore the Jews said to him, “It is not lawful for us to kill anyone” (so that the word of Jesus be fulfilled, which He spoke signifying which type of death He was intending to

die) (death by crucifixion as Jesus indicated earlier (John 12:32), to fulfil Scripture (Ps. 22:16)).

Now they began to accuse Him, saying, “We have found this *One* perverting the nation and forbidding to give tribute to Caesar, saying Himself *to be Christ, a King.*” Therefore Pilate having entered into the Praetorium again and called Jesus, now Jesus stood before the governor. And now the governor, Pilate, questioned Him, saying to Him, “Are You the King of the Jews?” Jesus, answered him, “Do you say this away from yourself or did others say this to you concerning Me?” Pilate answered, “Can I be a Jew? Your own nation and the chief priests have delivered You to me. What have You done?” Jesus answered, “My Kingdom is not from this world. If My Kingdom were of this world then My officers would fight so that I not be delivered to the Jews. Now this moment My Kingdom is not from here.” Therefore Pilate said to Him, “Are You then a King?” Now He, Jesus, answered saying to him, “As you say. You say because I am King. Into this I was born and into this I came into the world so that I should witness to the truth. Everyone who is from the truth hears My voice.” Pilate said to Him, “What is truth?”

And saying this, he went out again unto the Jews, and Pilate said unto them, the chief priests and the crowds, “I find not even one cause in Him, *nor originating fault in this same man*” (“*Originating fault*” comes from the Greek word G159 “aitios”, which literally means “author/ originator of”). Now they grew more fierce, saying that, “He stirs up the people, teaching throughout the whole of Judea, beginning away from Galilee until here.” And the chief priests accused Him of many things. And now in the accusations by the chief priests and the elders, He answered nothing. And then Pilate questioned Him again, saying, “Do You answer nothing? Do You not hear? See how many things they testify against You!” And now Jesus still answered nothing

unto him, not even one spoken word, insomuch that the governor Pilate marvelled much.

PILATE SENT JESUS TO HEROD

		Luke 23:6-10	
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Now Pilate having heard, “Galilee”, he questioned if the man is a Galilean. And having realized that He is from Herod’s jurisdiction, he sent Him back unto Herod, also himself was in Jerusalem in that same day. Now Herod having seen Jesus there, greatly rejoiced, for indeed he was desiring from a sufficient amount *of time* to see Him, through hearing many *things* concerning Him. And he hoped to see a certain supernatural sign be done by Him. Now he questioned Him in sufficient amount of words, now He answered him nothing. Now the chief priests and scribes stood vehemently accusing Him.”

HEROD SENT JESUS BACK TO PILATE

Matt. 27:15-30	Mark 15:6-19	Luke 23:11-25	John 18:39-40, 19:1-3
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Now Herod, together with his armies, humiliated Him and mocked *Him*, clothing Him with a radiant robe *and* sent Him back to Pilate. Now in that same day, Pilate and Herod became friends with one another. For indeed before they were in enmity unto themselves. Now Pilate called together the chief priests and the chief rulers and the people, saying unto them, “You have brought this Man to me as turning away the people. And behold, I have examined *Him* in the presence of you. *And* have found no origination of fault in this Man which you accuse against Him. But *also* neither Herod, for indeed I sent you unto him, and behold, nothing worthy of death is practiced by Him. Therefore having chastised Him I will release *Him*.”

Now according to the festival, he (*Pilate*) the governor was accustomed to have of necessity to release to them, the people, one prisoner whom

they desired. Now they had then a notorious prisoner called Barabbas, a robber (*"Barabbas" means "son of a father" by implication son of a well respected teacher*), who was bound with fellow rioters who had committed murder in the sedition (*comes from the Greek word "stasis" G4714, which means "standing" and specifically referring to a "civil riot"*). Who for the cause of a certain sedition which came to pass in the city, and murder, was thrown into prison. And the crowd cried out loud, began to ask Pilate to do just as he always had done to them. Now therefore they came together, Pilate answered them, saying, "Now there is your custom so that I should release one to you in the Passover. Therefore whom do you desire, are you willing that I release to you: Barabbas, or Jesus called Christ, the King of the Jews?" For indeed he knew that through envy the chief priests had delivered Him. Now while he was sitting on the judgement seat, his wife sent to him, saying, "You also have nothing to do with this same righteous One, for indeed today I have suffered many things throughout a dream for the cause of Him." Now the chief priests and elders persuaded the crowd so that they rather ask to release Barabbas to them, now destroy Jesus.

Now the governor answered saying to them, "Which out of the two do you desire I release to you?" Therefore now they all, with the whole multitude, cried out again saying, "Not this One but Barabbas! Take away this One! Now release to us Barabbas." Now Barabbas was a robber. Therefore Pilate called desiring to release Jesus again, answered saying again to them, "What therefore do you desire that I should do to Jesus whom you call King of the Jews, called Christ?" Now they all shouted, cried out again to him, saying, "Crucify! Crucify! Crucify Him! Crucify Him!" Now Pilate, the governor, said to them, "For indeed what evil has He done?" But now they cried out the more, beyond measure, saying, "Crucify Him!" Now the third time the governor said unto them, "For indeed what evil has this One done? I found not even one originating fault for death in Him, therefore after

having chastised Him, I will release *Him*.” Now they pressed beyond measure with loud voices crying out, asking that He be crucified, saying, “Crucify *Him*”. And their voices and the chief priests overpowered. Now Pilate having seen that he was profiting nothing, but even more an uproar coming to pass, he took water, washed his hands in the full view of the crowd, saying, “I am innocent away from the blood of this righteous *One*. You will see.” And everyone of the people answered saying, “His blood *be* on us and on our children” (39 years later, in AD 70, as prophesied by Jesus, the curse of the Blood of Jesus came upon the Jewish people and their children according to their words. Their blood was shed and Jerusalem was destroyed by the Romans. From that point on, AD 70 until 1948, they didn’t have a homeland and were outcasts). Now Pilate sentenced that it be done, as they requested.

Now Pilate willing to appease the crowd, now released Barabbas to them, who for the cause of sedition and murder, was thrown into prison whom they had asked. And then Pilate therefore having taken Jesus, delivered Jesus to be whipped, scourged, in order to be crucified (*Whip/flagrum “phragellion” G5416 was a short whip with more than one leather or rope thong connected to the handle. Where the word “scourge” “mastigoo” G3146, was a type of whip. Each leather thong was weighted with jagged pieces of bone or metal, to make the blow more painful by tearing at the skin. The victim was tied to a post and the blows were applied to their back and front and sometimes even to their face and loins, at the discretion of the torturer. Scourging was used for revealing secrets and getting confessions*).

Now, then the soldiers of the governor took Jesus, led Him away, into the inside of the court, which is the Praetorium. And called together, brought together the whole cohort to Him. And stripped Him, plaited a wreath from thorns and placing it around, put it on, His head and having en clothed Him with a purple garment (*probably the same radiant robe*

which was placed around Him by Herod (Luke 23:11)), and placed a scarlet military robe around Him. And a reed on His right hand and they kneeled before Him, mocking Him, and began to greet Him saying, “Rejoice, King of the Jews!” And they gave Him slaps with the palm of their hands. And they spat at Him, they took the reed and struck at His head with the reed, and spat on Him. And placing *their* knees, worshipped Him.

PONTIUS PILATES FINAL VERDICT

Matt. 27:31-34	Mark 15:20-23	Luke 23:25-32	John 19:4-18
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Therefore Pilate went outside again and said to them, “Behold, I bring Him outside to you so that you know that I find not even one cause in Him.” Therefore Jesus went outside wearing the wreath of thorns and the purple garment. And *Pilate* said to them, “See the man!” Therefore when the chief priests and officers saw Him, they cried out, saying, “Crucify! Crucify!” Pilate said to them, “You take Him and crucify *Him*, for indeed I find no cause in Him.” The Jews answered him, “We have a Law and according to our Law He owes to die because He made Himself the Son of God.” Therefore when Pilate heard that same word, he was more afraid. And having entered into the Praetorium again and said to Jesus, “From where are You?” Now Jesus gave him no answer. Therefore Pilate said to Him, “Do You not speak to me? Do You not know that I have authority to crucify You, and I have authority to release You?” Jesus answered, “You could have no authority against Me except it were given to you from above. For this cause he (*Caiaphas*) who delivers Me to you has *the* greater sin.” From this Pilate sought to release Him. Now the Jews cried out, saying, “If you release this *One* you are not a friend of Caesar. Anyone who makes himself a King speaks against Caesar.” Therefore when Pilate heard this word, he brought Jesus outside and sat down on the judgement seat into a place called the Pavement (now *in* Hebrew, Gabbatha).

Now being the preparation of the Passover, now about the sixth hour (6 a.m. Roman time), and he said to the Jews, “See your King!” Now they cried out, “Take *Him* away! Take *Him* away! Crucify Him!” Pilate said to them, “Will I crucify your King?” The chief priests answered, “We have no King if not Caesar.” Now therefore then he (*Pilate*) delivered Him, Jesus, unto them, to their will in order to be crucified. Now they having taken Jesus and led *Him* away. And when, after they had mocked Him, they having stripped Him of the scarlet military robe and the purple garment and clothed Him with His garments and led Him away to crucify, in order for them to crucify Him.

And He carrying His cross at first, went away. Now going out and as they lead Him away, they (*the Roman soldiers*) had found a Cyrenian man who was passing by called Simon. And taking hold of a certain Simon of Cyrene coming out of the field (*Cyrene was a city in upper Libya, in North Africa, west of Egypt (Acts 2:10)), who was the father of Alexander (Acts 19:33) and Rufus (Rom. 16:13)*). They forced this one in order to take up His cross. They laid the cross on him to carry it behind Jesus. Now there followed Him a much multitude of people, also women who were both beating their chests in grief and lamenting for Him (*Lamenting comes from the Greek word “threneo” G2354, which means “an audible groaning in grief”*). Now turning unto them, Jesus said, “Daughters of Jerusalem, do not sob over Me but rather sob over yourselves and over your children. Because see the coming days in which they will say, “Blessed are the barren and the womb that never bore, and breasts which never gave suck.” Then they will begin to say to the mountains, “Fall on us!” And to the hills, “Cover us!” Because if they do these in a sappy wet wood, what will come to pass in the dry?” (*Jesus was referring to the massacre that would come, 39 years later, on the Jewish people in Jerusalem, AD 70*).

Now also two other criminals were led together with Him to be slaughtered. And they (*the Roman soldiers*) having come carrying Him

onto the place of Golgotha, a place called Skull (which is called in Hebrew “Golgotha”, which is to say, translated, “Place of Skull”). And they gave Him sour wine mixed with gall (*a bitter greenish hue*), mingled with myrrh (*used as an antiseptic and for embalming; it is a gum or resin that comes in the form of drops*) to drink. And having tasted, He did not desire to drink. Now He did not receive *it*.

CHAPTER 21

CRUCIFIXION 9 a.m.

Matt. 27:35-44	Mark 15:24-32	Luke 23:33-43	John 19:18-27
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And when they came onto the place called Skull, there they crucified Him and two others, two robbers, criminals, together with Him. One on this side from His right and one on that side from His left, now Jesus in the middle. Now it was the third hour (9 a.m.) and they crucified Him. And the Scripture was fulfilled which said, “And He was considered with the lawless” (*Isa. 53:12*). Now Jesus said, “Father, forgive them, for indeed they do not know what they do.” Therefore when the soldiers crucified Jesus (Him), they took *and* divided His garments and made four parts, cast a lot on them, to determine what each one should take. A part to each soldier and His inner garment. Now His inner garment was without seam, woven from the top throughout. Therefore they said unto one another, “Let us not tear it but cast a lot concerning it to whom it will be (so that the Scripture be fulfilled spoken by the prophet (*David*) which says, “They divided My garments among themselves, and over my clothing they cast a lot” (*Ps. 22:18*)). Therefore indeed the soldiers did these. And sitting down they guarded Him there.

And Pilate also wrote a title and positioned it on the cross. An inscription of the cause of Him was written over Him, put up above His head the cause. Now being written in letters of Greek and Latin and Hebrew, “THIS IS JESUS THE NAZARENE, THE KING OF THE JEWS.” Therefore this same title was read by many of the Jews because the place where Jesus was crucified was near the city, and it was written in Hebrew, Greek *and* Latin. Therefore the chief priests of the Jews said to Pilate, “Do not write, the King of the Jews, but that One said, “I am King of the Jews.” Pilate answered, “What I have written I have written.”

Now stood by the cross of Jesus; His mother, His mother's sister, Mary the *wife* of Clopas and Mary the Magdalene. Therefore Jesus having seen the mother and the disciple (*John*) present whom He loved (*Ao*), He said to His mother, "Woman, see your son!" Then He said to the disciple, "See your mother!" And away from that same hour that disciple took her to their own (*some translations have "his own", however the Greek word is plural neutral therefore the literal is "their own"*).

And the people stood gazing. And now those passing by blasphemed Him, moving their heads, and saying, "Ah ha! You destroying the temple and building it in three days, save Yourself. If You are the Son of God, *save Yourself* and come down away from the cross." Now likewise also the chief priests mocking *unto one another*, with the scribes and elders, also the chief rulers sneered together with them, saying, "He saved others, Himself He cannot save. Let *Him* save Himself if this *One* is the Christ, the selected of God. If He is *Christ* the King of Israel. Come down this moment away from the cross *so that we see* and will believe Him. He trusted in God, let *Him* rescue Him this moment, if He desires Him. For indeed He said that, "I am the Son of God"". And now also the robbers who were crucified with Him insulted Him.

Now one of the hanged criminals blasphemed Him, saying, "If you are Christ, save Yourself and us." Now answered the other, who rebuked him, saying, "Do you not indeed fear God because you are in the same judgement. And we indeed justly so, for indeed we are worthy to receive *for what* we have done. Now this *One* has done nothing wrong." And he said to Jesus, "Remember me Lord whenever You come in Your Kingdom." And Jesus said to him, "Truly, I say to you, Today you will be with Me in Paradise."

(Roman Crucifixion - Jesus' Death on the Cross)

Crucifixion was one of the tasks performed by a Legionnaire. The Legionnaire removes the clothing and lays the naked body on the cross. He feels for the depression in the wrist and drives a square wrought iron nail through the wood (in the Bible, there is no word for wrist; however, it does refer to the wrist as the hand - Acts 12:7). After the wrists are pierced, the legionnaire forces the left foot behind the right foot. With both feet extended, toes down, a nail is driven through the arch of each foot, leaving the knees moderately flexed. In some crucifixions a foot was nailed to each side of the cross, through the ankle. The Legionnaire signals to others to raise the cross and it is then slotted into a preformed crevice.

The full body weight rests on the nail at the feet. The agony causes Him to pull Himself upwards, trying to avoid the pain. And as the arms fatigue, cramps sweep over His muscles and His body drops again. These cramps momentarily prevent Him from pushing upwards. While air is drawn into His lungs, He struggles to exhale. Finally, carbon dioxide builds up in His lungs and blood stream, causing the cramps to partially subside. He pushes Himself up while scrubbing His beaten back against the wood. Eventually every muscle in Him seizes, and He dies by suffocation. If the Roman authorities wanted them to die more quickly, they would break their legs so that they could not move up and down to get air, causing suffocation to happen more quickly).

DARKNESS FROM 12 P.M. TO 3 P.M. , HIS DEATH

Matt. 27:45-52, 54-56	Mark 15:33-41	Luke 23:44-49	John 19:28-30
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Now it was about, away from, became, the sixth hour (12 p.m.), and darkness came into being over all, the whole earth until the ninth hour (3 p.m.). And the sun was darkened. And now concerning the ninth hour Jesus cried out loud with a great voice saying, “Eli, Eli, lama

sabachthani?" (this which being translated is, "My God, My God, into what reason, why have You forsaken Me?" (fulfilling Scripture (Ps. 22:1)). Now some of those who stood there, when they heard, said that, "Behold, this One calls for Elijah." Jesus knowing that all was already finished so that the Scripture be fulfilled, said, "I thirst." (Ps. 22:15). Therefore a vessel full of sour wine was laid. And now immediately one from them ran and took a sponge, also they filled the sponge with sour wine and also placed it around a reed, the hyssop, and offered it to His mouth. He gave Him a drink (Ps. 69:21) (*Hyssop is the reed of an indigenous plant to western Asia and northern Africa, which normally isn't longer than 0.5m. It was used in the sprinkling of blood in purification as per the Mosaic Law (Exo. 12:22; Lev. 14:4, 52; Heb. 9:19).*). Now the rest said, "Leave, see if Elijah will come to save Him, is coming to take Him down."

Therefore when Jesus had received the sour wine, He said, "It is finished!" And now Jesus cried out again, called with a great voice, saying, "Father, into Your hands I will commit (will entrust) My spirit" (Ps. 31:5). And after having said these, He bowed His head, delivered, released the spirit, breathed out, He breathed His last.

And behold, the veil of the temple was torn into two, in the middle, away from top until the bottom. And the earth shook, and the rocks were torn, and the tombs were opened. Now when the centurion who was present opposite from Him, saw that in this way He cried as He breathed His last (having seen what came to pass), glorified God saying, "Truly this man was righteous. Truly this man was the Son of God." And those who were with him, guarding Jesus, having seen the earthquake, and these which came to pass, feared exceedingly saying, "Truly, this One is the Son of God". And all the crowds who had come together over this spectacle, looking at these which came to pass beat their own chests, returning.

Now all those who had known Him stood a far, and there were also many women looking away from a far, who followed, accompanied Him, Jesus, away from Galilee, serving Him. Among whom was also Mary the Magdalene, and Mary the mother of James the small and of Jose, and Salome the mother of Zebedee's sons (who also, when He was in Galilee, followed Him and served Him), and many other women who came up with Him to Jerusalem, seeing these things.

THE BURIAL 3 P.M. TO 6 P.M. (EARLY EVENING)

Matt. 27:57-61	Mark 15:42-47	Luke 23:50-56	John 19:31-42
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Therefore the Jews, because it was Preparation of Unleavened Bread, in order that the bodies should not stay on the cross in the Sabbath, for indeed that same Sabbath was a great day, asked Pilate so that their legs be broken and taken away (*"Great day" is also translated "high day"*). This Sabbath was the annual Sabbath, not the 7th day of rest, but the Sabbath of the 1st day of Unleavened Bread. It started on the evening after the Passover was eaten (Lev. 23:5-8), the day Israel departed from Egypt on 15 Abib (Num. 33:3; Exo. 12:14-20)). Therefore the soldiers came and indeed broke the legs of the first and of the other who was crucified with Him. Now as they came over to Jesus, they saw Him being already dead, they did not break His legs. But one of the soldiers pierced His side with a lance (the cross section of the lance's head was bigger than the cross section of a man's hand (John 20:27)), and immediately there came out blood and water.

(Now some would say that the lance pierced the pericardium, the "perimeter of the heart" or "sack around the heart". The pressurized liquid would gush out – both blood and serous fluid (water). However because the sack is small, the liquid would still look like blood. The only logical explanation is that the lance pierced the Pleural Effusion - the build-up of excess fluid between the layers of the pleura outside

the lungs. In this case, the soldier would have seen the separation of water and blood. However for this to happen, He would have had to been dead for some time. He was already dead when the soldier pierced Him). And he who saw witnessed and his testimony is true. Also that one knows that he speaks true so that you may believe. For indeed these came to pass so that the Scripture be fulfilled, “Not a bone of Him will be broken” (Ps. 34:20; Exo. 12:46). And again another Scripture says, “They will look to *Him* whom they pierced” (Zech. 12:10).

And now evening had already come into being, because it was the Preparation of Unleavened Bread, which is the day before Sabbath. And behold, a wealthy man (man (M)) came away from Arimathaea named Joseph, an honourable counsellor, being a good man (M) and righteous. This *one* had not consented to the counsel and the deeds of them (not consented to the verdict at the Sanhedrin). He was from Arimathaea, a city of the Jews (35km north west of Jerusalem); and who also himself waited for the Kingdom of God, who also himself Jesus discipled, being a disciple of Jesus (now secretly through fear of the Jews). This *one*, He, Joseph, boldly came, entered unto Pilate and asked Pilate so that he take away the body of Jesus. Now Pilate marvelled whether He were already dead. And called for the centurion, he questioned him whether He had died long ago. And when he knew it away from the centurion, then Pilate permitted, graciously gave, ordered the body of Jesus to be given to Joseph (Key reasons proving Jesus was already dead: 1) Scripture confirmed it (Luke 23:46) 2) Witnesses at the cross confirmed his death by their reaction (Luke 23:47-48) 3) Water and Blood came out when the soldier speared Him (John 19:34) 4) A centurion, expert in death, confirmed his death (Mark 15:44-45)). And he (Joseph) bought a linen cloth. Now Nicodemus also came, who at the first came unto Jesus by night, brought a mixture of myrrh and aloes, as if a hundred litra (33 kg). Therefore Joseph came and took away the body of Jesus. And therefore

Him being taken down, Joseph and Nicodemus took the body of Jesus and bound it in linen strips with aromatic spices, wrapped it in clean linen cloth, just as is the custom of the Jews to bury.

Now in the place where He was crucified there was a garden, and in the garden a new tomb in which no one at all had been laid. Therefore for the cause of the Preparation of the Jews (*for the Sabbath of Unleavened Bread*), the Sabbath drew on (*“Drew on” means it was near evening, so they needed to hurry because the sun was about to set, it was about to be the start of 15 Abib, potential evening of Thursday April 26, AD 31. Based on the location of Jerusalem (Lat. 31° 47’ N; Lon. 35° 14’ E), the sun would have set around 6:16 p.m.). Now because the tomb was near there, they laid Him, Jesus (It (His body)), down in his (Joseph’s) new tomb which was cut out in the rock, cut out from rock.*

Now also women followed who had come together with Him from Galilee, who looked at the tomb, and how His body was positioned. Now they returned, prepared aromatic spices and perfumed oil. Now there was Mary the Magdalene and the other Mary *the mother of Joses* sitting in full view of the sepulchre, were looking where He was laid. And Joseph rolled a great stone against the door of the tomb and went away.

DAY 8: 15 ABIB - THURSDAY 6 P.M. TO FRIDAY 6 P.M. – FIRST DAY OF THE FESTIVAL OF UNLEAVENED BREAD (HIGH DAY, ANNUAL SABBATH).

Matt. 27:62-66			
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Now the next day (*the Sabbath of Unleavened Bread*), which is after the Preparation of Unleavened Bread, the chief priests and the Pharisees came together unto Pilate, saying, “Lord, we remember that that same deceiver said while He was living, “After three days I rise.”

Therefore order to make secure the sepulchre until the third day, lest His disciples come by night to steal Him and say to the people, “He has risen away from the dead.” And the last error will be worse than the first.” Now Pilate said to them, “You have a watch. Go to make secure as you know” (*“Watch” comes from the Greek word “koustodia” G2892, which is Latin in origin and means “custody, place in custody”. This custody meant 24-hour guards for a period of time. In this case it was for more than 3 days and there were 3 or more soldiers standing guard at any point in time, based on Matt. 28:11 as “some of the guards came into the city”, meaning more than one guard went into the city and there were guards who stayed behind, therefore there were at least 3 guards*). Now they went to make secure the sepulchre, sealed the stone, with the watch.

**DAY 9: 16 ABIB - FRIDAY 6 P.M. TO SATURDAY
6 P.M. – 7TH DAY SABBATH**

		Luke 23:56	
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And indeed they (*those women from the tomb*) rested the Sabbath, according to the Commandment (*Exo. 20:8-10*).

**DAY 10: 17 ABIB - SATURDAY 6 P.M. TO SUNDAY 6
P.M. (AD 31) - RESURRECTION**

Matt. 27:52-53; 28:1-15	Mark 16:1-11	Luke 24:1-12	John 20:1-18
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Now at the close of the Sabbaths (*week*), and when the Sabbath was past, Mary the Magdalene and Mary the mother of James the small and Jose, and Salome the mother of Zebedee’s children, bought aromatic spices so that they would come to anoint Him (*in the evening they bought the spices so that in the morning they could come to anoint Him*).

Now Jesus having risen at dawn (*start of day light, the sun hasn't risen yet*), drawing into one of the Sabbaths (*first of the week*), Mary the Magdalene and the other Mary went to look at the sepulchre (*they were still on their way there, they hadn't arrived at the sepulchre yet*).

And behold, there came to pass a great earthquake. For indeed an angel of the Lord came down from Heaven, having come, rolled away the stone, away from the door and sat over it. Now his countenance was as lightening and his clothing white as if snow. Now the guards shook out of fear of him and they became as if dead. (*The angel rolled the stone away to help those who would be arriving, see that Jesus wasn't there. None of the women saw the angel do this because they had not yet arrived at the tomb. Only the guards saw the angel and fainted from fear*).

Now early dawn they (*the women*) including Mary the Magdalene (*Mary the Magdalene and Mary the mother of James the small and of Jose, and Salome – they were included in Mark's account. While Matthew doesn't mention Salome, he doesn't limit it to only Mary the Magdalene and Mary. He probably mentioned Mary the Magdalene and Mary because they were the most prominent women; alternately, Salome could have joined them en route to the tomb but didn't set out with them as per Matthew's account*), coming unto the tomb at dawn, the sun rising and they said unto themselves, “Who will roll away the stone from the door of the tomb for us?” And they looked up seeing that the stone had been rolled away, for indeed it was exceedingly great. Darkness still being into the tomb and she (*Mary the Magdalene*) saw that the stone was taken away from the tomb. Therefore she running and coming unto Simon Peter, and unto the other disciple (*John*) whom Jesus loved (*P*), and said to them, “They have taken away the Lord from the tomb and we do not know where they have laid Him.” Therefore having gone out Peter and that other disciple, they came to the tomb.

Now the two ran together and the other disciple had quickly outrun Peter and had come first to the tomb. And stooped down, he seeing the linen strips lying, nevertheless did not enter. Therefore Simon Peter came following him, and entered into the tomb and seeing the linen strips lying *there*, and the face-cloth that was on His head was not lying with the linen strips, but was wrapped into one place by itself. Therefore, then, that other disciple (*John*) also entered, the *one* who came first to the tomb. And having seen also believed *Mary's report (that someone had taken Him)*. For indeed as yet they did not know the Scripture that He must be risen from the dead (*Ps. 16:10*). Therefore the disciples went away again unto themselves.

Now Mary *the Magdalene* stood sobbing outside the tomb. Therefore as she sobbed, she stooped down into the tomb. And seeing two angels in white sitting down, one unto the head and one unto the feet, where the body of Jesus had laid. And those ones said to her, “Woman, why do you sob?” She said to them, “Because they have taken away my Lord and I do not know where they laid Him.” And having said these, she turned and seeing Jesus standing, and she did not know that He is Jesus. *He had first appeared to Mary the Magdalene, away from whom He had cast out seven demons.* Jesus said to her, “Woman, why do you sob? Whom do you seek?” That one thinking that He is the gardener, said to Him, “Lord, if You have carried Him, tell me where You have laid Him and I will take Him away.” Jesus said to her, “*Mary!*” That one having turned said to Him, “Rabboni!” (which is to say, “Teacher!”). Jesus said to her, “Do not touch Me, for indeed I have not yet gone up unto My Father. Now go unto My brothers and say to them, I go up unto My Father and Your Father, and to My God and your God.”

And *now* many bodies of the saints who slept arose, and coming from the tombs after His resurrection they entered into the holy city (*holy city refers to Jerusalem (Neh. 11:1; Isa. 52:1)*) and were revealed to

many (Jesus had brought the saints, those who feared God, who had been locked up in Sheol since the fall of Adam, up with Him (Acts 2:34; Ps. 86:13; 1 Sam. 28:13; Luke 16:22). They now received their resurrected bodies. And after a brief stop over on earth, He and those saints entered Heaven. He became the first fruit of the dead (1 Cor. 15:20), and those saints who came to Heaven with Jesus witnessed that He was the only One who was worthy to reveal the scroll (Rev. 5:6-10) and received all authority in Heaven and on Earth (Matt. 28:18)).

At the same time, that one, Mary the Magdalene went, came declaring to the disciples, those who had been with Him (while they were mourning and sobbing) that she had seen the Lord and He had spoken these to her. And when those ones heard that He is alive and was seen by her, they did not believe.

During this time Mary the mother of James the small and Jose, and Salome the mother of Zebedee's children, having entered into the tomb, they saw a young man sitting at the right, clothed in a long white robe and they were greatly frightened. And now he, the angel answered said to them, the women, "You, be not greatly frightened, for indeed I know that you seek Jesus the Nazarene who was crucified. He is not here, for indeed He has risen just as He said. Come here, you have seen the place where they laid Him, where the Lord laid. But also go quickly to tell His disciples and Peter that He has risen away from the dead. And behold, He is going before you into Galilee. There you will see Him, just as He said to you (Mark 14:28). Behold, I have told you." And they went out quickly, having fled away from the tomb with fear and great joy. For indeed they were having the shakes (trembling from fear) and were astonished. They ran to declare to His disciples and in the way they said nothing to anyone, for indeed they were afraid.

Now Jesus returned from Heaven to earth and as they went to declare to His disciples, behold, Jesus also met them, saying, "Rejoice!" Now

they came *and* took hold of Him at the feet and worshipped Him. Then Jesus said to them, “Do not be afraid, go declare to My brothers in order that they should go away into Galilee and there they will see Me.”

Now as they were going, behold, some of the watch (*the guards*) came into the city to declare to the chief priests all things that came to pass. And being together with the elders, also took counsel *and* they gave a sufficient amount of silvers to the soldiers, saying, “Say that His disciples came at night *and* stole Him, while we slept. And if this is heard by the governor, we will persuade him and will make you free of concern.” Now they having taken the silvers, did as they were taught. And this word was spread abroad from the Jews until today.

The rest of the women from Galilee including Joanna, very early in that same morning, also came to the tomb carrying those aromatic spices they had prepared. And some others with them. Now they had found the stone rolled away from the tomb. And having entered, they did not find the body of the Lord Jesus. And it happened, as they being in much doubt concerning this, and behold, two men (M) (angels) stood by them in shining clothes. Now they became terrified and laying down their face to the earth. They said unto them, “Why do you seek the living with the dead? He is not here, but has risen. Remember how He spoke to you still being in Galilee, saying that, “The Son of Man must be delivered into the hands of sinful men and be crucified, and the third day be raised? (Luke 9:22; 18:31-33)”” And they remembered His spoken words.

And they returned away from the tomb, declared all these to the Eleven and all the rest. Now it was Mary the Magdalene, and Joanna (the wife of Chuza, Herod’s steward (Luke 8:3)), and Mary the mother of James, and the rest together with them, who told these unto the apostles. And their spoken words appeared in the presence of them as if foolishness, and they did not believe them. Now Peter arose, ran to the tomb again

and stooped down, he saw the linen strips lying alone (Peter didn't enter the tomb this time as he had done earlier with John. His earlier motive was to find the body of Jesus, but this time his motive was to determine if what these women spoke about was true, that is, that they saw Jesus and the angels). And he went away unto himself marvelling at what came to pass. During this time Jesus appeared to Simon Peter and told him again to go into Galilee (we know this because Jesus later told Cleopas and the other disciple that He had appeared to Peter (Luke 24:34; 1 Cor. 15:5)).

(A Summary of the Entire Event of the Women Coming to the Tomb

There were two groups of women who came to the tomb at different times: the first group was described by Matthew, Mark and John; the second group was described by Luke. The first group included Mary the Magdalene, Salome, and Mary the mother of James the small and of Jose. The second group were the rest of the women, including Joanna the wife of Chuza.

Concerning the first group, the Gospel of John does not exclude the other women who were with Mary the Magdalene but instead focuses on the details from Mary's point of view, probably because she was the first to see Jesus after He was raised from the dead. We know that there were more women who arrived with Mary at the tomb in John's account, because 1) she mentions in her declaration to the disciples in John "that "we" do not know where they have laid Him" and 2) Matthew's account tells of how the two women departed/went "to" the tomb just as the light starts to appear, sun has not risen yet (dawn), however they had not arrived yet. These women were Mary the Magdalene and Mary the mother of James the small and of Jose. And Mark includes Salome with these two women. She probably met up with them at the tomb but didn't depart with them. This first group was split after Mary the Magdalene saw that the stone was rolled away and

darkness was inside the tomb, by implication it was empty. She ran away to tell Peter and John. During this time, Salome and the other Mary probably departed to investigate where the body of Jesus was and who had taken it because they were not at the tomb when Mary the Magdalene returned. Nor did they have any interaction with Peter, John and Mary Magdalene at the tomb concerning seeing the angels because they had not seen them yet. They were absent for some time before returning to the tomb. When they returned, they entered the tomb and saw an Angel sitting at the right. We know that they could not have seen the Angel and left before Mary and the two disciples came to the tomb. Why? Jesus was first seen by Mary the Magdalene, after Mary arrived back at the tomb and did not allow her to touch Him, then He went to Heaven. And when He returned, He allowed the women who were on the way to give the Angel's message to the disciples, to touch Him.

Now just after the first group of women had left the tomb to tell the disciples, the second group of women (those who also accompanied Jesus, like Joanna), arrived also to anoint Jesus early in the morning. They entered the tomb and after some time in the tomb (it wasn't immediately as with the first group) two angels appeared standing with them. The first group had seen "one" angel who was "sitting" and who showed them the place where Jesus had previously laid. While the second group of women were inside the tomb, they were much perplexed, indicating there was a "time delay" before they saw the "two" angels "standing". After the angels spoke to them, they too went to tell the disciples and there was no indication that they saw Jesus. If they had seen Jesus, Luke would have mentioned that important encounter as it would have been more important than seeing the angels.

Sequence of Events

- 1) *Mary the Magdalene, Salome and Mary the mother of James and of Jose arrived at the tomb when darkness was on the tomb. The stone had already been rolled away by an angel before the women arrived, and the tomb was dark and empty.*
- 2) *Mary the Magdalene leaves to tell Peter and John that someone had taken His body.*
- 3) *Salome and Mary the mother of James and of Jose, probably go to find out who took His body because they aren't there when the next three events take place nor did they go and tell anyone.*
- 4) *Peter and John arrive at the tomb and enter; they see no body and believe Mary's report that someone took His body; then they leave.*
- 5) *Mary the Magdalene, sits outside weeping, then enters the tomb and sees two angels sitting, talks with them, and then sees and talks with Jesus. Jesus does not allow her to touch Him because He hadn't ascended to Heaven yet. She runs back to tell Peter and John what happened.*
- 6) *The saints of old received their immortal bodies, enter Jerusalem, and then accompany Jesus to Heaven.*
- 7) *Salome and Mary, the mother of James and of Jose, return to the tomb and immediately entering, see and talk to one angel who is sitting in the tomb. They depart to tell the disciples what they were told.*
- 8) *But on the way back to tell the disciples, Jesus returns from Heaven and meets Salome and Mary, the mother of James and of Jose. And now the women are allowed to touch Him.*
- 9) *The rest of the women, including Joanna, arrive at the tomb in early morning. They enter it and wonder what has happened. After some*

time in the tomb, two angels appear standing beside them. They return to tell the disciples what happened.

- 10) *On hearing this, Peter again goes to the tomb to see if what the women said is true but doesn't enter the tomb. He looks inside and sees no Jesus and no angels).*

JESUS APPEARED TO HIS EXTENDED DISCIPLES

	Mark 16:12	Luke 24:13-29	
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And now behold after these events, two from them went in that same day into the town being sixty stadia away from Jerusalem, which is named Emmaus (11km north west of Jerusalem). And they conversed unto one another concerning all these which had happened. And it came to pass while in their conversation and reasoning together, Jesus Himself came near to journey together with them into the field. Now their own eyes were held so that they not recognize Him, because as they walked He revealed to the two of them in another form. Now He said unto them, “What words are these that you exchange unto one another as you walk and being gloomy-faced?” Now one whose name was Cleopas answered saying unto Him, “Are You only a stranger in Jerusalem and have not known these that came to pass in there, in these days?” And He said to them, “What things?” Now they said to Him, “That concerning Jesus the Nazarene, who was a Prophet, a Man (M) mighty in work and word before God and all the people. Also how the chief priests and our chief rulers delivered Him into judgement of death, and have crucified Him. Now we were hoping that He be the One intending to redeem Israel. But yet all of these, today brings this third day away from which these have happened. But also some of our women amazed us, having been early by the tomb. And when they did not find His body, they came saying they also seen an appearance of angels, who said He is living. Also some of those with us went by the

tomb and had found it even so, just as the women had said. Now Him they did not see.”

And He said unto them, “O foolish (*unwise*) and slow of heart to believe on all which the prophets spoke! Are these not indeed necessary for the Christ to have suffered and to enter into His glory?” And having begun away from Moses and away from all the prophets, He interpreted to them in all the Scriptures that concerning Himself (*Deut. 18:18-19; Ps. 22:1-31; 69:1-36; Isa. 53:1-12; Zech. 13:7*). And they nearly came into the town where they were going. And He made as if He were going further. And they constrained Him, saying, “Stay with us because it is towards evening and the day has laid down”. And He having entered, stayed with them.

DAY 11: 18 ABIB - SUNDAY 6 P.M. TO MONDAY 6 P.M.

	Mark 16:13-14	Luke 24:30-49	John 20:19-25
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And it came to pass while He reclined with them, having taken the bread, He blessed and broke *it*, He gave it over to them. Now their eyes were opened and they recognized Him. And He became invisible away from them. And they said unto one another, “Was not indeed our heart burning within us as He talked with us in the way, and as He opened the Scriptures to us?”

Jesus appeared to 9 of His Disciples

And they having risen that same hour, *those ones went away*, returned into Jerusalem and found the Eleven gathered together and those with *them* (“*The Eleven*” is a group name for Jesus’ elected disciples. Mark and Luke denote “*the Eleven*” because Judas had defected and had died on the same day Jesus was crucified. Thomas and Peter were absent from the group “*the Eleven*” that had gathered that day; therefore there were at most 9 of His eleven disciples present. Thomas

wasn't there when Jesus appeared moments later. Also Simon Peter wasn't there to back up what those disciples were saying about him).

Therefore that same day at evening (*John is referring to Roman time and writes "same day" to refer to Sunday night. If it was written using Jewish time, then that evening would have been the next day*), being the first of the week, and the doors were shut where the disciples had come together for the cause of fear of the Jews. They (*the two extended disciples who talked with Jesus earlier, one whose name was Cleopas*) declared to the rest of the disciples there, saying that, "The Lord has risen, truly, and was seen by Simon" (*Simon Peter/Cephas (1 Cor. 15:5; Luke 24:34)*). And they explained that *which was in the way and how He was known to them in the breaking of the bread. Neither did they believe them.* Now as they spoke these of Him, Jesus came and stood into the middle of them, He was revealed to the Eleven as they reclined and said to them, "Peace to you!" Now they were startled and became terrified. They thought they were seeing a spirit. And He said to them, "Why are you troubled? And for what cause are thoughts going up in your hearts? See My hands and My feet, that I am He! Handle Me and see that a spirit does not have flesh and bones just as you see I have." And when He had spoken this, He showed them His hands and feet and His side. Therefore the disciples rejoiced when they saw the Lord. And He reproached their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen. Now they still did not believe away from the joy and marvelling, He said to them, "Do you have anything edible here?" Now they gave over to Him a part of broiled (*roasted*) fish and honeycomb away from a beehive. And having taken it, He ate in the presence of them. Now He said to them, "These are the words which I spoke unto you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the prophets and the Psalms concerning Me."

(A “brief” prophetic list of how Jesus the Christ of Nazareth, fulfilled prophecy. He was the seed of Abraham (Gen. 22:18; Matt. 1:1, 17; Gal. 3:16,29). The seed of Isaac (Gen. 21:12; 26:2-4; Matt. 1:2,17; Rom. 9:7; Heb. 11:17-19). The seed of Jacob/Israel (Gen. 28:13-14; Num. 24:17, 19; Matt. 1:2; Luke 1:33). The seed of Judah (Gen. 49:10; Micah 5:2; Luke 3:33; Matt. 1:2; Heb. 7:14; Rev. 5:5). The seed of King David (2 Sam. 7:12-14; Isa. 9:6-7; Jer. 23:5; Luke 1:32-33; Rev. 5:5). He was born of a virgin (Isa. 7:14; Matt. 1:18-22; Luke 1:34), in Bethlehem (Micah 5:2; Matt. 2:1-6). He was called out of Egypt (Hosea 11:1; Matt. 2:14-15; 19-21). There was a messenger sent before Him, declaring that He is the way, the messenger was John the Baptist (Isa. 40:3-5; Matt. 3:1-3; Mark 1:3; Luke 3:4-6; John 1:23). Jesus spoke in parables (Ps. 78:2; Matt. 13:10-16, 34, 35; Luke 8:10). He was a worker of miracles; made the deaf hear and the blind see, also today (Isa. 29:18; 35:5-6; 53:4-5; 1 Peter 2:24; Matt.9:30; 11:4-6; 12:22; 20:34; 21:14; Mark 7:32-35,37; John 9:1-7,39; 11:42-44; Heb. 13:8). Those who surrender to Him, and His words, receive life (Deut. 18:15-19; Luke 6:46; Matt. 7:21-27).

He was rejected by many of His people, Israel (Ps. 35:19; Isa. 53:1-3; John 1:11; 15:24-25). He came to Jerusalem riding on a donkey and on a son of a donkey (Zech. 9:9; Matt. 21:1-9; Mark 11:1-10; Luke 19:28-38; John 12:12-16). He was betrayed by His friend, that is, Judas of Iscariot (Ps. 41:9; John 17:12), for 30 pieces of silver and the money was later used to purchase the potter’s field (Zech. 11:12-14; Matt. 27:1-10). He was sinless (Isa. 53:9; Heb. 4:15; 1 Peter 2:21-22; Rom. 5:12-14), yet was scourged, beaten and spat upon (Isa. 50:6; 52:14; Matt. 26:67; 27:26-30; Mark 14:65; 15:15-19). He was mocked, His hands and feet were pierced when He was crucified (Ps. 22:16-17; Zech. 12:10; John 19:37; Matt. 27:29, 35, 41-44; Mark 15:17-18, 29-32). Those who crucified Him gambled for His clothes (Ps. 22:18; Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24). He

was buried in a rich man's grave (Isa. 53:9; Matt. 27:57-60). And resurrected in a physical body (Ps. 68:20; Luke 24:39; Acts 10:41; Matt. 28:9-10; John 20:11-18).

Additionally, there are many more prophecies where Jesus was the fulfilment of Israel and came in the volume of the Book (Ps. 40:7; Heb. 10:7; John 5:39): Israel crossed the Jordan river the first time to spy out the land; then wandered in the wilderness for 40 years before entering the promised land. Similarly, Jesus was baptized in the Jordan river then went into the wilderness for 40 days before entering His ministry. Jonah was in the belly of the great fish for 3 days and 3 nights. Similarly, Jesus was in the heart of the earth for 3 days and 3 nights (Matt. 12:40). This perfection is above worldly comprehension, but through Holy Spirit, we understand these revelations).

Then He opened their mind to understand the Scriptures. And He said to them that, "In this way it is written, and in this way it was necessary that Christ to have suffered and to be raised from the dead the third day. And that repentance and remission of sins be preached on His name among all nations" (1 Cor. 15:3-4), beginning away from Jerusalem. Now you be witnesses of these. And behold, I send the promise of My father on you. Now you sit down in the city of Jerusalem until you are clothed with power from on high.

Therefore Jesus said to them again, "Peace to you. Just as My Father has sent Me, also I send you out." And when He had said this, He breathed on them and said to them, "Receive Holy Spirit. Whomever sins you have forgiven, they are forgiven them. Whomever sins you retain, they are retained." Now Thomas, one from the twelve, called Twin, was not with them when Jesus had come. Therefore the other disciples said to him, "We have seen the Lord." Now he said to them, "If I do not see in His hands the print of nails and I put my finger into the print of the nails, and put my hand into His side, I will not believe."

DAY 20: 27 ABIB – TUESDAY
JESUS APPEARED TO 11 OF HIS DISCIPLES

			John 20:26-29
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And after eight days His disciples were inside again and Thomas with them. The doors being shut, Jesus came and stood into the middle and said, “Peace to you!” After that He said to Thomas, “Bring your finger here and see My hands. And bring your hand and put it into My side. And become not faithless, but faithful.” And Thomas answered and said to Him, “My Lord and my God!” Jesus said to him, “Because you have seen Me Thomas, you have believed? Blessed are they who have not seen and believed.”

CHAPTER 22

DAY 21- 50: JESUS MINISTERED TO HIS DISCIPLES JESUS APPEARED TO 7 OF HIS DISCIPLES

Matt. 28:16-20; Acts 1:3	Mark 16:15-18		John 21:1-23
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After these Jesus revealed Himself again to the disciples by the Sea of Tiberias (*also known as the Sea of Galilee*). Now He revealed *Himself* in this way: Simon Peter, and Thomas called the Twin, and Nathanael away from Cana of Galilee, and the *sons* of Zebedee (*John and James*), and two others of His disciples were together (*believed to be Philip and Andrew, based on the friendship pairs: Nathanael with Philip and Peter with Andrew (John 1:44-45)*). Simon Peter said to them, “I am going to fish.” They said to him, “We also come with you.” They immediately went out and went up into a boat, and in that same night they caught nothing. Now when dawn already came to pass, Jesus stood at the shore. Nevertheless the disciples did not know that it is Jesus. Therefore Jesus said to them, “Young children do you not have anything to eat with bread?” They answered Him, “No.” Now He said to them, “Cast the net to the right side of the boat and you will find.” Therefore they cast, and yet they could not draw it away from the multitude of fish. Therefore that disciple (*John*) whom Jesus loved (*Ao*) said to Peter, “It is the Lord!” Therefore when Simon Peter heard that it is the Lord, he girded around his outer garment (for indeed he was naked), and cast himself into the sea. Now the other disciples came in a small boat (for indeed they were not a great distance away from the ground (*shore*) but about two hundred cubits away from *it* (*90 meters*)), dragging the net of fish.

Therefore as they disembarked to the ground, they looking at the heap of burning coals laying *there*, and a fish pressed on *it*, and bread. Jesus said to them, “Bring away from the fish which you have caught this moment.” Simon Peter went up and drew the net onto the ground, full

of great fish, a hundred and fifty three. And being so many, the net was not torn. Jesus said to them, “Come here, to break fast.” Now none of the disciples dared to inquire of Him, “Who are You?” knowing that it is the Lord. Therefore Jesus came and took the bread and gave to them, and likewise the fish. This is already the third *time* Jesus was revealed to His disciples, after He was risen from the dead.

Therefore when they had broken fast, Jesus said to Simon Peter, “Simon son of Jonah, do you love (Ao) Me more than these, these?” (*What are “these, these”? “These” could refer to: 1) Peter’s love for his previous vocation of fishing was more appealing than following Jesus. So if Peter loves Him, he will follow Him and leave His vocation. This possibility is unlikely because Peter had seen Jesus at least once prior to this point. Jesus had told them to go to Galilee (Mark 14:28; 16:7). They were waiting for further instructions, so while they were waiting they went fishing. If Peter had gone back to his vocation, he wouldn’t have been with the disciples, as they were not all fishermen by trade. Also, he would have gone to his home town Capernaum where he had a home, a wife and where he had been fishing most of his life (Matt. 8:5, 14; Luke 4:31, 38). Neither did he go to a place that he was familiar with as a child, Bethsaida, on the east coast of the Sea of Galilee (John 1:44). Peter’s vocation had been following Jesus for approximately 3 years prior to Jesus’ death, and surely, after he saw Jesus risen from the dead, he had no intention of going back to his previous vocation but rather to do anything his Lord said.*

“These” could also refer to 2) his love for Jesus being more than those disciples’ love for Jesus, as Peter had earlier suggested when he said, “Even if all will stumble in You but I not” (Mark 14:29; Matt. 26:33). Peter responds with, “Yes Lord, You know that I love You”. How would Peter know that he loves Him more than the others love Him, when he himself denied Him? Peter wouldn’t have been so prideful to say this again. And if Peter had been prideful, he would have said, “Yes Lord you

know that I “Agapao” you more than these”, however he responded with a lower level of love, “Phileo” (a friendship love), not “Agapao” (all consuming love).

Last, “these” could refer to 3) his love for Jesus is more than his love for his closest friends, that is, more than these disciples whom he went fishing with. Some of these men were the same men that he had probably spent most of his life with, given that they were together when Jesus initially called them at the beginning of His ministry. Now this is something Peter would have known and, therefore, could have answered truthfully. This last scenario is the most plausible.

Now if Jesus had asked you this question, what would your “these” be?). He said to Him, “Yes Lord, You know that I love (P) You.” He said to him, “Feed My lambs.” He said to him again, the second time, “Simon, son of Jonah, do you love (Ao) Me?” He said to Him, “Yes Lord, You know that I love (P) You.” He said to him, “Shepherd My sheep.” He said to him the third time, “Simon, son of Jonah, do you love (P) Me?” Peter was grieved because He said to him a third time, “Do you love (P) Me?” And he said to Him, “Lord, You know all, You know that I love (P) You.” Jesus said to him, “Feed My sheep. (Notice that Jesus calls Peter, not by the name that He gave him in the beginning, Cephas (“Peter”), but by his birth name, Simon of Jonah, like the first time Jesus met Simon (John 1:42). It is almost as if Peter was disconnected from Jesus by his earlier denial. And thus Jesus had to question Peter three times in order to redeem him by the words from his mouth. The outcome of the interaction was for Peter to follow Him like he did in the beginning (Mark 1:17-19); however, this time, instead of Peter being discipled, now he was going to disciple others by saying, “Feed My lambs” (the new believers), “Feed” and “Shepherd” My sheep” (mature believers)) Truly, truly, I say to you, when you were young, you girded yourself and walked where you desired. Now whenever you grow old, you will stretch out your hands and another

will gird you and will carry you where you do not desire.” Now He spoke this signifying what type of death he would glorify God (*Peter was crucified upside down in Rome AD ~64, as attested by earlier Christian writers, such as Tertullian in the 2nd Century*). And when He had spoken this, He said to him, “Follow Me.”

Now Peter, having turned, looking at the disciple (*John*) whom Jesus loved (*Ao*) following, (who also reclined, in order to eat at the supper, on His chest and said, “Lord, who is he who delivers You?” (*John 13:25*)) having seen this *one*, Peter said to Jesus, “Lord, now what of this *one* (*John*)?” Jesus said to him, “If I desire that he stays until I come, what is that unto you? You follow Me!” Therefore this word went out among the brothers, that that same disciple does not die. And Jesus did not say to him that he does not die, but, “If I desire he stays until I come, what is that unto you?” (*Jesus did come to John many years later, towards the end of John’s life AD ~95 (Rev. 1:9-17), to reveal the past (Rev. 5; 12:1-5), present (Rev. 2-3) and future; which John wrote in a scroll, called the Book of Revelation*).

Now the eleven disciples went into Galilee, to the mountain where Jesus had appointed them (*the mountain Jesus appointed is believed to be Mount Tabor, which is 18km west of the southern most part of the Sea of Galilee. And the height is 562m above the Mediterranean Sea*). And when they saw Him, they worshipped Him. Now some doubted. And Jesus having come, spoke to them saying, “Whole authority is given to Me in Heaven and on earth. Therefore go into every-part of the world to disciple all nations, preach the good news to every creature, baptizing them into the name of the Father and of the Son and of the Holy Spirit. Teaching them to keep all, as much as I have commanded you. And, behold, I am with you all the days until the end of the world. Amen. He who believes and is baptized will be saved. Now he who does not believe will be condemned. Now these supernatural signs will follow closely those who believe in My name. They will cast out demons, they will speak new tongues, they will take up serpents and if they drink anything deadly, it will not hurt them. They will lay hands on sick ones and they will be well” (“*Be well*”

comes from 2 Greek words “echo” G2192, which means “have” and “kalos” G2573, meaning “having total wholeness of whatever”).

He (*Jesus*) presented Himself living, after He having suffered, in many infallible proofs, appearing to them through forty days *from His resurrection*. And speaking of that concerning the Kingdom of God.

DAY 50 – JESUS’ ASCENSION INTO HEAVEN FROM JUDEA

Acts 1:4-12	Mark 16:19	Luke 24:50-52	John 20:30-31; 21:24-25
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Now He led them outside until into Bethany. And being assembled with them, He commanded them, “Do not to depart away from Jerusalem but to wait for the promise of the Father, which you heard of Me. Because John indeed baptized in water, now you will be baptized in Holy Spirit after not many of these days.” Therefore indeed they came together *and* questioned Him, saying, “Lord, if in this time do You restore the Kingdom of Israel?” Now He said unto them, “It is not for you to know the times or seasons, which the Father has placed in His own authority. But you will receive power of the Holy Spirit having come upon you. And you will be witnesses of Me both in Jerusalem and in the whole of Judea and Samaria, and until the end of the earth.”

Therefore indeed after the Lord spoke to them, He lifted up His hands *and* blessed them. And it came to pass within blessing them, they were watching Him being lifted up, He withdrew away from them, and was taken up into Heaven and He sat down from the right of God. And they worshipped Him. And a cloud having closed beneath Him away from their eyes. And as they were looking intently into Heaven *where* He went, behold, two men stood by them in white clothing, who also said, “Men of Galilee, why do you stand gazing up into Heaven? This same Jesus who was taken up away from you into Heaven will in this way come, in the manner that you have seen Him go into Heaven.” Then

they returned into Jerusalem away from the mountain called Olivet **with great joy**, which is near Jerusalem, a Sabbath day's journey (*Olivet is also known as the Mount of Olives, located north east of Jerusalem. A Sabbath day's journey is an actual limit set by the Jewish teachers whereby a Jewish person was not permitted to walk more than 2,000 paces/cubits or ~900 meters, on the Sabbath*).

Therefore also indeed many other supernatural signs Jesus did in the presence of His disciples, which be not written in this small scroll (*Gospel of John*). Now these are written so that you believe that Jesus is the Christ, the Son of God, and so that believing you have life in His name. This is the disciple (*John*) who is witnessing concerning these and wrote these. And we know that his testimony is true. Now there are also many other *things*, as many as Jesus did, which, if every one *be* written, not even the world itself I suppose could contain the small scrolls that would be written. Amen.

AFTER HOLY SPIRIT CAME UPON THEM

	Mark 16:20	Luke 24:53	
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And they were through all (*continually*) **in the temple, praising and blessing God. Amen.** *And when Holy Spirit came upon them, those ones who had gone, preached everywhere, the Lord working together with and confirming the word through the accompanying of supernatural signs.*

THE LAST CHAPTER

PAUL'S SUMMARY OF JESUS THE CHRIST OF NAZARETH

For indeed I delivered to you in the beginning that which I also received: that Christ died for our sins, according to the Scriptures, and that He was buried, and was raised the third day according to the Scriptures. And that He was seen by Cephas, after that by the Twelve (*the term “the Twelve” implies “of the 12 disciples”, like John called Thomas in John 20:24 “one from the twelve” where at that time there were only eleven disciples. Judas had already committed suicide on the same day Jesus was crucified so he couldn’t have seen the resurrected Jesus on earth. It could refer to Matthias who was chosen later to be part of the Twelve Acts 1:26*). After that He was seen by more than five hundred brothers at once. From whom the greater part stays until this moment. Now some also have fallen asleep. After that He was seen by James. After that by all the apostles. Now last of all just as one born out of due time, was seen by me, *Paul (1 Cor. 15:3-7)*.

Jesus the Christ of Nazareth is the image of the invisible God. Firstborn of every creature (*the Firstborn of every creature is the Word of God, for everything came into being through, and was founded on, the Word of God (John 1:1; Rom. 4:17). Not that the Word of God was created but that the starting point of every creature is the Word of God*), because in Him all were created that are in the Heavens and that are on the earth, the visible and the invisible, whether thrones or dominions or rulers or authorities. All things were created through Him and into Him. And He is before all and in Him all things held together. And He is the Head of the body, the church, who is the Beginning, the First-born from

the dead, so that He became first place in all. Because it pleased *the Father* that in Him all fullness should dwell.

Now Him, the God of peace, sanctify you completely, and your spirit and soul and body be complete, kept blameless in the coming of our Lord Jesus the Christ! (*1 Thess. 5:23*). Blessed *be* the God and Father of our Lord Jesus the Christ, who blessed us in every spiritual blessing in the heavenlies in Christ, just as He chose us in Him before the foundation of the world, *so that* we be saints and without blame before Him in love (*Eph. 1:3-4*). For indeed *by* grace you have been saved, through the faith, and this not from you; the sacrifice of God, not from works, so that no one should boast. For indeed we be His workmanship, created in Christ Jesus on good works, which God prepared beforehand so that we should walk in them (*Eph. 2:8-10*). The grace of the Lord Jesus the Christ and the love of God and the fellowship of the Holy Spirit *is* with you all! Amen! (*2 Cor. 13:14*).