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The account of Yeshua's ministry by

Matay

Introduction

Author

The writer of this document was known in Greek as Matay, in Hebrew as Levi, and is most commonly known in English as Matthew. He was one of Yeshua's twelve apprentices, and named by Halfay/Alphaeus his father. He was from Galil/Galilee but worked in Kafarnaoum/Capernaum as a tax-collector before he left that to follow Yeshua/Jesus. It's possible that it was Yeshua who changed his name from Levi when he became a follower, and named him Matay which means 'the gift of God' in Hebrew.

This account

Matay's account starts by listing the ancestors of Yeshua, and then describes Yeshua's birth, his immersion in water, and his temptation by the devil. He tells us about a lot of his preaching and teaching, and about how he healed many sick people in the Galil region. After that, Matay goes on to describe Yeshua's trip down to Yerushalem/Jerusalem and what happened to him there. Then he explains what happened in Yeshua's final week in Yerushalem, his execution on a stake, and his coming back to life.

This document tells how Yeshua is the messiah, promised by God to save the Yehudim/Jews, and all non-Jews who place their trust in him. So by means of him, God fulfills his promises to his people that were listed in the Old Testament.

This good message reveals Yeshua as the great teacher to explain God's law. Here in this document, Matay records five lengthy teaching sessions about God's kingdom: (1) The preaching on the hill about people's behaviour, their responsibilities, and what they might expect to receive in God's kingdom (chapters 5–7); (2) warning the twelve apprentices about their works (chapter 10); (3) the parables about God's kingdom (chapter 13); (4) the teaching concerning the way to become a follower (chapter 18); and (5) the teaching concerning the end of this age and God's kingdom which is coming. (chapters 24–25).

Main components of Matay's account

The ancestors and birth of Yeshua the messiah *1:1–2:23*
The work of Yohan-the-immerser *3:1-12*
The immersion and the temptation of Yeshua *3:13–4:11*
The work and teaching of Yeshua in Galil *4:12–18:35*
Yeshua's trip from Galil to Yerushalem *19:1–20:34*
Yeshua's final week in Yerushalem *21:1–27:66*
Yeshua comes back to life *28:1-20*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
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Readers' Version

The Jewish ancestors of the messiah[1]

1:1 This is a genealogy of **Yeshua** (Jesus; Grk. Yesus) **the messiah** (Grk. Christ) a descendant of King David, a descendant of Avraham (Grk. Abraam).

2 Avraham was the father of Yitshak (Isaac), Yitshak the father of Ya'akov (Jacob; Grk. Yakob), Ya'akov the father of Yehudah (Judah; Grk. Yudas) and his brothers. **3** Yehudah was the father of Perets (Grk. Fares) and Zerah (Grk. Zara) through Tamar (Grk. Thamar), Perets the father of Hetsron (Grk. Hesrom), Hetsron the father of Ram, **4** Ram the father of Aminadav, Aminadav the father of Nahshon (Grk. Naasson), Nahshon the father of Salmon, **5** Salmon the father of Boaz (Grk. Boes/Boos) through Rahav, Boaz the father of Oved (Grk. Yobed/Yobel) through Ruth,[2] and Oved the father of Yishay (Jesse; Grk. Yessai), **6** and Yishay the father of David the king.

David was the father of Shelomoh (Solomon; Grk. Solomon/Salomon) through Uriyah's (Grk. Urias') wife, **7** Shelomoh was the father of Rehav'am (Rehoboam; Grk. Roboam), Rehav'am the father of Aviyah (Grk. Abia), Aviyah the father of Asa (Grk. Asaf), **8** Asa the father of Yehoshafat (Jehoshaphat; Grk. Yosafat). Yehoshafat the father of Yoram (Joram), Yoram the father of Uziyah, **9** Uziyah the father of Yotam (Jotham; Grk. Yoatham), Yotam the father of Ahaz (Grk. Akaz), Ahaz the father of Hizkiyah (Hezekiah; Grk. Hezekias), **10** Hizkiyah the father of Menasheh (Manasseh; Grk. Manasses), Menasheh the father of Amon (Grk. Amos), Amon the father of Yoshiyah (Josiah; Grk. Yosias), **11** Yoshiyah was the father of Yekaneyah (Grk. Yekonias) and his brothers, when they were deported to Bavel (Babylon; Grk. Babulon).[3]

12 Then after the deportation to Bavel, Yekaneyah was the father of Shealtiyel (Grk. Salathiel), Shealtiyel was the father of Zerubavel (Grk. Zorobabel), **13** Zerubavel was the father of Avihud (Grk. Abiud), Avihud was the father of Elyakim, and Elyakim the father of Azor, **14** Azor the father of Tsadok, Tsadok the father of Akim, Akim the father of Eliud, **15** Eliud the father of Eleazar, Eleazar the father of Matan, Matan the father of Ya'akov (Jacob; Grk. Yakob), **16** Ya'akov the father of Yosef (Joseph), the husband of Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) who **Yeshua** (Jesus; Grk. Yesus), the **one** called **the messiah** was born to.

17 So the generations from Avraham to David numbered fourteen, from David to the deportation to Bavel there were fourteen generations, and from the deportation to Bavel to the **messiah** there were fourteen generations.

The messiah's birth[4]

18 Now this is how the birth **of Yeshua** (Jesus; Grk. Yesus) came about: Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) his mother was engaged to Yosef (Joseph).[5] But before they came together, she was found to be pregnant through the work of **the** holy **spirit**. **19** But her husband to be, Yosef, was a godly man, and not wishing to dis-

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1:1 The_scroll of_the_birth of_**Ya^{y}sous/(Yəhōshūʻa) chosen_ _one/messiah**, son of_Dawid/(Dāvid), son of_ _Abra'am/(ʾAvrāhām): **2** Abra'am bore ~~the~~ Isa'ak/(Yitsḥāq), and Isa'ak bore ~~the~~ Yakōb/(Yaʻaqov), and Yakōb bore ~~the~~ Youda/(Yəhūdāh) and the brothers of_him, **3** and Youda bore ~~the~~ Fares/(Ferets) and ~~the~~ Zara/(Zeraḥ) of ~~the~~ Thamar/(Tāmār), and Fares bore ~~the~~ Hesrōm/(Ḥetsrōn), and Hesrōm bore ~~the~~ Aram/(Rām), **4** and Aram bore ~~the~~ Aminadab/(ʻAmminādāv), and Aminadab bore ~~the~~ Na'assōn/(Naḥshōn), and Na'assōn bore ~~the~~ Salmōn/(Salmōn), **5** and Salmōn bore ~~the~~ Bo'oz/(Boʻaz) of ~~the~~ Ꞩakaḇ/(Rāḥāv), and Bo'oz bore ~~the~~ Yōba^{y}d/(Ōvēd) of ~~the~~ Ꞩouth/(Rūt), and Yōba^{y}d bore ~~the~~ Yessai/(Yishay), **6** and Yessai bore ~~the~~ Dawid the king. And Dawid bore ~~the~~ Solomōn/(Shəlmoh) of the wife of_ ~~the~~ _Ourias/(ʾŪriy^{yāh}), **7** and Solomōn bore ~~the~~ Ꞩoboam/(Rəḥavʻām), and Ꞩoboam bore ~~the~~ Abia/(ʾAvīāh), and Abia bore ~~the~~ Asaf/(ʾĀṣāf), **8** and Asaf bore ~~the~~ Yōsafat/(Yəhōshāfāṭ), and Yōsafat bore ~~the~~ Yōram/(Yōrām), and Yōram bore ~~the~~ Ozias/(ʻUzziy^{yāh}), **9** and Ozias bore ~~the~~ Yōatham/(Yōtām), and Yōatham bore ~~the~~ Aḳaz/(ʾĀḥāz), and Aḳaz bore ~~the~~ Hezekias/(Ḥizqiy^{yāh}), **10** and Hezekias bore ~~the~~ Manassa^{y}s/(Mənashsheh), and Manassa^{y}s bore ~~the~~ Amōs/(ʾĀmōṭs), and Amōs bore ~~the~~ Yōsias/(Y'oshiy^{yāh}), **11** and Yōsias bore ~~the~~ Yeḳonias/(Yəkon^{yāh}) and the brothers of_him during the deportation to_Babulōn/(Bāvel?). **12** And after the deportation to_Babulōn, Yeḳonias bore ~~the~~ Salathia^{y}l/(Shə'altiy^{ʾēl}), and Salathia^{y}l bore ~~the~~ Zorobabel/(Zərubāvel), **13** and Zorobabel bore ~~the~~ Abioud/(ʾAvīhūd), and Abioud bore ~~the~~ Eliakeim/(ʾElyāqīm), and Eliakeim bore ~~the~~ Azōr/(ʻAzzūr), **14** and Azōr bore ~~the~~ Sadōk/(Tsādōq), and Sadōk bore ~~the~~ Aḳeim/(Yōqīm), and Aḳeim bore ~~the~~ Elioud/(ʾĒl-hōd), **15** and Elioud bore ~~the~~ Eleazar/(ʾElʻāzār), and Eleazar bore ~~the~~ Matthan/(Mattān), and Matthan bore ~~the~~ Yakōb, **16** and Yakōb bore ~~the~~ Yōsa^{y}f/(Yōṣēf) the husband of_Maria/(Miryām), of whom was_born **Ya^{y}sous/(Yəhōshūʻa)**, the one being_called the_ **_chosen_one/messiah**. **17** Therefore all the generations from Abra'am/(ʾAvrāhām) to Dawid/(Dāvid) were fourteen generations, and from Dawid until the deportation to_ _Babulōn fourteen generations, and from the deportation to_ _Babulōn to the **chosen_one/messiah** fourteen generations.

18 And the birth ~~the~~ of_**Ya^{y}sous chosen_one/messiah** was thus: Maria the mother of_him, having_been_betrothed to_ ~~the~~ _Yōsa^{y}f, before ~~or/than~~ them to_come_together, she_was_ _found having in womb by the_ holy **_spirit**. **19** And Yōsa^{y}f the husband of_her, being righteous and not willing to_ _expose her, was_counselled to_send_ her _away secretly. **20** But these things having_been_considered of_him, see, a_

1 RV 1:1 · Parallel Luke 3:23-38

2 RV 1:5 · Cross-ref. Rut 4:13,17.

3 RV 1:11 · Cross-ref. 2Ki 24:14-15; 2Ch 36:10; Jer 27:20.

4 RV 1:18 · Parallel Luke 1:26-38; 2:1-7

5 RV 1:18 · Cross-ref. Luk 1:27.

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_messenger of_the_**master** was_seen to_him in a_dream saying: Yōsaʸf, son of_Dawid, may_ not _be_afraid to_receive Maria the wife of_you, because/for the one in her having_ _been_born is from the_ holy _**spirit**. **21** And she_will_be_ _bearing a_son, and you_will_be_calling the name of_him **Yaʸsous**, because/for he will_be_saving the people of_him from the sins of_them. **22** And all this has_become, in_order_ _that the thing having_been_spoken by the_**master** through the prophet may_be_fulfilled saying, **23** Behold, the virgin will_be_having in womb and will_be_bearing a_son, and they_will_be_calling the name of_him Emmanouaʸl/(ʹImmānūʾēl), which is being_translated: - **god** With us. **24** And ~~the~~ Yōsaʸf/(Yōşēf) having_been_raised from the sleep, did as the messenger of_the_**master** commanded to_him, and received the wife of_him, **25** and was_ not _ _knowing her until of_which she_bore a_son, and he_called the name of_him, **Yaʸsous/(Yəhōshūʹa)**.

2:1 And ~~the~~ **Yaʸsous** having_been_born in Baʸthle'em/(Bēyt-leḥem) of_ ~~the~~ _Youdaia in the_days of_ _Haʸrōdaʸs the king, see, wise_men from east arrived in Hierousalaʸm/(Yərūshālayim) **2** saying: Where is the one, having_been_born king of_the Youdaiōns? For/Because we_ _saw the star of_him in the east and we_came to_prostrate before_him. **3** And ~~the~~ king Haʸrōdaʸs having_heard was_ _disturbed, and all Hierousalaʸm with him. **4** And having_ _gathered_together all the chief_priests and scribes of_the people, he_was_inquiring from them where the **chosen_ _one/messiah** is_being_born. **5** And they said to_him: In Baʸthle'em of_ ~~the~~ _Youdaia, because/for thus it_has_been_ _written through the prophet: **6** And you Baʸthle'em, land of_ _Youda/(Yəhūdāh), are by_no_means least among the rulers of_Youda, because/for out_of of_you will_be_coming_out a_ _leading one, who will_be_shepherding the people of_me, ~~the~~ Israaʸl/(Yisrāʾēl). **7** Then Haʸrōdaʸs having_ secretly _called the wise_men, ascertained from them the time of_the appearing star. **8** And having_sent them to Baʸthle'em he_ _said: Having_been_gone, search_out exactly for the little_ _child, and when you_all_may_find him, report to_me so_that also_I, having_come, may_prostrate before_him. **9** And ~~which~~ having_heard from_the king, they_were_gone, and see, the star, which they_saw in the east, was_going_before them until having_come, it_was_stood over where the little_child was. **10** And having_seen the star, they_were_ exceedingly _ _elated with_ great _joy. **11** And having_come into the house, they_saw the little_child with Maria/(Miryām) the mother of_him, and having_fallen, they_prostrated before_him, and having_opened_up the treasures of_them, they_offered gifts to_him: gold, and frankincense, and myrrh. **12** And having_ _been_warned in a_dream not to_return to Haʸrōdaʸs, they_ _withdrew by another way into the country of_them.

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grace Maria, he decided to quietly divorce her. **20** But as he was pondering that, one of Yahweh's messengers appeared to him in a dream and told him, "Yosef, descendant of King David, don't be afraid to marry Maria, because the baby in her has been conceived by **the** holy **spirit**. **21** In due course she'll have a son and you'll name him **Yeshua**,[6] because he'll save his people from their sins."

22 Now all that happened in fulfilment of what **Yahweh** had said through the prophet, **23** "Listen, the virgin will get pregnant and she'll have a son, and they'll call him Imanu-El (Grk. Emmanuel) (in Hebrew) which means '**God** with us.' "[7]

24 Then Yosef got up and did what Yahweh's messenger had commanded him, and he went ahead and married Maria, **25** but he didn't sleep with her until after she had given birth. Yosef named the boy **Yeshua**.[8]

Easterners come to worship the new king

2:1 After **Yeshua** (Jesus; Grk. Yesus) had been born in Beyt-Lehem (Bethlehem) in Yehudah (Judea) province during the time of King Herodes (Herod), watchers of signs arrived in Yerushalem (Jerusalem) from the east **2** and asked, "Where's the one born as king of the Yehudim (Jews)? We saw his star in the east and we came to worship him."

3 Now when King Herodes heard that, he was upset, and all of Yerushalem as well. **4** He gathered together all the chief priests and religious teachers and asked them where the **Messiah** was expected to be born.

5 "It'll be in Beyt-Lehem in Yehudah," they told him, "because the prophet wrote:

6 'You, Beyt-Lehem in Yehudah's territory,
are not the most insignificant of the Yehudah's leaders,
because a leader will come from you
who will guide my people Yisrael (Israel).' "[9]

7 Then Herodes (Herod) sent for the watchers of signs and met secretly with them to determine when the star had first appeared. **8** Then he sent them on to Beyt-Lehem with these instructions: "Go on and carefully investigate about the child, and when you find him, report back to me so that I can also come and worship him."

9 So when the king had finished speaking, they departed, and the star which they could see in the east went ahead of them and stopped above the place where the child was. **10** Seeing that, the watchers of signs were very happy indeed. **11** As they entered the house, they saw the child with his mother Maria (Mary; Heb. Miryam; Grk. Maria/Mariam). They bowed low and worshipped him, then they opened their chests and presented gifts of gold, frankincense, and myrrh.

12 However, because they'd been warned in a dream not to return to King Herodes, they went home again to their own country.

6 **RV 1:21 · Cross-ref.** Luk 1:31.

7 **RV 1:23 · Cross-ref.** Isa 7:14 (LXX).

8 **RV 1:25 · Cross-ref.** Luk 2:21.

9 **RV 2:6 · Cross-ref.** Mic 5:2.

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The family escape to Mitsrayim

13 After they'd departed, one of **Yahweh's** messengers appeared to Yosef (Joseph) in a dream and said, "Leave now and take the child and his mother, and flee to Mitsrayim (Egypt). Remain there until I tell you, because King Herodes (Herod) will soon search for the child in order to kill him."
14 So Yosef got ready during the night and took the child and his mother and departed for Mitsrayim. 15 They stayed there until Herodes's death, in order to fulfil what **Yahweh** had said through the prophet Hoshea (Hosea): "I called my son out of Mitsrayim."[10]

The slaughter of baby boys

16 When King Herodes (Herod) realised that he'd been tricked by the watchers of signs, he got very angry and gave orders that all the sons in Beyt-Lehem (Bethlehem) and its districts that were two years old and younger be killed, because that was the period that he'd found out from the watchers of signs.
17 That fulfilled what had been spoken through the prophet Yirmiyah (Jeremiah), who said:
18 The sound of terrible weeping and mourning was heard in Ramah;
Rahel (Rachel) weeping for her children, and she didn't want to be comforted,
because her children were no more.[11]

Yosef's family return to Nazaret

19 After King Herodes (Herod) died, one of **Yahweh's** messengers appeared to Yosef (Joseph) in Mitsrayim (Egypt) in a dream 20 and said, "Get ready and take the child and his mother back to Yisrael (Israel), because the ones wanting to kill him have died." 21 So Yosef packed up and took the child and his mother and went back to Yisrael.
22 However, when he heard that Arkelaos was now reigning over Yehudah (Judea) (instead of his father Herodes), and also having been warned in a dream, he left Yehudah and went north to the Galil area. 23 Once he got there, he settled into a town called Nazaret (Nazareth), and so what had been spoken through the prophets would be fulfilled: "He'll be called a person from Nazaret."[12][13]

Yohan-the-immerser's preaching[14]

3:1 That was the time when Yohan-the-immerser started preaching in the Yehudah (Judea) wilderness, 2 telling everyone, "Turn from your sins, because the heavenly kingdom is close."[15]
3 This is the man that the prophet Yeshayah (Isaiah) was talking about when he wrote:
'The voice of one shouting in the wilderness
prepare the road for **Yahweh**;

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13 And having_withdrawn from_them, see, a_messenger of_ _the_**master** is_appearing in a_dream to_ ~~the~~ _Yōsaʸf/(Yōṣēf) saying: Having_been_raised, take the little_child and the mother of_him, and be_fleeing into Aiguptos/(Mitsrayim), and be there until ~~wishfully~~ I_may_tell to_you, because/for Haʸrōdaʸs is_going to_be_seeking the little_child ~~which~~ to_ _destroy him. 14 And ~~which~~ having_been_raised, he_took the little_child and the mother of_him by_night and withdrew into Aiguptos, 15 and he_was there until the death of_ _Haʸrōdaʸs, in_order_that the message may_be_fulfilled having_been_spoken by the_**master** through the prophet saying: I_called the son of_me out_of of_Aiguptos.
16 Then Haʸrōdaʸs, having_seen that he_was_mocked by the wise_men, was_enraged exceedingly and having_sent_out, he_killed all the boys ~~which~~ in Baʸthle'em/(Bēyt-leḥem) and in all the regions of_it from two_year and lower, according_to the time which he_ascertained from the wise_men. 17 Then the message was_fulfilled having_been_spoken through Yeremias/(Yirməʸāh) the prophet saying, 18 A_voice in Ɽama/(Rāmāh) was_heard, weeping and great mourning, Ɽaḳaʸl/(Rāḥēl) weeping for_the children of_her, and was_ not _wanting to_be_comforted, because they_are not.

19 But ~~the~~ Haʸrōdaʸs having_died, see, a_messenger of_the_ _**master** is_appearing in a_dream to_ ~~the~~ _Yōsaʸf in Aiguptos 20 saying: Having_been_raised, take the little_child and the mother of_him, and be_going into the_land of_ _Israaʸl/(Yisrāʾēl), because/for the ones seeking the life of_ _the little_child have_died. 21 And he having_been_raised, took the little_child and the mother of_him, and came_in into the_land of_Israaʸl/(Yisrāʾēl). 22 But having_heard that Arḳelaos is_reigning ~~the~~ over_Youdaia instead_of Haʸrōdaʸs the father of_him, he_was_afraid to_go_away there, and having_been_warned in a_dream, he_withdrew into the districts of_ ~~the~~ _Galilaia/(Gālīl), 23 and having_come, he_ _dwelt into a_city being_called Nazaret, so_that the message may_be_fulfilled having_been_spoken through the prophets, he_will_be_being_called ~~that~~ A_from_Nazaret.

3:1 And in ~~the~~ those days Yōannaʸs the immerser is_arriving, proclaiming in the wilderness of_ ~~the~~ _Youdaia 2 saying: Be_ _repenting, because/for the kingdom of_the heavens has_ _neared. 3 For/Because this is the one having_been_spoken through Aʸsaias/(Yəshaʸāh) the prophet saying: The_voice of_a_shouting one in the wilderness prepare the way of_the_ _**master**, be_making the paths of_him straight. 4 And ~~the~~ Yōannaʸs himself was_having the clothing of_him from hairs of_a_camel and a_ leather _belt around the waist of_him, and

10 **RV 2:15 · Cross-ref.** Hos 11:1.
11 **RV 2:18 · Cross-ref.** Jer 31:15.
12 **RV 2:23 · Note** This is not a specific quote from the Hebrew Scriptures, but note that Matthew does say 'the prophet**s**' (not 'the prophet'). This could be: [1]A play on Hebrew '**נֵצֶר**' from Yeshayah/Isaiah 11:1 where 'branch/shoot' (netser) is similar to 'Natsaret' (Nazaret/natsrat), [2]a play on Shimshon (Samson) the 'Nazirite' (**נָזִיר**) from Heroes (Judges) 13:5,7, or [3]just a slur on Yeshua being from insignificant Nazaret (Nazareth) as per Yohan (John) 1:46.
13 **RV 2:23 · Cross-ref.** Mrk 1:24; Luk 2:39; Yhn 1:45.
14 **RV 3:1 · Parallel** Mark 1:1-8; Luke 3:1-18; Yhn 1:19-28
15 **RV 3:2 · Cross-ref.** Mat 4:17; Mrk 1:15.

Literal Version

the food of_him was locusts and wild honey. **5** Then Hierousala^{y}m/(Yərūshālayim), and all ~~the~~ Youdaia, and all the surrounding_region of_the Yordana^{y}s/(Yardēn) was_going_ _out to him, **6** and they_were_being_immersed by him in the Yordana^{y}s River, confessing the sins of_them. **7** But having_ _seen many of_the Farisaios_party and Saddoukaios_sect coming to the immersion of_him, he_said to_them: Brood of_ _vipers, who warned to_you_all to_flee from the coming severe_anger? **8** Therefore produce fruit worthy of_ ~~the~~ _ _repentance. **9** And you_all_may_ not _suppose to_be_saying among yourselves, we_are_having ~~the~~ Abra'am/('Avrāhām) father, because/for I_am_saying to_you_all that ~~the~~ **god** is_ _able to_raise children to_ ~~the~~ _Abra'am out_of the these stones. **10** And already the axe is_lying to the root of_the trees, therefore every tree not producing good fruit is_being_ _cut_off and is_being_thrown into the_fire. **11** I on_one_hand am_immersing you_all in water to repentance, on_the_other_ _hand the one coming after me is mightier than me, of_ _whom not I_am worthy to_bear the sandals. He will_be_ _immersing you_all in the_ holy **_spirit** and with_fire. **12** Of_ _whom the winnowing_fork is in the hand of_him, and he_ _will_be_clearing_out the threshing_floor of_him, and will_ _be_gathering_together the wheat of_him into the barn, but the chaff he_will_be_burning_up with_ inextinguishable _fire.

13 Then ~~the~~ **Ya^{y}sous/(Yəhōshū'a)** is_arriving from ~~the~~ Galilaia/(Gālīl) to the Yordana^{y}s/(Yardēn) to ~~the~~ Yōanna^{y}s, ~~which~~ to_be_immersed by him. **14** But ~~the~~ was_forbidding him saying: I am_having need to_be_immersed by you, and you are_coming to me? **15** But ~~the~~ **Ya^{y}sous** answering said to him: Allow it now, because/for thus it_is befitting to_us to_fulfill all righteousness. Then he_is_allowing him. **16** And having_ _been_immersed, ~~the~~ **Ya^{y}sous** immediately went_up from the water, and see, the heavens were_opened_up, and he_saw the **spirit** of_ ~~the~~ **_god** coming_down as_if a_dove and coming on him. **17** And see, a_voice out_of of_the heavens saying: This is the son of_me, the beloved in whom I_took_pleasure.

4:1 Then ~~the~~ **Ya^{y}sous** was_brought_up into the wilderness by the **spirit** to_be_tempted by the devil. **2** And having_fasted forty days and forty nights, later he_hungered. **3** And the one tempting having_approached, said to_him: If you_are the_son of_ ~~the~~ **_god**, speak that the these stones may_become loaves. **4** But he answering said: It_has_been_written: The person not

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straighten his paths.'[16]

4 Yohan (John; Grk. Yoannes) himself wore clothes made from coarse camel hair, with a leather belt around his waist,[17] and he lived on locusts and wild honey. **5** People from Yerushalem (Jerusalem) and all Yehudah and all of the regions surrounding the Yarden (Jordan) River, went out into the wilderness to listen to Yohan, **6** and many confessed their sins and asked him to immerse them in the river.

7 But when Yohan saw many from the party of the Farisaios and from the Saddoukaios (Sadducee) sect coming for immersion, he told them, "You brood of snakes,[18] who warned you all to flee from God's severe anger that's coming? **8** Turning from your sins should be accompanied by evidence that you've changed. **9** And don't think that you can just tell yourselves that you're Avraham's descendants,[19] because I can tell you that **God** could turn these stones into descendants of Avraham. **10** The axe has already been placed at the base of the trees ready to cut down any tree that's not producing good fruit, and then it'll be thrown into the fire.[20] **11** I'm immersing people in water as a sign that they're turning away from their sins, but there's another one coming after me who's greater than me—so much so that I'm not even worthy to carry his sandals. He'll immerse you in **the** holy **spirit** and with fire. **12** He's already holding his fork so that he can clear his threshing floor—he'll work through the pile throwing it into the air, where the breeze will carry the chaff away, and he'll burn it with unquenchable fire, while the heavier grains of wheat will land in the pile to be brought into the barn."

Yeshua gets immersed in the river[21]

13 Then **Yeshua** (Jesus; Grk. Yesus) came down from Galil to Yohan (John; Grk. Yoannes) at the Yarden (Jordan) River to be immersed by him. **14** But Yohan refused, saying, "It's me who needs to be immersed by you, and yet you're coming to me?"

15 "Just allow it," answered **Yeshua**, "because we need to do what righteousness requires." So Yohan immersed him.

16 As **Yeshua** came up out of the water after being immersed, the sky was opened up and he saw **God's spirit** coming down like a dove and landing on him. **17** Then, wow, a voice could be heard from the sky saying, "This is my son that I love and I'm pleased with."[22]

The devil tempts Yeshua[23]

4:1 Then **Yeshua** (Jesus; Grk. Yesus) was taken into the wilderness by the **spirit**, to be tempted by the devil.[24] **2** As he'd been fasting for forty days (and nights), he was hungry, **3** and the tempter approached him and asked, "If you're **God's** son, command some

16 **RV 3:3 · Cross-ref.** Isa 40:3 (LXX).

17 **RV 3:4 · Cross-ref.** 2Ki 1:8.

18 **RV 3:7 · Cross-ref.** Mat 12:34; 23:33.

19 **RV 3:9 · Cross-ref.** Yhn 8:33.

20 **RV 3:10 · Cross-ref.** Mat 7:19.

21 **RV 3:13 · Parallel** Mark 1:9-11; Luke 3:21-22

22 **RV 3:17 · Cross-ref.** Gen 22:2; Psa 2:7; Isa 42:1; Mat 12:18; 17:5; Mrk 1:11; Luk 9:35.

23 **RV 4:1 · Parallel** Mark 1:12-13; Luke 4:1-13

24 **RV 4:1 · Cross-ref.** Heb 2:18; 4:15.

Readers' Version

of these stones to turn into buns."
4 But Yeshua answered, "It's written in the scriptures that it's not just food that a person needs to live, but also all **of God's** messages."[25]
5 Then the devil took him to Yerushalem (Jerusalem), and stood him on the highest point of the temple 6 and told him, "Throw yourself down if you're **God's** son, because it's written in the scriptures that **God** will command his messengers to look after you and to carry you in their arms so that you won't bash your foot on a rock."[26]
7 "Yes, but it's also written," **Yeshua** answered, "that you shouldn't test your **God Yahweh**."[27]
8 Then the devil took him to a very high mountain and showed him all the countries in the world, with all their splendour, 9 then told him, "I'll give you all of those if you get down on your face in front of me."
10 "Go away, Satan," **Yeshua** replied, "because it's written in the scriptures that you should worship your **God Yahweh** and must only serve him."[28]
11 Then the devil left him, and God's messengers came and looked after him.

Yeshua begins his ministry[29]

12 When Yeshua (Jesus; Grk. Yesus) heard that Yohan (John; Grk. Yoannes) had been arrested,[30] he withdrew up to Galil. 13 Then he moved from Nazaret (Nazareth) across to Kafarnaoum (Capernaum) beside the lake,[31] in the regions that had been given to the tribes of Zevulun and Naftali (Naphtali), 14 so that what had been written by the prophet Yeshayah (Isaiah) would come true,

15 'Land of Zevulun and land of Naftali,
the way of the sea beyond the Yarden (Jordan) river;
Galil of the non-Jews.
16 The people sitting in darkness
saw a powerful light,
and those sitting in a land under the shadow of death
had a light rise over them.'[32]

17 From then onwards, **Yeshua** (Jesus; Grk. Yesus) started preaching and telling people to turn from their sins because the heavenly kingdom is close.[33]

Yeshua calls his first four followers[34]

18 As Yeshua (Jesus; Grk. Yesus) walked beside Lake Galil, he saw two brothers, Shim'on (Simon) (later nicknamed 'Rock'/Kefa (Peter; Grk. Petros)) and Andreas, throwing a net into the water because they were fishermen. 19 "Come and follow me," Yeshua told them, "and I'll make you into fishers of people." 20 So they left

Literal Version

only by bread will_be_living, but by every message going_out through the_mouth of_**god**. 5 Then the devil is_taking him to the holy city, and stood him on the pinnacle of_the temple, 6 and he_is_saying to_him: If you_are the_son of_ ~~the~~ _**god**, throw yourself down, because/for it_has_been_written, ~~that~~ Will_be_commanding to_the messengers of_him concerning you, and: They_will_be_carrying you in their_hands, lest you_ _may_strike the foot of_you against a_stone. 7 ~~The~~ **Ya^{y}sous/(Yəhōshūʻa)** was_saying to_him: In_contrast it_has_ _been_written: You_‹will›_ not _be_Testing the_**master** the **god** of_you. 8 Again the devil is_taking him to a_ exceedingly high _mountain, and is_showing to_him all the kingdoms of_ _the world and the glory of_them, 9 and he_said to_him: I_ _will_be_giving all these things to_you if having_fallen, you_ _may_prostrate before_me. 10 Then ~~the~~ **Ya^{y}sous** is_saying to_ _him: Be_going_away Satan/(Sāṭān), because/for it_has_ _been_written: You_will_be_prostrating the_**master** the **god** of_you, and only unto_him you_will_be_serving. 11 Then the devil is_leaving him, and see, messengers approached and were_serving unto_him.

12 And having_heard that Yōanna^{y}s was_given_over, he_ _withdrew into ~~the~~ Galilaia/(Gālīl). 13 And having_left ~~the~~ Nazaret, having_come he_dwelt at Kafarna'oum, which is by_ _the_seaside in the_regions of_Zaboulōn/(Zəvūlūn) and Nefthaleim/(Naftālī), 14 in_order_that the message may_be_ _fulfilled having_been_spoken by A^{y}saias/(Yəsha$'^{yāh}$) the prophet saying, 15 Land of_Zaboulōn and land of_Nefthaleim, way of_the_sea, beyond the Yordana^{y}s/(Yardēn), Galilaia of_ _the pagans. 16 The people ~~which~~ sitting in darkness saw a_ great _light, and to_the ones sitting in a_land and shadow of_ _death, a_light rose on_them. 17 From then ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** began to_be_proclaiming and to_be_ _saying: Be_repenting, because/for the kingdom of_the heavens has_neared.

18 And walking beside the sea of_ ~~the~~ _Galilaia he_saw two, brothers, Simōn ~~which~~ being_called Petros and Andreas the brother of_him, casting a_casting_net into the sea, because/for they_were fishermen. 19 And he_is_saying to_ _them: Come after me, and I_will_be_making you_all fishermen of_people. 20 And ~~which~~ immediately having_left the nets, they_followed after_him. 21 And having_advanced

25 **RV 4:4 · Cross-ref.** Deu 8:3.
26 **RV 4:6 · Cross-ref.** Psa 91:11-12.
27 **RV 4:7 · Cross-ref.** Deu 6:16.
28 **RV 4:10 · Cross-ref.** Deu 6:13.
29 **RV 4:12 · Parallel** Mark 1:14-15; Luke 4:14-15
30 **RV 4:12 · Cross-ref.** Mat 14:3; Mrk 6:17; Luk 3:19-20.
31 **RV 4:13 · Cross-ref.** Yhn 2:12.
32 **RV 4:15-16 · Cross-ref.** Isa 9:1-2.
33 **RV 4:17 · Cross-ref.** Mat 3:2.
34 **RV 4:18 · Parallel** Mark 1:16-20; Luke 5:1-11

Literal Version

from_there, he_saw two other brothers, Yakōbos/(Ya´ₐqovˇ) the son of_ ~~the~~ _Zebedaios and Yōannaʸs the brother of_him, in the boat with Zebedaios the father of_them, preparing the nets of_them, and he_called them. **22** And ~~which~~ immediately having_left the boat and the father of_them, they_followed after_him.

23 And the **Yaʸsous** he_was_going_around in all ~~the~~ Galilaia/(Gālīl), teaching in the synagogues of_them, and proclaiming the good_message of_the kingdom, and healing every disease and every sickness among the people. **24** And the report of_him went_away into all ~~the~~ Suria/(ʾArām). And they_brought to_him all the ones sickly, having with_various diseases, and being_gripped_with with_torments, being_ _demon_possessed, and being_epileptic, and paralytic, and he_healed them. **25** And great crowds followed after_him from ~~the~~ Galilaia, and the_Dekapolis, and Hierousalaʸm/(Yərūshālayim), and Youdaia, and beyond the Yordanaʸs/(Yardēn).

5:1 And having_seen the crowds, he_went_up on the mountain, and him having_sat_down, the apprentices/followers of_him approached to_him. **2** And having_opened_up the mouth of_him, he_was_teaching them saying, **3** Blessed are the poor in_the spirit, because to_them is the kingdom of_the heavens. **4** Blessed are the ones mourning, because they will_be_being_comforted. **5** Blessed are the gentle, because they will_be_inheriting the earth. **6** Blessed are the ones hungering and thirsting ~~the~~ for_ _righteousness, because they will_be_being_satisfied. **7** Blessed are the merciful, because they will_be_being_ _shown_mercy. **8** Blessed are the pure ~~the~~ in_heart, because they will_be_seeing ~~the~~ **god**. **9** Blessed are the peacemaking, because they will_be_being_called sons of_**god**. **10** Blessed are the ones having_been_persecuted on_account righteousness, because to_them is the kingdom of_the heavens. **11** Blessed are_you_all whenever they_may_deride you_all and may_ _pursue and lying, they_may_say all evil against you_all on_ _account of_me. **12** Be_rejoicing and be_exulting, because the reward of_you_all is great in the heavens, because/for thus they_persecuted the prophets ~~which~~ before you_all.

Readers' Version

their nets immediately and followed after him.

21 Going on a bit further, he saw two other brothers, Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes), in the boat getting their nets ready along with their father Zavday (Grk. Zebedaios), and Yeshua also called the two of them. **22** So they too immediately left the boat and their father, and followed after him.

Yeshua's healing is very popular[35]

23 Then **Yeshua** (Jesus; Grk. Yesus) went around all of Galil, teaching in their Jewish meeting halls (Grk. synagogues) and announcing the good message about the kingdom, and healing all the people's diseases and sicknesses,[36] **24** and the news about this went all the way up to Aram (Syria). So they brought all their sick and diseased people to him, as well as those who were suffering or demon-possessed, along with those who had seizures or were paralysed, and Yeshua healed them. **25** Large crowds from Galil and Dekapolis and Yerushalem (Jerusalem), and from all of Yehudah (Judea) and even beyond the Yarden (Jordan) River, followed after Yeshua.

Yeshua's sermon on the hillside[37]

5:1 After seeing the crowds of people, Yeshua (Jesus; Grk. Yesus) climbed up a hill, and when he sat down, his followers drew in close to him **2** and he taught them:

3 "Those who are poor in the spirit are blessed, because the heavenly kingdom is theirs.

4 "Those who are mourning are blessed, because they'll be comforted.[38]

5 "Those who are gentle are blessed, because they'll inherit the world.[39]

6 "Those who are hungry and thirsty to obey God are blessed, because they'll be satisfied.[40]

7 "Those who are merciful are blessed, because they'll receive mercy.

8 "Those who have pure hearts are blessed, because they'll see **God**.[41]

9 "Those who are peacemakers are blessed, because they'll be called **God's** children.

10 "Those who are persecuted for being godly are blessed, because the heavenly kingdom is theirs.[42]

11 "Everyone who's derided or chased or lied about is blessed, along with those who have evil things said about them just because they follow me.[43] **12** Be happy and praising God because you'll all have a wonderful reward in the heavens, because in the past they also persecuted the prophets like that.[44]

35 **RV 4:23 · Parallel** Luke 6:17-19

36 **RV 4:23 · Cross-ref.** Mat 9:35; Mrk 1:39.

37 **RV 5:1 · Parallel** Luke 6:20-23

38 **RV 5:4 · Cross-ref.** Isa 61:2.

39 **RV 5:5 · Cross-ref.** Psa 37:11.

40 **RV 5:6 · Cross-ref.** Isa 55:1-2.

41 **RV 5:8 · Cross-ref.** Psa 24:3.

42 **RV 5:10 · Cross-ref.** 1Pe 3:14.

43 **RV 5:11 · Cross-ref.** 1Pe 4:14.

44 **RV 5:12 · Cross-ref.** 2Ch 36:16; Acts 7:52.

Readers' Version

Being salt and light[45]

13 "You people are the world's salt, but if the salt is made tasteless, what would you use to salt your food? The salt wouldn't be useful for anything anymore and would just get thrown out and trampled on by the people.[46]

14 "You are the world's light.[47] A city up on a hill can't be hidden. 15 No one lights a lamp and puts it under a basket—you put it on a lampstand and it lightens up the house.[48] 16 In the same way, let your light shine in front of everyone, so that they can see your good behaviour and then might praise your father in the heavens.[49]

Mosheh's law won't be broken

17 "Don't imagine that I came to criticise the prophets or Mosheh's (Moses) instructions. I didn't come to oppose the scriptures, but to fulfil them, 18 because I can assure you all that until heaven and earth reach their end, not one letter or mark will be taken away from those instructions until everything is fulfilled.[50] 19 Therefore anyone who breaks even a minor command, and teaches others to do the same, will be seen as one of the least in the heavenly kingdom, but anyone who practices and teaches those instructions will be considered outstanding in the kingdom. 20 Let me tell all of you, unless you're more godly than the religious teachers and the Farisaios, there's no way that you'll get to enter the heavenly kingdom.

Teaching about murder and anger

21 "You've all heard that your ancestors were told not to murder,[51] because any murderer will be sentenced. 22 But I'm telling you that anyone who gets angry at another will be liable for judgement, and anyone who calls another person a numbskull will have to face the court, and if you call them a fool, you're liable for hellfire. 23 So if you're there at the altar to offer your gift and remember that someone has something against you, 24 leave your gift there at the altar and go and sort that out first, before coming back to offer your gift.

25 "Resolve things with your opponent as soon as you can, hopefully while you're still on the way to the court, in case your opponent turns you in to the judge, and the judge to the officer, and then you'll end up in prison. 26 I can assure you that you won't get out of prison until the fine is completely paid.

Teaching about adultery and lust

27 "You all know that the scriptures say not to commit adultery,[52] 28 but I'm telling you that if you look at a woman lustfully then you've already committed adultery in your mind. 29 If your right eye is causing you to stumble, then pluck it out and throw it

Literal Version

13 You_all are the salt of_the earth, but if the salt may_be_ _made_tasteless, with what it_will_be_being_salted? It_is_ _being_effective for nothing anymore, except ~~not/lest~~ having_ _been_throw out, to_be_being_trampled by the people.
14 You_all are the light of_the world. A_city lying on a_ _mountain is_ not _able to_be_hidden. 15 And_not they_are_ _lighting a_lamp and are_putting it under ~~the~~ a_basket, but on the lampstand, and it_is_shining for_all the ones in the house. 16 Thus let_ the light of_you_all _shine before the people, so_that they_may_see the good works of_you_all, and may_glorify the father of_you_all ~~which~~ in the heavens.

17 You_all_may_ not _think that I_came to_tear_down the law or the prophets, I_came not to_tear_down, but to_fulfill.
18 For/Because truly I_am_saying to_you_all, until ~~the~~ heaven and ~~the~~ earth ~~wishfully~~ may_pass_away, one Iota or one serif by_no_means may_ not _pass_away from the law, until ~~wishfully~~ all things may_become. 19 Therefore if whoever may_break the least one of_these of_the commands, and may_teach the people thus, will_be_being_called least in the kingdom of_the heavens, but whoever ~~wishfully~~ may_practice and may_teach, this one will_be_being_called great in the kingdom of_the heavens. 20 For/Because I_am_saying to_you_ _all that if ~~the~~ righteousness of_you_all not may_be_plentiful more of_the scribes and Farisaios_party, by_no_means you_ _all_may_ not _come_in into the kingdom of_the heavens.

21 You_all_heard that it_was_said to_the ancients: You_‹will›_ not _be_murdering, and whoever, ~~wishfully~~ may_murder, will_ _be liable to_the judgement. 22 But I am_saying to_you_all that everyone ~~which~~ being_angered by_the brother of_him, will_be liable to_the judgement, and whoever ~~wishfully~~ may_ _say to_the brother of_him: Raca, will_be liable to_the council, and whoever ~~wishfully~~ may_say: Foolish, will_be liable to ~~the~~ geenna of_ ~~the~~ _fire. 23 Therefore if you_may_be_ _offering the gift of_you at the altar, and_there you_may_be_ _reminded that the brother of_you is_having something against you, 24 leave the gift of_you there before the altar. And be_going_away, first be_reconciled to_the brother of_ _you, and then having_come, be_offering the gift of_you.
25 Be agreeing with_the opponent of_you quickly, as_long_as which you_are with him on the way, lest the opponent may_ _give_ you _over to_the judge, and the judge to_the attendant, and you_will_be_being_thrown into prison.
26 Truly I_am_saying to_you, by_no_means you_may_ not _ _come_out from_there, until ~~wishfully~~ you_may_give_back the last quadran.
27 You_all_heard that it_was_said: You_‹will›_ not _be_ _committing_adultery. 28 But I am_saying to_you_all that everyone ~~which~~ looking at_a_woman in_order that to_lust for_ _her, already committed_adultery with_her in the heart of_ _him. 29 And if the ~~the~~ right eye of_you is_stumbling you, pluck_ it _out and throw it from you, because/for it_is_

45 **RV 5:13 · Parallel** Mark 9:50; Luke 14:34-35
46 **RV 5:13 · Cross-ref.** Mrk 9:50; Luk 14:34-35.
47 **RV 5:14 · Cross-ref.** Yhn 8:12; 9:5.
48 **RV 5:15 · Cross-ref.** Mrk 4:21; Luk 8:16; 11:33.
49 **RV 5:16 · Cross-ref.** 1Pe 2:12.
50 **RV 5:18 · Cross-ref.** Luk 16:17.
51 **RV 5:21 · Cross-ref.** Exo 20:13; Deu 5:17.
52 **RV 5:27 · Cross-ref.** Exo 20:14; Deu 5:18.

Literal Version

_benefitting for_you that one of_the members of_you may_
_perish, and not all the body of_you may_be_thrown into
geenna. **30** And if the right hand of_you is_stumbling you,
cut_off it and throw it from you, because/for it_is_benefitting
for_you that one of_the members of_you may_perish, and not
all the body of_you may_go_away into geenna.

31 And it_was_said: Whoever ~~wishfully~~ may_send_away the
wife of_him, let_him_give divorce to_her. **32** But I am_saying
to_you_all that everyone ~~which~~ sending_away the wife of_him,
except on_account of_sexual_immorality, is_making her to_
_be_committing_adultery, and whoever may_marry ~~if~~ having_
_been_sent_ her _away, is_causing_adultery.

33 Furthermore you_all_heard that it_was_said to_the
ancients: You_‹will›_ not _be_perjuring, but you_will_be_
_giving_back to_the **master** the oaths of_you. **34** But I am_
_saying to_you_all not to_ actually _swear, neither by ~~the~~
heaven, because it_is the_throne of_ ~~the~~ **_god**, **35** nor by the
earth, because it_is the_footstool of_the feet of_him, nor in
Hierousala^{y}m/(Yərūshālayim), because it_is the_city of_the
great king, **36** nor may_you_swear by the head of_you,
because you_are_ not _being_able to_make one hair white. or
black. **37** But let_be the statement of_you_all, yes be yes, no
be no, and the additional than these things is from ~~the~~ evil.

38 You_all_heard that it_was_said: Eye for an_eye and tooth
for a_tooth. **39** But I am_saying to_you_all, not to_resist
against_the evil, but whoever is_slapping you you on the
right cheek, of_you turn to_him also the other, **40** and to_the
one willing you to_be_judged and to_take the tunic of_you,
allow your coat to_him also, **41** and whoever will_be_
_compelling you one mile, be_going with him two. **42** Give to_
_the one requesting you, and you_may_ not _be_turned_away
to_the one wanting to_borrow from you.

43 You_all_heard that it_was_said: You_will_be_loving the
neighbour of_you, and you_will_be_hating the enemy of_you.
44 But I am_saying to_you_all, be_loving the enemies of_you_
_all, and be_praying for the ones persecuting you_all, **45** so_
_that you_all_may_become sons of_the father of_you_all who
in the_heavens, because he_is_rising the sun of_him on evil
and good, and is_raining on the_righteous and unrighteous.
46 For/Because if you_all_may_love the ones loving you_all,
what reward are_you_all_having? Not also the tax_collectors

Readers' Version

away,[53] **30** and if your right hand is causing you to stumble, cut
it off and throw it away, because it's better for you that one of
your body parts would be taken than for your whole body to
end up in the judgement fire.[54]

Teaching about divorce[55]

31 "It's said that any man can divorce
his wife just by sending her away.[56]
32 But I'm telling you all that anyone who divorces his wife,
except in the case where she's committed sexual immorality,
is causing her to commit adultery, and anyone who marries a
wife that's been sent away is causing her to commit adultery.[57]

Teaching about oaths and honesty

33 "Also, you've heard that it was said
to our ancestors that you shouldn't
break your oath,[58] but you must do whatever you promised to
Yahweh.[59] **34** But I'm telling you not to make oaths in the first
place[60]—don't swear by heaven because it's **God's** throne,[61]
35 nor by the earth because it's God's footrest,[62] nor by
Yerushalem (Jerusalem) because it's the supreme king's city.[63]
36 And don't swear by your own strength, because you can't
even make one strand of hair grow a different colour. **37** Just
say 'yes' when you commit to doing something, and 'no' when
you don't, because going beyond that is actually evil.

Teaching about being taken advantage of[64]

38 "You've all heard it said that it's an
eye for an eye and a tooth for a tooth,[65]
39 but I'm telling you not to resist those
who want to hurt you. If someone slaps you on your right
cheek, turn your left cheek towards them, **40** and to the person
suing you in court and claiming your robe, let them have your
coat as well. **41** And if someone forces you to walk a mile, walk
two miles with them. **42** Give whatever others request from
you, and don't turn away from anyone who wants to borrow
from you.

Love your enemies[66]

43 "You've all heard it said that you
should love your neighbour and hate your enemy, **44** but I'm
telling you to love your enemies and to pray for anyone who's
persecuting you, **45** so that you might become children of your
father in the heavens, because he causes his sun to rise on
both evil and good people, and sends the rain for both godly
and ungodly people. **46** If you people just love people who love
you, what reward would you expect for that? Don't even the

53 **RV 5:29 · Cross-ref.** Mat 18:9; Mrk 9:47.
54 **RV 5:30 · Cross-ref.** Mat 18:8; Mrk 9:43.
55 **RV 5:31 · Parallel** Mat. 19:9; Mark 10:11-12; Luke 16:18
56 **RV 5:31 · Cross-ref.** Deu 24:1-4; Mat 19:7; Mrk 10:4.
57 **RV 5:32 · Cross-ref.** Mat 19:9; Mrk 10:11-12; Luk 16:18; 1Cor 7:10-11.
58 **RV 5:33 · Cross-ref.** Lev 19:12.
59 **RV 5:33 · Cross-ref.** Num 30:2; Deu 23:21.
60 **RV 5:34 · Cross-ref.** Jam 5:12.
61 **RV 5:34 · Cross-ref.** Isa 66:1; Mat 23:22.
62 **RV 5:35 · Cross-ref.** Isa 66:1.
63 **RV 5:35 · Cross-ref.** Psa 48:2.
64 **RV 5:38 · Parallel** Luke 6:27-28,32-36
65 **RV 5:38 · Cross-ref.** Exo 21:24; Lev 24:20; Deu 19:21.
66 **RV 5:43 · Parallel** Luke 6:27-28,32-36

Readers' Version

tax collectors do that? 47 And if you're only polite to your own circle, how is that achieving anything? Aren't non-Jews just the same? 48 Instead you should all aim to be perfect just like your heavenly father is perfect.[67]

Giving to the poor

6:1 "You people should take care not to only obey God in front of others so they'll think well of you,[68] because if you do, you'll certainly get no reward from your father in the heavens.

2 "So when you're giving to the poor, don't make a big display of it like the hypocrites do in the Jewish meeting halls and in the streets so they'll get the people's praises. I can assure you that they've already received their reward in full. 3 But when you give to the poor, don't let your left hand know what your right hand is doing, 4 so that your giving will be private, yet your father who sees everything you do will give back to you.

Teaching about praying[69]

5 "Whenever you pray, don't be like the hypocrites who love to pray in the Jewish meeting halls and on street corners so everyone will notice them.[70] I can assure you that they've already received their reward in full. 6 Instead, when you pray, go into a private room and shut the door, then pray to your father who's not visible to you. Then your father who sees everything will reward you.

7 "And when you do pray, don't babble away like people of other religions who think they'll be listened to just because of how much they pray. 8 There's no need to be like them, because **God** your father already knows your needs before you even ask him. 9 So pray like this:

'Our father in the heavens,
we want your name to be honoured forever.
10 We want your kingdom to come
and your plans to be fulfilled here on earth just like they are in heaven.
11 Give us everything we need today
12 and write off what we owe you
as we also write off what others owe us.
13 Don't bring us to the point of being tempted,
but keep us away from doing evil things.'

14 "Because if you people forgive other people's wrongs, then your heavenly father will also forgive your wrongs.[71] 15 But if you don't forgive other people's wrongs, then your father won't forgive your wrongs either.

Teaching about fasting

16 "Whenever you people are abstaining from food, don't look miserable like the hypocrites, because they intentionally try to look awful so that everyone will notice that they're fasting. I can assure you that they've already received their reward in full. 17 Instead, when you fast, comb your hair and wash your face 18 so that

Literal Version

are_doing the same? 47 And if you_all_may_greet the brothers of_you_all only, what additional things are_you_all_ _doing? Not also the pagans are_doing the same? 48 Therefore you_all will_be perfect as the heavenly father of_you_all ~~the~~ is perfect.

6:1 Be_taking_heed not to_be_practicing the righteousness of_you_all before the people, in_order that to_be_seen by_ _them, and if not, surely you_all_are_having no reward with the father of_you_all, who is in the heavens. 2 Therefore whenever you_may_be_doing alms, you_may_ not _trumpet before you, as the hypocrites are_doing in the synagogues and in the streets, so_that they_may_be_glorified by the people. Truly, I_am_saying to_you_all, they_are_receiving_ _fully the reward of_them. 3 But of_you doing alms, not let_ _know the left hand of_you what the right hand of_you is_ _doing, 4 so_that the alms of_you may_be in ~~the~~ secret, and the father of_you, the one seeing in ~~the~~ secret, will_be_giving_ _back to_you.

5 And whenever you_may_be_praying, you_all_will_ not _be like the hypocrites, because they_are_loving to_be_praying in the synagogues and having_stood on the corners of_the roads, so_that they_may_be_seen by_the people. Truly, I_am_ _saying to_you_all, they_are_receiving_fully the reward of_ _them. 6 But you whenever you_may_be_praying, come_in into the private_room of_you and having_shut the door of_ _you, pray to_the father of_you, who is in ~~the~~ secret, and the father of_you, the one seeing in ~~the~~ secret, will_be_giving_ _back to_you. 7 And praying, you_all_may_ not _babble as the pagans for they_are_supposing that in the many_messages of_them they_will_be_being_listened_to. 8 Therefore you_all_ _may_ not _be_likened to_them, because/for the **god** the father of_you_all has_known what things you_all_are_having need before the time you_all to_request him. 9 Therefore you_all be_praying thus: father of_us, the one in the heavens, let_ the name of_you _be_sanctified. 10 ‹Let›_ the kingdom of_ _you _come, let_be_ the will of_you _become, on earth also as in heaven. 11 Give to_us today the ~~the~~ daily_needed bread of_ _us. 12 And forgive to_us the debts of_us, as we also forgave to_the debtors of_us. 13 And you_may_ not _carry_in us into temptation, but rescue us from ~~the~~ evil. 14 For/Because if you_all_may_forgive to_ ~~the~~ _people the transgressions of_ _them, the ~~the~~ heavenly father of_you_all ‹will›_ also _be_ _forgiving to_you_all. 15 But if you_all_may_ not _forgive to_ ~~the~~ _people the transgressions of_them, neither ‹will›_ the father of_you_all _be_forgiving the transgressions of_you_all.

16 And whenever you_all_may_be_fasting, be_ not _becoming downcast like the hypocrites, because/for they_are_ _disfiguring the appearances of_them, so_that they_may_be_ _seen by_the people fasting. Truly, I_am_saying to_you_all, they_are_receiving_fully the reward of_them. 17 But you fasting, anoint the head of_you and wash the face of_you, 18 so_that you_may_ not _be_seen by_the people fasting, but

67 **RV 5:48 · Cross-ref.** Lev 19:2; Deu 18:13.

68 **RV 6:1 · Cross-ref.** Mat 23:5.

69 **RV 6:5 · Parallel** Luke 11:2-4

70 **RV 6:5 · Cross-ref.** Luk 18:10-14.

71 **RV 6:14-15 · Cross-ref.** Mrk 11:25-26.

Literal Version

to_the father of_you who is in ~~the~~ secret, and the father of_ _you, the one seeing in ~~the~~ secret, will_be_giving_back to_you.

19 Be_ not _storing_up treasures on the earth for_you_all, where moth and corrosion is_destroying, and where thieves are_digging_through and are_stealing, **20** but be_storing_up for_you_all treasures in heaven, where neither moth nor corrosion is_destroying, and where thieves are_ not _digging_ _through nor are_stealing. **21** For/Because where the treasure of_you is, the heart of_you will_be there also.

22 The lamp of_the body is the eye. Therefore if the eye of_ _you may_be healthy, the whole body of_you will_be bright. **23** But if the eye of_you may_be evil, all the body of_you will_ _be dark. Therefore if the light ~~which~~ in you is darkness, how_ _great is the darkness.

24 No_one is_able to_be_serving for_two masters, because/for either he_will_be_hating the one and he_will_be_ _loving the other, or he_will_be_upholding of_the_one and he_will_be_despising of_the other. You_all_are_ not _being_ _able to_be_serving for_**god** and money. **25** Because_of this I_ _am_saying to_you_all, be_ not _worrying for_the life of_you_ _all, what you_all_may_eat or what you_all_may_drink, nor for_the body of_you_all what you_all_may_dress_in. Not the life is more than the food, and the body than the clothing? **26** Consider on the birds of_the sky, that they_are_ neither _ _sowing, nor are_they_reaping, nor are_they_gathering_ _together into barns, and the ~~the~~ heavenly father of_you_all is_feeding them, are_ not you_all _carrying_value more than them? **27** And who of you_all worrying is_able to_add one hour to the lifespan of_him? **28** And about clothing why are_ _you_all_worrying? Observe how the lilies of_the field are_ _growing, they_are_ not _labouring nor are_they_spinning, **29** but I_am_saying to_you_all that not_even Solomōn/(Shəlmoh) in all the glory of_him clothed like one of_these. **30** But if ~~the~~ **god** is_ thus _dressing the grass of_the field being today, and tomorrow being_thrown into the_ _furnace, not by_much more for_you_all, little_faith ones? **31** Therefore you_all_may_ not _worry saying: What may_we_ _eat, or: What may_we_drink, or: What may_we_clothed? **32** For/Because the pagans are_seeking_after all these things, because/for the ~~the~~ heavenly father of_you_all has_known that you_all_are_needing of_ all _these things. **33** But be_ _seeking first the kingdom and the righteousness of_him, and all these things will_be_being_added to_you_all. **34** Therefore you_all_may_ not _worry for the_ next _day, because/for the_ next _day will_be_worrying about_itself. The evil of_it sufficient to_the day is.

7:1 Be_ not _judging, in_order_that you_all_may_ not _be_ _judged, **2** for/because with that judgement you_all_are_ _judging, you_all_will_be_being_judged, and with that measure you_all_are_measuring, it_will_be_being_measured to_you_all. **3** And why you_are_looking the speck ~~which~~ in the

Readers' Version

no one will realise that you're fasting, other than your father who's not visible to you. Then your father who sees everything will reward you.

Wealth in heaven[72]

19 "Don't amass wealth for yourselves here on earth, where insects and corrosion destroy things,[73] and where it can be stolen. **20** Instead, store your wealth in heaven, where there's no destructive insects or corrosion or thieves or scammers, **21** because wherever your wealth is, your values will also be focused there.

The eyes[74]

22 "Your eyes are your body's lamps, so if your eyes are healthy, then your entire body will be bright. **23** But if your eyes are evil, your entire body will be dark.

God and wealth[75]

24 "No one can serve two masters, because they'll either hate one and like the other one, or else will support one and despise the other. So you people can't serve both **God** and money.

25 "So that's why I'm telling you all not to worry about your worldly life—things like what you'll eat or drink, or how you look and what you'll wear. Isn't life more than food, and the body more than clothing? **26** Think about the birds in the sky—they don't plant seeds or harvest crops or gather grain into barns, but it's your heavenly father who feeds them. Aren't each of you worth more than them? **27** Who can add an hour to their lifetime by worrying?

28 "Why would you worry about clothes? Look how the flowers grow in the fields—they don't work or make fabric, **29** but I can tell you that not even King Shelomoh (Solomon) at the peak of his reign was dressed as well as the flowers.[76] **30** So if **God** dresses the plants in the fields that are here today and thrown away tomorrow, won't he care much more for you, you people with little faith?

31 "That means that you people don't need to worry about having anything to eat or drink, or having clothes to wear. **32** People with no trust in God try to obtain all those things, but your heavenly father already knows that you need these things. **33** So instead you should be striving to enter God's kingdom and to be guiltless in his eyes, and then all these other things will just follow. **34** Don't worry about tomorrow, because tomorrow can worry about itself—today's problems are enough by themselves.

Teaching about judging[77]

7:1 "Don't judge others, so that you won't be judged yourselves, **2** because you'll all be judged in the same way that you judge others. Whatever standard you use on others will be the same stan-

72 **RV 6:19 · Parallel** Luke 12:33-34

73 **RV 6:19 · Cross-ref.** Jam 5:2-3.

74 **RV 6:22 · Parallel** Luke 11:34-36

75 **RV 6:24 · Parallel** Luke 16:13; 12:22-31

76 **RV 6:29 · Cross-ref.** 1Ki 10:4-7; 2Ch 9:3-6.

77 **RV 7:1 · Parallel** Luke 6:37-38,41-42

Readers' Version

dard used on you.[78] 3 And why are you looking at the speck of sawdust in another person's eye when you have an entire board in your own eye? 4 How could you offer to get the speck out of their eye, when you still have the board in yours? 5 What a hypocrite! First get the board out of your own eye, and then you'll be able to see clearly so that you can help them with their eye.

6 "Don't give special things to dogs, and don't throw pearls to pigs, because they'll all just trample them underfoot, and then they're just as likely to turn and attack you.

Requesting, searching, and knocking[79]

7 "Make your requests, and they'll be given to you. Keep looking, and you'll find it. Knock on doors, and they'll be opened. 8 Everyone who asks for something will get something, and everyone who searches for something will find something, and the door will be opened for everyone who knocks. 9 If you have a child that asks for something to eat, which of you would give them a stone? 10 Or if the child asked for some fish, who would give them a snake? 11 So if evil people know how to give good gifts to their children, how much more will your father in the heavens give good things to those who ask him?

12 "So in every area, whatever you'd like others to do for you, that's how you people should be treating them.[80] That's what Mosheh's (Moses) instructions and the prophets' writings were about.

The wide and narrow gates[81]

13 "Come in through the narrow gate, because there's a big gateway and a wide path that leads away to destruction, and lots of people go that way. 14 The gateway leading away to life is narrow, and the path has been kept narrow, and not many people find it.

Recognising the tree by the fruit[82]

15 "Watch out for false prophets who come to you in sheep's clothing, but inside they're swindling wolves. 16 You people will know who they are if you observe their fruit. Does anyone pick grapes from thorn bushes, or figs from thistles? 17 Similarly, every good tree produces good fruit, but the bad tree produces evil fruit. 18 A good tree can't produce bad fruit, and a bad tree can't produce good fruit. 19 Every tree that doesn't produce good fruit will be chopped down and thrown into the fire.[83] 20 So then, you'll know the false teachers by observing their fruit.[84]

Words need actions[85]

21 "Not everyone who goes around calling me '**master**' will enter the heavenly kingdoms—only those who actually do what my father

Literal Version

eye of_the brother of_you, but you_are_ not _observing the speck beam in ~~the~~ your eye? 4 Or how you_will_be_saying to_ _the brother of_you: Allow that I_may_throw_out the speck from the eye of_you, and see, the beam is in the eye of_you? 5 Hypocrite, first throw_out the beam from the eye of_you, and then you_will_be_seeing_clearly to_throw_out the speck from the eye of_the brother of_you. 6 You_all_may_ not _give the holy thing to_the dogs, nor may_you_all_throw the pearls of_you_all before the pigs, lest they_will_be_trampling them with the feet of_them, and having_been_turned they_may_ _attack you_all.

7 Be_requesting and it_will_be_being_given to_you_all, be_ _seeking and you_all_will_be_finding, be_knocking and it_ _will_be_being_opened_up to_you_all. 8 For/Because everyone ~~which~~ requesting is_receiving, and the one seeking is_finding, and to_the one knocking it_will_be_being_opened_ _up. 9 Or which a_person is of you_all, whom the son of_him will_be_requesting a_loaf, not will_be_handing_out a_stone to_him? 10 Or also will_be_requesting a_fish, not will_be_ _handing_out a_serpent to_him? 11 Therefore if you_all being evil, have_known to_be_giving good gifts to_the children of_ _you_all, to_how_much more the father of_you_all who is in the heavens will_be_giving good things to_the ones requesting him? 12 Therefore all things, if as_many_as you_ _all_may_be_wanting that the people may_be_doing to_you_ _all, thus you_all also be_doing to_them. For/Because this is the law and the prophets.

13 Come_in through the narrow gate, because the gate is wide and the way is broad ~~which~~ leading_away to ~~the~~ destruction, and many are the ones coming_in through it, 14 how narrow is the gate and the way ~~which~~ leading_away to ~~the~~ life having_been_narrowed is, and few are the ones finding it.

15 Be_taking_heed of the false_prophets, who are_coming to you_all in clothing of_sheep, but inside they_are swindling wolves. 16 You_all_will_be_knowing them by the fruits of_ _them. Surely_not they_are_gathering grapes from thorns, or figs from thistles? 17 Thus every good tree is_producing good fruits, but the bad tree is_producing evil fruits. 18 A_ good _ _tree is_ not _able to_bear evil fruits, nor a_ bad _tree to_be_ _producing good fruits. 19 Every tree not producing good fruit is_being_cut_off and is_being_thrown into fire. 20 Consequently surely you_all_will_be_knowing them by the fruits of_them.

21 Not everyone ~~which~~ saying to_me: **master**, **master**, will_ _be_coming_in into the kingdom of_the heavens, but the one doing the will of_the father of_me who is in the heavens. 22 Many will_be_saying to_me on that ~~the~~ day: **master**,

78 **RV 7:2 · Cross-ref.** Mrk 4:24.
79 **RV 7:7 · Parallel** Luke 11:9-13
80 **RV 7:12 · Cross-ref.** Luk 6:31.
81 **RV 7:13 · Parallel** Luke 13:24
82 **RV 7:15 · Parallel** Luke 6:43-44
83 **RV 7:19 · Cross-ref.** Mat 3:10; Luk 3:9.
84 **RV 7:20 · Cross-ref.** Mat 12:33.
85 **RV 7:21 · Parallel** Luke 13:25-27

Literal Version

master, not we_prophesied ~~the~~ in_your name, and we_throw_ _out demons ~~the~~ in_your name, and we_did many miracles ~~the~~ in_your name? **23** And then I_will_be_confessing to_them, ~~that~~ I_ never _knew you_all: be_going_away from me, you_all working ~~the~~ lawlessness.

24 Therefore everyone whoever is_hearing ~~the~~ these messages of_me and is_doing them, they_will_be_being_ _likened to_a_ prudent _man, who built the house of_him on the rock. **25** And the rain came_down, and the floods came, and the winds blew, and they_fell_against to_ ~~the~~ that _house, and it_ not _fell, because/for it_had_been_established on the rock. **26** And everyone ~~which~~ hearing ~~the~~ these messages of_ _me and not doing them, will_be_being_likened to_a_ foolish _man, who built the house of_him on the sand. **27** And the rain came_down, and the floods came, and the winds blew, and they_struck ~~the~~ against_ that _house, and it_fell and the fall of_it was great.

28 And it_became, when ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** finished ~~the~~ these messages, the crowds were_being_astonished at the teaching of_him, **29** for/because he_was teaching them as having authority, and not as the scribes of_them.

8:1 And him having_come_down from the mountain, great crowds followed after_him. **2** And see, a_leper having_ _approached, was_prostrating to_him saying: **master**, if you_ _may_be_willing, you_are_being_able to_cleanse me. **3** And having_stretched_out his hand, he_touched against_him saying: I_am_willing, be_cleansed. And immediately ~~the~~ of_ _leprosy of_him was_cleansed. **4** And ~~the~~ **Ya^{y}sous** is_saying to_him: Be_seeing you_may_tell to_no_one, but be_going yourself, show to_the priest, and offer the gift which Mōsa^{y}s/(Mosheh) commanded, because/for a_testimony to_ _them.

5 And of_him having_come_in into Kafarna'oum, a_centurion approached to_him imploring him **6** and saying, **master**, the paralytic servant of_me has_been_laid in the house, being_ _tormented terribly. **7** And he_is_saying to_him: I having_ _come, will_be_healing him. **8** And the centurion answering was_saying: **master**, I_am not worthy that you_may_come_in under the roof of_me, but only speak by_the_message and the servant of_me will_be_being_healed. **9** For/Because I also am a_man being_appointed under authority, having soldiers under myself, and I_am_saying to_this one: Be_gone, and he_ _is_going, and to_another: Be_coming, and he_is_coming, and to_the slave of_me: Do this, and he_is_doing it. **10** And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** having_heard, marvelled and said to_ _the ones following: Truly, I_am_saying to_you_all, I_found so_much faith from no_one in ~~the~~ Israa^{y}l/(Yisrāʼēl). **11** And I_ _am_saying to_you_all that many from east and west will_be_ _coming and will_be_being_reclined with

Readers' Version

who lives in the heavens wants. **22** Many people will complain on judgement day saying, '**Master**, **master**, didn't we prophesy using your name, and exorcise demons using your name, and do many miracles using your name?' **23** Then I'll have to tell them, 'I don't even know you. Go away from me, all of you whose behaviour is against God's laws.'[86]

The importance of foundations[87]

24 "Therefore anyone who hears these messages of mine and puts them into practice, they can be likened to a sensible person who built their house on the rock. **25** When the rains started and the floods came and the winds blew and battered that house, it was stable because its foundation was the rock.

26 "But anyone who hears these messages of mine and doesn't put them into practice, they can be likened to a stupid person who built their house on the sand. **27** When the rains started and the floods came and the winds blew and battered that house, it collapsed with a loud crash."

Yeshua's authority

28 When **Yeshua** (Jesus; Grk. Yesus) had finished sharing all these messages, the crowds were astonished at his teaching **29** because he taught like someone who had authority,[88] and not like their regular religious teachers.

Yeshua heals a man with leprosy[89]

8:1 When Yeshua (Jesus; Grk. Yesus) came down from the hillside, a large crowd followed him, **2** and then a man with leprosy approached him and knelt down in front of him and asked, "**Master**, if you're willing, you're able to get rid of this disease."

3 "I am willing," said Yeshua as he stretched out his hand and commanded, "Be clean." The leprosy disappeared immediately, **4** and **Yeshua** told him, "Make sure that you don't tell anyone about this, but you do need to go and show yourself to the priest and make the offering required by Mosheh's (Moses) law as a testimony to the authorities."[90]

Yeshua heals a Romaios's slave[91]

5 When Yeshua (Jesus; Grk. Yesus) arrived in Kafarnaoum (Capernaum), a Romaios army commander approached him and pleaded with him, **6** saying, "**Master**, I have a slave who's paralysed and has to stay in bed because he's being badly tormented."

7 "I'll come and heal him," Yeshua answered.

8 "But **master**," the commander replied, "I'm not worthy of you coming to my house, but just give the command and my slave will be healed, **9** because I'm also a man given a position under authority, with soldiers under me, and I tell this one, 'Come here,' and he comes, and tell my slave, 'Do this,' and he does it.

10 **Yeshua** was amazed when he heard that, and said to his followers around him, "I can assure you that I haven't discovered faith like that from any Israeli. **11** I'm telling you that

86 **RV 7:23 · Cross-ref.** Psa 6:8.

87 **RV 7:24 · Parallel** Luke 6:47-49

88 **RV 7:28-29 · Cross-ref.** Mrk 1:22; Luk 4:32.

89 **RV 8:1 · Parallel** Mark 1:40-45; Luke 5:12-16

90 **RV 8:4 · Cross-ref.** Lev 14:1-32.

91 **RV 8:5 · Parallel** Luke 7:1-10

Readers' Version

many people from all over the world will come and join Avraham and Yitshak (Isaac) and Ya'akov (Jacob) at the table in the heavenly kingdom,[92] **12** but the ones who thought they were the true children will be thrown out into the distant darkness where there'll be crying and regrets.[93] **13** Then he said to the commander, "Go, then, and it'll happen according to your faith," and his slave was healed that very moment.

Yeshua heals the people[94]

14 When **Yeshua** (Jesus; Grk. Yesus) came to Kefa's (Peter's; Grk. Petros') house, he saw Kefa's mother-in-law lying in bed with a fever. **15** Yeshua touched her hand and the fever left her. Then she got up and looked after her guest.

16 In the evening, the people brought many who were possessed by evil spirits, and Yeshua drove out the spirits with a command and healed all the sick people. **17** This fulfilled what the prophet Yeshayah (Isaiah) had written: 'He took our sickness and bore our diseases.'[95]

Some wanted to follow Yeshua[96]

18 When **Yeshua** (Jesus; Grk. Yesus) saw the crowd around him, he told his apprentices to take him across to the other side of the lake. **19** One of the religious teachers came up to Yeshua and told him, "Teacher, I'll follow you wherever you go."

20 "Foxes have burrows," said **Yeshua**, "and birds have their nests, but the son of humanity doesn't even have a place to lay his head."

21 Another one of his apprentices said to him, "I'll follow you, **Master**, but first let me wait until I can bury[97] my father."

22 "Follow after me," **Yeshua** responded, "and leave the dead to bury the dead by themselves."

Yeshua commands the wind[98]

23 Then Yeshua (Jesus; Grk. Yesus) and his apprentices followed him and got into the boat and launched it. **24** Then wow, a huge storm rose up on the lake, and the waves started coming into the boat, but Yeshua was asleep. **25** They woke him up and pleaded, "**Master**, save us, we're going to drown."

26 "What are you worried about?" asked Yeshua. "You people don't have much faith." Then he stood up and told the winds and the water to stop, and the lake became very calm.

27 The people were astonished and asked, "What kind of man is this that the winds and the lake just do what he says?"

Yeshua banishes demons into a herd of pigs[99]

28 And when Yeshua (Jesus; Grk. Yesus) arrived in the Gadarainos region on the other side of the lake, he was met by two very dangerous demon-possessed men who were coming out of the cemetery. Because of them, some people weren't

Literal Version

Abra'am/('Avrāhām), and Isa'ak/(Yitsḥāq), and Yakōb/(Ya'ₐqov), in the kingdom of_the heavens, **12** but the sons of_the kingdom will_be_being_thrown_out into the the outer darkness, there will_be ~~the~~ weeping and ~~the~~ grating of_ ~~the~~ _teeth. **13** And ~~the~~ **Ya^{y}sous** said to_the centurion: Be_ _going, let_it_be_become with_you as you_believed. And the servant was_healed in that ~~the~~ hour.

14 And ~~the~~ **Ya^{y}sous** having_come to the house of_Petros, he_ _saw the mother_in_law of_him having_been_laid and being_ _feverish, **15** and he_touched against_the hand of_her, and the fever left her, and she_was_raised, and was_serving unto_ _him. **16** And having_become evening, they_brought many to_him being_demon_possessed, and he_throw_out the spirits by_a_message, and he_healed all the ones being sickly, **17** so_that the message may_be_fulfilled having_been_spoken by A^{y}saias/(Yəsha'^{yāh}) the prophet saying: Himself took the sicknesses of_us and bore the diseases.

18 And ~~the~~ **Ya^{y}sous** having_seen crowd around him, he_ _commanded them to_go_away to the side across. **19** And one scribe having_approached, said to_him: Teacher, I_will_be_ _following after_you wherever ~~if~~ you_may_be_going_away. **20** And ~~the~~ **Ya^{y}sous/(Yəhōshū'a)** is_saying to_him: - Foxes are_having burrows and ~~the~~ birds of_the sky nests, but ~~the~~ the_son of_ ~~the~~ _man is_having not somewhere he_may_be_ _laying his head. **21** And another of_the apprentices/followers said to_him: **master**, permit to_me first to_go_away and to_bury the father of_me. **22** But ~~the~~ **Ya^{y}sous** is_saying to_him: Be_following after_me and leave the dead to_bury ~~the~~ dead by_themselves.

23 And the apprentices/followers of_him having_boarded with_him into the_boat, followed after_him. **24** And see, a_ great _storm became in the sea, so_that the boat to_be_ _being_covered by the waves, but he was_sleeping. **25** And having_approached, they_raised him saying: **master**, save us, we_are_perishing. **26** And he_is_saying to_them: Why are_ _you_all fearful, little_faith ones? Then having_been_raised, he_gave_rebuke to_the winds and the sea, and a_ great _calm became. **27** And the people marvelled saying: What_kind_of man is this that both the winds and the sea are_submitting to_him?

28 And him having_come to the side across to the region of_ _the Gadara^{y}nos, two being_demon_possessed met with_him coming_out out_of the tombs, exceedingly dangerous so_that not anyone to_be_was_able to_pass_by by ~~the~~ that way. **29** And see, they_cried_out saying: What to_us and to_you, son of_ ~~the~~ _**god**? You_came here to_torment us before the_time? **30** And

92 RV 8:11 · Cross-ref. Luk 13:29.

93 RV 8:12 · Cross-ref. Mat 22:13; 25:30; Luk 13:28.

94 RV 8:14 · Parallel Mark 1:29-34; Luke 4:38-41

95 RV 8:17 · Cross-ref. Isa 53:4.

96 RV 8:18 · Parallel Luke 9:57-62

97 RV 8:21 · Note It's not certain from either the text or the context whether this person meant that their father had just died (less likely, perhaps, because they probably wouldn't have been there at all), or that they wanted to delay until their (presumably, elderly) father passed away before following Yeshua.

98 RV 8:23 · Parallel Mark 4:35-41; Luke 8:22-25

99 RV 8:28 · Parallel Mark 5:1-20; Luke 8:26-39

Literal Version

a_herd of_ many _pigs was being_fed far from them. **31** And the demons were_imploring him saying: If you_are_casting_ us _out, send_ us _out into the herd of_ ~~the~~ _pigs. **32** And he_ _said to_them: Be_going. And ~~which~~ having_come_out they_ _went_away into the pigs, and see, all the herd rushed down the steep_bank into the sea, and they_died_off in the waters. **33** And the ones feeding them fled, and having_gone_away into the city, they_reported all things and the things of_the ones being_demon_possessed. **34** And see, all the city came_ _out to a_meeting ~~the~~ with_**Ya^{y}sous/(Yəhōshūʹa)**, and having_seen him, they_implored him so_that he_may_depart from the regions of_them.

9:1 And having_boarded into a_boat, he_crossed_over and came to his own city. **2** And see, they_were_bringing a_ _paralytic to_him having_been_laid on a_bed. And ~~the~~ **Ya^{y}sous** having_seen the faith of_them, he_said to_the paralytic: Be_having_courage, child, the sins of_you are_ _being_forgiven. **3** And see, some of_the scribes said among themselves: This man is_slandering. **4** And ~~the~~ **Ya^{y}sous** having_seen the thoughts of_them said: For/Because_ why _ _reason are_you_all_considering evil in the hearts of_you_all? **5** For/Because which is easier to_say: The sins of_you are_ _being_forgiven, or to_say: Be_raising and be_walking? **6** But in_order_that you_all_may_have_known that the son of_ ~~the~~ _ _man is_having authority on the earth to_be_forgiving sins (then he_is_saying to_the paralytic): Having_been_raised, take_up the bed of_you and be_going to the house of_you. **7** And having_been_raised, he_went_away to the house of_ _him. **8** But having_seen this, the crowds were_afraid and they_glorified ~~the~~ **god**, who having_given such authority to_ ~~the~~ _humans.

9 And ~~the~~ **Ya^{y}sous** passing_by from_there, he_saw a_man being_called Matthaios sitting at the tax_office, and he_is_ _saying to_him. Be_following after_me. And having_risen_up, he_followed after_him. **10** And it_became of_him reclining in the house, and see, many tax_collectors and sinners having_ _come were_reclining ~~the~~ with_**Ya^{y}sous/(Yəhōshūʹa)** and the apprentices/followers of_him. **11** And having_seen it, the Farisaios_party were_saying to_the apprentices/followers of_ _him: For/Because_ why _reason is_ the teacher of_you_all _ _eating with the tax_collectors and sinners? **12** And he having_heard said: The ones being_strong are_ not _having need of_a_doctor, but the ones being sickly. **13** But having_ _been_gone, learn what is this: I_am_wanting Mercy and not sacrifice, because/for I_came not to_call the_righteous ones, but sinners.

14 Then the apprentices/followers of_Yōanna^{y}s are_ _approaching to_him saying: For/Because_ why _reason we and the Farisaios_party are_fasting, but the

Readers' Version

able to travel on that road. **29** Suddenly the two men yelled out saying, "Son **of God**, what's the connection between us and you? Have you come here to cause us pain before the designated time?"

30 Now there was a large herd of pigs grazing not far away from them, **31** and the demons begged Yeshua saying, "If you do drive us out, send us into the herd of pigs."

32 And he said to them, "Depart!" So they came out and went away into the pigs, and next thing, the whole herd rushed down the bank into the lake and drowned in the water.

33 Then the men who'd been grazing them took off, and when they got to the city they reported everything, including what had happened to the demon-possessed men. **34** Soon the whole city came out to meet **with Yeshua**, and when they found him they asked him to leave their region.

Yeshua forgives and heals a paralysed man[100]

9:1 So Yeshua (Jesus; Grk. Yesus) got into a boat and crossed back over to his own city of Kafarnaoum (Capernaum). **2** Some people there brought a paralysed man to him lying on a stretcher. And when **Yeshua** saw their faith, he said to the man, "Son, be encouraged. Your sins are forgiven."

3 Immediately some of the religious teachers said among themselves, "This man's claiming God's authority."

4 But **Yeshua** knew their thoughts and said, "Why are you thinking evil things in your hearts? **5** Do you think it's easier to say, 'Your sins are forgiven,' or to say, 'Stand up and walk'? **6** But so that you'll know that the son of humanity has the authority here on earth to forgive sins," he said, "stand up, take your stretcher, and go home."

7 Then the man stood up and went off home. **8** The crowds were struck with fear after seeing this, yet they praised **God** for giving people such authority.

Yeshua calls Matay and they dine with 'sinners'[101]

9 And as **Yeshua** (Jesus; Grk. Yesus) was leaving there, he saw a man called Matay (Matthew; Grk. Matthaios) (also known as Levi) sitting in the tax office. He said to Matay, "Follow me." And he got up and followed him.

10 Later, when Yeshua was eating at Matay's house, many tax collectors and sinners came in and sat at the table together **with Yeshua** and his apprentices.[102] **11** Some people from the Farisaios party noticed this and said to his apprentices, "How come your teacher eats with tax collectors and sinners?"

12 But Yeshua heard this and said, "People who are well don't need a doctor—only the ones with problems do. **13** So go and find out the meaning of this: I like mercy, not sacrifice.[103] After all, it's sinners that I came to call, not people who are considered righteous."

Yeshua is asked about fasting[104]

14 Then Yohan's (John's; Grk. Yoannes') apprentices approached

100 **RV 9:1 · Parallel** Mark 2:1-12; Luke 5:17-26

101 **RV 9:9 · Parallel** Mark 2:13-17; Luke 5:27-32

102 **RV 9:10-11 · Cross-ref.** Luk 15:1-2.

103 **RV 9:13 · Cross-ref.** Hos 6:6; Mat 12:7.

104 **RV 9:14 · Parallel** Mark 2:18-22; Luke 5:33-39

Readers' Version

Yeshua (Jesus; Grk. Yesus) and said, "How come we and the Farisaios fast regularly, but your apprentices don't fast?"

15 And **Yeshua** replied to them, "Surely the groomsmen aren't sad while the groom is with them? But the time will come when the groom has to leave them, and then they'll fast.

16 No one patches old clothes with new material, because the patch will shrink and the clothes would end up with a worse hole. **17** And they don't put new wine into an old container, otherwise the container could split and be ruined, and the wine would be lost. Instead, they put new wine into a new container, and both survive."

Yeshua raises a dead girl and heals a woman from bleeding[105]

18 While Yeshua (Jesus; Grk. Yesus) was speaking to them, an official came and bowed to him, saying, "My daughter's just passed away, but come and put your hand on her, and she'll revive.

19 So **Yeshua** and his disciples got up and followed him.

20 Just then, a woman who'd been bleeding internally for twelve years came up behind Yeshua and touched the edge of his robe, **21** because she'd told herself that if she could just touch his robe, she'd be healed.

22 **Yeshua** turned and saw her and said, "Be encouraged, daughter, your faith has healed you." And the woman was healed that very moment.

23 Now when **Yeshua** went into the official's house, he saw the funeral musicians and the distressed people, **24** and he said, "Go away. The girl hasn't died—she's sleeping." But they ridiculed him. **25** However, when the crowd was moved out, he went in and took her hand, and the girl got up. **26** Then the news of this spread all around that region.

Yeshua heals two blind men

27 **As Yeshua** (Jesus; Grk. Yesus) left the official's home, two blind men followed him and called out, "David's descendant, have mercy on us."

28 When he went into the house, the blind men went to him, and **Yeshua** said to them, "Do you believe that I'm able to do this?"

They replied, "Yes, **master**."

29 Then he touched their eyes, saying, "It'll happen in line with your faith." **30** Then their eyes were healed, and **Yeshua** told them, "Don't let anyone know about this."

31 But after they'd gone, the men told the whole region about him.

Yeshua heals a man who couldn't talk

32 As they were leaving, some people brought a man to Yeshua (Jesus; Grk. Yesus) who was demon-possessed and unable to talk. **33** After the demon was driven out, the man was able to speak, and the crowds were amazed, saying, "Nothing like this has ever happened before in Yisrael (Israel)." **34** But the Farisaios said, "He casts out demons with the help of the demons' ruler."[106]

Literal Version

apprentices/followers of_you are_ not _fasting? **15** And ~~the~~ **Ya^{y}sous** said to_them: The sons of_the bridal_chamber are_ not _being_able to_be_mourning, because/for as_long_as the bridegroom is with them? But days will_be_coming when the bridegroom may_be_taken_away from them, and then they_ _will_be_fasting. **16** But no_one is_putting_on a_patch of_ unshrunken _cloth on an_ old _garment, because/for the patch of_it is_tearing_away from the garment, and a_worse tear is_becoming. **17** Nor are_they_putting new wine into old wineskins, and if not surely, the wineskins are_being_burst, and the wine is_being_poured_out and the wineskins are_ _being_destroyed. But they_are_putting new wine into new wineskins, and both are_being_preserved.

18 Of_him speaking these things to_them, see, one ruler having_approached, he_was_prostrating to_him saying, ~~that~~ The daughter of_me now died, but having_come, lay_on the hand of_you on her and she_will_be_living. **19** And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** having_been_raised, followed after_ _him and the apprentices/followers of_him. **20** And see, a_ _woman haemorrhaging twelve years having_approached behind, she_touched against_the fringe of_the garment of_ _him. **21** For/Because she_was_saying in herself: If only I_ _may_touch against_the garment of_him, I_will_be_being_ _healed. **22** But ~~the~~ **Ya^{y}sous** having_been_turned and having_ _seen her said: Be_having_courage, daughter, the faith of_you has_healed you. And the woman was_healed from ~~the~~ that hour. **23** And ~~the~~ **Ya^{y}sous** having_come into the house of_the ruler, and having_seen the flute_players and the crowd being_distressed **24** he_was_saying: Be_withdrawing, because/for the little_girl not died_off, but she_is_sleeping. And they_were_ridiculing of_him. **25** But when the crowd was_thrown_out, having_come_in he_took_hold of_the hand of_her, and the little_girl was_raised. **26** And ~~the~~ this news came_out into all the that land.

27 And passing_by from_there ~~the~~ with_**Ya^{y}sous**, two blind men followed after_him crying_out and saying: Show_mercy to_us, son of_Dawid/(Dāvid). **28** And having_come into the house, the blind men approached to_him, and ~~the~~ **Ya^{y}sous** is_ _saying to_them: Are_you_all_believing that I_am_being_able to_do this? They_are_saying to_him: Yes, **master**. **29** Then he_touched against_the eyes of_them saying: ‹Let›_it_be_ _become to_you_all according_to the faith of_you_all. **30** And the eyes of_them were_opened_up. And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** was_admonished to_them saying: Be_ _seeing that let_ no_one _be_knowing. **31** But the ones having_come_out, they_spread_ him _abroad in all ~~the~~ that land.

32 And them coming_out, see, they_brought to_him mute being_demon_possessed. **33** And the demon having_been_ _throw_out, the mute man spoke. And the crowds marvelled saying: It_was_ never _seen thus in ~~the~~ Israa^{y}l/(Yisrāʼēl). **34** But the Farisaios_party were_saying: He_is_casting_out ~~the~~ demons by the ruler of_the demons.

105 **RV 9:18 · Parallel** Mark 5:21-43; Luke 8:40-56

106 **RV 9:34 · Cross-ref.** Mat 10:25; 12:24; Mrk 3:22; Luk 11:15.

Literal Version

35 And ~~the~~ **Ya^{y}sous** was_going_around all the cities and the villages, teaching in the synagogues of_them, and proclaiming the good_message of_the kingdom, and healing every disease and every sickness. **36** And having_seen the crowds, he_was_feeling_compassion for them, because they_ _were having_been_troubled and having_been_helpless, as_if sheep not having a_shepherd. **37** Then he_is_saying to_the apprentices/followers of_him: On_one_hand the harvest is great, on_the_other_hand the workers are few, **38** therefore be_besought of_the **master** of_the harvest, so_that he_may_ _send_forth workers into the harvest of_him.

10:1 And having_called_to the twelve apprentices/followers of_him, he_gave authority to_them over_ unclean _spirits, so_ _as to_be_casting_ them _out and to_be_healing every disease and every sickness. **2** And ~~the~~ of_the_twelve ambassadors the names is these: first Simōn ~~which~~ being_called Petros, and Andreas the brother of_him, and Yakōbos/(Ya′$_{a}$qov) the son of_ ~~the~~ _Zebedaios, and Yōanna^{y}s the brother of_him, **3** Filippos and Bartholomaios, Thōmas and Matthaios the tax_collector, Yakōbos the son of_ ~~the~~ _Alfaios and Thaddaios, **4** Simōn the member_of_Kananita^{y}s and Youdas/(Yəhūdāh) ~~the~~ Iskariōta^{y}s, who also having_given_ him _over.

5 ~~The~~ **Ya^{y}sous/(Yəhōshū′a)** sent_out these ~~the~~ twelve having_ _commanded to_them saying: You_all_may_ not _go_away into the_way of_the_pagans, and you_all_may_ not _come_in into city of_the_Samareita^{y}s/(Shomrōn), **6** but rather be_ _going to the ~~which~~ having_lost sheep of_the_house of_ _Israa^{y}l/(Yisrā′ēl). **7** And going be_proclaiming saying, ~~that~~ the kingdom of_the heavens ‹Has›_neared. **8** Be_healing ailing ones, be_raising the_dead, be_cleansing the_lepers, be_ _casting_out demons, you_all_received undeservedly, give undeservedly. **9** You_all_may_ neither _acquire gold, nor silver, nor copper in the belts of_you_all, **10** nor knapsack for the_way, nor two tunics, nor sandals, nor staff, because/for the worker is worthy of_the food of_him. **11** And into whatever ~~wishfully~~ city or village you_all_may_come_in, search_out who in it is worthy, and_ remain _there until ~~wishfully~~ you_all_may_come_out. **12** And coming_in into the house, greet it. **13** And if on_one_hand the house may_be worthy, let_ the peace of_you_all _come on it, on_the_other_ _hand if may_be not worthy, let_ the peace of_you_all _be_ _returned to you_all. **14** And whoever ~~wishfully~~ may_ not _ _receive you_all, nor may_hear the messages of_you_all, coming_out out of_the house or ~~the~~ that city, shake_off the dust of_the feet of_you_all. **15** Truly, I_am_saying to_you_all, it_will_be more_tolerable for_the_land of_Sodoma/(Ṣədom) and of_Gomorra/(′Amorāh) on the_day of_judgement, than ~~the~~ for_ that _city.

Readers' Version

The large harvest

35 And **Yeshua** (Jesus; Grk. Yesus) went around teaching in the Jewish meeting halls in all the cities and villages, announcing the good news about the kingdom, and healing every kind of disease and sickness.[107] **36** When he saw the crowds, he felt for them because they were tired and stressed like sheep with no shepherd.[108] **37** He said to his disciples, "The harvest is large, but there's not enough workers.[109] **38** So ask the **owner** of the harvest to send more workers to help with it."

Yeshua commissions the twelve[110]

10:1 Then, calling his twelve apprentices, he gave them authority over evil spirits so they could drive them out and heal every disease and sickness. **2** These are the names of the twelve: Shim'on (Simon) (nicknamed Kefa (Peter; Grk. Petros)) and his brother Andreas, Ya'akov (James; Grk. Yakobos) and his brother Yohan (John; Grk. Yoannes) (Zavday's (Grk. Zebedaios') sons), **3** Filippos (Philip) and Bar-Talmay (Bartholomew; Grk. Bartholomaios), Toma (Thomas), and Matay (Matthew; Grk. Matthaios) the tax collector, Ya'akov (nicknamed Thaddaios (Thaddeus), Halfay's (Grk. Halfaios') son), **4** Shim'on (the member of the Kena'anim (Canaanites)), and Yehudah (Judas; Grk. Yudas) Iskariot (who eventually turned Yeshua (Jesus; Grk. Yesus) in).

Yeshua sends out the twelve[111]

5 **Yeshua** (Jesus; Grk. Yesus) sent out those twelve, instructing them, "Don't go onto the roads non-Jews use, or into the city of Shomron (Samaria), **6** but rather go to the lost sheep who are Yisrael's (Israel) descendants. **7** As you go, announce to the people that the heavenly kingdom is close. **8** Heal those who need it, bring the dead back to life, get rid of leprosy, and drive evil spirits away. You apprentices received free of charge, so give free of charge. **9** Don't accept any money for your wallets, **10** and don't take a backpack, or a change of clothes or footwear, or a staff, because a worker deserves to be fed.[112]

11 "Whatever city or village you apprentices arrive at, look around to discover who's godly, and stay with them until you leave. **12** When you enter a home, bless it, **13** and if the house is worthy of it, your peace is to come into it, but if not, your peace is to return to you. **14** If there's any that don't accept you or don't want to hear your messages, shake the dust off your feet as you leave that house or city,[113] as a sign that you apprentices accept no responsibility for them. **15** I can assure you that it'll be more tolerable for the towns of Sedom and Amorah (Gomorrah)[114] on the day of judgement than it will be for those places.[115]

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107 **RV 9:35 · Cross-ref.** Mat 4:23; Mrk 1:39; Luk 4:44.

108 **RV 9:36 · Cross-ref.** Num 27:17; 1Ki 22:17; 2Ch 18:16; Eze 34:5; Mrk 6:34.

109 **RV 9:37-38 · Cross-ref.** Luk 10:2.

110 **RV 10:1 · Parallel** Mark 3:13-19; Luke 6:12-16

111 **RV 10:5 · Parallel** Mark 6:7-13; Luke 9:1-6

112 **RV 10:10 · Cross-ref.** 1Cor 9:14; 1Tim 5:18.

113 **RV 10:14 · Cross-ref.** Acts 13:51.

114 **RV 10:15 · Cross-ref.** Gen 19:24-28.

115 **RV 10:15 · Cross-ref.** Mat 11:24.

Readers' Version

The coming persecution[116]

16 "Look out, because I'm sending you out like sheep among wolves,[117] so you'll need to be as shrewd as snakes and as innocent as doves. **17** But watch out, because there's people who'll turn you in to the councils, and then you'll be flogged in their meeting halls.[118] **18** You'll be stood in front of governors and even kings on my account, but it'll be a testimony to them and to the non-Jews. **19** However, whenever they turn you in, you don't need to worry about what to say or how to say it, because whatever you apprentices need to say will be given to you at the right time, **20** because you won't be the ones speaking, but it'll be your father's **spirit** speaking through you.

21 "One sibling will turn another in to be executed, and a father his child, and children will be rebelling against their parents and having them put to death.[119] **22** You apprentices will be hated by everyone because of my name,[120] but the ones who endure until the end, they're the ones who'll be saved.[121] **23** Whenever they persecute you in one city, escape to the next city, because I can assure you that you won't get through all the cities in Yisrael (Israel) before the son of humanity comes.

24 "An apprentice isn't above their teacher,[122] nor is a slave above their master.[123] **25** The apprentice is happy to eventually become like their teacher, and the slave to become like their master. If they accuse the home owner of being a devil,[124] then they'll do that even more to other members of his household.

Who to fear[125]

26 "Therefore, don't be afraid of them, because nothing's covered up that won't eventually be revealed, and nothing's hidden that won't be made known.[126] **27** Whatever I tell you apprentices in the darkness, speak it out in the light, and what you hear whispered, go and yell it out from up on the top porch. **28** Don't be afraid of anyone who can kill your body but who can't touch your soul, but rather work to please the one who can destroy both soul and body in fire. **29** Aren't two sparrows sold for almost nothing? Yet not one of them falls to the ground without your father being involved. **30** For you apprentices, even the hairs on your head have been counted, **31** so don't worry about things, because you're more valuable than any sparrows.

Acknowledging the messiah[127]

32 "If someone acknowledges me in front of others, then I'll acknowledge them in front of my father who's in the heavens, **33** but if anyone disowns me in front of others, then I'll disown them in front of my father who's in the heavens.[128]

Literal Version

16 Behold, I am_sending_ you_all _out as sheep in the_midst of_wolves, therefore be_becoming shrewd as ~~the~~ serpents and innocent as the doves. **17** But be_taking_heed of ~~the~~ people, because/for they_will_be_giving_ you_all _over into councils, and they_will_be_flogging you_all in the synagogues of_them, **18** and you_all_will_be_being_brought before governors and also kings on_account me, because/for a_testimony to_them and to_the pagans. **19** But whenever they_may_give_ you_all _ _over, you_all_may_ not _worry how or what you_all_may_ _speak, because/for what you_all_may_speak will_be_being_ _given to_you_all in that ~~the~~ hour. **20** For/Because you_all are not the ones speaking, but the **spirit** of_the father of_you_all ~~which~~ speaking in you_all. **21** And brother will_be_giving_over brother to death, and father child, and children will_be_ _rising_up against parents, and they_will_be_putting_ them _ _to_death. **22** And you_all_will_be being_hated by all because_ _of the name of_me, but the one having_endured to the_end, this one will_be_being_saved. **23** But whenever they_may_be_ _persecuting you_all in ~~the~~ this city, be_fleeing to the next, because/for, truly I_am_saying to_you_all, by_no_means you_ _all_may_ not _finish the cities of_the Israaʸl/(Yisrāʾēl), until the son of_ ~~the~~ _man may_come. **24** A_apprentice/follower is not above the teacher, nor a_slave above the master of_him. **25** it_is Sufficient for_the apprentice/follower that he_may_ _become as the teacher of_him, and the slave as the master of_him. If they_called the home_owner Be'elzeboul, to_how_ _much more the household of_him?

26 Therefore be_ not _afraid of_them, because/for nothing is having_been_covered which ‹will›_ not _be_being_revealed, and hidden which ‹will›_ not _be_being_known. **27** What I_ _am_telling to_you_all in the darkness, speak in the light, and what you_all_are_hearing in the ear, proclaim on the housetops. **28** And be_ not _afraid of the ones killing_off the body, but not being_able to_kill_off the soul, but rather be_ _fearing the one being_able to_destroy both soul and body in geenna. **29** Not two sparrows is_being_sold for_an_assarion_ _coin? And not one of them will_be_falling to the ground, apart_from the father of_you_all. **30** But the hairs of_the head of_you_all also are having_ all _‹been›_numbered. **31** Therefore be_ not _fearing, you_all are_carrying_value than many sparrows.

32 Therefore everyone who will_be_confessing in me before ~~the~~ people, also_I will_be_confessing in him before the father of_me who is in the_heavens. **33** But whoever may_disown me before ~~the~~ people, also_I will_be_disowning him before the father of_me who is in the_heavens.

116 **RV 10:16 · Parallel** Mark 13:9-13; Luke 21:12-17

117 **RV 10:16 · Cross-ref.** Luk 10:3.

118 **RV 10:17-20 · Cross-ref.** Mrk 13:9-11; Luk 12:11-12; 21:12-15.

119 **RV 10:21 · Cross-ref.** Mrk 13:12; Luk 21:16.

120 **RV 10:22 · Cross-ref.** Mat 24:9; Mrk 13:13; Luk 21:17.

121 **RV 10:22 · Cross-ref.** Mat 24:13; Mrk 13:13.

122 **RV 10:24 · Cross-ref.** Luk 6:40.

123 **RV 10:24 · Cross-ref.** Yhn 13:16; 15:20.

124 **RV 10:25 · Cross-ref.** Mat 9:34; 12:24; Mrk 3:22; Luk 11:15.

125 **RV 10:26 · Parallel** Luke 12:2-7

126 **RV 10:26 · Cross-ref.** Mrk 4:22; Luk 8:17.

127 **RV 10:32 · Parallel** Luke 12:8-9

128 **RV 10:33 · Cross-ref.** 2Tim 2:12.

Literal Version

34 You_all_may_ not _think that I_came to_bring peace to the earth, I_came not to_bring peace, but a_sword.
35 For/Because I_came to_divide a_man against the father of_ _him, and a_daughter against the mother of_her, and a_ _daughter-in-law against the mother_in_law of_her **36** and enemies of_the person the household of_him. **37** The one loving father or mother above me, is not worthy of_me, and the one loving son or daughter above me, is not worthy of_ _me. **38** And who is_ not _taking the stake of_him and is_ _following after me, is not worthy of_me. **39** The one having_ _found the life of_him will_be_losing it, and the one having_ _lost the life of_him on_account me will_be_finding it.

40 The one receiving you_all is_receiving me, and the one receiving me is_receiving the one having_sent_ me _out.
41 The one receiving a_prophet in name of_a_prophet, will_ _be_receiving the_reward of_a_prophet, and the one receiving a_righteous one in the_name of_a_righteous one, will_be_receiving the_reward of_a_righteous one. **42** And whoever ~~if~~ may_give_to_drink one of_ ~~the~~ _these of_little ones a_cup of_cool water, only in the_name of_an_ _apprentice/follower, truly, I_am_saying to_you_all, by_no_ _means he_may_ not _lose the reward of_him.
11:1 And it_became when ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** finished directing to_the twelve apprentices/followers of_him, he_ _departed from_there ~~which~~ to_be_teaching and to_be_ _proclaiming in the cities of_them. **2** And ~~the~~ Yōanna^{y}s, having_heard in the prison the works of_the **chosen_ _one/messiah**, having_sent through of_the apprentices/followers of_him, **3** said to_him: Are you the one coming, or are_we_waiting for_another? **4** And ~~the~~ **Ya^{y}sous** answering said to_them: Having_been_gone report to_ _Yōanna^{y}s what you_all_are_hearing and you_all_are_seeing: **5** blind are_receiving_sight, and lame are_walking, lepers are_ _being_cleansed, and deaf are_hearing, and dead are_being_ _raised, and poor are_being_good_message_preached. **6** And he_is blessed who ~~if~~ may_ not _be_offended in me. **7** And these going, ~~the~~ **Ya^{y}sous** began to_be_saying to_the crowds concerning Yōanna^{y}s, you_all_came_out into the wilderness to_see What? A_reed being_shaken by wind? **8** But you_all_ _came_out to_see what? A_man having_been_dressed in fine clothes? Behold, the ones wearing ~~the~~ fine clothes in the houses of_the kings **9** but why you_all_came_out? To_see a_ _prophet? Yes, I_am_saying to_you_all, and more_important than a_prophet. **10** This one is concerning whom it_has_ _been_written: Behold, I am_sending_out the messenger of_

Readers' Version

Don't expect peace[129]

34 "Don't imagine that I came to bring peace to the earth. No, I came to bring war, not peace, **35** because I came to divide a son against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, **36** and people will have enemies in their own households.[130]

37 "Anyone who loves their father or mother more than they love me is not worthy of being mine, and anyone who loves their son or daughter more than they love me is not worthy of being mine. **38** Anyone who doesn't pick up their own execution post, and carry it as they follow me, is not worthy of being mine.[131] **39** Anyone who's found their life will lose it, and anyone who loses their life because of following me will find it.[132]

Acceptance rewards[133]

40 Anyone who accepts you is accepting me,[134] and anyone who accepts me is accepting the one who sent me down here.[135] **41** Anyone who accepts a prophet in the name of a prophet will receive the reward of a prophet, and anyone who accepts a godly person in the name of a godly person will receive the reward of a godly person. **42** Anyone who, as one of my apprentices, gives a cup of cool water to one of these little ones to drink, I'm telling you that that person certainly won't lose their reward.

Yeshua and Yohan-the-immerser[136]

11:1 When **Yeshua** (Jesus; Grk. Yesus) had finished giving those instructions to his twelve apprentices, he also left there and went to teach and preach in the Jewish cities.

2 When Yohan (John; Grk. Yoannes), who was in prison, heard about what the **messiah** was doing, he sent some of his apprentices **3** to ask Yeshua, "Are you the promised one, or should we be waiting for someone else?"

4 "Well," **Yeshua** answered, "go and tell Yohan everything you're hearing and seeing: **5** people who were blind can see now, lame people are now walking, people with leprosy are 'clean', deaf people can now hear,[137] dead people have been brought back to life, and the good message is being declared to poor people.[138] **6** Anyone who's not embarrassed by me will be blessed."

7 As Yohan's apprentices left, **Yeshua** started talking to the crowd about Yohan: "What was it that you crowds went out to the wilderness to see? A reed being blown around by the wind?"[139] **8** Yes, I'm asking you all, what did you go out to see? A man wearing fine clothes? People in palaces wear fine

129 **RV 10:34 · Parallel** Luke 12:51-53; 14:26-27

130 **RV 10:35-36 · Cross-ref.** Mic 7:6.

131 **RV 10:38 · Cross-ref.** Mat 16:24; Mrk 8:34; Luk 9:23.

132 **RV 10:39 · Cross-ref.** Mat 16:25; Mrk 8:35; Luk 9:24; 17:33; Yhn 12:25.

133 **RV 10:40 · Parallel** Mark 9:41

134 **RV 10:40 · Cross-ref.** Luk 10:16; Yhn 13:20.

135 **RV 10:40 · Cross-ref.** Mrk 9:37; Luk 9:48.

136 **RV 11:1 · Parallel** Luke 7:18-35

137 **RV 11:5 · Cross-ref.** Isa 35:5-6.

138 **RV 11:5 · Cross-ref.** Isa 61:1.

139 **RV 11:7 · Note** We've left the original idiom here in the OET-RV as something to puzzle over, because no one now really knows what aspect of Yohan's behaviour or appearance that Yeshua was referring to here.

Readers' Version

clothes. 9 So why did you go out there? To see a prophet? Yes, I'm telling you that he is a prophet, and even more important than the prophets. 10 He's the one that was written about: 'See, I'm sending out my messenger ahead of you, and he'll get your path ready for you.'[140] 11 I can assure you that no person who's ever been born is greater than Yohan-the-immerser. But even the least important person in the heavenly kingdom is greater than him. 12 From the time of Yohan-the-immerser through to the present time, the heavenly kingdom has been opposed, and the opposition is grabbing at it.[141] 13 All the prophets and the law prophesied before Yohan came, 14 and now, if you crowds are willing to believe it, he's Eliyah (Elijah)—the one who would come in advance.[142] 15 Anyone who's willing is to strive to understand this.

16 "So what should I liken this generation to? It's like young children sitting in the town centre who are calling out to others 17 and saying, 'We played lively music for you but you didn't dance. Then we played sad music, but you didn't mourn.' 18 After all, when Yohan came, he wasn't eating or drinking, and they said, 'He's possessed by a demon!' 19 Then the son of humanity came, and he was eating and drinking, but they said, 'Look at this fellow—he's a glutton and a drunkard—a friend of tax collectors and immoral people.' But wisdom is only recognised with hindsight.

Cities that rejected the messiah[143]

20 Then Yeshua (Jesus; Grk. Yesus) began deriding the cities he'd done most of his miracles in, because they hadn't turned away from their sins. 21 "Korazin, you're doomed. Beyt-Tsayda, you're doomed. Because if the miracles that were done in you had been done in Tsor (Tyre) and Tsidon (Sidon),[144] they would have shown their turning away from their sins by wearing coarse cloth and showering themselves with ashes. 22 However, I'm telling you cities that it'll be more tolerable for the people of Tsor and Tsidon on judgement day than it will be for you. 23 Same with you, Kafarnaoum (Capernaum). You won't be lifted up to heaven, but instead you'll be sent down to hell,[145] because if the miracles which were done in you had been done in Sedom,[146] that city would still be here today. 24 However, I'm telling you, Kafarnaoum, that it'll be more tolerable for the people of Sedom on judgement day than it will be for you."[147]

Yeshua's load is light[148]

25 At that time, **Yeshua** (Jesus; Grk. Yesus) said, "I'm acknowledging you, father, **master** of heaven and earth, because you hid these things from 'wise' and 'intelligent' people and revealed them to the 'naive'. 26 Yes, father, because that was your desire.

Literal Version

_me before the_face of_you, who will_be_preparing the way of_you before you. 11 Truly, I_am_saying to_you_all, not has_ _been_raised among the_born ones of_women greater than Yōannaʸs the immerser. But ~~the~~ the_least in the kingdom of_ _the heavens, is greater than he. 12 And from the days of_ _Yōannaʸs the immerser until now, the kingdom of_the heavens is_forcing, and forceful_men they_are_snatching it. 13 For/Because all the prophets and the law prophesied until Yōannaʸs. 14 And if you_all_are_willing to_receive it, he is Aʸlias/('Ēliyʸāh), the one going to_be_coming. 15 The one having ears to_be_hearing, let_him_be_hearing. 16 But to_ _what I_will_be_likening ~~the~~ this generation? It_is similar to_ _little_children sitting in the marketplaces, who calling_out to_the others 17 are_saying: We_played_the_flute for_you_all and you_all_ not _danced, we_lamented and you_all_ not _ _mourn. 18 For/Because Yōannaʸs came neither eating nor drinking, and they_are_saying: He_is_having a_demon. 19 The son of_ ~~the~~ _man came eating and drinking, and they_are_ _saying: Behold, a_man, a_glutton and a_drunkard, a_friend of_tax_collectors and of_sinners. But ~~the~~ wisdom was_ _justified by the her children.

20 Then he_began to_be_deriding the cities in which the most miracles of_him became, because they_ not _repented. 21 Woe to_you, Ḳorazin. Woe to_you, Baʸthsaida. Because if the miracles ~~which~~ having_become in you_all became in Turos/(Tsor) and Sidōn/(Tsīdōn), long_ago they_ would _ _repented in sackcloth and ashes. 22 However I_am_saying to_you_all, it_will_be more_tolerable for_Turos and Sidōn in day of_judgement than for_you_all. 23 Also you, Kafarna'oum, ‹will›_ not _be_being_exalted to heaven? You_will_be_ _coming_down to Haidaʸs. Because if the miracles which having_become in you were_become in Sodoma/(Ṣədom), would remained until the day today. 24 However I_am_saying to_you_all that it_will_be more_tolerable for_the_land of_ _Sodoma in day of_judgement than for_you.

25 At that ~~the~~ time ~~the~~ **Yaʸsous/(Yəhōshūʻa)** answering said: I_am_confessing to_you, father, **master** of_the heaven and the earth, that you_hid these things from wise and intelligent, and you_revealed them to_infants. 26 Yes, ~~the~~ father, because thus it_became good_pleasure before you. 27 All things was_given_over to_me by the father of_me, and

140 RV 11:10 · Cross-ref. Mal 3:1.

141 RV 11:12-13 · Cross-ref. Luk 16:16.

142 RV 11:14 · Cross-ref. Mal 4:5; Mat 17:10-13; Mrk 9:11-13.

143 RV 11:20 · Parallel Luke 10:13-15

144 RV 11:21 · Cross-ref. Isa 23:1-18; Eze 26:1–28:26; Yoel 3:4-8; Amos 1:9-10; Zech 9:2-4.

145 RV 11:23 · Cross-ref. Isa 14:13-15.

146 RV 11:23 · Cross-ref. Gen 19:24-28.

147 RV 11:24 · Cross-ref. Mat 10:15; Luk 10:12.

148 RV 11:25 · Parallel Luke 10:21-22

Literal Version

no_one is_knowing_fully the son, except ~~not/lest~~ the father, nor anyone is_knowing_fully the father, except ~~not/lest~~ the son, and to_whom if the son may_be_wishing to_reveal him. **28** Come to me, all you_all wearied and having_been_ _burdened, and_I will_be_resting you_all. **29** Take_up the yoke of_me on you_all, and learn from me, because I_am gentle and humble ~~the~~ in_heart: and you_all_will_be_finding rest for_the souls of_you_all. **30** For/Because the yoke of_me is easy and the burden of_me is light.

12:1 At that ~~the~~ time, ~~the~~ **Ya^{y}sous** was_gone on_the days_of_ _rest through the grainfields, and the the_ _apprentices/followers of_him hungered, and began to_be_ _plucking heads_of_grain and to_be_eating. **2** And the Farisaios_party having_seen, said to_him: Behold, the apprentices/followers of_you are_doing what it_is_ not _ _permitting to_be_doing on the_day_of_rest. **3** But he said to_ _them: Not you_all_read what Dawid/(Dāvid) did, when he_ _hungered and the ones with him? **4** How he_came_in into the house of_ ~~the~~ **_god**, and they_ate the bread of_the presence, which it_was not permitting for_him to_eat, nor for_the ones with him, except only ~~not/lest~~ for_the priests? **5** Or you_all_ not _read in the law that on_the days_of_rest the priests in the temple are_profaning the day_of_rest, and they_are innocent? **6** But I_am_saying to_you_all that one greater than the temple is here. **7** But if you_all_had_known what this is: I_am_wanting Mercy and not sacrifice, you_all_ would not _convicted the innocent. **8** For/Because the son of_ ~~the~~ _man is **master** of_the day_of_rest.

9 And having_departed from_there, he_came into the synagogue of_them. **10** And see, a_man having a_ withered _ _hand. And they_asked him saying: - Is_it_permitting to_be_ _healing on_the days_of_rest? In_order_that they_may_ _accuse against_him. **11** And he said to_them: What person will_be of you_all, who will_be_having one sheep, and if this may_fall_in into a_pit on_the days_of_rest, ‹will›_ not _be_ _taking_hold_of it and will_be_raising it? **12** For/Because_ _how_much therefore a_human is_carrying_value than a_ _sheep? So_then it_is_permitting to_be_doing good on_the days_of_rest. **13** Then he_is_saying to_the man: Stretch_out the hand of_you. And he_stretched_out it, and it_was_ _restored, healthy as the other. **14** But the Farisaios_party having_come_out, received a_counsel against him, so_that they_may_destroy him.

15 But ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** having_known, withdrew from_there. And great followed after_him, and he_healed them all, **16** and he_warned to_them that they_may_ not _

Readers' Version

27 My father has given control of everything over to me,[149] but no one really knows the son except the father, and no one really knows the father except the son and anyone who the son wants to tell about him.[150]

28 Come to me all of you who are tired and feel overloaded, and I'll help you relax. **29** You can take on my workload and learn from me, because I'm gentle and humble, and your souls will be able to relax,[151] **30** because my workload is easy, and the load I'll leave on your shoulders is light.

The discussion about rest days[152]

12:1 At that time, **Yeshua** (Jesus; Grk. Yesus) was going through some fields of grain on a rest day, and his apprentices were hungry and began to pluck some heads of grain and crunch them.[153] **2** But some people from the Farisaios' party saw them and said, "Look, your apprentices are harvesting on a rest day, when it's not permitted."

3 "Haven't you read about what David did when he and his fighters were hungry?" Yeshua responded. **4** He went into **God's** tent and they ate the Bread of the Presence,[154] which none of them were allowed to eat—only the priests.[155] **5** Or haven't you understood that when the priests work in the temple on the rest day, it's against the law, and yet they're innocent?[156] **6** But I'm telling you that someone greater than the temple is here. **7** But you Farisaios should have known that what I want is mercy rather than sacrifices[157]—you shouldn't have convicted the innocent, **8** because the son of humanity is the **master** over the rest day.

The man with the clawed fist[158]

9 After leaving that place, Yeshua (Jesus; Grk. Yesus) went into the Jewish meeting hall, **10** and look, there was a man there with a clawed fist. So the people there asked Yeshua if it was permitted to heal people on the rest days.

11 "Which of you," Yeshua responded, "if you owned a single sheep and it fell into a pit on a rest day, wouldn't then grab hold of it and lift it out?[159] **12** Now a human is worth much more than a sheep, so then it must be permissible to do good on a rest day." **13** Then he said to the man, "Stretch out your hand."

The man stretched his hand out, and it was restored—now just as healthy as the other one, **14** but the Farisaios went out and requested legal advice because they wanted to ruin Yeshua.

Yeshua was chosen by God

15 **Yeshua** (Jesus; Grk. Yesus) knew what they were trying to do, so he left

149 **RV 11:27 · Cross-ref.** Yhn 3:35.
150 **RV 11:27 · Cross-ref.** Yhn 1:18; 10:15.
151 **RV 11:29 · Cross-ref.** Jer 6:16.
152 **RV 12:1 · Parallel** Mark 2:23-28; Luke 6:1-5
153 **RV 12:1 · Cross-ref.** Deu 23:25.
154 **RV 12:3-4 · Cross-ref.** 1Sam 21:1-6.
155 **RV 12:4 · Cross-ref.** Lev 24:9.
156 **RV 12:5 · Cross-ref.** Num 28:9-10.
157 **RV 12:7 · Cross-ref.** Hos 6:6; Mat 9:13.
158 **RV 12:9 · Parallel** Mark 3:1-6; Luke 6:6-11
159 **RV 12:11 · Cross-ref.** Luk 14:5.

Readers' Version

that place. A lot of people followed along after him, and he healed them all **16** but warned them not to reveal who he was, **17** in order to fulfil what the prophet Yeshayah (Isaiah) had written:

18 'See my servant who I chose,
the one I dearly love and who my soul takes pleasure in.
I will place my **spirit** on him
and he will bring justice to the nations.
19 He won't be arguing or yelling out,
and no one on the roads will hear his voice.
20 He won't break off a bruised reed,
and certainly won't extinguish a smoldering wick,
before he sends justice forward into victory.
21 The other nations will put their hope in his name and authority.'[160]

Yeshua accused of being the leader of demons[161]

22 Then a man possessed by evil spirits was brought to Yeshua (Jesus; Grk. Yesus). He was blind and unable to speak, but Yeshua healed him so that he could both speak and see. **23** All the people were amazed and were saying, "Surely this must be the promised descendant of David?"

24 When the Farisaios' party heard about that, they said, "That man's only driving out demons by the authority of Beelzeboul, the demons' leader."[162]

25 But Yeshua, knowing their thoughts, said, "Every kingdom that's divided against itself is doomed, and any city or household that's divided against itself will self-destruct. **26** If Satan's driving out Satan, then he's divided against himself, and how could his kingdom possibly be established? **27** And if I'm driving out demons by Beelzeboul's authority, then whose authority are your sons using to drive them out? **28** But if I'm driving out demons by God's **spirit's** authority, then that must mean that **God's** kingdom has already arrived among you people.

29 "How can someone go into a strong man's house and steal his goods if they don't tie him up first? Only then can his home be plundered.

30 "Anyone who's not for me is against me, and anyone who isn't helping me gather others is scattering them.[163] **31** That's why I'm telling you that people can be forgiven for all kinds of sin and slander, except that slandering God's **spirit** won't be forgiven. **32** Anyone who speaks out against the son of humanity can be forgiven, but anyone who speaks out against the holy **spirit** won't be forgiven either in this age or in the coming one.[164]

A tree is recognised by its fruit[165]

33 "Either make both the tree and its fruit good, or make them both bad, because a tree is known by its fruit.[166] **34** You brood of snakes![167]

Literal Version

_make him manifest. **17** In_order_that the message may_be_ _fulfilled having_been_spoken by Aʸsaias/(Yəshaʸyāh) the prophet saying, **18** Behold, the servant of_me whom I_chose, the beloved of_me whom the soul of_me took_pleasure I_will_ _be_putting the **spirit** of_me on him, and he_will_be_ _reporting justice to_the pagans. **19** He_‹will›_ not _be_ _quarrelling, nor will_be_crying_out, nor ‹will›_ anyone _be_ _hearing the voice of_him in the roads. **20** By_no_means he_ _will_be_breaking a_reed having_been_bruised, and by_no_ _means he_will_be_extinguishing a_wick being_smouldering, until ~~wishfully~~ he_may_send_forth ~~the~~ justice to victory. **21** And the_pagans will_be_hoping in_the name of_him.

22 Then a_being_demon_possessed man was_brought to_him, blind and mute, and he_healed him, so_that the mute man to_be_speaking and to_be_seeing. **23** And all the crowds were_marvelling and were_saying: Surely_not this one is the son of_Dawid/(Dāvid)? **24** And the Farisaios_party having_ _heard said: This man is_ not _casting_out ~~the~~ demons, except ~~not/lest~~ by ~~the~~ Be'elzeboul, ruler of_the demons. **25** And having_known the thoughts of_them, he_said to_them: Every kingdom having_been_divided against itself is_being_ _desolated, and every city or house having_been_divided against itself ‹will›_ not _be_being_stood. **26** And if ~~the~~ Satan/(Sāṭān) is_casting_out ~~the~~ Satan, he_was_divided against himself. Therefore how ‹will›_ the kingdom of_him _ _be_being_established? **27** And if I am_casting_out ~~the~~ demons by Be'elzeboul by whom the sons of_you_all are_they_ _casting_out? Because_of this, they will_be judges of_you_all. **28** But if I am_casting_out ~~the~~ demons by the_**spirit** of_**god**, consequently the kingdom of_ ~~the~~ _**god** came on you_all. **29** Or how is_ anyone _able to_come_in into the house of_the strong man and to_snatch the goods of_him, if not first he_ _may_bind the strong man? And then he_will_be_ _thoroughly_plundering the household of_him. **30** The one not being with me is against me, and the one not gathering_ _together with me is_scattering. **31** Because_of this I_am_ _saying to_you_all, every sin and slander will_be_being_ _forgiven to_the people, but the slander of_the **spirit** ‹will›_ not _be_being_forgiven. **32** And if whoever may_speak a_ _message against the son of_ ~~the~~ _Man, it_will_be_being_ _forgiven to_him, but whoever ~~wishfully~~ may_speak against the ~~the~~ holy **spirit**, it_‹will›_ not _be_being_forgiven to_him, neither in this the age nor in the one coming.

33 Either make the tree good and the fruit of_it good, or make the tree bad and the fruit of_it bad, because/for the tree is_ _being_known by the fruit. **34** Brood of_vipers, being evil how are_you_all_being_able to_be_speaking good things?

160 **RV 12:18-21 · Cross-ref.** Isa 42:1-4 (LXX).
161 **RV 12:22 · Parallel** Mark 3:20-30; Luke 11:14-23
162 **RV 12:24 · Cross-ref.** Mat 9:34; 10:25.
163 **RV 12:30 · Cross-ref.** Mrk 9:40.
164 **RV 12:32 · Cross-ref.** Luk 12:10.
165 **RV 12:33 · Parallel** Luke 6:43-45
166 **RV 12:33 · Cross-ref.** Mat 7:20; Luk 6:44.
167 **RV 12:34 · Cross-ref.** Mat 3:7; 23:33; Luk 3:7.

Literal Version

For/Because the mouth is_speaking out_of the excess of_the heart. **35** The good person is_sending_forth good out_of his good treasure, and the evil person is_sending_forth evil out_ _of his evil treasure. **36** But I_am_saying to_you_all that every idle message that the people will_be_speaking, they_will_be_ _giving_back an_account for it in day of_judgement. **37** For/Because you_will_be_being_justified by the messages of_you, and you_will_be_being_convicted by the messages of_ _you.

38 Then some of_the scribes and Farisaios_party answered to_him saying: Teacher, we_are_wanting to_see a_sign from you. **39** But he answering said to_them, A_ evil and adulterous _Generation is_seeking_after a_sign, and a_sign ‹will›_ not _be_being_given to_it, except ~~not/lest~~ the sign of_ _Yōnas/(Yōnāh) the prophet. **40** For/Because as Yōnas was in the belly of_the huge_fish three days and three nights, thus the son of_ ~~the~~ _man will_be three days and three nights in the heart of_the earth. **41** The_ Nineuitaʸs/(ones_from_ _Nīnəvēh) _men will_be_standing_up in the judgement with the this generation, and they_will_be_condemning it, because they_repented at the proclamation of_Yōnas, and see, one_greater than Yōnas is here. **42** The_queen of_the_ _south will_be_being_raised in the judgement with the this generation, and will_be_condemning it, because she_came from the ends of_the earth to_hear the wisdom of_ _Solomōn/(Shəlmoh), and see, one_greater than Solomōn is here.

43 And whenever the unclean spirit may_come_out from the person, it_is_passing_through through waterless places seeking rest and it_is_ not _finding. **44** Then it_is_saying: I_ _will_be_turning_back to the house of_me whence I_came_ _out. And having_come, it_is_finding being_unoccupied having_been_swept and having_been_adorned. **45** Then it_is_ _going and is_taking with itself seven other spirits more_evil than itself, and having_come_in it_is_dwelling there, and the last state of_the that person is_becoming worse than the first. Thus it_will_be also to_ ~~the~~ this - evil _generation. **46** Him still speaking to_the crowds, see, the mother and the brothers of_him had_stood outside, seeking to_speak to_him. **47** And someone said to_him: Behold, the mother of_you and the brothers of_you have_stood outside seeking to_speak to_ _you. **48** But he answering said to_the one speaking to_him: Who is the mother of_me and who_all are the brothers of_ _me? **49** And having_stretched_out the hand of_him to the apprentices/followers of_him he_said: Behold, the mother of_me and the brothers of_me. **50** For/Because whoever ~~wishfully~~ may_do the will of_the father of_me who is in the_ _heavens, he is brother, and sister, and mother of_me.

Readers' Version

You're evil inside, so why do you think you can say anything that's good? After all, your mouths speak out of what's plentiful in your hearts.[168] **35** A good person produces good words out of their store of goodness, and an evil person produces evil words out of their store of evil.

36 "But I'm telling you that people will have to give an account on judgement day for every worthless sentence they've spoken, **37** because you'll be either be convicted, or be declared guiltless, by the things that you yourself have said."

The religious leaders ask for a sign[169]

38 Then some of the religious teachers and some from the Farisaios' party responded to him, "Teacher, we want to see a sign from you."[170]

39 "It's an evil and adulterous generation that's looking for a sign," answered Yeshua (Jesus; Grk. Yesus), "and no sign will be given to it apart from the sign of the prophet Yonah (Jonah).[171] **40** Just like Yonah was in the belly of the huge fish for three days and three nights,[172] in the same way, the son of humanity will be three days and three nights in the heart of the earth. **41** The inhabitants of Nineveh will stand up and condemn this generation on judgement day, because they turned away from their sins when Yonah preached,[173] and look, now there's someone here who's greater than Yonah. **42** The queen of the south will get up and condemn this generation on judgement day, because she travelled a great distance to hear King Shelomoh's (Solomon) wisdom,[174] and look, now there's someone here who's greater than Shelomoh.

The demon's revenge[175]

43 "Whenever an evil spirit comes out of a person, it goes through arid lands looking for a place to rest, and doesn't find any. **44** So it says to itself, 'I'll go back to the house I just left.' Then when it gets back, it finds that it's not only unoccupied, but it's been swept and tidied up. **45** So it goes and finds seven other spirits more evil than itself, and they all go to live there, so that person is worse off than they were at the beginning. So now, it'll be just like that for this evil generation."

The mother and siblings of Yeshua[176]

46 While Yeshua (Jesus; Grk. Yesus) was still talking to the crowd, his mother and siblings stood outside, wanting to speak to him. **47** Someone told him, "Look, your mother and your siblings are outside, waiting to speak with you."

48 "Who's my mother, and who are my siblings?" Yeshua replied to that person. **49** Then, extending his hand around to his apprentices, he said, "See, these are my mother and my siblings, **50** because anyone who obeys my father in the heavens is my brother and my sister and my mother."

168 **RV 12:34 · Cross-ref.** Mat 15:18; Luk 6:45.

169 **RV 12:38 · Parallel** Mark 8:11-12; Luke 11:29-32

170 **RV 12:38 · Cross-ref.** Mat 16:1; Mrk 8:11; Luk 11:16.

171 **RV 12:39 · Cross-ref.** Mat 16:4; Mrk 8:12.

172 **RV 12:40 · Cross-ref.** Yonah 1:17.

173 **RV 12:41 · Cross-ref.** Yonah 3:5.

174 **RV 12:42 · Cross-ref.** 1Ki 10:1-10; 2Ch 9:1-12.

175 **RV 12:43 · Parallel** Luke 11:24-26

176 **RV 12:46 · Parallel** Mark 3:31-35; Luke 8:19-21

Readers' Version

The parable about spreading seed[177]

13:1 That same day, **Yeshua** (Jesus; Grk. Yesus) went outside and sat by the lake. **2** A large crowd gathered around him, so he got into a boat and sat there while the crowd remained standing on the beach.[178] **3** From there, he told them many parables, saying, "Listen, a farmer went out to plant seed at the right time of the year. **4** As he was spreading the seed, some of it fell beside a path, and the birds come and ate that seed. **5** Some fell on stony ground where there wasn't much soil, and it sprouted immediately because the thin layer of soil was moist and warm, **6** but when the sun rose high, it was scorched, and not having any deep roots, it withered up. **7** Some seed fell in a thistle patch, but the thistles grew over them and choked them out. **8** However, some seed landed on the good soil, and it grew to bear a harvest—some a hundred times more, some sixty times, and some thirty times. **9** Anyone who wants to hear should strive to understand this."

Yeshua's use of parables[179]

10 After this, his apprentices came to him and asked, "Why do you speak to the people in parables?"

11 "You guys have been permitted to know the heavenly kingdom's mysteries," replied Yeshua (Jesus; Grk. Yesus), "but not those other people, **12** because anyone who already has will be given more, and they'll end up with plenty, but anyone who doesn't have, even what they do have will be taken away from them.[180] **13** That's why I speak to them in parables, because when they look they don't see, and when they listen, they don't hear or understand, **14** and so the prophecy written by (Isaiah) is being fulfilled:

'When you listen you will hear, but you certainly won't understand,

and when you look you will see, but you certainly won't perceive anything,

15 because these people's hearts are insensitive, and they can barely hear with their ears,

and they shut their eyes so they can't see with them.

Otherwise they might see with their eyes, and hear with their ears,

and understand with their heart, and then return to me, and then I would heal them.'[181]

16 "But your eyes are blessed, because they can see, and your ears also, because they can hear,[182] **17** because I can assure you guys that many prophets and godly people wanted to see what you're seeing, but they didn't see, and they wanted to hear what you're hearing, but they didn't hear it either.

Literal Version

13:1 In ~~the~~ that day, ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** having_come_ _out from_the house, was_sitting by the sea. **2** And great crowds were_gathered_together to him, so_that him having_ _boarded into a_boat to_be_sitting, and all the crowd had_ _stood on the shore. **3** And he_spoke many things to_them in parables saying: Behold, the one sowing came_out of_the time to_be_sowing. **4** And in the time to_be_sowing of_him, some on_one_hand fell along the road, and the birds came and devoured them. **5** On_the_other_hand others fell on the rocky places, where it_was_ not _having much soil, and immediately it_sprang_up because_of the to_be_ not _having depth of_soil, **6** but the_sun having_risen, it_was_scorched and because_of that to_be_ not _having root it_was_withered. **7** On_the_other_hand others fell on the thorns, and the thorns went_up and choked_ them _out. **8** On_the_other_ _hand others fell on the ~~the~~ good soil, and was_giving fruit, some on_one_hand a_hundred, on_the_other_hand some sixty, on_the_other_hand some thirty. **9** The one having ears, let_him_be_hearing.

10 And the apprentices/followers having_approached said to_ _him: For/Because_ why _reason are_you_speaking to_them in parables? **11** And he answering said to_them: Because to_ _you_all has_been_given to_know the mysteries of_the kingdom of_the heavens, but to_those it_has_ not _‹been›_ _given. **12** For/Because whoever is_having, will_be_being_ _given to_him and he_will_be_being_in_abundance, but whoever is_ not _having, even what he_is_having will_be_ _being_taken_away from him. **13** Because_of this I_am_ _speaking in parables to_them, because seeing they_are_ not _seeing, and hearing they_are_ not _hearing, nor are_they_ _understanding. **14** And the prophecy of_A^{y}saias/(Yəsha^{ʻyāh}) is_being_fulfilled to_them ~~which~~ saying: With_hearing you_ _all_will_be_hearing but by_no_means you_all_may_ not _ _understand, and seeing you_all_will_be_seeing but by_no_ _means you_all_may_ not _perceive. **15** For/Because the heart of_ ~~the~~ this _people was_become_dull, and they_ hardly _ _heard with_the ears, and they_shut the eyes of_them, lest they_may_see with_the eyes, and they_may_hear with_the ears, and they_may_understand with_the heart, and they_ _may_return and I_will_be_healing them. **16** But blessed are the eyes of_you_all because they_are_seeing, and the ears of_ _you_all because they_are_hearing. **17** For/Because, truly I_ _am_saying to_you_all that many prophets and righteous men desired to_see what you_all_are_seeing, and they_ not _ _saw, and to_hear what you_all_are_hearing, and they_ not _ _heard.

177 **RV 13:1 · Parallel** Mark 4:1-9; Luke 8:4-8

178 **RV 13:2 · Cross-ref.** Luk 5:1-3.

179 **RV 13:10 · Parallel** Mark 4:10-12; Luke 8:9-10

180 **RV 13:12 · Cross-ref.** Mat 25:29; Mrk 4:25; Luk 8:18; 19:26.

181 **RV 13:14-15 · Cross-ref.** Isa 6:9-10 (LXX).

182 **RV 13:16-17 · Cross-ref.** Luk 10:23-24.

Literal Version

18 Therefore you_all hear the parable of_the one having_ _sown. **19** Everyone hearing the message of_the kingdom and not understanding, the evil one is_coming and is_snatching the one having_been_sown in the heart of_him. This is the one having_been_sown by the road. **20** And the one having_ _been_sown on the rocky, this is the one hearing the message and immediately receiving it with joy, **21** and is_having no root in himself, but is temporary, but tribulation or persecution having_become because_of the message, immediately he_is_being_stumbled. **22** And the one having_ _been_sown among the thorns, this is the one hearing the message, and the worry of_ ~~the~~ _age and the seduction of_ ~~the~~ _riches is_choking the message, and it_is_becoming unfruitful. **23** And the one having_been_sown on the good soil, this is the one hearing the message and understanding, who indeed is_bearing_fruit and is_producing, some on_one_ _hand a_hundred, some on_the_other_hand sixty, some on_ _the_other_hand thirty.

24 He_set_before to_them another parable saying: The kingdom of_the heavens was_likened to_a_man having_sown good seed in the field of_him. **25** But at the time the people to_be_sleeping, the enemy of_him came and sowed darnels among midst of_the wheat and went_away. **26** But when the grass sprouted and produced fruit, then the darnels was_seen also. **27** And the slaves of_the home_owner having_ _approached said to_him: Master, you_ not _sowed good seed in ~~the~~ your field? Therefore from_where it_is_having darnels? **28** And he was_saying to_them: An_enemy man did this. And the slaves are_saying to_him: Therefore are_you_wanting having_gone_away, may_we_gather them? **29** But he is_ _saying: No, lest gathering the darnels, you_all_may_uproot the wheat together_with them. **30** Allow both to_be_being_ _grown_together until the harvest, and in the_time of_the harvest I_will_be_saying to_the harvesters: Gather first the darnels and bind them into bundles in_order that to_burn_up them, and gather_together the wheat into the barn of_me.

31 Another parable he_set_before to_them saying, the kingdom of_the heavens is Similar to_a_seed of_mustard, which a_man having_taken sowed in the field of_him, **32** which on_one_hand it_is smaller of_all the seeds, on_the_ _other_hand whenever it_may_be_grown is greater than the garden_plants and is_becoming a_tree, so_that the birds of_ _the sky to_come and to_be_nesting in the branches of_it.

33 Another parable he_spoke to_them: the kingdom of_the heavens is Similar to_leaven, which a_woman having_taken, hid_in in three satons of_wheat_flour, until all of_which was_ _leavened.

34 ~~The~~ **Ya^{y}sous/(Yəhōshūʹa)** spoke all these things in parables to_the crowds, and he_was_speaking nothing to_ _them without a_parable, **35** so_that the message may_be_ _fulfilled having_been_spoken by the prophet saying: I_will_ _be_opening_up the mouth of_me in parables, I_will_be_

Readers' Version

The meaning/salvation of parable concerning the planting[183]

18 "So now listen to the meaning of the parable about the person spreading seed. **19** Everyone who hears the message about the kingdom and doesn't understand it, the evil one comes and snatches what was sown in that person's heart. That's the seed that landed by the path. **20** The seed that landed on the rocky ground, that's the person who hears the message and is immediately happy to accept it, **21** but doesn't have any roots of their own, so it's just fleeting—they stumble as soon as there's any difficulties or persecution because of the message. **22** The seed that landed among the thorns is the person who hears the message, but the world's worries and wealth's seductiveness choke out the message and it becomes unfruitful. **23** The seed that landed on the good soil is the person who hears the message and understands it and goes on to bear fruit—some people producing a hundred times more, some sixty times, and some thirty times."[184]

The parable about the bad wheat

24 Then Yeshua (Jesus; Grk. Yesus) told them another parable, saying, "The heavenly kingdom is like a farmer who's planted good seed in his field. **25** But while everyone was sleeping, his enemy came and spread black-grained 'wheat' seeds around his wheat field and left again. **26** Then when the wheat grew and produced grains, the poisonous 'wheat' could also be seen. **27** The farmer's slave came and told him, 'Master, wasn't it *good* wheat seed that you planted? So why is there so much false wheat?' **28** 'An enemy must have done this,' the farmer replied. 'So should we go and pull out the bad stuff?' asked the slaves. **29** 'No,' said the farmer, 'because pulling that out might also pull up some of the wheat plants. **30** Let them all grow together, and then at harvest time I can just tell the harvesters to pull the false wheat plants out first and put them in bundles to be incinerated, and then harvest the wheat to go into my barn.' "

The parable about the small mustard seed[185]

31 Another one of his parables went like this: "The heavenly kingdom is like a mustard seed that a man planted in his field. **32** Even though it's a very small seed, it grows larger than most garden plants, and becomes such a large bush that birds even come and nest in its branches."

The parable about the yeast[186]

33 In another parable, Yeshua (Jesus; Grk. Yesus) said, "The heavenly kingdom is like yeast, which a woman took and hid in a month's worth of flour, and eventually all of it rose."

The reason Yeshua used parables[187]

34 **Yeshua** (Jesus; Grk. Yesus) told all these things to the crowds in the form of parables. In fact he said nothing that wasn't a parable, **35** so that what had been written by the prophet would be fulfilled:

183 **RV 13:18 · Parallel** Mark 4:13-20; Luke 8:11-15

184 **RV 13:23 · Note** See http://scrollandscreen.com/biblestudyresources/Matthew%2013.1-23%20mgvh%20notes.pdf

185 **RV 13:31 · Parallel** Mark 4:30-32; Luke 13:18-19

186 **RV 13:33 · Parallel** Luke 13:20-21

187 **RV 13:34 · Parallel** Mark 4:33-34

Readers' Version

'I will be saying things that have been hidden since the creation of the world.'[188]

Yeshua explains about the false wheat

36 Then Yeshua (Jesus; Grk. Yesus) left the crowd and went into the house. His apprentices followed him in and asked him for the interpretation of the parable about the poisonous black wheat in the field.

37 "The farmer spreading the good seed," Yeshua answered, "is the son of humanity, 38 and the field is the world, and the good seeds are the heirs to the kingdom. The false wheat seeds are the evil one's apprentices, 39 and the enemy who planted them is the devil. The harvest is at the end of this age, and the harvesters are God's messengers. 40 Therefore at the end of this age, the false wheat plants will be gathered and incinerated. 41 The son of humanity will send out his messengers to remove all the temptations out of his kingdom, as well as everyone who doesn't obey God's law, 42 and they'll throw them into the incinerator, and there'll be crying and a lot of anguish. 43 Then the godly people will shine as bright as the sun in their father's kingdom. Anyone who's interested in hearing, let them listen.

The parable about the treasure in the field

44 "The heavenly kingdom is like a field that had had treasure hidden in it. When someone found the treasure, they hid it again, and with great excitement went and sold everything they had so they could buy that field.

The parable about the valuable pearl

45 "The heavenly kingdom is also like a trader wanting to buy beautiful pearls, 46 and when they found one outstanding pearl, they went and sold everything they had so they could buy that pearl.

The parable about the dragnet

47 "The heavenly kingdom is also like a dragnet that was thrown into the lake and picked up everything from under the water. 48 When it was full, they pulled it up onto the beach and sat and sorted the catch—throwing the good catch into containers and throwing out the bad stuff. 49 It'll be just like that at the end of this age—God's messengers will come out and separate the evil people from the godly people, 50 and they'll throw the evil ones into the incinerator. There'll be crying and a lot of anguish.

51 "Did you all understand all of that?"

"Yes," his apprentices answered.

52 Then he said to them, "Because of this, every teacher who's been trained about the heavenly kingdom is like a home owner who gives presents of both new and old things of out their valuables."

Those from Nazaret cannot accept the messiah[189]

53 **After Yeshua** (Jesus; Grk. Yesus) had finished explaining the parables, he left that place, 54 went to his hometown of Nazaret (Nazareth), and taught the people in the Jewish meeting hall. They were amazed at his teaching, asking each other, "Where did this fellow get his wisdom and his ability to do

Literal Version

_uttering things having_been_hidden from the_foundation of_the_world.

36 Then having_sent_away the crowds, he_came into the house. And the apprentices/followers of_him approached to_ _him saying: Explain to_us the parable of_the darnels of_the field. 37 And he answering said: The one sowing the good seed is the son of_ ~~the~~ _Man, 38 and the field is the world, and the good seed, these are the sons of_the kingdom, and the darnels are the sons of_the evil one, 39 and the enemy is, the one having_sown them, is the devil, and the harvest is the_ _completion of_the_age, and the harvesters are messengers. 40 Therefore as the darnels is_being_gathered and is_being_ _burned_up in_fire, thus it_will_be in the completion of_the age. 41 The son of_ ~~the~~ _man will_be_sending_out the messengers of_him, and they_will_be_gathering out_of the kingdom of_him all the temptations and the ones practicing ~~the~~ lawlessness, 42 and they_will_be_casting them into the furnace of_the fire, there will_be ~~the~~ weeping and ~~the~~ grating of_ ~~the~~ _teeth. 43 Then the righteous will_be_shining_forth as the sun in the kingdom of_the father of_them. The one having ears, let_him_be_hearing.

44 The kingdom of_the heavens is similar to_treasure having_ _been_hidden in the field, which a_man having_found hid, and from the joy of_it is_going and is_selling all as_much_as he_is_having, and is_buying ~~the~~ that field.

45 Furthermore the kingdom of_the heavens is similar to_a_ merchant _man seeking beautiful pearls, 46 and having_ _found one precious pearl, having_gone_away, he_has_sold all things as_many_as he_was_having, and bought it.

47 Furthermore the kingdom of_the heavens is similar to_a_ _dragnet having_been_throw into the sea and having_ _gathered_together of every kind, 48 which when it_was_ _filled, having_pulled_up on the shore and having_sat_down, they_gathered the good into containers, and the bad they_ _throw out. 49 Thus it_will_be in the completion of_the age, the messengers will_be_coming_out, and will_be_setting_ _apart the evil from the_midst of_the righteous, 50 and they_ _will_be_casting them into the furnace of_the fire. There will_be ~~the~~ weeping and ~~the~~ grating of_ ~~the~~ _teeth. 51 You_all_ _understood all these things? They_are_saying to_him: Yes. 52 And he said to_them: Because_of this, every scribe having_ _been_trained in_the kingdom of_the heavens is similar to_a_ _man, a_home_owner, who is_sending_forth new things and old things out_of the treasure of_him.

53 And it_became when ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** finished the these parables, he_withdrew from_there. 54 And having_ _come into the hometown of_him, he_was_teaching them in the synagogue of_them, so_that them to_be_being_ _astonished and to_be_saying: From_where to_this man ~~the~~ this wisdom and the miracles received? 55 Is this not the son of_the carpenter? Not the mother of_him is_being_called

188 **RV 13:35 · Cross-ref.** Psa 78:2.

189 **RV 13:53 · Parallel** Mark 6:1-6; Luke 4:16-30

Literal Version

Maria/(Miryām), and the brothers of_him, Yakōbos/(Ya´ₐqov), and Yōsaʸf/(Yōşēf), and Simōn, and Youdas/(Yəhūdāh)? **56** And are not the sisters of_him all with us? Therefore from_where to_this man these things all received? **57** And they_were_being_offended at him. But ~~the~~ **Yaʸsous** said to_them: A_prophet is not dishonourable, except ~~not/lest~~ in the hometown and in the house of_him. **58** And he_ not _did many miracles there, because_of the unbelief of_them.

14:1 At that ~~the~~ time, Haʸrōdaʸs the quarter_ruler heard the report of_**Yaʸsous**, **2** and he_said to_the servants of_him: This is Yōannaʸs the immerser, he was_raised from the dead, and because_of this the miracles are_working in him. **3** For/Because ~~the~~ Haʸrōdaʸs having_apprehended ~~the~~ Yōannaʸs, bound him and put_ him _away in prison, because_ _of Haʸrōidias, the wife of_Filippos, the brother of_him. **4** For/Because ~~the~~ Yōannaʸs was_saying, to_him It_is_ not _ _permitting for_you to_be_having her. **5** And wanting to_kill_ him _off, he_was_afraid the crowd, because they_were_ _having him as a_prophet. **6** But for_the_birthday_ _celebrations of_ ~~the~~ _Haʸrōdaʸs having_become, the daughter of_ ~~the~~ _Haʸrōidias danced in the midst and brought_pleasure to_ ~~the~~ _Haʸrōdaʸs, **7** whence with an_oath, he_promised to_give to_her whatever ~~if~~ she_may_request. **8** And ~~which~~ having_been_urged_on by the mother of_her: Give to_me, she_is_saying: here on a_platter, the head of_ _Yōannaʸs the immerser. **9** And the king was_sorrowed but because_of the oaths and the ones reclining, he_commanded it to_be_given. **10** And having_sent, he_beheaded Yōannaʸs in the prison. **11** And the head of_him was_brought on a_platter, and it_was_given to_the little_girl, and she_brought it to_the mother of_her. **12** And having_approached, the apprentices/followers of_him took_away the corpse and buried him, and having_come, they_reported to_ ~~the~~ _ **_Yaʸsous/(Yəhōshūʻa)**.

13 And ~~the~~ **Yaʸsous** having_heard, withdrew from_there by boat to a_desolate place by himself. And having_heard it, the crowds followed after_him on_foot from the cities. **14** And having_come_out, he_saw a_ great _crowd, and he_was_ _feeling_compassion to them and healed the sick of_them. **15** And evening having_become, the apprentices/followers approached to_him saying: The place is desolate and the hour already passed_by, send_away the crowds, in_order_that having_gone_away into the villages, they_may_buy foods for_ _themselves. **16** But ~~the~~ **Yaʸsous** said to_them: They_are_ _having no need to_go_away. You_all give something to_them to_eat. **17** And they are_saying to_him: We_are_ not _having anything here, except ~~not/lest~~ five loaves and two fishes. **18** And he said: Be_bringing them here to_me. **19** And having_ _commanded the crowds to_be_sat_down on the grass, and having_taken the five loaves and the two fishes, having_

Readers' Version

miracles? **55** Isn't he the son of Yosef (Joseph), the carpenter? Don't we know his mother Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) and his brothers Ya'akov (James; Grk. Yakobos) and Yosef and Shim'on (Simon) and Yehudah (Judas; Grk. Yudas)? **56** Aren't his sisters still here in town? So where did he get all these abilities?" **57** As a result, they didn't have any respect for him.

But **Yeshua** said to them, "A prophet is not dishonoured except in his own hometown and among his own household."[190] **58** So he didn't do many miracles there because of their disbelief.

The beheading of Yohan-the-immerser[191]

14:1 Around that time, King Herodes (Herod) the Tetrarch heard the news **about Yeshua** (Jesus; Grk. Yesus), **2** and he said to his slaves, "This must be Yohan-the-immerser having come back from the dead, and so that's why he can do all these miracles!"

3 Herodes said this because he'd previously had Yohan (John; Grk. Yoannes) arrested and put in prison because of Herodias, his brother Filippos's (Philip's) wife.[192] **4** Yohan had been saying that it was against God's law for Herodes to take his brother's wife. **5** Herodes had been wanting to have Yohan executed, but he was afraid of the crowd because they considered Yohan to be a prophet.

6 However at Herodes's birthday celebration, Herodias's daughter had danced in front of them all and had pleased Herodes so much **7** that he promised with an oath to give her anything she requested.

8 The young woman was urged on by her mother to tell Herodes that she wanted Yohan-the-immerser's head on a plate.

9 The king was upset, but because of his oaths in front of the other guests, he commanded it to be so **10** and sent his soldiers to behead Yohan in prison. **11** So then his head was brought in on a plate and given to the young woman, who then took it to her mother. **12** Hearing the news, Yohan's apprentices went to the prison and collected his body and buried it. Then they went and told **Yeshua** (Jesus; Grk. Yesus).

The feeding of 5,000 families[193]

13 When **Yeshua** (Jesus; Grk. Yesus) heard what had happened to Yohan (John; Grk. Yoannes), he got a boat to take him to a quiet place by himself, but the crowds from the cities heard about it, and followed him around the lake's shore on foot. **14** So when he got out of the boat, he saw a large crowd of people, and he felt compassion towards them, and he healed the sick people they'd brought.

15 As evening was approaching, his apprentices came up and requested, "This place is quite isolated, and it's already late. Send the people back into the villages so they can buy themselves something to eat."

16 "Oh, there's no need to send them away," **Yeshua** answered. "you apprentices give them something to eat."

190 **RV 13:57 · Cross-ref.** Yhn 4:44.

191 **RV 14:1 · Parallel** Mark 6:14-29; Luke 9:7-9

192 **RV 14:3-4 · Cross-ref.** Luk 3:19-20.

193 **RV 14:13 · Parallel** Mark 6:30-44; Luke 9:10-17; Yhn 6:1-14

Readers' Version

17 "We don't have anything here" they responded, "except
for five buns and two cooked fish."
18 "Bring them here to me," Yeshua instructed, 19 then he
told the crowds to sit down on the grass. He took the five buns
and two fish and, looking up to the sky, he said a blessing,
broke the buns, and gave the pieces to his apprentices to dis-
tribute to the crowds. 20 Everyone there ate enough to be full,
and then the apprentices picked up twelve baskets of leftover
bread. 21 There were about five thousand families there.

Yeshua and Kefa walk on the lake[194]

22 Straight after that, Yeshua (Jesus; Grk. Yesus) instructed his apprentices to board the boat and to head back to the other side of the lake while he dismissed the crowds. 23 He sent them all back to their homes, then climbed up a hill by himself to pray. 24 By then the boat was in the middle of the lake, but it was being beaten by the waves because a strong wind had come up.
25 In the early hours of the morning, Yeshua went out to them on the lake, walking on the surface. 26 When his apprentices saw him coming over the lake, they were worried, thinking it was a ghost, and yelling out in fear.
27 But **Yeshua** answered them immediately, saying, "Be brave, I'm here, don't worry."
28 "**Master**," called Kefa (Peter; Grk. Petros), "if it's you, command me to come to you on the lake."
29 "Come!" he said. So Kefa climbed over the back of the boat and started walking across the lake towards **Yeshua**, 30 but when he looked around at the wind, he lost his nerve and started sinking, and he yelled out, "**Master**, save me!" 31 Immediately, **Yeshua** stretched out his hand and took hold of Kefa and said to him, "Your faith is weak. Why did you doubt?"
32 Then as soon as the two of them climbed into the boat, the wind died down 33 and everyone in the boat knelt down in front of Yeshua, saying, "You certainly must be **God's** son!"

The sick are healed just by touching Yeshua's clothes[195]

34 So then they finished crossing the lake and got out at Gennaisaret. 35 The people there recognised Yeshua (Jesus; Grk. Yesus) and sent news to the whole surrounding region. So the people brought all their sick relatives to him 36 and begged him even to just let them touch the edge of his robe, because everyone who did that was healed.

Obeying God versus tradition[196]

15:1 Then some people from the Farisaios' party and some religious teachers from Yerushalem (Jerusalem) arrived and asked **Yeshua** (Jesus; Grk. Yesus), 2 "Why do your apprentices break the traditions handed down by our elders? They don't do the hand-washing ceremony before eating."
3 "Well why do you break **God's** command because of your tradition?" Yeshua responded. 4 "**God** told us to honour our fathers and mothers,[197] and also that anyone who speaks evil about their father or mother deserves the death penalty.[198]

Literal Version

_looked_up to the sky, he_blessed and having_broke, gave the loaves to_the apprentices/followers, and the apprentices/followers to_the crowds. 20 And all ate and were_satisfied, and they_took_up the part being_leftover of_ _the fragments, twelve baskets full. 21 And the ones eating were about five_thousand men, apart_from women and little_ _children.

22 And immediately he_compelled the apprentices/followers to_board into the boat, and to_be_going_before him to the side across, until of_which he_may_send_away the crowds. 23 And having_sent_away the crowds, he_went_up on the mountain by himself to_pray. And evening having_become, he_was alone there. 24 And the boat was now the_midst the of_the_sea, being_tormented by the waves, because/for the wind was contrary. 25 And in_the_fourth watch of_the night, he_came to them walking on the sea. 26 And the apprentices/followers having_seen him walking on the sea were_disturbed saying, ~~that~~ It_is a_ghost, and they_cried_out in ~~the~~ fear. 27 But immediately ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** spoke to_them saying: Be_having_courage, I am here, be_ not _fearing. 28 And ~~the~~ Petros answering to_him, said: **master**, if you are, command me to_come to you on the waters. 29 And he said: Come. And Petros having_come_down from the boat, walked on the waters and came to ~~the~~ **Ya^{y}sous**. 30 But seeing the mighty wind, he_was_afraid and having_begun to_be_ _being_sunk, he_cried_out saying: **master**, save me. 31 And immediately ~~the~~ **Ya^{y}sous** having_stretched_out his hand, took_hold of_him and is_saying to_him: Little_faith one, because/for why you_doubted? 32 And of_them having_ _gone_up into the boat, the wind died_down. 33 And the ones in the boat prostrated before_him saying: Truly you_are the_ _son of_**god**.

34 And having_crossed_over, they_came to the land to Genna^{y}saret. 35 And having_recognised him, the men of_ ~~the~~ that _place sent_out to all ~~the~~ that surrounding_region, and brought to_him all the ones being sickly, 36 and they_were_ _begging him that they_may_ only _touch against_the fringe of_the garment of_him, and as_many_as touched were_cured.

15:1 Then Farisaios_party and scribes from Hierousala^{y}m/(Yərūshālayim) are_approaching ~~the~~ to_ _**Ya^{y}sous**, saying, 2 For/Because_ why _reason the apprentices/followers of_you are_breaking_from the tradition of_the elders? For/Because they_are_ not _washing their hands whenever they_may_be_eating bread. 3 And he answering said to_them: For/Because_ why _reason also you_ _all are_breaking_from the command of_ ~~the~~ **_god** because_of the tradition of_you_all? 4 For/Because ~~the~~ **god** commanded saying: Be_honouring the father and the mother, and: The one speaking_evil of_father or mother, let_be_dying in_death. 5 But you_all are_saying: Whoever ~~wishfully~~ may_say to_the

194 **RV 14:22 · Parallel** Mark 6:45-52; Yhn 6:15-21
195 **RV 14:34 · Parallel** Mark 6:53-56
196 **RV 15:1 · Parallel** Mark 7:1-13
197 **RV 15:4 · Cross-ref.** Exo 20:12; Deu 5:16.
198 **RV 15:4 · Cross-ref.** Exo 21:17; Lev 20:9.

Literal Version

father or the mother: Whatever ~~if~~ you_may_be_benefitted by me: A_gift, **6** by_no_means he_‹will›_ not _be_honouring the father of_him. And you_all_annulled the message of_ ~~the~~ **_god** because_of the tradition of_you_all. **7** Hypocrites. Aʸsaias/(Yəshaʸāh) rightly prophesied concerning you_all saying, **8** - This people is_honouring me the lips, and the heart of_them is_being_away far_away from me. **9** And they_ _are_worshipping me uselessly, teaching teachings as_the_ _commands of_humans.

10 And having_called_to the crowd, he_said to_them: Be_ _hearing and be_understanding. **11** Not the thing coming_in into the mouth is_defiling the person, but the thing going_ _out out_of the mouth, this is_defiling the person. **12** Then the apprentices/followers having_approached are_saying to_ _him: You_have_known that the Farisaios_party having_ _heard the statement were_offended? **13** But he answering said: Every plant that the the heavenly father of_me not planted will_be_being_uprooted. **14** Leave them, they_are blind guides and, if blind may_be_guiding blind, both will_be_ _falling into a_pit. **15** And ~~the~~ Petros answering said to_him: Interpret the parable to_us. **16** And he said: Are you_all even still unintelligent? **17** Are_you_all_understanding not_yet that everything ~~which~~ entering_in into the mouth, is_entering into the stomach, and is_being_thrown_out to the_latrine? **18** But the things going_out out_of the mouth, is_coming_out out_of the heart, and_those is_defiling the person. **19** For/Because out_of the heart are_coming_out evil speculations, murders, adulteries, sexual_immorality, thefts, false_witnesses, slander. **20** These is the things defiling the person, but the one to_eat with_unwashed hands, is_ not _ _defiling the person.

21 And ~~the~~ **Yaʸsous/(Yəhōshūʹa)** having_come_out from_ _there, withdrew to the districts of_Turos/(Tsor) and Sidōn/(Tsīdōn). **22** And see, a_ member_of_Kananitaʸs _ _woman having_come_out from the those regions, was_ _crying_out saying: Show_mercy to_me, **master**, son of_ _Dawid/(Dāvid), the daughter of_me is_being_ sickly _ _demon_possessed. **23** But he not answered a_message to_her. And the apprentices/followers of_him having_approached, were_asking him saying: Send_ her _away, because she_is_ _crying_out behind us. **24** But he answering said: I_was_ not _ _sent_out except ~~not/lest~~ to the ~~which~~ having_lost sheep of_ _the_house of_Israaʸl/(Yisrāʾēl). **25** But she having_come was_ _prostrating to_him saying: **master**, be_giving_help to_me. **26** And he answering said: It_is not good to_take the bread of_ _the children and to_throw it to_the little_dogs. **27** But she said: Yes, **master**, because/for even the little_dogs is_eating of the little_crumbs ~~which~~ falling from the table of_the masters of_them. **28** Then ~~the~~ **Yaʸsous** answering said to_her: Oh woman, great is the faith of_you, let_it_be_become to_you as you_are_wanting. And the daughter of_her was_healed from ~~the~~ that hour.

Readers' Version

5 But if someone tells their father or mother that whatever help they may have expected from them is now given away as a gift, then you people say **6** that they're not actually dishonouring their parents. So by saying that, you're overriding **God's** message with your own tradition. **7** You hypocrites! The prophet Yeshayah (Isaiah) was right about you people when he wrote:

8 'These people honour me with their lips,
But their hearts are far away from me.
9 Their worship of me is useless,
They teach human ideas as if they're commands.' "[199]

True 'dirtiness'[200]

10 Then Yeshua (Jesus; Grk. Yesus) called out to the crowd, "Listen carefully so you can understand this: **11** It's not what goes into your mouth that defiles you, but rather, it's what comes out of your mouth."

12 His apprentices then came up to him and told him, "You know that the Farisaios were offended by what you just said?"

13 "Every plant," Yeshua answered, "that wasn't planted by my heavenly father will get pulled out. **14** Just ignore them. They're blind guides, and if a blind person's leading another blind person, both of them will stumble into a pit."[201]

15 But Kefa (Peter; Grk. Petros) asked him, "So explain your saying to us."

16 "Can't you figure it out yet?" Yeshua replied. **17** "Can't you apprentices see that everything that goes into your mouth then goes down into your stomach, and eventually ends up in the toilet? **18** But the things that come out of your mouth are coming from your mind, and that's what defiles a person.[202] **19** After all, lust, murder, adultery, sexual immorality, stealing, falsely accusing, and slander, these all come out of the mind. **20** It's those things that defile a person, not eating without ceremonially washing your hands."

The non-Jewish woman with amazing faith[203]

21 Then **Yeshua** (Jesus; Grk. Yesus) left Galil and went out to the districts of Tsor (Tyre) and Tsidon (Sidon). **22** Then, look, a woman from that area and of Kena'ani (Canaanite) ancestry came to him and called out, "**Master**, David's descendant, my daughter is suffering from demon possession."

23 But Yeshua didn't even answer her. So his apprentices came up and suggested, "Send her away, because she's still yelling out back there."

24 Yeshua answered, "I was only sent to the lost sheep that descended from Yisrael (Israel)."

25 But she came and knelt down in front of him, begging, "**Master**, help me."

26 "It's not good," Yeshua responded, "to take the children's food off them and throw it out to the puppies."

27 "True, **master**," she said, "but even the puppies eat the little crumbs that fall off their masters' table."

28 "Dear lady" **Yeshua** answered, "you have lots of faith, so what you asked for will become reality." And so her daughter

199 **RV 15:8-9 · Cross-ref.** Isa 29:13 (LXX).

200 **RV 15:10 · Parallel** Mark 7:14-23

201 **RV 15:14 · Cross-ref.** Luk 6:39.

202 **RV 15:18 · Cross-ref.** Mat 12:34.

203 **RV 15:21 · Parallel** Mark 7:24-30

Readers' Version

was healed that very hour.

Yeshua heals many different afflictions

29 Then **Yeshua** (Jesus; Grk. Yesus) left that place, and after walking along Lake Galil, he climbed up a hill and sat down. 30 Big crowds came up to him, bringing people who were lame, maimed, blind, or mute, and many others, and they laid them down in front of him, and he healed them. 31 The crowds marvelled, seeing people speaking who'd been mute, and maimed people now healthy, and lame people walking, and blind people now seeing, and they praised Yisrael's (Israel's) **God**.

The feeding of 4,000 families[204]

32 Then **Yeshua** (Jesus; Grk. Yesus) called his apprentices and told them, "I feel sorry for this crowd because they've been out here with me for three days and haven't had anything to eat, but I'm not happy to just send them away hungry, in case they collapse on the way home."

33 "Out here in the wilderness," replied his apprentices, "where could we possibly get enough bread to feed a crowd this size?"

34 "How many buns do you have?" asked **Yeshua**.

"Seven," they replied, "and a few small fish."

35 Then, instructing the crowd to sit down on the ground, 36 he took the seven buns and the fish, and gave thanks. Then he broke them apart and gave the pieces to his apprentices to distribute to the crowds. 37 Everyone ate, and when they were full, they collected seven baskets full of the leftover food. 38 There were about four thousand families there.

39 After sending the crowds home, Yeshua got into the boat, and they went to the regions of Magadan.

Requesting a sign in the sky[205]

16:1 Some people from the Farisaios' party and some from the Saddoukaios (Sadducee) sect approached Yeshua (Jesus; Grk. Yesus), and, trying to tempt him, they asked him to make a sign in the sky to show his power to them.[206] 2 But he replied, 3 ◘ 4 "This is an evil and adulterous generation that's wanting a sign, and no sign will be given to it except for the sign of Yonah (Jonah)."[207] Then he left them and went away.

The yeast of the Farisaios and Saddoukaios[208]

5 Now Yeshua's (Jesus'; Grk. Yesus') apprentices had crossed the lake, but they forgot to take any bread, 6 and **Yeshua** told them, "Watch out for the yeast from the Farisaios and the Saddoukaios (Sadducees)."[209]

7 This caused a discussion among them, trying to figure out if he was scolding them for not bringing any bread.

8 But **Yeshua** knew what they were saying, and asked them, "You people with little faith, why are you talking to each other about not having bread? 9 Haven't you understood what's going on here yet? Don't you remember that there were twelve baskets of leftovers when five buns were used to feed 5,000

Literal Version

29 And ~~the~~ **Ya^{y}sous** having_departed from_there, came along the sea of_ ~~the~~ _Galilaia/(Gālīl), and having_gone_up on the mountain, he_was_sitting there. 30 And great crowds approached to_him, having with themselves lame, maimed, blind, mute, and many others, and they_laid_ them _down before the feet of_him, and he_healed them, 31 so_that the crowds to_marvel, seeing mute speaking, maimed healthy, and lame walking, and blind seeing, and they_glorified the **god** of_Israa^{y}l/(Yisrā'ēl).

32 And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** having_called_to the apprentices/followers of_him said: I_am_feeling_compassion for the crowd, because already they_are_remaining with_me three days, and they_are_ not _having anything they_may_ _eat, and I_am_ not _willing to_send_ them _away hungry, lest they_may_be_exhausted on the way. 33 And the apprentices/followers are_saying to_him: From_where to_us in a_wilderness, so_many loaves so_as to_satisfy so_much crowd? 34 And ~~the~~ **Ya^{y}sous** is_saying to_them: How_many loaves are_you_all_having? And they said: Seven, and a_few little_fishes. 35 And having_commanded to_the crowd to_sit_ _down on the ground, 36 he_took the seven loaves and the fishes, and having_given_thanks he_broke them and was_ _giving them to_the apprentices/followers, and the apprentices/followers to_the crowds. 37 And all ate and were_satisfied, and they_took_up seven baskets full, the part of_the fragments being_leftover. 38 And the ones eating were four_thousand men, apart_from women and little_children. 39 And having_sent_away the crowds, he_boarded into the boat and came to the regions of_Magadan.

16:1 And the Farisaios_party and Saddoukaios_sect having_ _approached, tempting him they_asked him for_a_sign out_of the sky to_show to_them. 2 But he answering said to_them, 3 ◘ 4 A_ evil and adulterous _generation is_seeking_after a_ _sign, and a_sign ‹will›_ not _be_being_given to_it, except ~~not/lest~~ the sign of_Yōnas/(Yōnāh). And having_left them he_ _went_away.

5 And the apprentices/followers having_come to the side across, they_forgot to_take loaves. 6 And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** said to_them: Be_watching and be_ _taking_heed of the leaven of_the Farisaios_party and Saddoukaios_sect. 7 And they were_reasoning among themselves saying, ~~that~~ we_ not _took Loaves. 8 But ~~the~~ **Ya^{y}sous** having_known, said: Why are_you_all_reasoning among yourselves, little_faith ones, because you_all_are_ not _having loaves? 9 You_all_are_ not_yet _understanding, neither are_you_all_remembering the five loaves of_the five_ _thousand, and how_many baskets you_all_took? 10 Nor the seven loaves of_the four_thousand, and how_many baskets you_all_took? 11 How you_all_are_ not _understanding that I_ _spoke to_you_all not concerning the_loaves? And be_taking_

204 **RV 15:32 · Parallel** Mark 8:1-10

205 **RV 16:1 · Parallel** Mark 8:11-13; Luke 12:54-56

206 **RV 16:1 · Cross-ref.** Mat 12:38; Luk 11:16.

207 **RV 16:4 · Cross-ref.** Mat 12:39; Luk 11:29.

208 **RV 16:5 · Parallel** Mark 8:14-21

209 **RV 16:6 · Cross-ref.** Luk 12:1.

Literal Version

_heed of the leaven of_the Farisaios_party and Saddoukaios_
_sect. **12** Then they_understood that he_ not _said to_be_
_taking_heed of the leaven of_the loaves, but of the teaching
of_the Farisaios_party and Saddoukaios_sect.

13 And ~~the~~ **Ya^{y}sous** having_come into the districts of_
_Kaisareia ~~which~~ Filippou, was_asking the
apprentices/followers of_him saying: Whom are_ the people
saying the son of ~~the~~ _man to_be? **14** And they said: The
ones on_one_hand Yōanna^{y}s the immerser, on_the_other_
_hand others A^{y}lias/(’Ēliy^{yāh}), on_the_other_hand others
Yeremias/(Yirmə^{yāh}) or one of_the prophets. **15** He_is_saying
to_them: But you_all, whom are_saying me to_be? **16** And
Simōn Petros answering said: You are the **chosen_
_one/messiah**, the son of_the ~~which~~ living **god**. **17** And ~~the~~
Ya^{y}sous/(Yəhōshūʻa) answering said to_him: You_are
blessed, Simōn Barjonah, because flesh and blood not
revealed_it to_you, but the father of_me, who is in the
heavens. **18** And also_I am_saying to_you that you are Petros,
but on this ~~the~~ rock I_will_be_building the assembly of_me,
and the_gates of_Haida^{y}s ‹will› not _be_prevailing against_it.
19 I_will_be_giving the keys of_the kingdom of_the heavens,
to_you, and whatever ~~if~~ you_may_bind on the earth, will_be
having_been_bound in the heavens, and whatever ~~if~~ you_
_may_untie/release on the earth, will_be having_been_
_untied/released in the heavens. **20** Then he_instructed to_
_the apprentices/followers that they_may_say to_no_one
that he is the **chosen_one/messiah**.

21 From then ~~the~~ **Ya^{y}sous chosen_one/messiah** began to_be_
_showing to_the apprentices/followers of_him that it_is_
_fitting him to_go_away to Hierousala^{y}m/(Yərūshālayim),
and to_suffer many things from the elders, and chief_priests,
and scribes, and to_be_killed_off and on_the third day to_be_
_raised. **22** And ~~the~~ Petros having_taken_aside him, he_began
to_be_giving_rebuke to_him saying: Merciful be to_you,
master, by_no_means this will_ not _be to_you. **23** But he
having_been_turned said to_ ~~the~~ _Petros: Be_going behind
me, Satan/(Sāṭān). You_are a_temptation of_me, because
you_are_ not _thinking the things of_ ~~the~~ **_god**, but the things
~~the~~ of_humans. **24** Then ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** said to_the
apprentices/followers of_him: If anyone is_wanting to_come
after me, let_him_renounce himself, and let_him_take_up the
stake of_him, and let_him_be_following after_me.
25 For/Because whoever ~~if~~ may_be_wanting to_save the life
of_him will_be_losing it, but whoever ~~wishfully~~ may_lose the
life of_him on_account me, will_be_finding it. **26** For/Because
what ‹will›_ a_person _be_being_benefitted, if he_may_gain

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families?[210] **10** And then seven baskets of leftovers when seven buns were used to feed 4,000 families?[211] **11** How can you fail to understand that I wasn't talking to you about bread? Watch out for the yeast from the Farisaios and Saddoukaios.

12 Then they understood that he wasn't talking about yeast that's used to make bread, but about the teachings of the Farisaios' party and of the Saddoukaios sect.

Kefa acknowledges Yeshua as God's son[212]

13 When **Yeshua** (Jesus; Grk. Yesus) arrived in the outskirts of Kaisareia-Filippi (Caesarea Philippi), he asked his apprentices, "Who are people saying the son of humanity *is*?"

14 "Some say Yohan-the-immerser come back to life," they answered, "but others say the promised prophet Eliyah (Elijah), and others, Yirmiyah (Jeremiah) or one of the other prophets."[213]

15 "But you yourselves," he asked, "Who do *you* say I am?"

16 "You're the promised **messiah**," Shim'on (Simon) Kefa (Peter; Grk. Petros) answered, "the son of the living **god**."[214]

17 Then **Yeshua** answered, "You are blessed, Shim'on BarYonah, because it wasn't any person that revealed that to you, but rather, my father who's in the heavens. **18** And I can add that you're Kefa (meaning 'rock'), and I'll build my assembly on that rock, and hell's gates won't be able to hold it back. **19** I'll give you the heavenly kingdom's keys, and whatever you restrain on the earth will be restrained in the heavens, and whatever you free on the earth will be freed in the heavens."[215]

20 Then he instructed his apprentices not to tell anyone that he's the **messiah**.

Yeshua talks about future suffering and death[216]

21 From that time onwards, **Yeshua** (Jesus; Grk. Yesus) began showing his apprentices that he needed to go to Yerushalem (Jerusalem) and to suffer at the hands of the elders, chief priests, and religious teachers there, before being executed and then coming back to life on the third day.

22 But Kefa (Peter; Grk. Petros) took him aside and started telling him off, saying, "Goodness gracious, **master**, this certainly won't happen to you."

23 Yeshua turned towards Kefa and said, "Get behind me, Satan. You're tempting me because you're not thinking in a godly way, but only in human terms."

24 Then **Yeshua** told his apprentices, "If anyone wants to follow me, they need to suppress their own desires and be ready to sacrifice and to suffer, and then follow me,[217] **25** because anyone who wants to save their life will lose it, but anyone who loses their life on my account will find it.[218] **26** What help

210 **RV 16:9 · Cross-ref.** Mat 14:17-21.
211 **RV 16:10 · Cross-ref.** Mat 15:34-38.
212 **RV 16:13 · Parallel** Mark 8:27-30; Luke 9:18-21
213 **RV 16:14 · Cross-ref.** Mat 14:1-2; Mrk 6:14-15; Luk 9:7-8.
214 **RV 16:16 · Cross-ref.** Yhn 6:68-69.
215 **RV 16:19 · Cross-ref.** Mat 18:18; Yhn 20:23.
216 **RV 16:21 · Parallel** Mark 8:31–9:1; Luke 9:22-27
217 **RV 16:24 · Cross-ref.** Mat 10:38; Luk 14:27.
218 **RV 16:25 · Cross-ref.** Mat 10:39; Luk 17:33; Yhn 12:25.

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would it be to a person if they gain everything in the world, and yet lose their soul? Or put another way, what could a person give in exchange for their soul? **27** The son of humanity is going to return displaying his father's splendour, accompanied by his messengers,[219] and then he'll reward each individual according to their behaviour.[220] **28** I can assure you that some people standing here won't experience death until they first see the son of humanity coming as king."

Yeshua's face shines brightly[221]

17:1 After six days, **Yeshua** (Jesus; Grk. Yesus) took Kefa (Peter; Grk. Petros), and Ya'akov (James; Grk. Yakobos) and his brother Yohan (John; Grk. Yoannes), and they went up a high hill by themselves, **2** and Yeshua was changed in front of them so that his face shone like the sun and his clothes became as white as the light. **3** Then look, Mosheh (Moses) and Eliyah (Elijah) appeared, and the three apprentices could see them talking with Yeshua. **4** Then Kefa spoke up and said **to Yeshua**, "**Master**, it's good that we're here. If you want, I could make three shelters here: one for you, one for Mosheh, and one for Eliyah."

5 While he was still speaking, a bright cloud came over the top of them, and wow, a voice came out of the cloud saying, "This is my dear son that I get great pleasure from.[222] Just listen to him."[223]

6 When the three apprentices heard the voice, they lay face down and were extremely scared. **7** But **Yeshua** went across to them, and touching them, he said, "Get up now and don't be afraid," **8** and when they looked around, they didn't see anyone other than **Yeshua** himself.

9 As they started heading down the hill, **Yeshua** instructed them, "Don't tell anyone what you saw until after the son of humanity comes back to life."

10 So his apprentices asked him, "Why do the religious teachers say that Eliyah (Elijah) has to come before the messiah?"[224]

11 "In a way, Eliyah is coming," he said, "and he'll restore everything. **12** But I'm also telling you that in another way, Eliyah already came, and they didn't recognise him. Instead, they mistreated him just however they wanted,[225] and the son of humanity will suffer from their actions like that too."

13 Then the apprentices realised that he was talking to them about Yohan-the-immerser.

Yeshua drives a demon out of a boy[226]

14 When they got back to the crowd, a man approached Yeshua (Jesus; Grk. Yesus) and knelt down in front of him, **15** saying, "**Master**, show mercy to my son, because he has seizures and isn't well, often falling into the fire or the water.

Literal Version

the whole world, but the soul of_him may_be_lost? Or what ‹will› a_person _be_giving as_an_exchange for_the soul of_ _him? **27** For/Because the son of_ ~~the~~ _man is_going to_be_ _coming in the glory of_the father of_him with the messengers of_him, and then he_will_be_giving_back to_each according_to the practice of_him. **28** Truly, I_am_saying to_ _you_all that are some of_the ones having_stood here who by_no_means may_ not _taste of_death, until ~~wishfully~~ they_ _may_see the son of_ ~~the~~ _man coming in the kingdom of_ _him.

17:1 And after six days, ~~the~~ **Ya^{y}sous** is_taking ~~the~~ Petros, and Yakōbos/(Ya´$_{a}$qov), and Yōanna^{y}s, the brother of_him, and he_is_bringing_up them into a_ high _mountain by themselves. **2** And he_was_transformed before them, and the face of_him shined as the sun, and the clothes of_him became white as the light. **3** And see, Mōsa^{y}s/(Mosheh) and A^{y}lias/(ʾĒliy^{yāh}) was_seen to_them conversing_with with him. **4** And ~~the~~ Petros answering, said to_ ~~the~~ _ **_Ya^{y}sous/(Yəhōshūʿa)**: **master**, it_is good us to_be here. If you_are_wanting, I_will_be_making three tents here, one for_ _you, and one for_Mōsa^{y}s, and one for_A^{y}lias. **5** Him still speaking, see, a_ bright _cloud overshadowed them, and see, a_voice out_of the cloud saying: This is the son of_me, the beloved in whom I_took_pleasure, be_hearing from_him. **6** And having_heard it, the apprentices/followers fell on face of_them and they_were_ exceedingly _afraid. **7** And ~~the~~ **Ya^{y}sous** approached and having_touched against_them he_ _said: Be_raised and be_ not _fearing. **8** And having_lifted_up the eyes of_them, they_saw no_one except only **Ya^{y}sous** ~~not/lest~~ himself. **9** And them coming_down from the mountain, ~~the~~ **Ya^{y}sous** commanded to_them saying, you_all_ _may_tell the vision To_no_one, until of_which the son of_ ~~the~~ _man may_rise_up from the_dead. **10** And the apprentices/followers of_him asked him saying: Why therefore are_ the scribes _saying that A^{y}lias it_is_fitting to_ _come first? **11** And he answering said: A^{y}lias on_one_hand is_coming and will_be_restoring all things, **12** on_the_other_ _hand I_am_saying to_you_all that A^{y}lias/(ʾĒliy^{yāh}) already came and they_ not _knew him, but they_did with him as_ _much_as they_wanted. Thus also the son of_ ~~the~~ _man is_ _going to_be_suffering by them. **13** Then the apprentices/followers understood that he_spoke to_them concerning Yōanna^{y}s the immerser.

14 And of_having_come to the crowd, a_man approached to_ _him kneeling before_him **15** and saying: **master**, show_ _mercy to_the son of_me, because he_is_being_epileptic and is_having sickly, because/for often he_is_falling into the fire, and often into the water. **16** And I_brought him to_the apprentices/followers of_you, and they_were_ not _able to_

219 **RV 16:27 · Cross-ref.** Mat 25:31.

220 **RV 16:27 · Cross-ref.** Psa 62:12; Rom 2:6.

221 **RV 17:1 · Parallel** Mark 9:2-13; Luke 9:28-36

222 **RV 17:5 · Cross-ref.** Gen 22:2; Psa 2:7; Isa 42:1; Mat 3:17; 12:18; Mrk 1:11; Luk 3:22.

223 **RV 17:5 · Cross-ref.** Deu 18:15.

224 **RV 17:10 · Cross-ref.** Mal 4:5.

225 **RV 17:12 · Cross-ref.** Mat 11:14.

226 **RV 17:14 · Parallel** Mark 9:14-29; Luke 9:37-43a

Literal Version

_heal him. **17** And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** answering said: Oh unbelieving generation and having_been_perverted, until when will_ I _be with you_all? Until when ‹will› I_be_ _tolerating of_you_all? Be_bringing him here to_me. **18** And ~~the~~ **Ya^{y}sous** gave_rebuke to_it, and the demon came_out from him, and the boy was_healed from ~~the~~ that hour. **19** Then the apprentices/followers having_approached by themselves to_ ~~the~~ _**Ya^{y}sous** said: for_ Why _reason we were_ not _able to_ _throw_ it _out? **20** And he is_saying to_them: Because_of the little_faith of_you_all. For/Because truly I_am_saying to_you_ _all, if you_all_may_be_having faith as a_seed of_mustard, you_all_will_be_saying to_ ~~the~~ this _mountain: Move from_ _here to_there, and it_will_be_moving, and nothing will_be_ _unattaining for_you_all.

21 ◘ **22** And them being_gathered in ~~the~~ Galilaia/(Gālīl), ~~the~~ **Ya^{y}sous** said to_them: The son of_ ~~the~~ _man is_going to_be_ _being_given_over into the_hands of_people, **23** and they_ _will_be_killing_ him _off, and on_the third day he_will_be_ _being_raised. And they_were_ exceedingly _sorrowed.

24 And them having_come to Kafarna'oum, the ones receiving the two_drachmas approached to_ ~~the~~ _Petros and said: The teacher of_you_all is_ not _paying the two_ _drachmas? **25** He_is_saying: Yes. And having_come into the house, ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** preceded him saying: What is_supposing to_you, Simōn? The kings of_the earth are_ _receiving revenues or poll_tax from whom_all? From the sons of_them or from ~~the~~ strangers? **26** ~~the~~ Petros is_saying to_him From the strangers. And he_having_said: From the strangers, ~~the~~ **Ya^{y}sous** was_saying to_him: Consequently surely the_free ones are the sons. **27** But in_order_that we_ _may_ not _offend them, having_been_gone to sea, throw a_ _fish_hook and take_up the first fish having_gone_up, and having_opened_up the mouth of_it, you_will_be_finding a_ _stater, having_taken that, give to_them for me and you.

18:1 In that ~~the~~ hour the apprentices/followers approached to_ ~~the~~ _**Ya^{y}sous** saying: Who consequently is the_greater in the kingdom of_the heavens? **2** And having_called_to a_little_ _child, he_stood it in midst of_them **3** and said: Truly, I_am_ _saying to_you_all, if you_all_may_ not _be_turned and may_ _become as the little_children, by_no_means you_all_may_ not _come_in into the kingdom of_the heavens. **4** Therefore whoever will_be_humbling himself as the this little_child, this one is the greater in the kingdom of_the heavens. **5** And whoever ~~if~~ may_receive one such little_child in the name of_ _me, is_receiving me. **6** But whoever ~~wishfully~~ may_stumble one of_ ~~the~~ these _little ones ~~which~~ believing in me, it_is_ _benefitting for_him that a_ heavy _grinding_stone may_be_ _hanged around the neck of_him, and may_be_sunk in the depth of_the sea. **7** Woe to_the world because_of the

Readers' Version

16 I brought him to your apprentices, but they weren't able to heal him."

17 "Oh you unbelieving and depraved generation," **Yeshua** answered, "how much longer will I have to be with you people? How much longer can I tolerate you people? Bring your son here to me." **18** Then **Yeshua** rebuked the demon and it came out of the boy, who was healed that very hour.

19 Later, the apprentices went by themselves **to Yeshua** and asked him why they hadn't been able to drive away the demon.

20 "It's because your faith is so small," he told them, "because I can assure you that if your faith was as big as a mustard seed, you'd be able to command a mountain to move, and it would move, and then there'd be nothing that you apprentices couldn't do."[227]

Yeshua speaks again about his forthcoming death[228]

21 ◘ **22** Another time when they were all together in Galil, **Yeshua** (Jesus; Grk. Yesus) told them, "The son of humanity is going to be handed over to the people, **23** and they're going to kill him, and then he'll come back to life on the third day." Those listening were very upset.

Paying the temple tax

24 Then when they got to Kafarnaoum (Capernaum), the tax-collectors collecting the poll tax[229] approached Kefa (Peter; Grk. Petros) and asked him, "Isn't your teacher going to pay the tax?"

25 "Yes, he will." replied Kefa.

Then when he went inside the house, before he could say anything, **Yeshua** (Jesus; Grk. Yesus) asked him, "What do you think, Shim'on (Simon)? Do this world's kings extract taxes from their own children, or from strangers?"

26 "From strangers," answered Kefa.

"So surely the children are exempt?", **Yeshua** responded, **27** "but so that we don't offend them, go down to the lake and throw in a line. Pull out the first fish that you hook, and when you open its mouth, you'll find a coin that'll be enough to pay the tax for both of us."

Who is the greatest?[230]

18:1 Around that time, **Yeshua's** (Jesus'; Grk. Yesus') apprentices approached him and asked him, "So who'll be the greatest in the heavenly kingdom?"[231]

2 Yeshua called in a small child, stood the child in the middle of the room, **3** and said, "I can assure you all that if you don't change to become like a small child, you certainly won't enter the heavenly kingdom,[232] **4** so anyone who makes themself humble like this small child is greater in the heavenly kingdom. **5** Anyone who accepts a small child like this in my name is accepting me.

6 "But anyone who causes one of these little ones who believe in me to stumble, it would have been better for that per-

227 **RV 17:20 · Cross-ref.** Mat 21:21; Mrk 11:23; 1Cor 13:2.

228 **RV 17:21 · Parallel** Mark 9:30-32; Luke 9:43b-45

229 **RV 17:24 · Cross-ref.** Exo 30:13; 38:26.

230 **RV 18:1 · Parallel** Mark 9:33-37; Luke 9:46-48; 17:1-2

231 **RV 18:1 · Cross-ref.** Luk 22:24.

232 **RV 18:3 · Cross-ref.** Mrk 10:15; Luk 18:17.

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son if a heavy stone had been hung around their neck and they'd been sunk in the deep lake. 7 The world suffers due to temptations, because it's necessary for temptations to come, but it won't be good for the person who brings the temptation.

8 "If your hand or foot causes you to stumble, cut it off and throw it away, because it's better for you to enter eternal life maimed or lame than to be thrown into the eternal fire with two hands and two feet.[233] 9 And if your eye causes you to stumble, pluck it out and throw it away, because it's better for you to enter eternal life with only one eye than to be thrown into the pit of fire with two eyes.[234]

Finding the lost sheep[235]

10 "Make sure that you apprentices don't despise any of these little ones, because I'm telling you that their messengers in the heavens are always in front of my father who's in the heavens.

11 ◘[236] 12 "What do you think about this? A man had a hundred sheep, and one of them strayed away. Won't he leave the ninety-nine there in the hills and go and look for the sheep that was missing? 13 And if he happens to find it, I can assure you that he'll be happier about that one than about the ninety-nine who never strayed away. 14 In the same way, your father in the heavens doesn't want even one of these little ones to die.

Confronting an offender

15 "If a fellow believer sins, go where there's just the two of you and rebuke that person privately. If they listen to you, you've gained back a fellow believer.[237] 16 But if they don't listen to you, take one or two others with you, so that there'll be two or three witnesses to verify the message.[238] 17 Then if that person still refuses to listen, tell the whole assembly. If they still refuse to hear from the assembly, treat them like a non-believer or a tax-collector.[239]

Restricting and releasing

18 "I can assure you that whatever you restrain on earth will be restrained in heaven, and whatever you set free on earth will be set free in heaven.[240]

19 "Again, I can assure you that if two of you on earth agree about anything they request in prayer, then my father who's in the heavens will action it, 20 because any place where two or three people have gathered together in my name and authority, I'll be right there among them."

The importance of forgiveness

21 Then Kefa (Peter; Grk. Petros) approached Yeshua (Jesus; Grk. Yesus) and

Literal Version

temptations. For/Because it_is necessity the temptations to_ _come, however woe to_the that person by whom the temptation is_coming. 8 And if the hand of_you or the foot of_you is_stumbling you, cut_ it _off and throw it from you, it_is better for_you to_come_in into ~~the~~ life maimed or lame, than to_be_thrown into the ~~the~~ eternal fire having two hands or two feet. 9 And if the eye of_you is_stumbling you, pluck_ _out it and throw it from you, it_is better for_you to_come_in into ~~the~~ life one-eyed, than to_be_thrown into the geenna of_ ~~the~~ _fire having two eyes.

10 Be_seeing you_all_may_ not _despise of_one of_ ~~the~~ these _ _little ones, because/for I_am_saying to_you_all that the messengers of_them in the_heavens, through everything are_ _seeing the face of_the father of_me, who is in the_heavens. 11 ◘ 12 What is_it_supposing to_you_all? If it_may_become to_a_certain man a_hundred sheep, and one of them may_be_ _strayed, not, having_left the ninety nine on the mountains and having_been_gone, is_seeking the sheep being_strayed? 13 And if he_may_become to_find it, truly, I_am_saying to_ _you_all that he_is_rejoicing over it more than over the ninety nine ~~which~~ not having_been_strayed. 14 Thus is not the_will before the father of_you_all, who is in the_heavens, that may_perish one of_ ~~the~~ these _little ones.

15 And if the brother of_you may_sin, be_going, rebuke him between you and him only. If he_may_hear from_you, you_ _gained the brother of_you. 16 But if he_may_ not _hear, take one or two more with you in_order_that on the_mouth of_ _two or three witnesses, every message may_be_established. 17 And if he_may_refuse_to_hear from_them, tell to_the assembly. And if he_may_ also _refuse_to_hear from_the assembly, him_let_be to_you as the pagan and the tax_ _collector.

18 Truly, I_am_saying to_you_all, as_much_as ~~wishfully~~ you_all_ _may_bind on the earth, will_be having_been_bound in heaven, and as_much_as ~~if~~ you_all_may_untie/release on the earth, will_be having_been_untied/released in heaven. 19 Furthermore truly, I_am_saying to_you_all that if two of you_all on the earth may_agree_together concerning any matter, of_whatever ~~if~~ they_may_request, it_will_be_ _becoming for_them by the father of_me, who is in the_ _heavens. 20 For/Because where are two or three having_ _been_gathered_together in the my name, there I_am in the_ _midst of_them.

21 Then ~~the~~ Petros having_approached, said to_him: **master**, how_often ‹will›_ the brother of_me _be_sinning against me, and I_will_be_forgiving to_him? Up_to seven_times? 22 ~~The~~

233 **RV 18:8 · Cross-ref.** Mat 5:30.

234 **RV 18:9 · Cross-ref.** Mat 5:29.

235 **RV 18:10 · Parallel** Luke 15:3-7

236 **RV 18:11 · Note** Some Greek manuscripts add in the text of Luke 19:10 here: because the son of humanity came to look for those who are lost, and save them.

237 **RV 18:15 · Cross-ref.** Luk 17:3.

238 **RV 18:16 · Cross-ref.** Deu 19:15.

239 **RV 18:17 · Note** Some might read this as a command to shun the person, but perhaps it would be better read as 'treat them as a lost person who needs to be saved'?

240 **RV 18:18 · Cross-ref.** Mat 16:19; Yhn 20:23.

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Ya^{y}sous/(Yəhōshūʹa) is_saying to_him: I_am_ not _saying to_ _you up_to seven_times, but up_to seventy_times seven.
23 Because_of this the kingdom of_the heavens was_likened to_a_man, a_king, who wanted to_settle_accounts account with the slaves of_him. **24** And of_him having_begun to_be_ _settling_accounts, one a_debtor of_ten_thousand talantons_ _of_silver was_brought to_him. **25** But of_him not having means to_give_back, the master commanded him to_be_sold, and the wife, and the children, and all things as_many_as was_having, and payment to_be_given_back. **26** Therefore the slave having_fallen, was_prostrating to_him saying: Master, be_patient with me, and I_will_be_giving_ all things _back to_ _you. **27** And the master having_been_feeling_compassion, of_ ~~the~~ that _slave sent_ him _away, and he_forgave the loan to_him. **28** But ~~the~~ that slave having_come_out, found one of_ _the fellow-slaves of_him, who was_owing a_hundred da^{y}narion_coins to_him, and having_apprehended him, he_ _was_strangling him saying: Give_back if anything you_are_ _owing. **29** Therefore the fellow-slave of_him having_fallen, was_imploring him saying: Be_patient with me, and I_will_ _be_giving_back to_you. **30** And ~~which~~ he_was_ not _willing, but having_gone_away, he_throw him into prison, until he_ _may_give_back the thing being_owed. **31** Therefore the fellow-slaves of_him, having_seen the things having_become, they_were_ exceedingly _sorrowed, and having_come they_ _explained to_the master of_themselves all the things having_become. **32** Then the master of_him, having_called_to him, is_saying to_him: Evil slave, I_forgave to_you all that ~~the~~ obligation, because you_implored me. **33** Not was_it_fitting you also to_show_mercy to_the fellow-slave of_you, as also_I shown_mercy to_you? **34** And the master of_him having_ _been_angered, gave_ him _over to_the tormentors, until of_ _which he_may_give_back everything ~~which~~ being_owed to_ _him. **35** Thus also the ~~the~~ heavenly father of_me will_be_ _doing to_you_all, if you_all_may_ not _forgive each to_the brother of_him from the hearts of_you_all.

19:1 And it_became, when ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** finished ~~the~~ these messages, he_withdrew from ~~the~~ Galilaia/(Gālīl) and came to the regions of_ ~~the~~ _Youdaia beyond the Yordana^{y}s/(Yardēn). **2** And great crowds followed after_him, and he_healed them there. **3** And the_Farisaios_party approached to_him, testing him and saying: - Is_it_ _permitting to_send_away the wife of_him according_to any cause? **4** And which answering he_said: You_all_ not _read that he having_made them from beginning: made them male and female? **5** And he_said: On_account of_this a_man will_ _be_leaving his father and his mother, and will_be_being_ _joined_together with_the wife of_him, and the two will_be into one flesh? **6** So_that they_ no_longer _are two, but one flesh. Therefore what ~~the~~ **god** joined_together, let_ man not _ _be_separating. **7** They_are_saying to_him: Therefore why Mōsa^{y}s/(Mosheh) commanded to_give a_scroll of_divorce and to_send_ her _away? **8** He_is_saying to_them, ~~that~~

Readers' Version

asked, "**Master**, how often can someone sin against me and I'll still have to forgive them?"[241]

22 "I won't say seven times," **Yeshua** answered, "but seventy times seven times![242]

23 "It's because of this that the heavenly kingdom can be likened to a king who wanted to settle accounts with his slaves. **24** So when he began the process, a man was brought in who owed him tens of millions, **25** but since he had no way of repaying it, the master commanded for him and his wife and children and all their possessions to be sold to help pay off the debt. **26** Then that slave dropped to the ground and prostrated himself to the master, saying, 'Master, give me a little more time, and then I'll be able to repay it all to you.' **27** So the master felt sorry for that slave and sent him away and forgave his loan.

28 "But when the slave got outside, he found one of his fellow slaves who owed him a few thousand. He grabbed him and was strangling him with his hands, saying, 'Give back what you owe!' **29** The fellow slave dropped to the ground and begged him, 'Give me a little more time and I'll repay you.' **30** But the other wasn't willing, and he went and had the man thrown into prison until he repaid what he owed. **31** The other slaves who'd observed all this were very upset, so they went and informed the master about what had happened. **32** So then the master called in the slave that he'd forgiven and told him, 'You evil slave! I forgave you that entire debt because you pleaded with me. **33** Wouldn't it have been reasonable for you also to have shown mercy to your fellow slave just like I was merciful to you?' **34** Then the master, who was now quite angry, handed him over to the torturers until he could repay everything that he owed.

35 "So that's how my heavenly father will treat you if you don't genuinely forgive others around you."

Yeshua answers about divorce[243]

19:1 When **Yeshua** (Jesus; Grk. Yesus) had finished saying these things, he left Galil and went to the Yehudah (Judea) regions on the other side of the Yarden (Jordan) River, **2** and large crowds followed him, and he healed them.

3 Some people from the Farisaios' party approached him to test him by asking, "Is there any cause for which a man can dismiss his wife?"

4 "Haven't you read," he replied, "that God made them male and female from the beginning?[244] **5** And then how he said, 'A man will leave his parents and be joined together with his wife, and then the two of them will be a single body'?[245] **6** So then, they're no longer two but are now one body, therefore don't let any person separate what **God** has joined together."

7 "So why did Mosheh (Moses) allow us to give her divorce

241 **RV 18:21-22 · Cross-ref.** Luk 17:3-4.

242 **RV 18:22 · Cross-ref.** Gen 4:24.

243 **RV 19:1 · Parallel** Mark 10:1-12

244 **RV 19:4 · Cross-ref.** Gen 1:27; 5:2.

245 **RV 19:5 · Cross-ref.** Gen 2:24.

Readers' Version

papers and then send her away?" they asked him.[246]

8 "It was because of your hard hearts that Mosheh allowed you to send away your wife," Yeshua (Jesus; Grk. Yesus) answered, "but it wasn't like that at the beginning. **9** Now I'm telling you that anyone who divorces his wife, except in the case of sexual immorality, and then remarries, is responsible for sexual cheating. Also, if the woman who was sent away remarries, then she's responsible for cheating, too.[247]

10 His followers made the point, "If that's the case for husband and wife, it's better not to get married."

11 "Not everyone can accept this," Yeshua responded, "but only those with a special gift. **12** There are some men who are born without testicles, right from their mother's womb, there are some who've been castrated by others, and there are some who castrate themselves because of the heavenly kingdom. Anyone who's able to accept this can accept it."

Yeshua blesses the children[248]

13 Then some small children were brought to Yeshua (Jesus; Grk. Yesus) hoping that he would place his hands on them and pray for them, but the apprentices scolded them. **14** But **Yeshua** intervened, "Be patient with the children, and don't stop them from coming to me, because it's ones like these that make up the heavenly kingdom."

15 Then, after placing his hands on them, he left that place.

Answering the rich man[249]

16 And look, a man approached Yeshua (Jesus; Grk. Yesus) and asked him, "Teacher, what good thing do I need to do in order to have eternal life?"

17 "Why are you asking me about what's good?" Yeshua responded. "Only one is good. But if you're wanting to enter into life, you should obey God's commands."

18 "Which ones?" he asked.

"Don't murder,"[250] **Yeshua** answered, "don't mess with another person's spouse,[251] don't steal,[252] don't lie in court,[253] **19** honour your parents,[254] and love your neighbour like yourself."[255]

20 "I've kept all of those," the young man said, "so what else do I need to do?"

21 "If you want to be perfect," answered **Yeshua**, "go and sell what you own and give to the poor, and then you'll have treasure in the heavens. Then come and follow me."

22 But when the young man heard that, he went away despondent, because he owned many properties.

23 So **Yeshua** said to his apprentices, "I can assure you that it's hard for a wealthy person to enter the heavenly kingdom.

Literal Version

For/Because the hard_heart of_you_all, Mōsaʸs permitted to_ _you_all to_send_away the wives of_you_all, but from the_ _beginning it_has_ not _become thus. **9** And I_am_saying to_ _you_all that whoever ~~wishfully~~ may_send_away the wife of_ _him ~~not/lest~~ for sexual_immorality, and may_marry another, is_causing_adultery. And the one having_been_sent_away, marrying is_causing_adultery. **10** The apprentices/followers are_saying to_him: If thus is the cause of_the husband with the wife, it_is_ not _benefitting to_marry. **11** But he said to_ _them: Not all are_accepting ~~the~~ this statement, but those to_ _whom it_has_been_given. **12** For/Because there_are eunuchs who were_born thus from womb of_mother, and there_are eunuchs who were_castrated by ~~the~~ people, and there_are eunuchs who castrated themselves because_of the kingdom of_the heavens. The one being_able to_be_accepting it, him _ _let_be_accepting it.

13 Then little_children were_brought to_him in_order_that he_may_lay_on his hands on_them and he_may_pray, and the apprentices/followers gave_rebuke to_them. **14** But ~~the~~ **Yaʸsous/(Yəhōshūʻa)** said Allow the little_children and not be_forbidding them to_come to me, because/for the kingdom of_the heavens is ~~the~~ of_such children. **15** And having_laid_on his hands on_them, he_was_gone from_there.

16 And see, one having_approached to_him said: Teacher, what good may_I_do in_order_that I_may_have eternal life? **17** And he said to_him: Why are_you_asking me about the good? one is ~~the~~ good. But if you_are_wanting to_come_in into ~~the~~ life, be_keeping the commands. **18** He_is_saying to_ _him: Which ones? And ~~the~~ **Yaʸsous** said, ~~the~~ You_‹will›_ not _ _be_murdering, you_‹will›_ not _be_committing_adultery, you_‹will›_ not _be_stealing, you_‹will›_ not _be_giving_false_ _testimony, **19** Be_honouring your father and your mother, and: You_will_be_loving the neighbour of_you as yourself. **20** The young_man is_saying to_him: I_kept all These things, what am_I_lacking still? **21** ~~The~~ **Yaʸsous** was_saying to_him: If you_are_wanting to_be perfect, be_going, sell the things possessing of_you and give to_the_poor and you_will_be_ _having treasure in the_heavens, and come, be_following after_me. **22** But the young_man having_heard, the statement, he_went_away being_sorrowed, because/for he_ _was having many properties. **23** And ~~the~~ **Yaʸsous/(Yəhōshūʻa)** said to_the apprentices/followers of_ _him: Truly, I_am_saying to_you_all that a_rich one will_be_ _coming_in into the kingdom of_the heavens difficultly. **24** And furthermore I_am_telling to_you_all, it_is easier for_a_ _camel to_pass_through through the_eye of_a_needle than a_ _rich one to_come_in into the kingdom of_ ~~the~~ **_god**. **25** And

246 **RV 19:7 · Cross-ref.** Deu 24:1-4; Mat 5:31.
247 **RV 19:9 · Cross-ref.** Mat 5:32; 1Cor 7:10-11.
248 **RV 19:13 · Parallel** Mark 10:13-16; Luke 18:15-17
249 **RV 19:16 · Parallel** Mark 10:17-31; Luke 18:18-30
250 **RV 19:18 · Cross-ref.** Exo 20:13; Deu 5:17.
251 **RV 19:18 · Cross-ref.** Exo 20:14; Deu 5:18.
252 **RV 19:18 · Cross-ref.** Exo 20:15; Deu 5:19.
253 **RV 19:18 · Cross-ref.** Exo 20:16; Deu 5:20.
254 **RV 19:19 · Cross-ref.** Exo 20:12; Deu 5:16.
255 **RV 19:19 · Cross-ref.** Lev 19:18.

Literal Version

the apprentices/followers having_heard, were_being_ exceedingly _astonished saying: Who consequently is_able to_be_saved? **26** And ~~the~~ **Ya^{y}sous** having_focused_in said to_ _them: With humans this is impossible, but with **god** all things possible. **27** Then ~~the~~ Petros answering said to_him: Behold, we left all things and followed after_you, what consequently will_be to_us? **28** And ~~the~~ **Ya^{y}sous** said to_them: Truly, I_am_saying to_you_all that you_all who having_ _followed after_me in the regeneration, whenever the son of_ ~~the~~ _man may_sit_down on the_throne of_glory of_him, you_ _all also will_be_sitting on twelve thrones, judging the twelve tribes of_ ~~the~~ _Israa^{y}l/(Yisrā$\bar{}$^{ê}l). **29** And everyone who left houses, or brothers, or sisters, or father, or mother, or wife, or children, or farms, on_account the name of_me, will_be_ _receiving hundred_fold and will_be_inheriting eternal life.

30 But many the_first will_be the_last, and the_last first. **20:1** For/Because the kingdom of_the heavens is similar to_a_ _man, a_home_owner, who came_out together_with in_the_ _morning to_hire workers for the vineyard of_him. **2** And having_agreed_together with the workers for a_da^{y}narion_ _coin for_the day, he_sent_ them _out into the vineyard of_ _him. **3** And having_come_out about the_third hour, he_saw others having_stood idle in the marketplace, **4** and to_those he_said: You_all also be_going into the vineyard, and whatever ~~if~~ may_be right, I_will_be_giving to_you_all. **5** And they went_away. Having_come_out again about the_sixth and ninth hour, he_did likewise. **6** And having_come_out about the eleventh, he_found others having_stood, and he_is_ _saying to_them: Why have_you_all_stood here idle all ~~the~~ day? **7** They_are_saying to_him: Because no_one hired us. He_ _is_saying to_them: You_all be_going also into the vineyard. **8** And having_become evening, the master of_the vineyard is_saying to_the manager of_him: Call the workers and give_ _back to_them the wage, having_begun from the last to the first. **9** And the ones having_come about the eleventh hour each received a_da^{y}narion_coin. **10** And the first ones having_ _come thought that they_will_be_receiving more, but they each also received a_da^{y}narion_coin. **11** And having_received, they_were_grumbling against the home_owner **12** saying: These ~~the~~ last ones worked one hour, and you_made them equal to_us, to_the ones having_borne the burden of_the day and the scorching_heat. **13** But he answering of_them said to_ _one Friend, I_am_ not _doing_wrong to_you. Not you_ _agreed_together for_a_da^{y}narion_coin with_me? **14** Take_up what is your and be_going, but I_am_wanting to_give to_this ~~the~~ last as also to_you. **15** Or not is_it_permitting for_me, what I_am_willing to_do with ~~the~~ mine? Or is the eye of_you evil, because I am good? **16** Thus the last will_be first, and the first last.

Readers' Version

24 In fact, it's easier for a camel to go through the eye of a needle than for a wealthy person to enter **God's** kingdom."

25 When his apprentices heard that, they were very surprised and asked, "Well, who can be saved then?"

26 **Yeshua** looked them in the eyes and answered, "It's impossible for humans, but with **God**, everything is possible."

27 "Hey," Kefa (Peter; Grk. Petros) reacted, "we left everything to follow you, so what'll happen to us?"

28 "I can assure you," **Yeshua** told them, "that after the world is remade and the son of humanity sits down on his splendid throne,[256] you apprentices who followed me will also sit on twelve thrones, ruling over Yisrael's (Israel) twelve tribes.[257] **29** And everyone who left their houses, or brothers or sisters, or father or mother, or wife or children, or farms, on account of my name and commission, will be repaid a hundred times over, and will inherit eternal life.

The last will be first

30 "But many people who are first will end up last, and the last will be first,[258]

20:1 because the heavenly kingdom is like a landowner who came out in the morning to hire labourers to work in his vineyard. **2** They all agreed on the rate for the day, and then he sent them off to work in his vineyard. **3** Then around 9am he noticed some others standing idle in the marketplace, **4** and he told them, 'You can go and work in the vineyard, and I'll pay you all a fair wage.' **5** So they went off. Then he came out around midday, and again at 3pm, and did the same. **6** When he came out around 5pm, and there were still people just standing around, he asked them, 'Why have you been idly standing here all day?' **7** 'Because no one has hired us,' they said. So he also sent them off to work in the vineyard.

8 "In the evening, the landowner instructed his manager, 'Call the workers and give them their wages,[259] starting with the last to start work, and ending with the first.' **9** The ones who'd started late afternoon each received the day's wage that the first workers had been promised, **10** so those first ones expected they'd receive more, but they all got the same day's wage. **11** When they got theirs, the first workers started grumbling about the landowner, **12** and complained, 'These last ones only worked an hour, and yet you paid them the same as us who worked the entire day right through the scorching heat!' **13** 'Buddy,' he said to one of them, 'I'm not cheating you. Didn't you agree to work for me for the usual daily wage? **14** Take what we agreed on and go, but I wanted to give these last workers the same amount. **15** Or aren't I permitted to do what I want with my own money? Or do you look at me maliciously just because I'm generous?'

16 "So that's how the last will be first, and the first will be last."[260]

256 **RV 19:28 · Cross-ref.** Mat 25:31.

257 **RV 19:28 · Cross-ref.** Luk 22:30.

258 **RV 19:30 · Cross-ref.** Mat 20:16; Luk 13:30.

259 **RV 20:8 · Cross-ref.** Lev 19:13; Deu 24:15.

260 **RV 20:16 · Cross-ref.** Mat 19:30; Mrk 10:31; Luk 13:30.

Readers' Version

Yeshua tells a third time about his death[261]

17 **As Yeshua** (Jesus; Grk. Yesus) started on the walk to Yerushalem (Jerusalem), he took the twelve apprentices aside by themselves on the way, and told them, 18 "Listen, we're going to Yerushalem, and the son of humanity will be handed over to the chief priests and the religious teachers, and they'll condemn him to death 19 and hand him over to the non-Jews to be mocked and flogged and executed on a post, and then on the third day he'll come back to life."

Requesting the top seats[262]

20 Then Zavday's (Grk. Zebedaios') wife approached Yeshua (Jesus; Grk. Yesus) with her two sons, Ya'akov (Jacob) and Yohan (John; Grk. Yoannes). She knelt in front of him, obviously wanting to ask for something.

21 "What is it that you're wanting?" Yeshua asked.

"Promise that my two sons will be able to sit beside you in your royal court," she said, "one on the right and one on the left."

22 But **Yeshua** answered, "You people don't realise what you're asking. Do you think you'll be able to bear the suffering that I'll have to suffer?"

"Yes," they replied, "we can."

23 "Well, you will indeed share my suffering," Yeshua responded. "But on the other hand, sitting on my right and my left is not my decision to make—it's for the people my father's prepared those places for."

24 Now the other ten, who'd heard all this, resented the two brothers, 25 but **Yeshua** called them over and said, "You apprentices know that the rulers of other nations practice total control over their people, as do other powerful people.[263] 26 But among you, it shouldn't be like that. Instead, anyone who wants to become important should be your servant,[264] 27 and anyone who wants to be first should be your slave, 28 in the same way that the son of humanity didn't come to be served, but to serve others and to give his life as the cost of freeing many people."

Yeshua heals two blind men[265]

29 When they all left Yeriho (Jericho), a large crowd followed after him. 30 Then, look, two blind men heard that **Yeshua** (Jesus; Grk. Yesus) was passing by, so they yelled out, "Show mercy to us, **master**, David's descendant!"

31 The crowd warned them to be quiet, but they just yelled out even louder, "**Master**, David's descendant, show mercy to us!"

32 At that point, **Yeshua** stopped and called them over and asked, "What is it that you're wanting me to do for you?"

33 "**Master**," they said, "open our eyes so we can see."

34 **Yeshua** felt compassionate towards them, and touched their eyes with his fingers, and then straight away they were able to see, and they followed after him.

Literal Version

17 And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** going_up to Hierousala^{y}m/(Yərūshālayim), took the twelve apprentices/followers by themselves, and on the way he_said to_them, 18 Behold, we_are_going_up to Hierousala^{y}m, and the son of_ ~~the~~ _man will_be_being_given_over to_the chief_ _priests and scribes, and they_will_be_condemning him to_ _death, 19 and they_will_be_giving_ him _over to_the pagans, in_order that to_mock, and to_flog, and to_execute_on_a_ _stake, and on_the third day he_will_be_rising_up.

20 Then the mother of_the sons of_Zebedaios approached to_ _him with the sons of_her, prostrating and requesting something from him. 21 And he said to_her: What are_you_ _wanting? She_is_saying to_him: Say that these ~~the~~ two sons of_me may_sit_down, one on the_right and one on the_left of_you in the kingdom of_you. 22 But ~~the~~ **Ya^{y}sous** answering said: You_all_have_ not _known what you_all_are_requesting. Are_you_all_being_able to_drink the cup which I am_going to_be_drinking? They_are_saying to_him: We_are_being_able. 23 He_is_saying to_them: On_one_hand you_all_will_be_ _drinking the cup of_me, on_the_other_hand ~~which~~ to_sit_ _down on the_right of_me and on the_left, is not mine to_ _give, but for_whom it_has_been_prepared by the father of_ _me. 24 And having_heard, the ten resented about the two brothers. 25 But ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** having_called_to them said: You_all_have_known that the rulers of_the pagans are_exercising_mastership over_them, and the great ones are_exercising_authority over_them. 26 It_will_ not _be thus among you_all, but whoever ~~if~~ among you_all may_be_ _wanting to_become great, he_will_be servant of_you_all, 27 and whoever ~~wishfully~~ among you_all may_be_wanting to_ _be first, he_will_be slave of_you_all, 28 as the son of_ ~~the~~ _ _man came not to_be_served, but to_serve and to_give the life of_him a_ransom for many.

29 And them going_out from Yeriḳō/(Yərīḥō), a_ great _ _crowd followed after_him. 30 And see, two blind men sitting beside the road, having_heard that **Ya^{y}sous** is_passing_by, they_cried_out saying, show_mercy to_us, **master**, son of_ _Dawid/(Dāvid). 31 And the crowd warned to_them that they_may_keep_silent. But they cried_out greater saying: **master**, son of_Dawid, show_mercy to_us. 32 And ~~the~~ **Ya^{y}sous** having_stopped, called them and said: What are_you_all_ _wanting I_may_do for_you_all? 33 They_are_saying to_him: **master**, that may_be_opening_up the eyes of_us. 34 And ~~the~~ **Ya^{y}sous** having_been_feeling_compassion, touched against_ _the eyes of_them, and immediately they_received_sight and they_followed after_him.

261 **RV 20:17 · Parallel** Mark 10:32-34; Luke 18:31-34

262 **RV 20:20 · Parallel** Mark 10:35-45

263 **RV 20:25-26 · Cross-ref.** Luk 22:25-26.

264 **RV 20:26-27 · Cross-ref.** Mat 23:11; Mrk 9:35; Luk 22:26.

265 **RV 20:29 · Parallel** Mark 10:46-52; Luke 18:35-43

Literal Version

21:1 And when they_neared to Hierousalaʸm/(Yərūshālayim) and came to Baʸthfagaʸ to the Mount of_ ~~the~~ _Olives, then **Yaʸsous/(Yəhōshūʻa)** sent_out two apprentices/followers **2** saying to_them: Be_going into the village ~~which~~ in_front_of of_you_all, and immediately you_all_will_be_finding a_ _donkey having_been_bound and a_colt with her, having_ _untied them bring them to_me. **3** And ~~if~~ anyone may_say anything to_you_all, you_all_will_be_saying, ~~that~~ The **master** is_having need of_them, and immediately he_will_be_ _sending_ them _out. **4** And this all has_become, in_order_ _that the message may_be_fulfilled having_been_spoken by the prophet saying, **5** Say to_the daughter of_Siōn/(Tsiyyōn): Behold, the king of_you is_coming to_you, gentle and having_ _mounted on a_donkey and on a_colt, the_son of_a_donkey. **6** And the apprentices/followers having_been_gone, and having_done as ~~the~~ **Yaʸsous** directed to_them, **7** they_brought the donkey and the colt, and they_put_on their coats on them, and he_sat_on on them. **8** And the very_great crowd spread the coats of_themselves on the road, and others were_ _cutting_off branches from the trees, and were_spreading them on the road. **9** And the crowds ~~which~~ going_before him and the ones following were_crying_out saying: Honoured_ _saviour to_the son of_Dawid/(Dāvid). The one coming in the_name of_the_**master** having_been_blessed. Honoured_ _saviour in the highest. **10** And of_him having_come_in into Hierousalaʸm/(Yərūshālayim), all the city was_shaken saying: Who is this? **11** And the crowds were_saying: This is the prophet **Yaʸsous/(Yəhōshūʻa)**, the one from Nazaret of_ ~~the~~ _Galilaia/(Gālīl).

12 And **Yaʸsous** came_in into the temple, and he_throw_out all the ones selling and buying in the temple, and he_ _overturned the tables of_the moneychangers, and the seats of_the ones selling the doves. **13** And he_is_saying to_them: It_has_been_written: The house of_me will_be_being_called a_house of_prayer, but you_all are_making it a_hideout of_ _robbers. **14** And blind and lame in the temple approached, to_him, and he_healed them. **15** But the chief_priests and the scribes having_seen the wonders that he_did, and the children ~~which~~ crying_out in the temple and saying: Honoured_saviour to_the son of_Dawid, they_resented **16** and said to_him: Are_you_hearing what these are_saying? And ~~the~~ **Yaʸsous** is_saying to_them: Yes, you_all_ never _read, ~~that~~ You_prepared praise out_of mouth of_infants and nursing,? **17** And having_left them, he_came_out out the city to Baʸthania, and was_lodged there.

18 And in_the_morning, setting_out into the city, he_ _hungered. **19** And having_seen one fig_tree on the road, he_ _came to it and found nothing on it, except ~~not/lest~~ only

Readers' Version

The jubilant entrance of Yeshua into Yerushalem[266]

21:1 When they were getting close to Yerushalem (Jerusalem) and arrived at Beyt-Fagey (Bethphage) on the Mt. of Olives, **Yeshua** (Jesus; Grk. Yesus) sent two of his apprentices ahead, **2** telling them, "Go ahead to the next village, and in front of you you'll see a donkey tied up, and her colt near her. Untie the donkey and bring them back here to me. **3** But if anyone says anything to you, just tell them that the **master** needs them, and they'll let you take them."

4 "All this is happening so that the message that was written by the prophet will come to pass:

5 'Tell the daughter of Tsiyon (Zion):
"Look, your king is coming,
gentle, and riding a donkey,
and a colt, a donkey's offspring." ' "[267]

6 So the two apprentices left and did what **Yeshua** (Jesus; Grk. Yesus) had told them. **7** They brought back the donkey and the colt, and they put their coats on them, and he sat on them. **8** Then some people in the huge crowd spread their coats on the road, while others cut branches off trees and spread them on the road. **9** The crowd that walked ahead of him and the crowd that followed along behind all yelled out, "David's descendant, honoured rescuer! Blessed one who comes in **Yahweh's** name! Supreme honoured rescuer!"[268]

10 As they entered Yerushalem (Jerusalem), everyone in the city was stunned, asking, "Who is this?"

11 The crowds responded, "It's the prophet **Yeshua**—the prophet from Nazaret (Nazareth) in Galil!"

Anger aroused in the temple[269]

12 Then **Yeshua** (Jesus; Grk. Yesus) dismounted and entered the temple. He threw out everyone who was buying and selling in the temple, and he knocked over the moneychangers' tables and the dove-sellers' seats, **13** telling them, "It was written that my house will be called a house of prayer, but you're making it a hideout for robbers."[270]

14 The blind and lame people in the temple approached Yeshua, and he healed them. **15** But the chief priests and religious teachers, having seen him do miracles, and having heard the children in the temple yelling out 'David's descendant, honoured rescuer!' became angry **16** and accused him, asking, "Can't you hear what they're saying?"

"Yes, I can," **Yeshua** responded. "Didn't you ever read where it says 'You caused praise to come from the lips of infants and babies'?"[271]

17 Then he left the temple and Yerushalem (Jerusalem) and went and stayed overnight out at Beyt-Ania (Bethany).

Yeshua kills the fig tree[272]

18 In the morning, as he headed back into the city, Yeshua (Jesus; Grk. Yesus)

266 **RV 21:1 · Parallel** Mark 11:1-11; Luke 19:28-40; Yhn 12:12-19

267 **RV 21:5 · Cross-ref.** Zech 9:9.

268 **RV 21:9 · Cross-ref.** Psa 118:25-26.

269 **RV 21:12 · Parallel** Mark 11:15-19; Luke 19:45-48; Yhn 2:13-22

270 **RV 21:13 · Cross-ref.** Isa 56:7; Jer 7:11.

271 **RV 21:16 · Cross-ref.** Psa 8:2 (LXX).

272 **RV 21:18 · Parallel** Mark 11:12-14,20-24

Readers' Version

was hungry. **19** He saw a single fig tree near the road, but when he got close, it only had leaves on it, so he told it, "You'll never bear fruit again," and immediately the fig tree withered up.

20 His apprentices who saw this happen were amazed and asked each other, "How did that tree instantly wither up?"

21 "I can assure you apprentices," **Yeshua** answered, "that if you have faith and don't doubt, not only could you do that to a fig tree, you could tell this hill to move itself into the sea, and it would happen.[273] **22** You'd be able to do everything—anything you request in prayer, believing that it'll happen."

The source of Yeshua's authority[274]

23 When Yeshua (Jesus; Grk. Yesus) went back into the temple and started teaching the people, the chief priests and the Jewish elders came and challenged him, asking, "What authority do you have to do these things?"

24 "Well, I have one question for you first," **Yeshua** answered. "If you answer it, then I'll tell you all about my authority to do these things. **25** So, where did Yohan's (John; Grk. Yoannes) practice of immersion come from?"

They discussed this among themselves, saying, "If we say from heaven, he'll ask us why we didn't believe Yohan. **26** But if we say it was a human idea, then the crowd might revolt against us, since they consider Yohan to be a prophet." **27** So they answered, "We don't know."

"Well then, nor will I tell you about my authority to do these things," **Yeshua** answered.

The parable about obedience

28 "But what does it matter to you people, anyway? There was a man who had two children, and he went up to the first one and told him, 'Son, go and work in my vineyard today.' **29** 'I can't,' he answered, but later he regretted what he'd said and went and did the work. **30** The father also approached the other child with the same instruction. 'I will, master,' this one answered, but he never went. **31** Which of the two did what the father wanted?"

"The first one," they answered.

"I can assure you," **Yeshua** (Jesus; Grk. Yesus) continued, "that tax collectors and prostitutes will enter **God's** kingdom ahead **of** you lot, **32** because Yohan (John; Grk. Yoannes) came to you teaching the way to become right with God, but you didn't believe that he was sent by God. Yet the tax collectors and prostitutes believed him, and still, even when you saw that, you didn't later show regret, change your minds, and believe.[275]

The parable about the evil tenants[276]

33 "Listen to another parable: A landowner planted a vineyard and fenced it, and he carved a wine-pressing pit into it and built a watchtower.[277] Then he rented it out to tenant farmers and moved away. **34** At harvest time, he sent some of his slaves to

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leaves, and he_is_saying to_it: Fruit may_ no_longer _become from you for the age. And immediately the fig_tree was_ _withered. **20** And the apprentices/followers having_seen it, marvelled saying: How was_ the fig_tree immediately _ _withered? **21** And ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** answering said to_them: Truly, I_am_saying to_you_all, if you_all_may_be_ _having faith and not may_be_doubted, not only ‹will› you_ _all_be_doing the miracle of_the fig_tree, but even_if you_all_ _may_say to_the this mountain: Be_taken_away and be_ _thrown into the sea, it_will_be_becoming. **22** And all things, as_many_as ~~wishfully~~ you_all_may_request in ~~the~~ prayer believing, you_all_will_be_receiving.

23 And with_him having_come into the temple teaching, the chief_priests and the elders of_the people approached to_him saying: By what authority are_you_doing these things? And who gave ~~the~~ this authority to_you? **24** And ~~the~~ **Ya^{y}sous** answering, said to_them: Also_I Will_be_asking you_all one message, which if you_all_may_tell to_me, also_I will_be_ _saying to_you_all by what authority I_am_doing these things. **25** The immersion ~~which~~ of_Yōanna^{y}s, from_where was_it? From heaven or from humans? And they were_ _reasoning among themselves saying: If we_may_say: From heaven, he_will_be_saying to_us: Therefore for_ why _reason you_all_ not _believed in_him? **26** But if we_may_say: From humans, we_are_fearing the crowd, because/for all are_ _having ~~the~~ Yōanna^{y}s as a_prophet. **27** And answering to_ ~~the~~ _ **_Ya^{y}sous/(Yəhōshūʹa)** they_said: We_have_ not _known. He was_saying to_them also: Neither I am_telling to_you_all by what authority I_am_doing these things.

28 But what is_it_supposing to_you_all? A_man was_having two children. And having_approached to_the_ first _one he_ _said: Child, be_going today, be_working in the vineyard of_ _me. **29** And he answering said: I_am_ not _willing, later having_been_regretful, he_went_away. **30** And having_ _approached to_the other child, he_said likewise. And he answering said: I will, master, but went_ not _away. **31** Which of the two did the will of_the father? They_are_saying: The first. ~~The~~ **Ya^{y}sous** is_saying to_them: Truly, I_am_saying to_ _you_all that the tax_collectors and the prostitutes are_ _going_before you_all into the kingdom of_ ~~the~~ **_god**. **32** For/Because Yōanna^{y}s came to you_all in the_way of_ _righteousness, and you_all_ not _believed in_him, but the tax_collectors and the prostitutes believed in_him, and you_ _all having_seen, you_all_were_ not _regretful later ~~which~~ to_ _believe in_him.

33 Hear another parable: a_man was a_home_owner, who planted a_vineyard, and put_ a_fence _around to_it: and dug a_wine-press in it, and built a_tower, and rented_ it _out to_ _tenant_farmers, and travelled. **34** And when the season of_ _the fruits neared, he_sent_out the slaves of_him to the tenant_farmers, to_receive the fruits of_him. **35** And the

273 **RV 21:21 · Cross-ref.** Mat 17:20; 1Cor 13:2.

274 **RV 21:23 · Parallel** Mark 11:27-33; Luke 20:1-8

275 **RV 21:32 · Cross-ref.** Luk 3:12; 7:29-30.

276 **RV 21:33 · Parallel** Mark 12:1-12; Luke 20:9-19

277 **RV 21:33 · Cross-ref.** Isa 5:1-2.

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tenant_farmers having_taken the slaves of_him, on_one_ _hand that they_beat, on_the_other_hand that they_killed_ _off, on_the_other_hand that they_threw_stones. **36** Again he_sent_out other slaves, more than_the first, and they_did likewise to_them. **37** But later he_sent_out the son of_him to them saying: They_will_be_being_swayed by_the son of_me. **38** But the tenant_farmers having_seen the son, said among themselves: This is the heir, come, we_may_kill_ him _off and we_may_have the inheritance of_him. **39** And having_taken him, they_throw_out him out the vineyard and they_killed_ him _off. **40** Therefore whenever the master of_the vineyard may_come, what he_will_be_doing to_ ~~the~~ those _tenant_ _farmers? **41** They_are_saying to_him: He_will_be_destroying them evil ones miserably, and will_be_renting_out the vineyard to_other tenant_farmers, who will_be_giving_back to_him the fruits in the seasons of_them. **42** ~~The~~ **Ya^{y}sous/(Yəhōshūʻa)** is_saying to_them: You_all_ never _ _read in the scriptures: The_stone which the ones building rejected, this was_become for the_head of_the_corner, this became from the_**master**, and it_is marvellous in the_eyes of_us? **43** Because_of this I_am_saying to_you_all, that the kingdom of_ ~~the~~ **_god** will_be_being_taken_away from you_all and it_will_be_being_given to_a_people producing the fruits of_it. **44** And the one having_fallen on ~~the~~ this stone, will_be_ _being_shattered, on but whomever ~~wishfully~~ it_may_fall, it_ _will_be_pulverising him. **45** And the chief_priests and the Farisaios_party having_heard the parables of_him, they_ _knew that he_is_speaking about them. **46** And seeking to_ _apprehend him, they_were_afraid the crowds, because they_ _were_having him for a_prophet.

22:1 And ~~the~~ **Ya^{y}sous** answering, again spoke to_them in parables saying, **2** The kingdom of_the heavens was_likened to_a_man, a_king, who made a_wedding_festivities for_the son of_him. **3** And sent_out the slaves of_him, to_call the ones having_been_invited to the wedding_festivities, and they_ _were_ not _willing to_come. **4** Again he_sent_out other slaves saying: Say to_the ones having_been_invited: Behold, I_have_prepared the dinner of_me, the bulls of_me, and the grain_fed having_been_sacrificed, and all things are_ready, come to the wedding_festivities. **5** But they having_neglected went_away, on_one_hand that one to his own field, on_the_ _other_hand that one to the business of_him. **6** And the rest having_apprehended the slaves of_him, they_mistreated and they_killed_ them _off. **7** But the king was_angered, and having_sent the armies of_him, destroyed ~~the~~ those murderers, and inflamed the city of_them. **8** Then he_is_ _saying to_the slaves of_him: On_one_hand the wedding is ready, on_the_other_hand the ones having_been_invited were not worthy. **9** Therefore be_going in the thoroughfares of_the roads, and invite as_many_as ~~if~~ you_all_may_find to the wedding_festivities. **10** And ~~the~~ those slaves having_come_ _out into the roads, they_gathered_together all whom they_ _found, both evil and good, and the wedding was_filled of_

278 **RV 21:42 · Cross-ref.** Psa 118:22-23.

279 **RV 21:44 · Cross-ref.** Isa 8:14-15.

280 **RV 21:44 · Cross-ref.** Dan 2:34-35,44-45.

281 **RV 22:1 · Parallel** Luke 14:15-24

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the tenant farmers to bring back his share of the harvest. **35** However, the tenants grabbed his slaves and beat them. They killed some and threw rocks at others. **36** So the owner sent a larger group of slaves, but the tenants did the same things to them.

37 "Next, he sent his son, because he thought his son would have influence over them. **38** But when the tenant farmers saw the son, they thought, 'Hey, this is the heir of the estate. If we kill him, then the inheritance will be ours.' **39** So they grabbed the son, dragged him out of the vineyard, and killed him there outside.

40 "Now, when the owner of the vineyard comes, what do you think he'll do to those tenant farmers?"

41 "He'll brutally destroy those wicked tenants," they answered, "then he'll rent the vineyard out to other tenant farmers, who'll give him his share of the harvest."

42 **Then Yeshua** (Jesus; Grk. Yesus) said to them, "Haven't you ever read this in the scriptures? It says:

'The stone which the builders rejected,
this would become the cornerstone.
This one came from **Yahweh**,
and it was amazing to see.'[278]

43 "Because of that, I'm telling you that **God's** kingdom will be taken away from you people, and be given to a people group who'll produce a harvest. **44** Anyone who falls down onto this stone will be shattered,[279] and anyone this stone falls on will be totally pulverised."[280]

45 When the chief priests and the Farisaios heard those parables, they knew he was talking about them. **46** They attempted to arrest him, but couldn't, because they knew the crowds believed him to be a prophet from God.

The parable about the wedding reception[281]

22:1 **Yeshua** (Jesus; Grk. Yesus), still answering them, told another parable: **2** "The heavenly kingdom is like this: A king prepared his son's wedding reception, **3** and he sent out some of his slaves to remind the people who'd been invited, but they didn't want to come. **4** So he sent out some other slaves, instructing them, 'Tell the people who were invited: Listen, I've prepared the dinner, including some of my grain-fed beef, and everything's now ready. Come to the wedding and celebrate.' **5** But they ignored the message and went their various ways—one went off to his field to work, and another went to deal with his business. **6** Still others grabbed the slaves and mistreated them, and even killed them.

7 "Now the king was angry and sent in his soldiers to destroy those murderers and burn their city. **8** Then he told his slaves, 'Well, the wedding reception is ready, but the people who were invited aren't worthy to come. **9** So spread out on the roads and invite everyone you find to come to the reception.' **10** So those slaves went out onto the roads and invited everyone they found—both evil and good people, and then the seats at

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the wedding reception were all full.

11 "But when the king came in to meet the seated guests, he saw a man there who wasn't dressed in the proper clothes for a wedding, **12** and demanded, 'Friend, how did you get in here without the right clothes?' But the man had nothing to say. **13** So the king told his servants, 'Tie up the man's hands and feet, and throw him outside into the darkness, where there'll be weeping and a lot of anguish.'[282]

14 Certainly, many people are invited, but only a few are selected."

The question about paying tax[283]

15 Then the members of the Farisaios party went away and had a discussion to try to figure out how to trick him into saying something wrong. **16** Afterwards, they sent some of their apprentices along with some supporters of Herodes (Herod) to ask, "Teacher, we know you're honest and you teach **God's** ways in all honesty, irrespective of what people might say, because you don't care about people's opinions. **17** So then, tell us what you think: should we pay the poll tax to Kaisar or not?"

18 But **Yeshua** (Jesus; Grk. Yesus) knew how wicked they were, and asked, "Why are you testing me, you hypocrites? **19** Show me the coin used to pay the poll tax." So they brought a coin to him. **20** Then he asked, "Whose image is this on the coin, and whose inscription?"

21 "Kaisar's," they answered.

"Then give Kaisar's things to Kaisar, and **God's** things **to God**," Yeshua responded.

22 When they heard that, they were amazed, and left him alone and went away.

The question about marriage in heaven[284]

23 On the same day, some people from the Saddoukaios (Sadducee) sect (who claim people won't rise back to life after dying)[285] approached Yeshua (Jesus; Grk. Yesus) and asked, **24** "Teacher, Mosheh (Moses) wrote that if a married man dies childless, his brother should marry the widow and in that way raise children for his deceased brother.[286] **25** Well, there were seven brothers amongst us, and the first one got married and then died childless. So his brother married the widow. **26** The same happened for the second brother, and the third, all the way to the seventh. **27** Finally the woman died. **28** Now then, if people rise back to life, which of the brothers will she be the wife of, since they were all married to her?"

29 "You've got it wrong," **Yeshua** answered, "because you don't understand either the scriptures or **God's** power. **30** When people come back to life, there'll be no marrying or getting engaged, because they'll be like the messengers in heaven. **31** But as for coming back to life after dying, isn't it written in the scriptures that **God** said, **32** '*I am* Avraham's **god** and Yitshak's (Isaac) **god** and Ya'akov's (Jacob) god'?[287] **God** isn't the **god** of dead people, but of living ones."

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_reclining ones. **11** But the king having_come_in to_see the ones reclining, he_saw there a_man not having_dressed_in clothing of_wedding, **12** and he_is_saying to_him: Friend, how you_came_in here not having clothing of_wedding? And he was_silenced. **13** Then the king said to_the servants: Having_ _bound the_feet and hands of_him, throw_ him _out into the ~~the~~ outer darkness, there will_be ~~the~~ weeping and ~~the~~ grating of_ ~~the~~ _teeth. **14** For/Because many are called, but few chosen.

15 Then the Farisaios_party having_been_gone, took counsel so_that they_may_trap him in message. **16** And they_are_ _sending_out to_him the apprentices/followers of_them with the supporters_of_Haʸrōdaʸs saying: Teacher, we_have_ _known that you_are true, and you_are_teaching the way of_ ~~the~~ **_god** in truth, and it_is_ not _caring to_you about no_one, because/for you_are_ not _looking on appearance of_people. **17** Therefore tell to_us, what is_it_supposing to_you? Is_it_ _permitting to_give poll_tax to_Kaisar or not? **18** But ~~the~~ **Yaʸsous/(Yəhōshūʻa)** having_known the wickedness of_ _them, he_said: Why are_you_all_testing me, hypocrites? **19** Show to_me the coin of_the poll_tax. And they brought a_ _daʸnarion_coin to_him. **20** And he_is_saying to_them: Of_ _whose_ ~~The~~ image _is this and the inscription? **21** They_are_ _saying: Of_Kaisar. Then he_is_saying to_them: Therefore give_back the things of_Kaisar to_Kaisar, and the things of_ ~~the~~ **_god** to_ ~~the~~ **_god**. **22** And having_heard, they_marvelled, and having_left him they_went_away.

23 On that ~~the~~ day Saddoukaios_sect approached to_him saying not to_be a_resurrection, and they_asked him **24** saying: Teacher, Mōsaʸs/(Mosheh) said: If anyone may_ _die_off not having children, the brother of_him will_be_ _marrying the wife of_him, and he_will_be_raising_up children for_the brother of_him. **25** And they_were seven brothers among us, and the first having_married died, and not having seed, left the wife of_him to_the brother of_him. **26** Likewise also the second, and the third, to the seven, **27** and last of_all, the woman died_off. **28** Therefore in the resurrection, she_will_be the_wife of_which of_the seven? For/Because all had her. **29** And ~~the~~ **Yaʸsous/(Yəhōshūʻa)** answering said to_them: You_all_are_being_strayed, not having_known the scriptures nor the power of_ ~~the~~ **_god**. **30** For/Because in the resurrection, they_are_ neither _ _marrying nor are_being_betrothed, but they_are like messengers in ~~the~~ heaven. **31** But concerning the resurrection of_the dead, you_all_ not _read the message having_been_ _spoken to_you_all by ~~the~~ **god** saying, **32** I am the **god** of_ _Abraʼam/(ʼAvrāhām), and the **god** of_Isaʼak/(Yitsḥāq), and the **god** of_Yakōb/(Yaʻaqovʼ)? ~~The~~ **god** is not of_the_dead, but of_the_living. **33** And the crowds having_heard, they_were_ _being_astonished at the teaching of_him.

282 **RV 22:13 · Cross-ref.** Mat 8:12; 25:30; Luk 13:28.

283 **RV 22:15 · Parallel** Mark 12:13-17; Luke 20:20-26

284 **RV 22:23 · Parallel** Mark 12:18-27; Luke 20:27-40

285 **RV 22:23 · Cross-ref.** Acts 23:8.

286 **RV 22:24 · Cross-ref.** Deu 25:5.

287 **RV 22:32 · Cross-ref.** Exo 3:6.

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34 But the Farisaios_party having_heard that he_silenced the Saddoukaios_sect, were_gathered_together with the same. **35** And one of them, a_lawyer testing him asked, **36** Teacher, which command is great in the law? **37** And he was_saying to_him: You_will_be_loving the_**master** the **god** of_you with all heart of_you, and with all soul of_you, and with all the mind of_you. **38** This is the great and first command. **39** The_ _second, similar to_it: You_will_be_loving the neighbour of_ _you as yourself. **40** All the law and the prophets is_being_ _hanged on these ~~the~~ two commands.

41 And the Farisaios_party having_been_gathered_together, ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** asked them **42** saying: What is_ _supposing to_you_all concerning the **chosen_one/messiah**? Of_whom son is_he? They_are_saying to_him: Of_the son of_ _Dawid/(Dāvid). **43** He_is_saying to_them: Therefore how is_ Dawid in **spirit** _calling him **master** saying, **44** The_**master** said to_the **master** of_me: Be_sitting on the_right of_me, until ~~wishfully~~ I_may_put the enemies of_you beneath for_the feet of_you? **45** Therefore if Dawid is_calling him: **master**, how is_he the_son of_him? **46** And no_one was_able to_ _answer a_message to_him, nor dared anyone from that ~~the~~ day to_ask him no_longer.

23:1 Then ~~the~~ **Ya^{y}sous** spoke to_the crowds and to_the apprentices/followers of_him **2** saying: The scribes and the Farisaios_party sat_down on the seat of_Mōsa^{y}s/(Mosheh). **3** Therefore all things as_much_as ~~wishfully~~ they_may_tell to_ _you_all, do and be_keeping, but be_ not _doing according_to the works of_them, because/for they_are_speaking and they_ _are_ not _doing. **4** And they_are_binding heavy and unbearable burdens, and they_are_laying_ them _on on the shoulders of_ ~~the~~ _people, but they are_ not _willing to_move them with_the finger of_them. **5** But all the works of_them, they_are_doing in_order that to_be_seen by_the people. For/Because they_are_widening the phylacteries of_them and they_are_magnifying their tassels. **6** And they_are_loving the best_place at the suppers, and the best_seats in the synagogues, **7** and the greetings in the marketplaces, and to_ _be_being_called My_great_one by the people. **8** But you_all may_ not _be_called My_great_one, because/for one is the instructor of_you_all, and you_all are all brothers. **9** And you_

Readers' Version

33 When the crowds heard his answer, they were amazed at his teaching.

The most important command[288]

34 But when the Farisaios party heard that Yeshua (Jesus; Grk. Yesus) had silenced the Saddoukaios (Sadducees), they decided to work together, **35** so a lawyer among them tested him by asking, **36** "Teacher, which is the most important command in Mosheh's (Moses') instructions?"

37 "You should love your **God Yahweh** with your whole heart, your whole soul, and your whole mind.[289] **38** That's the first and most important command. **39** The next is similar to it: You should love your neighbour the way you love yourself.[290] **40** Everything in the Torah and the prophets' writings just follows on from those two commands."[291]

The question about the messiah[292]

41 Since everyone from the Farisaios party was gathered together, **Yeshua** (Jesus; Grk. Yesus) asked them a question, **42** "How do you interpret the scriptures about the **messiah**? Who will he be a descendant of?"

"A descendant of King David," they answered.

43 "Then how could David," he continued, "inspired by God's **spirit**, call him '**master**' when he said,

44 '**Yahweh** said to my **master**:
"Sit there at my right
until I conquer your enemies"?[293]

45 So if David calls him '**master**', how could he be his descendant?"

46 No one was able to answer his question, and after that day they didn't dare ask him anything else.

Yeshua's warnings about show and status[294]

23:1 Then **Yeshua** (Jesus; Grk. Yesus) spoke to the crowds and to his apprentices, saying, **2** "The religious teachers and the Farisaios party claim Mosheh's (Moses) authority. **3** Because of that, do everything they tell you to do, and obey all the commands they tell you to obey. However, don't copy what they *do*, because they're only good at telling, not doing. **4** They package up unbearably heavy loads and put them on the people's shoulders, while they themselves won't even lift a finger to help. **5** Everything they *do* do is only done to be a public display in front of the people,[295] so they have big prayer boxes[296] and fancy robes.[297] **6** They love the best places at dinners and the best seats in the Jewish meeting halls. **7** They love being greeted in the marketplaces and addressed as 'my great one'. **8** But don't let anyone call you 'my great one', because you only have one leader, and you're all brothers and sisters,

288 **RV 22:34 · Parallel** Mark 12:28-34; Luke 10:25-28
289 **RV 22:37 · Cross-ref.** Deu 6:5.
290 **RV 22:39 · Cross-ref.** Lev 19:18.
291 **RV 22:35-40 · Cross-ref.** Luk 10:25-28.
292 **RV 22:41 · Parallel** Mark 12:35-37; Luke 20:41-44
293 **RV 22:44 · Cross-ref.** Psa 110:1.
294 **RV 23:1 · Parallel** Mark 12:38-39; Luke 11:43,46; 20:45-46
295 **RV 23:5 · Cross-ref.** Mat 6:1.
296 **RV 23:5 · Cross-ref.** Deu 6:8.
297 **RV 23:5 · Cross-ref.** Num 15:38.

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9 and don't call anyone here on earth your 'Father', because you only have one father—a heavenly one. 10 Don't let anyone call you their mentor, because you only have one teacher, and that's **the messiah**. 11 The most important person will be everyone's servant,[298] 12 and anyone who praises themself will be humbled, and anyone who humbles themself will be praised.[299]

Yeshua reveals the hypocrisy of those who are religious[300]

13 "You religious teachers and Farisaios are hypocrites and will have a bad end, because you're actually keeping people away from the heavenly kingdom—you don't enter yourselves, and nor do you allow others to enter.

14 ◘ 15 "You religious teachers and Farisaios are hypocrites and will have a bad end, because you'd travel all the way around the world to make one convert, and then you'd make him twice the son of hell that you are yourselves.

16 "You blind guides will have a bad end. You say that if anyone makes a promise on the temple, it's worthless, but if they make a promise on the gold in the temple, then they have to honour it. 17 You're both stupid and blind, because which is greater: the gold, or the temple which makes the gold sacred? 18 And you say that if anyone makes a promise on the altar, it's worthless, but anyone who makes a promise on the gift on the altar has to honour it. 19 You're both stupid and blind, because which is greater: the gift, or the altar which makes the gift sacred? 20 Anyone who makes a promise on the altar is bound by both the altar and the things on it. 21 Anyone who makes a promise on the temple is bound by both the temple and God who lives in it. 22 And anyone who makes a promise on heaven is bound by both **God's** throne and the one who's sitting on it.[301]

23 "You religious teachers and Farisaios are hypocrites and will have a bad end, because you give a tenth of your herbs,[302] but you ignore the weightier parts of God's commands, like justice, mercy, and faith. It's good to tithe, but those other things should also be observed, and not left out. 24 You blind guides! You try to strain out a gnat, and end up swallowing a camel.

25 "You religious teachers and Farisaios are hypocrites and will have a bad end, because you scrub the outsides of your cups and bowls, but the insides are still full of greed and selfishness. 26 You blind Farisaios! First you should clean the inside of your cup or dish, so that the outside can also become clean.

27 "You religious teachers and Farisaios are hypocrites and will have a bad end, because you're like whitewashed tombs.[303] On the outside they might look nice, but the insides are full of dead people's bones and all kinds of impurities, 28 so even though the people might see your godly facade, actually your insides are full of hypocrisy and lawlessness.

298 RV 23:11 · Cross-ref. Mat 20:26-27; Mrk 9:35; 10:43-44; Luk 22:26.

299 RV 23:12 · Cross-ref. Luk 14:11; 18:14.

300 RV 23:13 · Parallel Mark 12:40; Luke 11:39-42,44,52; 20:47

301 RV 23:22 · Cross-ref. Isa 66:1; Mat 5:34.

302 RV 23:23 · Cross-ref. Lev 27:30.

303 RV 23:27 · Cross-ref. Acts 23:3.

Literal Version

_all_may_ not _call of_you on the earth father, because/for one is the ~~the~~ heavenly father of_you_all. 10 Nor may_you_all_ _be_called instructors, because one is the_instructor of_you_ _all, the **chosen_one/messiah**. 11 And the greater of_you_all will_be servant of_you_all. 12 And whoever will_be_exalting himself, will_be_being_humbled, and whoever will_be_ _humbling himself, will_be_being_exalted.

13 But woe to_you_all, scribes and Farisaios_party, hypocrites. Because you_all_are_shutting the kingdom of_the heavens before the people, because/for you_all are_ neither _ _coming_in, nor are_you_all_allowing the ones coming_in to_ _come_in. 14 ◘ 15 Woe to_you_all, scribes and Farisaios_ _party, hypocrites. Because you_all_are_going_around the sea and the dry land to_make one convert, and whenever he_ _may_become, you_all_are_making him a_son of_geenna twice_more than you_all. 16 Woe to_you_all, blind guides, you_all saying: Whoever ~~wishfully~~ may_swear by the temple, it_is nothing, but whoever ~~wishfully~~ may_swear by the gold of_ _the temple is_owing. 17 Foolish and blind. For/Because which is greater, the gold or the temple which having_ _sanctified the gold? 18 And: Whoever ~~wishfully~~ may_swear by the altar, it_is nothing, but whoever ~~wishfully~~ may_swear by the gift ~~which~~ on it is_owing. 19 Foolish and blind. For/Because which greater, the gift, or the altar ~~which~~ sanctifying the gift? 20 Therefore the one having_swore by the altar, is_swearing by it and by all the things on it. 21 And the one having_swore by the temple, is_swearing by it and by the one dwelling_in it. 22 And the one having_swore by ~~the~~ heaven, is_swearing by the throne of_ ~~the~~ **_god** and by the one sitting on it. 23 Woe to_you_all, scribes and Farisaios_ _party, hypocrites. Because you_all_are_tithing ~~the~~ mint and ~~the~~ dill and ~~the~~ cummin, and you_all_left the heavier of_the law: ~~the~~ justice and ~~the~~ mercy and ~~the~~ faith. But it_was_fitting to_do these things, and_those not to_leave. 24 Blind guides. You_all straining_out the gnat and swallowing_up the camel. 25 Woe to_you_all, scribes and Farisaios_party, hypocrites. Because you_all_are_cleansing the part outside of_the cup and of_the dish, but inside they_are_being_full of theft and intemperance. 26 Blind Farisaios_party_member. Cleanse first the part inside of_the cup and of_the dish, in_order_that the part outside of_them may_ also _become clean. 27 Woe to_you_all, scribes and Farisaios_party, hypocrites. Because you_all_are_being_like to_tombs having_been_whitewashed, which on_one_hand are_appearing beautiful outwardly, on_ _the_other_hand inside they_are_being_full of_bones of_the_ _dead and of_all impurity. 28 Thus also on_one_hand you_all are_being_seen righteous outwardly by_the people, on_the_ _other_hand inside you_all_are full of_hypocrisy and lawlessness.

Literal Version

29 Woe to_you_all, scribes and Farisaios_party, hypocrites. Because you_all_are_building the tombs of_the prophets, and you_all_are_adorning the tombs of_the righteous 30 and you_ _all_are_saying: If we_were in the days of_the fathers of_us, we_ would not _were partners with_them in the blood of_the prophets. 31 So_then you_all_are_testifying to_yourselves that you_all_are sons of_the ones having_murdered the prophets. 32 Also you_all fill the measure of_the fathers of_ _you_all. 33 Serpents, brood of_vipers, how may_you_all_ _escape from the judgement of_ ~~the~~ _geenna? 34 Because_of this, see, I am_sending_out prophets and wise ones, and scribes to you_all. You_all_will_be_killing_off and you_all_ _will_be_executing_on_a_stake of them, and you_all_will_be_ _flogging of them in the synagogues of_you_all, and you_all_ _will_be_persecuting from city to city, 35 so_that all righteous blood being_poured_out on the earth may_come on you_all, from the blood of_Abel/(Hevel) the righteous, to the blood of_Zakarias son of_Barakias/(Berek^{yāh}), whom you_all_ _murdered between the temple and the altar. 36 Truly, I_am_ _saying to_you_all, all these things will_be_coming on ~~the~~ this generation.

37 Hierousala^{y}m/(Yərūshālayim), Hierousala^{y}m, the city killing_off the prophets and throwing_stones the ones having_been_sent_out to her. How_often I_wanted to_gather_ _together the children of_you, which manner a_hen is_ _gathering_together the chicks of_her under her wings, and you_all_ not _willed. 38 Behold, the house of_you_all is_being_ _left desolate to_you_all. 39 For/Because I_am_saying to_you_ _all, by_no_means you_all_may_ not _see me from now until ~~wishfully~~ you_all_may_say: The one coming in name of_the_ **_master** having_been_blessed.

24:1 And ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** having_come_out from the temple, was_going and approached the apprentices/followers of_him to_show to_him the buildings of_the temple. 2 And he answering said to_them: You_all_are_ not _seeing all these things? Truly, I_am_saying to_you_all, by_no_means may_ not _be_left here stone on stone, which ‹will› not _be_being_torn_down.

3 And him sitting on the Mount of_ ~~the~~ _Olives, the apprentices/followers approached to_him by themselves saying: Tell to_us when these things will_be, and what is the sign of_the your coming and the_completion of_the age? 4 And ~~the~~ **Ya^{y}sous** answering said to_them: Be_watching_out lest anyone may_mislead you_all. 5 For/Because many will_ _be_coming in the name of_me saying: I am the **chosen_ _one/messiah**, and they_will_be_misleading many. 6 And you_all_will_be_going to_be_hearing wars, and reports of_

Readers' Version

Punishment for mistreating prophets[304]

29 "You religious teachers and Farisaios are hypocrites and will have a bad end, because you rebuild the prophets' tombs and adorn the tombs of godly people, 30 and you tell yourselves, 'If we'd lived back in our ancestors' time, we wouldn't have had any part with them in killing the prophets.' 31 By saying that, you're admitting to yourselves that you're the descendants of the ones who killed the prophets— 32 actually you're just the same as your ancestors. 33 Bunch of snakes! Brood of vipers! How are you planning to escape being condemned to hell?[305] 34 Because of that, listen, I'm now sending more prophets and wise preachers and teachers to you people. You'll kill off some of them and have others executed on posts. You'll flog some of them in your Jewish meeting halls, and you'll persecute others from city to city, 35 so that the judgement for the deaths of all the godly people around the world will fall on you people. This includes the blood of innocent Hevel (Abel)[306] all the way through the centuries to the blood of Zekaryah (Zechariah; Grk. Zakarias) (son of Berekyah) who you people murdered between the temple and the altar.[307] 36 Yes, I can assure you that all these things will happen to this generation.

Yeshua's concern for Yerushalem[308]

37 "Yerushalem (Jerusalem), Yerushalem, the city that murders the prophets and throws rocks to kill those who are sent to her. How often I wanted to gather your inhabitants like a mother hen gathers her chicks under her wings, but you didn't want that. 38 So listen, now your temple will be left uninhabited,[309] 39 because I'm telling you that you certainly won't see me again until you can say, 'The person coming in **Yahweh's** name has been blessed.' "[310]

Yeshua foretells the destruction of the temple[311]

24:1 When **Yeshua** (Jesus; Grk. Yesus) left the temple, his apprentices approached him and pointed out the temple buildings. 2 In response, he asked, "Do you see all this? I can assure you that it'll be torn down so thoroughly that not a single stone will be left on top of another."

Future calamities and persecution[312]

3 When Yeshua (Jesus; Grk. Yesus) was sitting on the Mt. of Olives, his apprentices came up to him by themselves, asking, "Tell us when all those things will happen, and what the signs will be of your arrival and of the end of this age."

4 "Watch out in case other people mislead you," **Yeshua** answered, 5 "because many will come claiming to be me, saying that they're the **messiah**, and misleading many people.

304 **RV 23:29 · Parallel** Luke 11:47-51
305 **RV 23:33 · Cross-ref.** Mat 3:7; 12:34; Luk 3:7.
306 **RV 23:35 · Cross-ref.** Gen 4:8.
307 **RV 23:35 · Cross-ref.** 2Ch 24:20-21.
308 **RV 23:37 · Parallel** Luke 13:34-35
309 **RV 23:38 · Cross-ref.** Jer 22:5.
310 **RV 23:39 · Cross-ref.** Psa 118:26.
311 **RV 24:1 · Parallel** Mark 13:1-2; Luke 21:5-6
312 **RV 24:3 · Parallel** Mark 13:3-13; Luke 21:7-19

Readers' Version

6 You'll observe wars and hear reports about wars further away. Don't be alarmed, but keep watching, because these things need to happen, although that's not yet the end. 7 People groups will turn against each other, and countries rise up against one another, and there'll be famines and earthquakes. 8 But all of those things are just like the beginning of labour pains.

9 "Then they'll hand you apprentices over for persecution, and some of you will be killed. All the people groups will hate you because of my name.[313] 10 They'll cause many people to stumble and hand each other over and hate each other. 11 Also, many false prophets will appear, and they'll mislead many people, 12 and as a result, lawlessness will increase, and many people's love will cool off, 13 but anyone who lasts until the end will be rescued.[314] 14 This good message about God's kingdom will be proclaimed right around the world as a witness statement to all the people groups, and then the end will come.

Desecration and false teachers[315]

15 "So when you apprentices see the irreverent object that the prophet Daniyel wrote about being placed in the holy place[316] (anyone reading this should try to understand it), 16 those in Yehudah (Judea) should flee to the hills, 17 anyone outside on the flat roof shouldn't go back inside to get things out of the house,[317] 18 and anyone in the field shouldn't go back to the house to get their coat. 19 It'll be very difficult for pregnant women and breast-feeding mothers in those days, 20 and you should pray that your escape won't be in winter or on a rest day. 21 This will be followed by incredible troubles like nothing that's ever happened in this world, from creation until the present time, and which will never happen again[318]— 22 in fact, if those days weren't shortened, nobody would survive. However, because of the chosen people, those days will be shortened.

23 "At that time, if anyone says, 'Look, here's the **messiah**' or 'Here he is', don't believe it, 24 because false messiahs and false prophets will emerge, and they'll do amazing miracles that would, if possible, mislead even the chosen people. 25 Listen, I'm telling you apprentices before it happens.

26 "So if they tell you apprentices, 'Look, he's out in the wilderness,' don't go out there, or if they say, 'He's here in these private rooms,' don't believe it,[319] 27 because when the son of humanity comes, it'll be like how the lightning goes right across the sky from one side to the other.

28 "Wherever there's something dead, that's where the vultures will gather.[320]

Literal Version

_wars. Be_watching, be_ not _being_alarmed, because/for it_ _is_fitting to_become, but the end is not_yet. 7 For/Because nation will_be_being_raised against nation, and kingdom against kingdom, and will_be famines and earthquakes in places. 8 But all these are the_beginning of_birth_pains. 9 Then they_will_be_giving_ you_all _over to tribulation, and they_will_be_killing_ you_all _off. And you_all_will_be being_ _hated by all the nations, because_of the name of_me. 10 And then many will_be_being_stumbled, and they_will_be_giving_ one_another _over and they_will_be_hating one_another. 11 And many false_prophets will_be_being_raised and will_ _be_misleading many. 12 And because_of that ~~the~~ lawlessness to_be_multiplied, the love of_the many will_be_being_cooled. 13 But the one having_endured to end, this one will_be_ _being_saved. 14 And this ~~the~~ good_message of_the kingdom will_be_being_proclaimed in all the inhabited_world, because/for a_testimony to_all the nations, and then the end will_be_coming.

15 Therefore whenever you_all_may_see the abomination of_ ~~the~~ _desolation, which having_been_spoken by Dania^{y}l/(Dāniyyē'l) the prophet, having_stood in the_ holy _ _place (the one reading let_be_understanding), 16 then the ones in ~~the~~ Youdaia, let_them_be_fleeing to the mountains, 17 the one on the housetop, let_ not _come_down to_take_ _away the things out_of the house of_him, 18 and the one in the field, let_ not _return back to_take_away the coat of_him. 19 But woe to_the women in womb having child, and to_the women nursing in those ~~the~~ days. 20 But be_praying that the flight of_you_all may_ not _become in_winter, nor on_a_day_ _of_rest. 21 For/Because then will_be great tribulation, such_ _as has_ not _become from beginning of_the_world until the time now, nor by_no_means may_ not _become. 22 And except ~~the~~ those days ~~not/lest~~ were_shortened, not any flesh would was_saved, but because_of the chosen, ~~the~~ those days will_be_being_shortened. 23 Then if anyone may_say to_you_ _all: Behold, here is the **chosen_one/messiah**, or Here he_is, you_all_may_ not _believe it. 24 For/Because false_messiahs will_be_being_raised and false_prophets, and they_will_be_ _giving great signs and wonders, so_as to_mislead even the chosen if possible. 25 Behold, I_have_previously_spoken to_ _you_all. 26 Therefore if they_may_say to_you_all: Behold, he_is in the wilderness, you_all_may_ not _come_out. Or_see, in the private_rooms, you_all_may_ not _believe it. 27 For/Because as the lightning is_coming_out from the_east and is_shining as_far_as the_west, thus will_be the coming of_the son of_ ~~the~~ _Man. 28 Wherever ~~if~~ the corpse may_be, there the vultures will_be_being_gathered_together.

313 **RV 24:9 · Cross-ref.** Mat 10:22.

314 **RV 24:13 · Cross-ref.** Mat 10:22.

315 **RV 24:15 · Parallel** Mark 13:14-23; Luke 21:20-24

316 **RV 24:15 · Cross-ref.** Dan 9:27; 11:31; 12:11.

317 **RV 24:17-18 · Cross-ref.** Luk 17:31.

318 **RV 24:21 · Cross-ref.** Dan 12:1; Rev 7:14.

319 **RV 24:26-27 · Cross-ref.** Luk 17:23-24.

320 **RV 24:28 · Cross-ref.** Luk 17:37.

Literal Version

29 But immediately after the tribulation of_ ~~the~~ those _days:
the sun will_be_being_darkened and the moon ‹will›_ not _
_be_giving the radiance of_it: and the stars will_be_falling
from the sky, and the powers of_the heavens will_be_being_
_shaken. 30 And then the sign of_the son of_ ~~the~~ _man will_
_be_being_seen in the_sky, and then all the tribes of_the
earth will_be_mourning, and they_will_be_seeing the son of_
~~the~~ _Man, coming on the clouds of_the sky with power and
great glory. 31 And he_will_be_sending_out the messengers
of_him with a_ great _trumpet cry, and they_will_be_
_gathering_together the chosen of_him from the four winds,
from the_extremities of_the_heavens to the_extremities of_
_them.

32 And learn the parable of the fig_tree: whenever the branch
of_it may_ already _become tender and the leaves may_be_
_sprouting_out, you_all_are_knowing that the summer is
near. 33 Thus also you_all whenever you_all_may_see all
these things, you_all_are_knowing that it_is near at the_
_doors. 34 Truly, I_am_saying to_you_all that by_no_means ~~the~~
this generation may_ not _pass_away, until ~~wishfully~~ all these
things may_become. 35 The heaven and the earth will_be_
_passing_away, but ~~the~~ the_messages of_me by_no_means
may_ not _pass_away.
36 But no_one has_known concerning of_ ~~the~~ that _day and
hour, not_even the messengers of_the heavens, nor the son,
except ~~not/lest~~ only the father. 37 As were for the days of_ ~~the~~ _
_Nōe/(Noaḥ), thus the coming of_the son of_ ~~the~~ _man will_
_be. 38 For/Because as they_were in the days ~~which~~ before the
flood, eating and drinking, marrying and betrothing, until
that day Nōe came_in into the box. 39 And they_ not _knew
until the flood came and took_ all _away, thus the coming of_
the son of ~~the~~ _man will_be. 40 Then two will_be in the field,
one is_being_taken, and one is_being_left. 41 Two grinding at
the grinding_stone, one is_being_taken, and one is_being_
_left. 42 Therefore be_watching, because you_all_have_ not _
_known on_what day the **master** of_you_all is_coming. 43 But
that you_all_are_knowing that if the home_owner had_
_known in_what watch the thief is_coming, he_ would _
_watched, and would not allowed the house of_him to_be_
_dug_through 44 Because_of this also, you_all be_becoming
ready, because you_all_are_ not _supposing the son of_ ~~the~~ _
_man is_coming in_that. hour.

45 Who consequently is the faithful and prudent slave, whom
the master appointed over the household of_him, ~~which~~ to_
_give to_them the food in season? 46 Blessed is ~~the~~ that slave,
whom the master of_him having_come will_be_finding doing
thus. 47 Truly, I_am_saying to_you_all that he_will_be_

Readers' Version

The miraculous appearance of the messiah[321]

29 "But immediately after that troubling time, the sun will go dark[322] and the moon won't shine.[323] The stars will fall from the sky, and the heavenly powers will be shaken.[324] 30 And then a miracle will appear in the sky as the son of humanity arrives. All of the world's people groups will be in turmoil, and they'll see the son of humanity arriving on the clouds in the sky with power and massive splendour.[325] 31 There'll be a trumpet blast as he sends out his messengers to bring together all his chosen people from every part of the earth—from one pole to the other.

Watch the fig tree[326]

32 "So learn the parable about the fig tree: whenever its branches green up and leaves start to sprout out, you know that summer is coming. 33 In the same way, when you see all those things happening, you'll know then that the end of this age is very close. 34 I can assure you that that generation won't pass away until all of those things happen. 35 The sky and the earth will pass away, but my messages will certainly *not* pass away.

The day of his return isn't known[327]

36 "No one knows the exact day or time—not even the messengers in the heavens, or even the son—only the father knows it. 37 The son of humanity's arrival will be just like it was in Noah's time.[328] 38 In the days leading up to the flood, people were eating and drinking, and marrying and getting engaged—right until the very day that Noah got into the barge. 39 They didn't realise that something was coming until the flood came and took everything away.[329] It'll be just like that when the son of humanity comes. 40 Two people will be working out on the farm—one will be taken and one left behind. 41 Two people will be grinding grain—one will be taken and one left behind. 42 So keep watching, because none of you know exactly when your **master** will return. 43 But you do know that if a home-owner knew when a thief was going to come, he'd be there watching, and not allow the thief to break into the house.[330] 44 Because of that, you apprentices should also get ready, because otherwise you won't realise when the son of humanity is coming.

The watchful servant and the slacker[331]

45 "As a result, we'll see who the faithful and watchful slave is—the one who the master appointed to run all of his household affairs. 46 That slave will be rewarded if the master

321 **RV 24:29 · Parallel** Mark 13:24-27; Luke 21:25-28
322 **RV 24:29 · Cross-ref.** Isa 13:10; Yoel 2:10,31; 3:15; Rev 6:12.
323 **RV 24:29 · Cross-ref.** Isa 13:10; Eze 32:7; Yoel 2:10; 3:15.
324 **RV 24:29 · Cross-ref.** Isa 34:4; Rev 6:13.
325 **RV 24:30 · Cross-ref.** Dan 7:13; Zech 12:10-14; Rev 1:7.
326 **RV 24:32 · Parallel** Mark 13:28-31; Luke 21:29-33
327 **RV 24:36 · Parallel** Mark 13:32-37; Luke 17:26-30,34-36
328 **RV 24:37 · Cross-ref.** Gen 6:5-8.
329 **RV 24:39 · Cross-ref.** Gen 7:6-24.
330 **RV 24:43-44 · Cross-ref.** Luk 12:39-40.
331 **RV 24:45 · Parallel** Luke 12:41-48

Readers' Version

finds him working faithfully when he arrives suddenly. **47** I can assure you that he'll appoint the slave to supervise everything that he possesses. **48** But if the evil slave says to himself, 'Ah, the master won't be back for a long time yet,' **49** and starts beating his fellow slaves, and spends time eating and drinking with drunks, **50** then his master will arrive when he's not expecting it **51** and will torture him and send him off with the hypocrites to where there'll be crying and a lot of anguish.

The parable about not being prepared

25:1 "The heavenly kingdom can also be likened to ten young women in a wedding party who took their lamps and went off to meet the groom.[332] **2** Five of them were harebrained and five were sensible. **3** The less clever ones took their lamps but didn't take any oil for them, **4** whereas the sensible ones had oil in containers along with the lamps. **5** When the groom was delayed, they started nodding off and napping.

6 "But in the middle of the night there was a shout, 'Look, the groom's on his way! Come out and meet him.' **7** So all the young women got up and trimmed the wicks on their lamps, **8** and the less sensible ones asked the others, 'Here, give us some of your oil, because our lamps are starting to splutter.' **9** But the sensible ones answered, 'We don't have enough for everyone. You need to go to the stall and buy some for your lamps.' **10** However, while they were still away buying oil, the groom appeared, and those who were ready went in with him to the wedding, and the door was shut.

11 "Later, the other young women arrived and called out, 'Master, master, let us in!'[333] **12** But he answered, 'I can assure you that I don't know you.'

13 "So then, be watchful, because you apprentices don't know the day or the time.

The parable about using what you're given[334]

14 "It's like a man who was leaving on a trip. He called his slaves and shared his savings among them for them to manage.[335] **15** He gave five bags of silver[336] to one, two bags to another, and one to the other, according to each slave's ability, and then he departed. **16** In his absence, the one with five bags of silver used it for trading and gained five more bags. **17** Similarly, the one with two bags gained two more bags. **18** But the one who received the one bag, he went off and dug a hole in the ground and hid his master's silver.

19 "Eventually the master of those slaves returned, and he called them in to settle up their accounts. **20** The slave who'd received five bags of silver approached, also bringing the other five bags, and said, 'Master, you entrusted me with five

Literal Version

_appointing him over all the things possessing of_him. **48** But if the that evil slave may_say in the heart of_him: The master of_me is_delaying, **49** and he_may_begin to_be_striking the fellow-slaves of_him, and may_be_eating also may_be_ _drinking with the ones being_drunk, **50** the master of_ ~~the~~ that _slave will_be_coming in a_day which he_is_ not _ _expecting, and in an_hour which he_is_ not _knowing, **51** and will_be_dismembering him, and he_will_be_ _appointing the portion of_him with the hypocrites, there will_be ~~the~~ weeping and ~~the~~ grating of_ ~~the~~ _teeth.

25:1 Then the kingdom of_the heavens will_be_being_likened to_Ten virgins, who having_taken the lamps of_them, came_ _out in meeting of_the bridegroom. **2** And five of them were foolish, and five were prudent. **3** For/Because the foolish having_taken the lamps of_them, they_ not _took olive_oil with themselves, **4** but the prudent took olive_oil in their containers, with the lamps of_themselves. **5** And the bridegroom delaying, all nodding_off and were_sleeping. **6** But in_the_middle of_the_night, a_clamour has_become: Behold, the bridegroom. Be_coming_out to the_meeting. **7** Then all ~~the~~ those virgins were_raised, and they_trimmed the lamps of_themselves. **8** And the foolish said to_the prudent: Give to_us of the olive_oil of_you_all, because the lamps of_us are_being_extinguished. **9** But the prudent answered saying: Lest by_no_means may_ not _suffice for_us and you_all, rather be_going to the ones selling, and buy for_ _yourselves. **10** And them going_away to_buy, the bridegroom came, and the ready ones came_in with him to the wedding_ _festivities, and the door was_shut. **11** And later the other virgins are_ also _coming saying: Master, master, open_up to_ _us. **12** But he answering said: Truly, I_am_saying to_you_all, I_have_ not _known you_all. **13** Therefore be_watching, because you_all_have_ neither _known the day nor the hour.

14 For/Because as a_man travelling called his own slaves and gave_over the things possessing of_him to_them. **15** And on_ _one_hand he_gave five talantons_of_silver to_one, on_the_ _other_hand two to_one, on_the_other_hand one to_one, to_ _each according_to his own ability, and he_travelled immediately. **16** Having_been_gone, the one having_received the five talantons_of_silver worked with them and gained other five talantons_of_silver. **17** Likewise also the one with_ _the two gained another two. **18** But the one having_received the one, having_gone_away, dug the_ground and hid the silver of_the master of_him. **19** And after much time, the master of_ ~~the~~ those _slaves is_coming, and he_is_settling_ _accounts the_account with them. **20** And having_ _approached the one having_received the five talantons_of_ _silver, brought the_other five talantons_of_silver saying, Five talantons_of_silver, master, you_gave_over to_me, see, I_

332 RV 25:1 · Cross-ref. Luk 12:35.

333 RV 25:11-12 · Cross-ref. Luk 13:25.

334 RV 25:14 · Parallel Luke 19:11-27

335 RV 25:14-30 · Cross-ref. Luk 19:11-27.

336 RV 25:15 · Note Probably silver coins, or possibly gold, and perhaps each bag weighing up to 24kg, although these details aren't vital to the story. (For example, see https://www.theologyofwork.org/new-testament/matthew/living-in-the-new-kingdom-matthew-18-25/the-parable-of-the-talents-matthew-2514-30.)

Literal Version

_gained. another five talantons_of_silver. **21** The master of_
_him was_saying to_him: Well done, good and faithful slave.
You_were faithful over a_few things, I_will_be_appointing
you over many things, come_in into the joy of_the master of_
_you. **22** The one with_the two talantons_of_silver having_
also _approached said: Master, you_gave_over two talantons_
_of_silver to_me. Behold, I_gained another two talantons_of_
_silver. **23** The master of_him was_saying to_him: Well done,
good and faithful slave. You_were faithful over a_few things,
I_will_be_appointing you over many things, come_in into the
joy of_the master of_you. **24** And the one having_received
with_the one talanton_of_silver, having_ also _approached
said: Master, I_knew you, that you_are a_hard, man, reaping
where you_ not _sowed, and gathering_together whence you_
not _scattered. **25** And having_been_afraid having_gone_
_away, I_hid the talanton_of_silver of_you in the ground.
Behold, you_are_having ~~the~~ your own. **26** But the master of_
_him, answering said to_him: Evil and reluctant slave. You_
_had_known that I_am_reaping where I_ not _sowed, and I_
_am_gathering_together whence I_ not _scattered.
27 Therefore it_was_fitting you to_put the silver_coins of_me
to_the bankers, and having_come, I would received_back ~~the~~
mine with interest. **28** Therefore take_ the talanton_of_silver
_away from him, and give it to_the one having the ten
talantons_of_silver. **29** For/Because to_everyone ~~which~~ having
will_be_being_given and will_be_being_in_abundance, but
the one not having, even what he_is_having will_be_being_
_taken_away from him. **30** And throw_out the useless slave
into the ~~the~~ outer darkness. There will_be ~~the~~ weeping and ~~the~~
grating of_ ~~the~~ _teeth.

31 But whenever the son of_ ~~the~~ _man may_come in the glory
of_him, and all the messengers with him, then he_will_be_
_sitting_down on throne of_glory of_him. **32** And all the
nations will_be_being_gathered_together before him, and
will_be_setting_apart them from one_another, as the
shepherd is_setting_apart the sheep from the goats. **33** And
the sheep will_be_standing on_one_hand on the_right of_
_him, on_the_other_hand the goats on the_left. **34** Then the
king will_be_saying to_the ones on the_right of_him: Come
you_all having_been_blessed of_the father of_me, inherit the
kingdom having_been_prepared for_you_all from the_
_foundation of_the_world. **35** For/Because I_hungered and
you_all_gave to_me to_eat, I_thirsted and you_all_gave_ me _
_to_drink, I_was a_stranger and you_all_brought_ me _in,
36 naked and you_all_clothed me, I_ailed and you_all_visited
me, I_was in prison and you_came to me. **37** Then the
righteous will_be_answering to_him saying: **master**, when
we_saw you hungering and we_fed, or thirsting and we_gave_
_to_drink? **38** And when we_saw you a_stranger and we_
_brought_in, or naked and we_clothed? **39** And when we_saw
you sick or in prison, and we_came to you? **40** And the king
answering, will_be_saying to_them: Truly, I_am_saying to_
_you_all, because/for as_much_as you_all_did it to_ the least _
_one of_these ~~the~~ brothers of_me, you_all_did it to_me.
41 Then he_‹will›_ also _be_saying to_the ones on the_left: Be_
_going from me having_been_cursed ones into the ~~the~~ eternal

Readers' Version

bags, and look, I gained another five.' **21** 'Well done, good and faithful slave,' said the master. 'You were faithful with a few things, so I'll put you in charge of a lot more things. Come and join your master in celebrating.' **22** The slave who'd received two bags approached and said, 'Master, you entrusted me with two bags of silver. Look, I gained another two.' **23** 'Well done, good and faithful slave,' said the master. 'You were faithful with a few things, so I'll put you in charge of a lot more things. Come and join your master in celebrating.' **24** Then the slave with one bag of silver also approached, and he said, 'Master, I knew that you're a hard man, harvesting where you didn't plant, and gathering where you didn't spread seed. **25** So because I was afraid, I went and hid your silver in the ground. So look, here's all of it back.' **26** 'You evil and lazy slave,' his master answered. 'You know that I harvest where I didn't plant, and gather where I didn't spread seed, **27** so you should've at least invested my silver with the bankers, and then I could've got it back with some interest. **28** Therefore take the bag of silver off him and give it to the one with ten bags, **29** because everyone who has will be given more, and will have plenty, but anyone who doesn't have, even what they do have will be taken away from them.[337] **30** So throw that useless slave out into the darkness where there'll be crying and a lot of anguish.[338]

Separating sheep and goats

31 "But when the son of humanity comes in his glory and all the messengers with him,[339] then he'll sit down on his splendid throne[340] **32** and all the nations will be gathered together in front of him. He'll separate them all from each other, just like a shepherd separates the sheep from the goats. **33** Then the sheep will be standing on his right, and the goats on his left **34** and the king will say to the sheep on his right, 'Come all of you who've been blessed by my father. Now you'll inherit the kingdom that has been prepared for you since the creation of the world **35** because I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you accommodated me, **36** I was naked and you gave me clothes, I was sick and you visited me, I was in prison and you came to see me.' **37** Then those godly people will ask, '**Master**, when did we ever see you hungry and we fed you, or thirsty and we gave you a drink? **38** And when did we see you as a stranger and accommodate you, or naked and we clothed you? **39** And when did we see you in prison, and we came to see you?' **40** Then the king will answer them, 'I can assure you that whenever you did it to one of the least of these my brothers and sisters, then you did it to me.'

41 "Then the king will also speak to the ones on his left, 'Get

337 RV 25:29 · Cross-ref. Mat 13:12; Mrk 4:25; Luk 8:18.

338 RV 25:30 · Cross-ref. Mat 8:12; 22:13; Luk 13:28.

339 RV 25:31 · Cross-ref. Mat 16:27.

340 RV 25:31 · Cross-ref. Mat 19:28.

Readers' Version

away from me you who are cursed. You'll go into the eternal fire which was prepared for the devil and his messengers.
42 Because I was hungry and you didn't give me anything to eat, I was thirsty and you didn't give me anything to drink, 43 I was a stranger and you didn't offer me shelter, I was naked and you didn't give me any clothes, and I was sick and in prison and you never visited me.' 44 Then they'll also respond, '**Master**, when did we ever see you hungry or thirsty, or a stranger or naked, or sick or in prison and we didn't help you?' 45 'I can assure you,' the king answered, 'that whenever you failed to help even one of the least of these others, you failed to serve me.' 46 Then this group will be sent off to eternal punishment, but the guiltless ones will receive eternal life."[341]

The plan to kill Yeshua[342]

26:1 **After Yeshua** (Jesus; Grk. Yesus) had completed his teaching, he told his apprentices, 2 "The pass-over celebration is in two more days,[343] and the son of humanity will be handed over to be executed on a stake."

3 At that time, the chief priests and the local elders were gathered together in the courtyard of Kayafa (Caiaphas; Grk. Kaiafas), the chief priest, 4 and they plotted together to devise a way to arrest **Yeshua** so they could execute him. 5 However, they decided not to do it during the celebrations so it wouldn't cause a big public disturbance.

Yeshua is anointed with lotion[344]

6 **Meanwhile Yeshua** (Jesus; Grk. Yesus) arrived in Beyt-Ania (Bethany) at the house of Shim'on (Simon) who had previously had leprosy. 7 A woman inside the house came up to him carrying a carved alabaster flask of very expensive lotion, which she poured over his head as he was seated,[345] 8 but some of his followers were upset when they saw this, and complained, "Why all this waste? 9 That could have been sold and raised a lot of money to give to the poor."

10 But **Yeshua** knew what they were saying and responded, "Why are you all causing problems for this woman, because she did something beautiful for me. 11 You'll always have the poor with you,[346] but you won't always have me around.
12 This woman put this lotion on my body in a sense as a burial spice. 13 I can assure you all that wherever the good message about me is retold anywhere in the world, this woman and what she did will also be mentioned as a memorial to her."

Yehudah agrees to turn in Yeshua[347]

14 Then one of the twelve named Yehudah (Judas; Grk. Yudas) Iskariot went to the chief priests 15 and asked, How much are you willing to pay me if I hand him over to you all?" They offered thirty silver coins[348] 16 so from then on, he was looking for an

Literal Version

fire, ~~which~~ having_been_prepared for_the devil and the messengers of_him. 42 For/Because I_hungered and you_all_ not _gave to_me to_eat, and I_thirsted and not you_all_gave_ me _to_drink, 43 I_was a_stranger and you_all_ not _brought_ _in me, naked and you_all_ not _clothed me, sick and in prison and you_all_ not _visited me. 44 Then they ‹will›_ also _be_answering saying: **master**, when we_saw you hungering, or thirsting, or a_stranger, or naked, or sick, or in prison, and we_ not _served unto_you? 45 Then he_will_be_answering to_ _them saying: Truly, I_am_saying to_you_all, because/for as_ _much_as you_all_ not _did it to_ of_these the _one least, neither you_all_did it to_me. 46 And these will_be_going_ _away into eternal punishment, but the the_righteous into eternal life.
26:1 And it_became when ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** finished all the these messages, he_said to_the apprentices/followers of_him, 2 You_all_have_known that after two days the passover_feast is_becoming, and the son of_ ~~the~~ _man is_ _being_given_over in_order that to_be_executed_on_a_stake.
3 Then the chief_priests and the elders of_the people were_ _gathered_together in the courtyard of_the chief_priest, who being_called Kaiafas, 4 and they_plotted_together that they_ _may_apprehend ~~the~~ **Ya^{y}sous** by_deceit and they_may_kill_ him _off. 5 But they_were_saying: Not at the feast, in_order_ _that a_commotion may_ not _become among the people.

6 And ~~the~~ of_**Ya^{y}sous** having_become in Ba^{y}thania in house of_Simōn the leprous, 7 a_woman having an_alabaster_flask of_ heavily_valued _ointment approached to_him, and she_ _poured_down it on the head of_him reclining. 8 But the apprentices/followers having_seen, resented saying: For/Because why ~~the~~ this destruction? 9 For/Because this was_able to_be_sold for_much and to_be_given to_the_poor.
10 But ~~the~~ **Ya^{y}sous** having_known, said to_them: Why are_ _you_all_bringing_about troubles to_the women? For/Because she_did a_ beautiful _work to me.
11 For/Because you_all_are_ always _having the poor with yourselves, but you_all_are_ not always _having me.
12 For/Because this woman, having_put ~~the~~ on_ this _ _ointment on the body of_me, because/for did it that to_bury me. 13 Truly, I_am_saying to_you_all, wherever ~~the~~ this good_ _message ~~if~~ may_be_proclaimed in all the world, ‹will›_ also _ _be_being_spoken what this woman did for a_memorial of_ _her.

14 Then one of_the twelve who being_called Youdas/(Yəhūdāh) Iskariōta^{y}s, having_been_gone to the chief_priests 15 he_said: What are_you_all_willing to_give to_ _me, and_I will_be_giving_ him _over to_you_all? And they they_set to_him thirty silver_coins. 16 And from then he_ _was_seeking an_opportunity, in_order_that he_may_give_

341 **RV 25:46 · Cross-ref.** Dan 12:2.
342 **RV 26:1 · Parallel** Mark 14:1-2; Luke 22:1-2; Yhn 11:45-53
343 **RV 26:2 · Cross-ref.** Exo 12:1-27.
344 **RV 26:6 · Parallel** Mark 14:3-9; Yhn 12:1-8
345 **RV 26:7 · Cross-ref.** Luk 7:37-38.
346 **RV 26:11 · Cross-ref.** Deu 15:11.
347 **RV 26:14 · Parallel** Mark 14:10-11; Luke 22:3-6
348 **RV 26:15 · Cross-ref.** Zech 11:12.

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him _over.

17 And on_the first day of_ ~~the~~ _non-fermented bread, the apprentices/followers approached to_ ~~the~~ _ **_Ya$ous/(Yəhōshūʻa)** saying: Where are_you_wanting that we_may_prepare for_you to_eat the passover_feast? **18** And he said: Be_going into the city to ~~the~~ someone and say to_ _him: The teacher is_saying: The time of_me is near, I_am_ _making the passover_feast with you with the apprentices/followers of_me. **19** And the apprentices/followers did as ~~the~~ **Ya$ous** directed to_them, and they_prepared the passover_feast. **20** And having_ _become evening, he_was_reclining with the twelve, **21** and to_them eating he_said: Truly, I_am_saying to_you_all that one of you_all will_be_giving_ me _over. **22** And being_ exceedingly _sorrowed, each one of_them they_began to_be_ _saying to_him: Surely_not I am, **master**? **23** And he answering said: The one having_dipped_in his hand with me in the bowl, this one will_be_giving_ me _over. **24** On_one_ _hand the son of_ ~~the~~ _man is_going as it_has_been_written about him, on_the_other_hand woe to_the that man by whom the son of_ ~~the~~ _man is_being_given_over. It_was better for_him, if ~~the~~ that man was_ not _born. **25** And Youdas/(Yəhūdāh) who giving_ him _over, answering said: Surely_not I am, my_great_one? He_is_saying to_him: You said it.

26 And of_them eating, ~~the~~ **Ya$ous/(Yəhōshūʻa)** having_ _taken bread and having_blessed, he_broke it and having_ _given to_the apprentices/followers said: Take, eat, this is the body of_me. **27** And having_taken a_cup and having_given_ _thanks, he_gave it to_them saying: All drink of it, **28** for/because this is the blood of_me of_the covenant, the blood for/because many being_poured_out for/because forgiveness of_sins. **29** But I_am_saying to_you_all, by_no_ _means I_may_ not _drink of this ~~the~~ fruit of_the vine from now until ~~the~~ that day, when I_may_be_drinking it with you_ _all new in the kingdom of_the father of_me. **30** And having_ _sung_hymns, they_came_out to the Mount of_ ~~the~~ _Olives.

31 Then ~~the~~ **Ya$ous** is_saying to_them: All of_you_all will_be_ _being_stumbled in me at ~~the~~ this night, because/for it_has_ _been_written: I_will_be_striking the shepherd, and the sheep of_the flock will_be_being_scattered. **32** But after ~~which~~ me to_be_raised, will_be_going_before you_all into ~~the~~

Readers' Version

opportunity to hand him over.

Yeshua gets ready to celebrate Passover[349]

17 On the first day of the *Flat Bread Celebration*, the **Yeshua's** (Jesus'; Grk. Yesus') apprentices approached him and asked, "Where do you want us to prepare the pass-over meal for you?"

18 "Go into the city to so-and-so," answered Yeshua, "and tell him that the teacher said, 'My time is getting close, but I'll celebrate the pass-over meal with you, along with my apprentices.' "

19 So the apprentices did as **Yeshua** had instructed them, and then they prepared the pass-over meal.

20 That evening as Yeshua was sitting with the twelve, **21** he said to them while they were still eating, "I can assure you that one of you is going to turn me in."

22 They were very upset and one by one they asked him, "Surely it won't be me, **master**?"

23 "It's the one who dipped his bread into the bowl at the same time as I did," Yeshua answered. "He's the one who's going to turn me in.[350] **24** It's true that the son of humanity is going to suffer what has already been written about, but on the other hand, the end won't be good for the man who turns him in, in fact it would have been better for him if he'd never been born."

25 "Surely it won't be me, honoured teacher?" asked Yehudah (Judas; Grk. Yudas), the one who would hand him in.[351]

"You said it," he replied.

Yeshua shares the bread and the wine[352]

26 Then during the meal, **Yeshua** (Jesus; Grk. Yesus) took some bread and blessed it, then he broke it into pieces and gave it to his apprentices, saying, "Take this and eat it—it's my body."

27 Then he took a cup of wine and after giving thanks, he shared it with them saying, "Everyone drink some, **28** because this is my blood[353] of the agreement[354] which is about to be poured out for the forgiveness of the sins of many people. **29** I can assure you all that I certainly won't drink this pass-over wine again until I'm able to drink it together with you all in my father's kingdom."

30 Then they sang some songs before heading out of the city to the Mt. of Olives.

Yeshua predicts Kefa's denials[355]

31 Then **Yeshua** (Jesus; Grk. Yesus) told them, "All of you will flounder tonight concerning me, because it's been written, 'I'll strike the shepherd and the flock will be scattered.'[356] **32** But after I come back

349 **RV 26:17 · Parallel** Mark 14:12-21; Luke 22:7-13,21-23; Yhn 13:21-30

350 **RV 26:23 · Cross-ref.** Psa 41:9.

351 **RV 26:25 · Note** https://www.billmounce.com/monday-with-mounce/Yeshua%E2%80%99-possible-play-judas%E2%80%99-words

352 **RV 26:26 · Parallel** Mark 14:22-26; Luke 22:14-20; 1 Cor. 11:23-25

353 **RV 26:28 · Cross-ref.** Exo 24:8.

354 **RV 26:28 · Cross-ref.** Jer 31:31-34.

355 **RV 26:31 · Parallel** Mark 14:27-31; Luke 22:31-34; Yhn 13:36-38

356 **RV 26:31 · Cross-ref.** Zech 13:7.

Readers' Version

to life, I'll go to Galil ahead of you all."[357]

33 "Even if all the others flounder," answered Kefa (Peter; Grk. Petros), "I won't."

34 "I can assure you," responded **Yeshua**, "that you'll disown me three times tonight before the rooster crows in the morning."

35 "Even if I have to die with you," said Kefa, "I'd certainly never disown you," and all the other apprentices said likewise.

Yeshua prays at Gethsaimanai[358]

36 Then they went together to a property named Gethsaimanai where he told his apprentices to sit down while he went on a little further to pray. 37 He took Kefa (Peter; Grk. Petros), Ya'akov (Jacob), and Yohan (John; Grk. Yoannes) with him, and then he was struck by feelings of sorrow and distress 38 and told them, "My soul is deathly sad. Stay here and look out for me."

39 He went on a little further, and knelt with his face to the ground, saying, "My father, if it's possible, let me avoid this suffering. However, it's not what I want because I want to do what *you* want."

40 Then he went back to the apprentices, but found them napping and said to Kefa, "Weren't you even able to stay awake for an hour for me? 41 Stay alert and pray so that you all don't fall into temptation. Your spirits are eager, but your endurance is lacking."

42 Then he went off a second time and prayed, "My father, if this can't be done any other way than me having to suffer, then I'll submit to your will." 43 Returning again, he found the apprentices sleeping because they were very tired.

44 So he left them there and went back a third time, praying in the same way. 45 Then he went back to his apprentices and told them, "You're all sleeping to get some rest? But look, it's time now, and the son of humanity is about to be handed over to sinners. 46 Get up—we need to move. The one about to turn me in is coming."

Yeshua is arrested[359]

47 While he was still speaking, Yehudah (Judas; Grk. Yudas), one of the twelve, came and he was accompanied by a large crowd from the chief priests and local elders, and they were carrying swords and clubs. 48 The one who was turning him in had prearranged a sign that he would kiss the one that they should arrest.

49 He walked straight up **to Yeshua** (Jesus; Grk. Yesus) and said, "Greetings, my honoured teacher," and he kissed him.

50 "Friend," **Yeshua** asked, "why have you come?"

Then they came up to **Yeshua**, and grabbed and arrested him. 51 But wow, one of **Yeshua's** group put out a hand to stop them, then drew his sword and struck at the chief priest's slave, cutting off his ear. 52 "Put your sword back in its sheath," **Yeshua** said, "because those who fight with the sword, die by the sword. 53 Don't you realise that I could just ask my father and he would place over a dozen divisions of

Literal Version

Galilaia/(Gālīl). 33 But ~~the~~ Petros answering said to_him: If all will_be_being_stumbled in you, I never will_be_being_ _stumbled. 34 ~~The~~ **Ya^{y}sous** was_saying to_him: Truly, I_am_ _saying to_you that at this ~~the~~ night before the_rooster to_ _crow, three-times you_will_be_renouncing me. 35 ~~The~~ Petros is_saying to_him: Even_if it_may_be_fitting me to_die_off with you, by_no_means I_‹will›_ not _be_renouncing you. All the apprentices/followers also said likewise.

36 Then ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** is_coming with them to a_ _property being_called Gethsa^{y}mana^{y}, and he_is_saying to_ _the apprentices/followers: Sit_down here until of_which having_gone_away there, I_may_pray. 37 And having_taken ~~the~~ Petros and the two sons of_Zebedaios, he_began to_be_ _being_sorrowed and to_be_distressing. 38 Then he_is_saying to_them: The soul of_me is very_sorrowful to death, remain here and be_watching with me. 39 And having_approached a_ _little, he_fell on the_face of_him, praying and saying: father of_me, if it_is possible, let_ ~~the~~ this cup _pass_by from me. However not as I am_wanting, but as you. 40 And he_is_ _coming to the apprentices/followers and is_finding them sleeping, and he_is_saying to_ ~~the~~ _Petros: Thus you_all_were_ not _able to_watch one hour with me? 41 Be_watching and be_praying, in_order_that you_all_may_ not _come_in into temptation. On_one_hand the spirit is eager, on_the_other_ _hand the the_flesh is weak. 42 Again having_gone_away for a_second, he_prayed saying: father of_me, if this is_ not _able to_pass_by, if I_may_ not _drink it, let_ the will of_you _be_ _become. 43 And having_come back, he_found them sleeping, because/for the eyes of_them were having_been_weighed_ _down. 44 And having_left them again, having_gone_away, he_prayed for the_third time having_said the same statement again. 45 Then he_is_coming to the apprentices/followers and is_saying to_them: You_all_are_sleeping for_the rest and you_all_are_resting? Behold, the hour has_neared, and the son of_ ~~the~~ _man is_being_given_over into the_hands of_ _sinners. 46 Be_being_raised, we_may_be_going. Behold, the one giving_ me _over has_neared.

47 And of_him still speaking, see Youdas/(Yəhūdāh), one of_ _the twelve came, and with him a_ great _crowd with swords and clubs from the chief_priests and elders of_the people. 48 And the one giving_over him, gave to_them a_sign saying: Whomever ~~wishfully~~ I_may_kiss, it_is he, apprehend him. 49 And immediately having_approached to_ ~~the~~ _ _**Ya^{y}sous/(Yəhōshūʻa)** he_said: Greetings, my_great_one, and he_kissed him. 50 And ~~the~~ **Ya^{y}sous** said to_him: Friend, because/for what are_you_coming? Then having_ _approached, they_laid_on their hands on ~~the~~ **Ya^{y}sous**, and they_apprehended him. 51 And see, one of_the ones with **Ya^{y}sous**, having_stretched_out his hand, drew_out the sword of_him, and having_struck the slave of_the chief_priest, cut_ _off the ear of_him. 52 Then ~~the~~ **Ya^{y}sous** is_saying to_him: Turn_away the sword of_you into the place of_it, because/for all the ones having_taken the_sword, will_be_perishing by the_sword 53 Or are_you_supposing that I_am_ not _being_ _able now to_appeal the father of_me, and he_will_be_ _standing_ more twelve of_legions of_messengers _before

357 **RV 26:32 · Cross-ref.** Mat 28:16.

358 **RV 26:36 · Parallel** Mark 14:32-42; Luke 22:39-46

359 **RV 26:47 · Parallel** Mark 14:43-50; Luke 22:47-53; Yhn 18:3-12

Literal Version

before_me? **54** Therefore how may_ The scriptures _be_ _fulfilled, that thus it_is_fitting to_become? **55** In that ~~the~~ hour, ~~the~~ **Ya^{y}sous** said to_the crowds: You_all_came_out with swords and clubs to_capture me as against a_robber? In_ _every day in the temple, I_was_sitting teaching, and you_all_ not _apprehended me. **56** But this all has_become, in_order_ _that the things scriptures of_the prophets may_be_fulfilled. Then all the apprentices/followers, having_left him fled.

57 And the ones having_apprehended ~~the~~ **Ya^{y}sous/(Yəhōshū´a)**, led_ him _away to Kaiafas the chief_ _priest, where the scribes and the elders were_gathered_ _together. **58** But ~~the~~ Petros was_following after_him from afar to the courtyard of_the chief_priest, and having_come_in inside, he_was_sitting with the attendants to_see the outcome. **59** And the chief_priests and the whole council were_seeking false_witness against ~~the~~ **Ya^{y}sous** so_that they_ _may_put_ him _to_death, **60** but of_many false_witnesses having_approached, they_ not _found. But later, two having_ _approached **61** said: This man was_saying: I_am_being_able to_tear_down the temple of_ ~~the~~ **_god**, and to_build it it by of_ _three days. **62** And the chief_priest having_stood_up, said to_ _him: Are_you_answering nothing, what these men are_ _testifying against_you? **63** But ~~the~~ **Ya^{y}sous** was_keeping_ _silent. And the chief_priest said to_him: I_am_adjuring you by the ~~which~~ living **god** that you_may_tell to_us if you are the **chosen_one/messiah**, the son of_the **god**. **64** ~~The~~ **Ya^{y}sous** is_ _saying to_him: You said it. However I_am_saying to_you_all, from now you_all_will_be_seeing the son of_ ~~the~~ _Man: sitting on the_right of_ ~~the~~ _power, and coming in the clouds of_the sky. **65** Then the chief_priest tore the robes of_him saying: He_slandered, why are_we_having anymore need of_ _witnesses? Behold, now you_all_heard the slander. **66** What is_it_supposing to_you_all? And ~~which~~ answering they_said: He_is liable of_death. **67** Then they_spat in the face of_him, and they_beat him and they slapped him **68** saying: Prophesy to_us, **chosen_one/messiah**, who is the one having_struck you?

69 And ~~the~~ Petros was_sitting outside in the courtyard, and one servant_girl approached to_him saying: You also were_ _were with **Ya^{y}sous/(Yəhōshū´a)** the Galilaios. **70** But he disowned him before all saying: I_have_ not _known what you_are_saying. **71** And having_come_out to the gate, another saw him and she_is_saying to_the ones there: This man was with **Ya^{y}sous** the from_Nazaret. **72** And again he_ _disowned with an_oath, ~~that~~ I_have_ not _known the man. **73** And after a_little, the ones having_stood having_ _approached said to_ ~~the~~ _Petros: Truly also you are of them, because/for even the speech of_you is_making you evident. **74** Then he_began to_be_cursing and to_be_swearing, ~~that~~ I_

Readers' Version

heavenly soldiers here in front of me, **54** however then the scriptures that tell what will happen wouldn't get fulfilled."

55 Then turning to the crowds, **Yeshua** said, "So you all came out with swords and clubs as if you were arresting a thief? **56** I was sitting, teaching every day in the temple[360] but you didn't arrest me there."

Yeshua is interrogated by the Jewish leaders[361]

57 Then the ones who had arrested **Yeshua** (Jesus; Grk. Yesus) led him away to Kayafa (Caiaphas; Grk. Kaiafas) the chief priest, where the religious teachers and the local elders had gathered together. **58** Kefa (Peter; Grk. Petros) followed along from a distance, and went inside to the chief priest's courtyard, where he sat with the attendants and waited to see what would happen. **59** The chief priests and the whole council tried to find people who would bring false accusations against **Yeshua** so they could sentence him to death, **60** but even though many people wanted to try, they couldn't find anyone suitable. Eventually, two others came up **61** and said, "We heard this man say, 'I'm able to demolish **God's** temple and rebuild it in three days.' "[362]

62 So the chief priest stood and asked Yeshua, "Don't you have any respond to what these men are accusing you of?" **63** But **Yeshua** stayed silent, so then the chief priest asked him, "I order you by the living **God** to tell us if you're the **messiah**, the son of **God**."

64 "You said it," **Yeshua** responded. "However, I can tell you all that from now on, you'll see the son of humanity sitting beside God in the position of power and coming in the clouds in the sky."[363]

65 Then the chief priest tore his robes and said, "He belittled God. Why would we need more witnesses after that? See here, you all heard him slander God. **66** What do you all think now?

"He should get the death penalty,"[364] they answered.

67 Then they spat in Yeshua's face and they beat him and slapped him[365] **68** saying, "Prophesy to us, **messiah**. Who was it that just slapped you?"

Kefa disowns Yeshua[366]

69 Meanwhile Kefa (Peter; Grk. Petros) was sitting outside in the courtyard when a servant girl went up to him and said, "You were one of the ones with **Yeshua** (Jesus; Grk. Yesus) from Galil."

70 But Kefa disowned Yeshua in front of them all saying, "I've got no idea what you're talking about." **71** Then he went out the gate, but someone else saw him and she told the others, "This man was with **Yeshua** from Nazaret."

72 Again, Kefa disowned Yeshua with an oath, "I don't even know the guy."

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360 **RV 26:56 · Cross-ref.** Luk 19:47; 21:37.

361 **RV 26:57 · Parallel** Mark 14:53-65; Luke 22:54-55,63-71; Yhn 18:13-14,19-24

362 **RV 26:61 · Cross-ref.** Yhn 2:19.

363 **RV 26:64 · Cross-ref.** Dan 7:13.

364 **RV 26:65-66 · Cross-ref.** Lev 24:16.

365 **RV 26:67 · Cross-ref.** Isa 50:6.

366 **RV 26:69 · Parallel** Mark 14:66-72; Luke 22:56-62; Yhn 18:15-18,25-27

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73 A little while later, another person stood up and went to Kefa, "You must be one of them because we can tell by your accent."

74 Kefa began to curse and promise, "I don't know that man." Just then the rooster crowed **75** and then Kefa remembered that **Yeshua** had said that he would deny him three times before the rooster crowed. He left the courtyard and went away and bawled in shame.

Yeshua is taken to Pilatos[367]

27:1 By now it was early morning, and all the chief priests and local elders discussed and agreed on their plans to have **Yeshua** (Jesus; Grk. Yesus) put to death **2** then they tied his arms and led him away to be handed over to Pilatos (Pilate), the Romaios governor.

Yehudah' regret and suicide[368]

3 When Yehudah (Judas; Grk. Yudas), (the one who had turned him in) saw that he was being sentenced to death, he regretted his actions and returned the payment to the chief priests and elders **4** saying, "I've sinned and turned in an innocent man."

"What's that got to do with us?" they asked. "You sort out your own problems."

5 Then Yehudah threw the money down on the temple floor and went off and hanged himself.

6 The chief priests took the money and decided, "We can't legally deposit the money to the temple treasury because it's blood money." **7** They got advice and decided to buy the potter's field that was for sale to make it a cemetery for people from out of town, **8** so that place got called 'The field of blood'[369] until today.

9 And so the message which had been written by the prophet Yirmiyah (Jeremiah) was fulfilled, 'They took the thirty silver coins, the price of the one who was sold, the price set by the Israelis, **10** and they gave the coins for the potter's field, as **Yahweh** directed me.'[370]

Yeshua faces Pilatos[371]

11 **Meanwhile Yeshua** (Jesus; Grk. Yesus) was stood in front of the governor and the governor asked him, "Are you the king of the Yehudim (Jews)?"

"You said it,", responded Yeshua, **12** but when he chief priests and the elders brought their accusations against him, he didn't say anything.

13 Then Pilatos (Pilate) asked him, "Can't you hear all the evidence against you that they're listing?"

14 But he didn't respond, not even a single word, and this greatly surprised the governor.

The guiltless Yeshua is sentenced to death[372]

15 It was the time of the Passover celebrations, and a tradition had been established that the governor would release one prisoner to the people—whoever they chose. **16** At that time, there was a well-known prisoner named Bar-Aba

Literal Version

have not _known the man. And immediately a_rooster crowed. **75** And ~~the~~ Petros was_reminded of_the message of_ _**Ya^{y}sous** having_said, ~~that~~ Before the_rooster to_crow, you_ _will_be_renouncing me three-times. And having_come_out out, he_wept bitterly.

27:1 And having_become in_the_morning, all the chief_priests and the elders of_the people took counsel against ~~the~~ **Ya^{y}sous**, so_that to_put_ him _to_death, **2** and having_bound him, they_led_away and gave_ him _over to_Pilatos the governor.

3 Then Youdas/(Yəhūdāh) the one giving_ him _over, having_ _seen that he_was_condemned, having_been_regretful, he_ _returned the thirty silver_coins to_the chief_priests and elders **4** saying: I_sinned having_given_over innocent blood. But they said: What is_it to us? You will_be_seeing to_it. **5** And having_thrown_down the silver_coins into the temple, he_withdrew and having_gone_away hanged himself. **6** And the chief_priests having_taken the silver_coins said: It_is_ not _permitting to_put them into the temple_treasury, because it_is the_price of_blood. **7** And having_taken counsel, they_ _bought the field of_the potter with them, because/for a_ _burial_place for_the strangers. **8** Therefore ~~the~~ that field was_called the_field of_blood to the day today. **9** Then the message having_been_spoken by Yeremias/(Yirmə^{yāh}) the prophet was_fulfilled saying: And they_took the thirty silver_ _coins, the price of_the one having_been_priced, whom they_ _priced by the_sons of_Israa^{y}l/(Yisrā$^{'ēl}$), **10** and they_gave them for the field of_the potter, as the_**master** directed to_ _me.

11 And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** was_stood before the governor, and the governor asked him saying: Are you the king of_the Youdaiōns? And ~~the~~ **Ya^{y}sous** was_saying to_him: You are_saying it. **12** And in that to_ him _be_being_accused by the chief_priests and the elders, he_answered nothing. **13** Then ~~the~~ Pilatos is_saying to_him: You_are_ not _hearing how_many things against_you they_are_testifying? **14** And he_ not _answered to_him, to not_even one message, so_as to_be_marvelling the governor exceedingly.

15 And concerning the_feast, the governor had_been_ _accustomed to_be_sending_away one prisoner to_the crowd, whom they_were_wanting. **16** And they_were_having then the_ notable _prisoner being_called Barabbas. **17** Therefore of_them having_been_gathered_together, ~~the~~ Pilatos said to_ _them: Whom are_you_all_willing I_may_send_away to_you_

367 **RV 27:1 · Parallel** Mark 15:1; Luke 23:1-2; Yhn 18:28-32

368 **RV 27:3 · Parallel** Acts 1:18-19

369 **RV 27:3-8 · Cross-ref.** Acts 1:18-19.

370 **RV 27:9-10 · Cross-ref.** Zech 11:12-13.

371 **RV 27:11 · Parallel** Mark 15:2-5; Luke 23:3-5; Yhn 18:33-38

372 **RV 27:15 · Parallel** Mark 15:6-15; Luke 23:13-25; Yhn 18:39–19:16

Literal Version

_all, Barabbas or **Ya^{y}sous**, who is being_called the_**chosen_ _one/messiah**? **18** For/Because he_had_known that they_ _gave_ him _over because_of envy. **19** But him sitting on the tribunal, the wife of_him sent_out to him saying: Let_be nothing to_you and ~~the~~ that righteous man, because/for I_ _suffered many things today in a_dream because_of him. **20** But the chief_priests and the elders persuaded the crowds that they_may_request ~~the~~ Barabbas and they_may_destroy ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)**. **21** And the governor answering said to_them: Which are_you_all_wanting of the two, I_may_ _send_away to_you_all? And they said, ~~the~~ Barabbas. **22** ~~The~~ Pilatos is_saying to_them: Therefore what may_I_do to_ _**Ya^{y}sous**, who is being_called the_**chosen_one/messiah**? All are_saying: ‹Let›_him_be_executed_on_a_stake. **23** And he was_saying: For/Because what evil he_did? And they were_ exceedingly _crying_out saying: ‹Let›_him_be_executed_on_ _a_stake. **24** And ~~the~~ Pilatos having_seen that it_is_benefiting nothing, but rather is_becoming a_commotion, having_taken water, he_washed_off his hands in_front_of the crowd saying: I_am innocent of the blood ~~the~~ this righteous one,. you_all will_be_seeing to_it. **25** And all the people answering said: The blood of_him is on us and on the children of_us. **26** Then he_sent_ ~~The~~ Barabbas _away to_them, but having_flogged ~~the~~ **Ya^{y}sous**, he_gave_ him _over, in_order_that he_may_be_ _executed_on_a_stake.

27 Then the soldiers of_the governor, having_taken ~~the~~ **Ya^{y}sous** to the residence_of_the_governor, gathered_ _together all the cohort before him. **28** And having_stripped_ him _off, they_put_around a_ scarlet _robe to_him, **29** and having_twisted_together a_crown of thorns, they_put_on it on the head of_him, and a_staff in the right hand of_him, and having_knelt before him, they_mocked at_him saying: Greetings, ~~the~~ king of_the Youdaiōns. **30** And having_spat on him, they_took the reed and they_were_striking him on the head of_him. **31** And when they_mocked at_him, they_ _stripped_ the robe _off him and they_dressed_ him _in the clothes of_him, and they_led_ him _away into the place to_ _execute_on_a_stake him.

32 And coming_out, they_found a_ a_from_Kura^{y}na^{y} _man, by_the_name Simōn. This one they_compelled that he_may_ _carry the stake of_him. **33** And having_come to a_place being_called Golgotha/(Gulgolet), which is being_called place Of_the_skull, **34** they_gave wine having_been_mixed with gall to_him to_drink, and having_tasted it, he_ not _willed to_ _drink it. **35** And having_executed_on_a_stake him, they_ _divided the clothes of_him, casting a_lot, **36** and sitting they_were_guarding him there. **37** And they_put_on over the

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(Grk. Barabbas), **17** so when all the people had gathered, Pilatos (Pilate) shouted down to them, "Who would you all like me to release: Bar-Aba or **Yeshua** (Jesus; Grk. Yesus) who's also being called **the messiah**?" **18** He said this because he knew that Yeshua had been arrested because of the jealousy of the Jewish leaders.

19 But while Pilatos was still making his judgement, his wife sent a note to him, saying, "Don't touch that guiltless man because I was very distressed by a dream I had about him."

20 Meanwhile the chief priests and the elders persuaded the crowds to request that Bar-Aba be released and that **Yeshua** should be sentenced, **21** so when the governor asked them, "Which of these two men should I release?" they called back, "Bar-Aba."

22 "So what should I do **to Yeshua** who's called **the messiah**?" Pilatos asked.

"Execute him on a stake!" they all responded.

23 "But what crime has he done?" demanded Pilatos.

But they just kept yelling loudly, "Execute him on a stake."

24 When Pilatos saw that it was going nowhere other than to turn into a riot, got a bowl of water and washed his hands up there in front of the crowd,[373] announcing, "I'm innocent of the blood of this man who has done nothing wrong. It's your responsibility now."

25 "The responsibility for his blood will be on us and on our children," the people shouted back.

26 Then Pilatos commanded that Bar-Aba (Grk. Barabbas) be released. He commanded that **Yeshua** (Jesus; Grk. Yesus) be flogged and then he handed him over to be executed.

'King' Yeshua is mocked by the soldiers[374]

27 The governor's soldiers took **Yeshua** (Jesus; Grk. Yesus) to the courtyard of his residence and called together all the soldiers in the unit. **28** Then they stripped Yeshua and placed a royal scarlet robe around him. **29** They twisted together a crown made of strips of thorns and plonked it on his head and made him hold a reed as a staff. Then they knelt down in front of him and mocked him, saying, "Greetings, your majesty, King of the Yehudim (Jews)." **30** They spat on him then snatched the reed away and used it to whack him on the head. **31** When they'd finished mocking him, they took the robe off him and dressed him in his own clothes again before they led him away to the place where he'd be executed.

Yeshua and robbers placed on stakes[375]

32 When they got out onto the street, they grabbed a man who turned out to be Shim'on (Simon) from Kurainai (Cyrene), and they forced him to carry the stake. **33** When they arrived at the place called Golgotha (which means 'Place of the skull'), **34** they gave Yeshua (Jesus; Grk. Yesus) some wine mixed with something bitter,[376] but when he tasted it, he didn't want to drink any.

35 Then they executed him on the stake and divided his

373 **RV 27:24 · Cross-ref.** Deu 21:6-9.

374 **RV 27:27 · Parallel** Mark 15:16-20; Yhn 19:2-3

375 **RV 27:32 · Parallel** Mark 15:21-32; Luke 23:26-43; Yhn 19:17-27

376 **RV 27:34 · Cross-ref.** Psa 69:21.

Readers' Version

clothes out by throwing dice[377] 36 as they sat there guarding
him. 37 They put a sign above his head that said, 'This is
Yeshua, the king of the Yehudim (Jews).' 38 Two robbers were
also executed on stakes—one on his right and one on his
left.[378]

39 Many of the people passing by bad-mouthed him, shaking
their heads[379] 40 and saying, "Ha, you reckoned you could de-
molish the temple and rebuild it in three days[380] so save your-
self now—if you're really **God's** son, just step down off that
stake."

41 Similarly, the chief priests and the religious teachers and
the elders mocked him saying, 42 "Ha, he saved others but he
can't even save himself. If he's Yisrael's (Israel's) king, let him
come down now from the stake and then we'll believe in him.
43 He put his trust in **God**, so let God rescue him now if he
wants him,[381] because he did claim to be **God's** son."

44 Even the robbers who were being executed beside him de-
rided him.

Yeshua calls out and then dies[382]

45 Around noon, the whole country be-
came dark for three hours 46 and then
around 3pm, **Yeshua** (Jesus; Grk. Yesus) shouted with a loud
voice, "My **god**, my **god**, why have you abandoned me?"[383]

47 Some of the people standing there heard him and thought
that he was calling Eliyah (Elijah)[384] 48 One of them ran and
got a sponge and dipped it in wine vinegar, and then wrapped
it around a reed and held it up to his mouth to drink from.[385]

49 But the others were saying, "Just leave him and we'll see
whether Eliyah comes to save him."

50 Then **Yeshua** made a loud cry and sent his spirit away.

51 Then, wow, the curtain inside the temple was torn apart
from the top to the bottom,[386] and there was an earthquake
and splitting of rocks. 52 Some tombs came open and many
bodies of godly people came alive again 53 and leaving the
tombs after his resurrection, they went into God's city where
many people saw them.

54 The Romaios officer and his soldiers who were guarding
Yeshua were very frightened when they felt the earthquake
and saw what happened, and said, "This man really was a son
of God!"

55 There were many women watching all this from a dis-
tance—they were those who from Galil who had followed
Yeshua and looked **after** him,[387] 56 including Miryam (Grk.
Maria/Mariam) from Magdala, Miryam the mother of Ya'akov
(James; Grk. Yakobos) and Yosef (Joseph), and Zavday's (Grk.
Zebedaios') wife—the mother of Ya'akov and Yohan (John; Grk.

Literal Version

head of_him the charge of_him having_been_written: This is
Ya^{y}sous/(Yəhōshūʻa), the king of_the Youdaiōns. 38 Then
two robbers are_being_executed_on_a_stake with him, one
on the_right, and one on the_left. 39 And the ones passing_
_through were_slandering him, shaking the heads of_them
40 and saying: You tearing_down the temple and building it
in three days, save yourself. If you_are the_son, of_ ~~the~~ **_god**,
come_down from the stake. 41 Likewise the chief_priests with
the scribes and elders mocking were_saying, 42 He_saved
others, he_is_ not _able to_save himself. He_Is king of_
_Israa^{y}l/(Yisrāʼēl), let_him_come_down now from the stake,
and we_will_be_believing in him. 43 He_has_trusted in ~~the~~
god, let_him_rescue now if he_is_wanting him. For/Because
he_said, ~~that~~ I_am the_son of_**god**. 44 And the same also the
robbers, the ones having_been_executed_on_a_stake_with
with him, were_deriding him.

45 And from the_sixth hour, darkness became over all the
land until the_ ninth _hour. 46 And about the ninth hour, ~~the~~
Ya^{y}sous shouted with_a_ loud _voice saying: Eloi, Eloi, lema
sabachthani? This is: **god** of_me, **god** of_me, because/for_
why _reason you_abandoned me? 47 And some of_the ones
having_stood there having_heard were_saying, ~~that~~ This man
is_calling A^{y}lias/(ʼĒliy^{yāh}). 48 And immediately one of them
having_run and having_taken a_sponge, and having_filled it
with_wine_vinegar and having_put_around it around_a_reed,
was_giving_ him _to_drink. 49 But the rest were_saying: Leave
it, we_may_see whether A^{y}lias is_coming, going_to_save him.
50 And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** again having_cried_out
with_a_ loud _voice, sent_away his spirit. 51 And see, the
curtain of_the temple was_torn into two from top to bottom,
and the earth was_shaken and the rocks were_divided, 52 and
the tombs were_opened_up and many bodies of_the holy
ones having_been_fallen_asleep was_raised, 53 and having_
_come_out out_of the tombs after the resurrection of_him,
they_came_in into the holy city and were_manifested to_
_many. 54 And the centurion and the ones with him guarding
~~the~~ **Ya^{y}sous**, having_seen the earthquake and the things
having_become, were_ exceedingly _afraid saying: Truly this
one was son of_**god**. 55 And there were many women
observing from afar, who followed ~~the~~ after_**Ya^{y}sous** from ~~the~~
Galilaia/(Gālīl) serving unto_him, 56 among whom was
Maria/(Miryām) the from_Magdala, and Maria the mother
of_ ~~the~~ _Yakōbos/(Yaʻaqov) and of_Yōsa^{y}s/(Yōşēf?), and the
mother of_the sons of_Zebedaios.

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377 RV 27:35 · Cross-ref. Psa 22:18.

378 RV 27:38 · Note https://www.billmounce.com/monday-with-mounce/when-then-then-mt-27-38

379 RV 27:39 · Cross-ref. Psa 22:7; 109:25.

380 RV 27:40 · Cross-ref. Mat 26:61; Yhn 2:19.

381 RV 27:43 · Cross-ref. Psa 22:8.

382 RV 27:45 · Parallel Mark 15:33-41; Luke 23:44-49; Yhn 19:28-30

383 RV 27:46 · Cross-ref. Psa 22:1.

384 RV 27:47 · Note The original words for 'My god' sound a bit similar to the word for 'Eliyah'.

385 RV 27:48 · Cross-ref. Psa 69:21.

386 RV 27:51 · Cross-ref. Exo 26:31-33.

387 RV 27:55-56 · Cross-ref. Luk 8:2-3.

Literal Version

57 And having_become evening, a_ rich _man from Arimathaia came, namely Yōsaʸf/(Yōşēf), who also himself trained to_ ~~the~~ _**Yaʸsous**. 58 This one having_approached to_ ~~the~~ _Pilatos, requested the body of_ ~~the~~ _**Yaʸsous**. Then ~~the~~ Pilatos commanded it to_be_given_back. 59 And having_taken the body, ~~the~~ Yōsaʸf wrapped it in_a_ clean _linen_cloth, 60 and put it in the new tomb of_him which he_hewn in the rock, and having_rolled a_ great _stone to_the door of_the tomb, he_went_away. 61 And Maria the from_Magdala was there and the other Maria, sitting in_front_of the tomb.

62 And on_the day of_next, which is after the preparation day, the chief_priests and the Farisaios_party were_gathered_ _together to Pilatos 63 saying: Master, we_were_reminded that that ~~the~~ deceiver still living said: I_am_being_raised after three days. 64 Therefore command the tomb to_be_secured until the third day, lest the apprentices/followers having_ _come may_steal him and they_may_say to_the people: He_ _was_raised from the dead, and the last deception will_be worse than the first. 65 And ~~the~~ Pilatos was_saying to_them: You_all_are_having a_guard, be_going secure it as you_all_ _have_known. 66 And they having_been_gone, secured the tomb, having_sealed the stone with the guard.

28:1 And after the_days_of_rest, at_the time dawning toward the_first day of_the_week, Maria/(Miryām) the from_ _Magdala and the other Maria came, to_observe the tomb. 2 And see, an_ great _earthquake became, because/for a_ _messenger of_the_**master** having_come_down from heaven and having_approached, rolled_away the stone and was_ _sitting on it. 3 And the appearance of_him was as lightning, and the clothing of_him white as snow. 4 And the ones guarding were_shaken from the fear of_him, and were_ _become as dead men. 5 And the messenger answering said to_the women: Be_ not _fearing you_all, because/for I_have_ _known that you_all_are_seeking **Yaʸsous/(Yəhōshūʻa)**, the one having_been_executed_on_a_stake. 6 He_is not here, because/for he_was_raised as he_said. Come see the place where he_was_lying. 7 And having_been_gone quickly, say to_ _the apprentices/followers of_him that he_was_raised from the dead, and see, he_is_going_before you_all into ~~the~~ Galilaia/(Gālīl), you_all_will_be_seeing him there. Behold, I_ _told to_you_all. 8 And having_gone_away quickly from the tomb, with fear and great joy, they_ran to_report to_the apprentices/followers of_him. 9 And see, **Yaʸsous** met with_ _them saying: Greetings. And the women having_ _approached, took_hold_of the feet of_him and they_ _prostrated before_him. 10 Then ~~the~~ **Yaʸsous** is_saying to_ _them: Be_ not _fearing. Be_going, report to_the brothers of_ _me that they_may_go_away into ~~the~~ Galilaia, and they_will_ _be_seeing me there.

Readers' Version

Yoannes).

Yeshua's body is placed in a tomb[388]

57 As it moved into evening, a wealthy man named Yosef (Joseph) from Arimathaia came—he'd also been one of **Yeshua's** (Jesus'; Grk. Yesus') apprentices. 58 He went to Pilatos (Pilate) and requested **Yeshua's** body, and Pilatos commanded the soldiers to release it. 59 Yosef took the body and wrapped it in clean, linen cloth 60 and put it in his own tomb which had been newly carved into the rock. Then he rolled a big stone into the door of the tomb and left it. 61 Miryam (Grk. Maria/Mariam) from Magdala and the other Miryam sat there in front of the tomb.

Guards are assigned to the tomb

62 The next day was the day after the Passover preparation day and the chief priests and the Farisaios went together to Pilatos (Pilate) 63 and told him, "Master, we were reminded that that deceiver when he was still alive said that he would come back to life after three days[389] 64 so you should command that the tomb be secured until the third day in case someone steals his body and then tells the people that he has come alive again—that would be a worse deception than his initial teachings."

65 "Well you all guard it," answered Pilatos, "and keep it secure as you say."

66 So they went and secured the tomb by sealing it and placing guards there.

The women encounter the messenger and then meet Yeshua[390]

28:1 After the days of rest during the first light of Sunday morning, Miryam (Grk. Maria/Mariam) from Magdala and the other Miryam went out to visit the tomb. 2 Then, wow, there was a massive earthquake because one **of Yahweh's** messengers had come down from heaven and approached the tomb. He had rolled away the stone and was now sitting on it. 3 He looked as if you were watching lightning and his clothes were extremely white. 4 The guards at the tomb shook with fear when they saw him and then they fainted.

5 Then the messenger spoke to the women, "Don't be scared because I know that both of you are looking for **Yeshua** (Jesus; Grk. Yesus) who was executed on a stake. 6 He isn't here, because he came back to life just like he said he would. Go inside and see the place where his body was lying 7 and then leave straight away and go and tell his followers that he's come alive again and will go ahead of you all to Galil. You'll see him when you get there. Listen, I've told you now."

8 So they went off quickly with a mixture of fear and incredible happiness, and ran back to tell Yeshua's followers.

9 Then, wow, **Yeshua** met them on the path and greeted them. The two women went close and knelt down and took hold of his feet and lowered their heads. 10 Then **Yeshua** spoke again, "Don't be scared. Go now and tell my brothers so they'll go up to Galil and then they'll see me there."

388 **RV 27:57 · Parallel** Mark 15:42-47; Luke 23:50-56; Yhn 19:38-42

389 **RV 27:63 · Cross-ref.** Mat 16:21; 17:23; 20:19; Mrk 8:31; 9:31; 10:33-34; Luk 9:22; 18:31-33.

390 **RV 28:1 · Parallel** Mark 16:1-10; Luke 24:1-12; Yhn 20:1-10

Readers' Version

The guards are paid to lie

11 After they'd left, some of the guards from the tomb went into the city and told the chief priests everything that had happened, **12** so they met together with the elders and after some discussion, they gave a generous amount to the soldiers **13** and told them, "Tell everyone that his followers came in the dark and stole his body when you'd fallen asleep. **14** If the governor hears about it, we'll butter him up so that you won't need to be afraid of getting punished."

15 So they took the money and did what they had been asked.

Yeshua commissions his apprentices as missionaries[391]

16 The eleven apprentices travelled up to Galil to the hill that **Yeshua** (Jesus; Grk. Yesus) had previously told them to go to,[392] **17** and when they saw him there, they immediately bowed down to the ground, even though their minds weren't sure that it was really him. **18** Then **Yeshua** came closer and told them, "I have been given authority over both heavenly and earthly affairs **19** so I want you to leave here and go and train followers in every country,[393] immersing them in water with the authority of the father and the son and the holy **spirit**. **20** Then teach them to do everything just like I instructed all of you. And listen, I will be with you all every day right through until the end of this age."

MAT · OET-RV v0.6.6

Literal Version

11 And them going, see, some of_the guard having_come into the city, reported to_the chief_priests all the things having_ _become. **12** And having_been_gathered_together with the elders, and having_taken counsel, they_gave many silver_ _coins to_the soldiers **13** saying: Say ~~that~~: The apprentices/followers of_him having_come by_night, stole him of_us falling_asleep. **14** And if this may_be_heard by the governor, we will_be_persuading him and we_will_be_making you_all unanxious. **15** And having_taken the_silver_coins, they did as they_were_taught. And ~~the~~ this message was_ _spread_abroad among the_Youdaiōns until the today.

16 But the the_eleven apprentices/followers were_gone into ~~the~~ Galilaia/(Gālīl), to the mountain where ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** determined for_them. **17** And having_ _seen him, they_prostrated, but they doubted. **18** And ~~the~~ **Ya^{y}sous** having_approached, spoke to_them saying: All authority in heaven and on earth was_given to_me. **19** Therefore having_been_gone, train_followers all the nations, immersing them in the name of_the father, and of_ _the son, and of_the holy **spirit**, **20** teaching them to_be_ _keeping all things as_much_as I_commanded to_you_all. And see, I am with you_all all the days, until the completion of_ _the age.

MAT · OET-LV v0.2.0 (NT set)

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https://Freely-Given.org/OBD/OET/byDoc/MAT.htm#Top

391 **RV 28:16 · Parallel** Mark 16:14-18; Luke 24:36-49; Yhn 20:19-23; Acts 1:6-8

392 **RV 28:16 · Cross-ref.** Mat 26:32; Mrk 14:28.

393 **RV 28:19 · Cross-ref.** Acts 1:8.