OET Open English Translation

Open English Translation of the Bible

The first account by

Lukas

being the account of Yeshua's ministry

Introduction

Author

This account about the works and teachings of Yeshua was written by Lukas, one of the later followers of Yeshua. Lukas was believed to be a medical doctor and although many have assumed him to be a Greek, there's also a good case that he was Jewish. He was good friends with Paulos and accompanied him several times as they travelled to various places to spread the good message about Yeshua the messiah. Lukas was also the author of the account of the beginnings of the Christian church known commonly known as *Acts*, and unlike most other Bibles, the *Open English Translation* places these two successive accounts one after the other.

This account

This account was written to Theofilos who is said to be an honoured person from Romai. He starts his account with the prophesied birth of Yohan-the-immerser and then of Yeshua right through until he's lifted into the clouds. Lukas also explains how that Yeshua is the messiah promised by God to save Yehudim and all non-Jews who put their trust in him. It's also told here in this document about Yeshua's mercy towards troubled people and sinners, his healing of many who were sick or possessed by demons, his bringing dead people back to life, and his teaching. Recurring themes here include God's spirit, prayer, forgiveness of sins, the women who helped Yeshua with his work, and how believers should prepare for his return.

Main components of Lukas's first account

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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

Introduction

1:1 Several people attempted to write an account about the events that we're personally certain of 2 as the ones who were eyewitnesses and hearers of these accounts from the beginning handed them over to us. 3 So since we had followed all these events so carefully, it seemed like a good idea to write this account for you, honoured Theofilos, 4 so that you could know the definite background behind what you were taught.

The messenger foretells the birth of Yohan-the-immerser

5 It started with the priest Zekaryah (Zechariah; Grk. Zakarias) and his wife Elisheva (Elizabeth; Grk. Elisabet) at the time when Herodes (Herod) was the king of Yehudah (Judea). (Zekaryah was in the priestly division of Aviyah,[1] and Elisheva was also a descendant of Aharon (Aaron).) 6 **God** considered them both good and blameless as they followed his instructions and obeyed his rules. 7 Elisheva had never been able to have a child, so there was just the two of them as they were now getting older.

8 One time as he was taking his rostered turn to serve **God** along with his division, 9 he was chosen by lot (this was how the priests assigned tasks) to light the incense in the temple, and so he proceeded inside. 10 A lot of people would be praying outside the temple at the time when the incense was burnt. 11 At that moment, a messenger from God appeared to Zekaryah, standing right there at the right of the incense altar. 12 Zekaryah got a big fright at seeing him there and started to tremble. 13 But the messenger spoke, "Don't be scared Zekaryah, because your request has been listened to, and your wife Elisheva will give birth to a son and you'll name him Yohan (John; Grk. Yoannes). 14 He'll bring a lot of happiness to you and you'll be proud of him—in fact many people will be glad. 15 He'll be considered special in God's eyes, but he won't be allowed to drink wine or **spirits**.[2] Even while he's still in his mother's womb, he'll be filled with God's **spirit**. 16 He will turn many Israeli people back to **Yahweh**, their **God**. 17 And he will go on ahead of God with the spirit and the power of Eliyah (Elijah), to turn fathers back to loving their children and to turn career criminals towards the wisdom of godly people, to get **the** people ready **for Yahweh**."[3]

18 Zekaryah asked the messenger, "How will I know if you're telling the truth, because I'm an older man and my wife is also getting old?"

19 Now the messenger rebuked him, "I am Gavriel (Gabriel)[4] who stood right in front of **God** and was commanded to come here and talk to you, and to tell all of this to you, 20 so listen to this: Because you didn't believe my message, you'll be made silent and unable to speak until the day that all of these things happen, and they certainly will happen at the proper times."

21 Meanwhile, the people outside were expecting Zekaryah to come back out, and were wondering what could be holding him up there inside the temple. 22 But when he did emerge, he wasn't able to speak to them. They wondering if maybe he'd seen a vision in the temple, and he nodded to confirm this although he remained mute, 23 and after he'd finished his rostered days in the temple, he returned home.

24 As time went on, Elisheva (Elizabeth; Grk. Elisabet) became pregnant and secluded herself away for five months, saying, 25 "**Yahweh** has done this for me. At this time he's looked down at me and taken away the public shame of my being childless."

God's messenger comes to Maria

26 When Elisheva (Elizabeth; Grk. Elisabet) was six months pregnant, **God** sent his messenger Gavriel (Gabriel) to Nazaret (Nazareth), a city in the Galil region. 27 Gavriel went to a young woman named Maria (Mary; Heb. Miryam; Grk.

1 **RV 1:5 · Cross-ref.** 1Ch 24:10.

2 **RV 1:15 · Cross-ref.** Num 6:3.

3 **RV 1:17 · Cross-ref.** Mal 4:5-6.

4 **RV 1:19 · Cross-ref.** Dan 8:16; 9:21.

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Maria/Mariam) who was engaged to be married to Yosef (Joseph), a descendant of King David,[5] 28 and entering the room, spoke to her, "Hello there. **Yahweh is** with you and he's chosen you to be honoured." 29 Maria was very puzzled by the statement and wondered what kind of greeting it could be 30 as the messenger continued, "Don't be scared, Maria, because **God** is showing his favour on you, 31 and listen, you'll conceive a baby and go on to give birth to a son, and you must name him **Yeshua** (Jesus; Grk. Yesus).[6] 32 He'll be very special and will be called 'the son of the highest one', and **Yahweh God** will give him the throne of David, his ancestor.[7] 33 He'll reign over Ya'akov's (Jacob's) descendants throughout the ages, and his kingdom will never end."

34 "How would this work," Maria asked the messenger, "because I've never slept with a guy?"

35 "**The** holy **spirit** will come over you," answered the messenger, "and the power of the highest one will overshadow you, and so the holy child that'll be born will be called **God's** son. 36 Also, your relative Elisheva (Elizabeth; Grk. Elisabet) has also conceived a son in her old age—the one who was called barren is now six months pregnant 37 because with **God**, his statements always come to pass."[8]

38 "Listen," said Maria, "I'm **Yahweh's** servant girl. May everything you said come true." Then the messenger left her.

Maria's visit to Elisheva

39 Several days later, Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) determined that she'd go to the town in the hills of Yehudah (Judea) 40 where Zekaryah (Grk. Zakarias) and Elisheva (Elizabeth; Grk. Elisabet) lived. She entered the house and greeted Elisheva, 41 and as soon as Elisheva heard the greeting, her baby in her womb kicked, and she was filled **with the** holy **spirit** 42 and she called out loudly, "Out of all women, you have been blessed and the baby in your womb has been blessed. 43 How could this happen to me—that the mother of my **master** would come and visit me! 44 You see, as soon as I heard your greeting, the baby in my womb kicked with excitement, 45 and the woman who believed that everything **Yahweh** told her will happen, she will be blessed."

Maria's song of praise

46 Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) said,

"My soul praises **Yahweh**,
47 and my spirit is so happy about **God**, my saviour,
48 because he noticed his humble servant girl.[9]
Look now, all the future generations will consider that I was blessed
49 because the powerful one treated me incredibly,
and his name is holy.
50 He shows his mercy to multiple generations;
to those who honour him.
51 His arm is powerful;
he scatters those who are proud in their hearts.
52 He knocks kings off their thrones,
and praises those who are humble.[10]
53 Those who are hungry, he fills with good things,
but those who are rich, he sends away empty handed.
54 He took good care of his servant, Yisrael (Israel),
to be reminded of mercy
55 as he spoke to our ancestors,

5 **RV 1:27 · Cross-ref.** Mat 1:18.
6 **RV 1:31 · Cross-ref.** Mat 1:21.
7 **RV 1:32-33 · Cross-ref.** 2Sam 7:12-13,16; Isa 9:7.
8 **RV 1:37 · Cross-ref.** Gen 18:14.
9 **RV 1:48 · Cross-ref.** 1Sam 1:11.
10 **RV 1:52 · Cross-ref.** Yob 5:11; 12:19.

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to Avraham and his descendants,[11]
at the right time."
56 So Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) stayed with Elisheva (Elizabeth; Grk. Elisabet) for about three months before returning back to her own home.

The birth of Yohan-the-immerser

57 When Elisheva's (Elizabeth's; Grk. Elisabet's) nine months were up, she gave birth and produced a son 58 and her neighbours and relatives heard that **Yahweh** had shown great mercy to her, and so they celebrated along with her.
59 When the baby boy was eight days old, it was the time to circumcise him,[12] and the relatives at the ceremony started calling him Zekaryah (Grk. Zakarias) after the name of his father, 60 but the baby's mother spoke up and said, "No, he's going to be named Yohan (John; Grk. Yoannes)."
61 "None of your relatives have that name," they said 62 and they signalled to the father to tell them what name he wanted for the baby.
63 So Zekaryah requested a writing tablet and wrote, "His name is Yohan." Everyone was amazed 64 and then suddenly his mouth and tongue were freed and he was able to speak again and started praising **God**. 65 Everyone who lived nearby was a bit unnerved by all this, and the story about what happened was discussed in all the homes around the hills 66 and those who heard about it were thinking to themselves, "Who's this young child going to turn out to be?"

Zekaryah' prophecy about Yohan

67 Then the boy's father, Zekaryah (Grk. Zakarias), became filled **with the** holy **spirit** and prophesied,
68 "Blessed is Yisrael's (Israel's) **God Yahweh**,
because he visited us and made a way for his people to be freed from slavery.
69 He brought us a voice that would lead to our salvation,
us citizens of the nation of King David, his servant
70 (as he spoke via the mouths of his holy prophets through the ages).
71 He saved us from our enemies,
and from the power of all the ones hating us,
72 to show mercy to our ancestors
and to remind them of his holy agreement,
73 that he had promised Avraham, our ancestor, that he would give us.
74 He rescued us from the power of our enemies,
so we could serve him without fear,
75 committed to obeying him
for the rest of our lives.
76 And you too my little child, will be called a prophet of the highest one—
going before **Yahweh** to prepare his paths,[13]
77 to give knowledge about salvation to his people
so their sins can be forgiven
78 because **God** has compassion on us and mercy.
Thus the light from heaven will visit us
79 to shine on those in darkness and sitting in the shadow of death;[14]
to guide us onto the road of peace."
80 The young boy grew and his spirit was also strengthened, and he lived in the wilderness until he started his ministry to the people of Yisrael (Israel).

Yeshua's birth in Beyt-Lehem[15]

2:1 At that time, Kaisar Augustus sent a decree that everyone throughout the empire needed to register in a census. 2 (This census was conducted when Kurenios (Quirinius) was the governor of Aram (Syria).) 3 Everyone had to officially register in the city where they were born.
4 Because Yosef (Joseph) was a descendant of

11 **RV 1:55 · Cross-ref.** Gen 17:7.
12 **RV 1:59 · Cross-ref.** Lev 12:3.
13 **RV 1:76 · Cross-ref.** Mal 3:1.
14 **RV 1:79 · Cross-ref.** Isa 9:2.
15 **RV 2:1 · Parallel** Mat. 1:18-25

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King David, he left the town of Nazaret (Nazareth) in the Galil region and went down to David's town of Beyt-Lehem (Bethlehem) in Yehudah (Judea) 5 to register along with Maria (Mary; Heb. Miryam; Grk. Maria/Mariam), his pregnant fiancée. 6 While they were in Beyt-Lehem, the time came for her to give birth 7 and so Maria bore her first son and wrapped him in strips of cloth and slept him in an empty feeding trough, because they had missed out on the guest room.

The shepherds and the messengers

8 In that same area, there were some shepherds staying out in the fields where they kept watch over their flocks at night. 9 A messenger sent by **Yahweh** approached them, and **Yahweh's** radiance shone around them, and they were very frightened. 10 "Don't be scared," the messenger told them, "because I'm bringing you a good message that will bring great happiness to all people 11 because a saviour for all people was born today in David's town. He's **the messiah**, **Yahweh**, 12 and this is how you'll know him: you'll find a baby wrapped in strips of cloth and sleeping in a feeding trough."

13 Then suddenly lots of heavenly soldiers joined the messenger, praising **God** and saying, 14 "Let all honour be given **to God** in the highest, and peace on earth to all people along with good will."

15 Then as the messengers left them and went up into the sky, the shepherds said to each other, "Well, we'll certainly go into Beyt-Lehem (Bethlehem) so we can see what this was about that **Yahweh** has let us know about."

16 So they hurried into town and asked around to find Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) and Yosef (Joseph), and also the baby sleeping in the feeding trough. 17 When they met them, they explained what they'd been told about the young baby. 18 Everyone who heard this was amazed at what the shepherds told them, 19 but Maria treasured all of these messages in her heart and often thought about them. 20 Finally the shepherds returned back to their fields—they were worshipping and praising **God** for what they'd heard and how they'd seen it exactly like they'd been told.

The child is named Yeshua

21 When the baby was eight days old and hence the time for his circumcision,[16] he was given the name **Yeshua** (Jesus; Grk. Yesus)[17] as instructed by God's messenger even before he was conceived in the womb.

Yeshua is dedicated in the temple

22 Then when the time of the mother's purification was fulfilled as per Mosheh's (Moses') instructions, they took him down to Yerushalem (Jerusalem) to be dedicated to **Yahweh** 23 to follow what is written in Yahweh's law: Every firstborn male is set aside for **Yahweh**[18] 24 and hence a sacrifice has to be made, which according to that law is a pair of turtledoves or a pair of young doves.[19]

25 Now listen, there was a man named Shim'on (Simeon; Grk. Sumeon) in Yerushalem and he was godly and committed, waiting for God to rescue Yisrael (Israel). He was full of **the holy spirit** 26 and the **spirit** had told him that he wouldn't die without seeing Yahweh's **messiah**. 27 He had come to the temple listening to the **spirit** at just the same time as the parents brought in the baby **Yeshua** (Jesus; Grk. Yesus) in order to follow the rituals for new parents. 28 Shim'on took the baby into his arms and blessed **God** and said, 29 "Now, Yahweh, you can send your slave away in peace as you promised 30 because I've set my eyes on your salvation 31 which you have prepared in front of everyone: 32 a light so the non-Jews can understand, and the greatest gift from and for your people of Yisrael."[20]

16 **RV 2:21 · Cross-ref.** Lev 12:3.

17 **RV 2:21 · Cross-ref.** Luk 1:31.

18 **RV 2:23 · Cross-ref.** Exo 13:2,12.

19 **RV 2:22-24 · Cross-ref.** Lev 12:6-8.

20 **RV 2:32 · Cross-ref.** Isa 42:6; 49:6; 52:10.

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33 The baby's parents were amazed at the
things being spoken about him, 34 and Shim'on
blessed them and said to Maria (Mary; Heb.
Miryam; Grk. Maria/Mariam), "Listen, this boy
has been chosen to cause both the rise and the
fall of many people in Yisrael, and sent as a sign
but one which many people will oppose. 35 Also
even as you experience incredible grief in the
future, it will allow the thoughts of many
hearts to be revealed."
36 Also there, was a prophetess named Hanah
(the daughter of Penuel from the tribe of
Asher). She was very elderly, having been mar-
ried for seven years 37 and then had been wid-
owed for eighty-four years. She was always at
the temple, serving night and day in prayer and
fasting. 38 She also approached the baby around
the same time, and praised **God** and spoke
about the boy to everyone in Yerushalem
(Jerusalem) who was waiting for God to free
them.

Their return home to Nazaret

39 When they had done
all the rituals according
to Yahweh's instructions, they returned to
their home town of Nazaret (Nazareth) up in
Galil.[21] 40 The young boy grew and got stronger,
and started showing amazing wisdom and it
was clear that **God** was blessing him.

Young Yeshua is found in the temple

41 Every year Yeshua's
(Jesus'; Grk. Yesus') fam-
ily would go down to Yerushalem (Jerusalem)
for the Passover celebrations.[22] 42 One time
when he was twelve years old, they went to cel-
ebrate the Passover there as usual, 43 and when
it was all over and they started on their return,
the lad stayed there in Yerushalem but his par-
ents weren't aware of it. 44 They thought he
was with others in the group, but at the end of
the day's hiking when they looked for him
among the relatives and acquaintances, 45 they
couldn't find him, so they returned to
Yerushalem to look for him. 46 It was only after
three days that they found him in the temple,
sitting with the religious teachers there—some-
times listening to them, and sometimes asking
them questions. 47 Everyone who had heard the
conversations was amazed at his intelligence
and knowledge. 48 When his parents found him,
they were astonished and his mother asked,
"Son, how could you do this to us? Your father
and I have been frantic looking for you!"
49 "Why did you all need to look for me?" he
answered. "Didn't you both know that it's good
for me to be in my father's house?" 50 But they
didn't really understand what he meant.
51 After that, he went back to Nazaret
(Nazareth) with them and continued to be obe-
dient to them, 52 and so **Yeshua** (Jesus; Grk.
Yesus) continued to grow wiser and taller, and
in favour with both **God** and the people.[23]

Yohan-the-immerser's preaching[24]

3:1 It was the fifteenth
year of the rule of
Kaisar Tiberios when Pontios Pilatos (Pilate)
was the governor of Yehudah (Judea) and
Herodes (Herod) was the ruler of the Galili
quarter. His brother Filippos (Philip) was the
ruler of the Iturean quarter and of the region of
Trakonitis, and Lusanias was the ruler of the
Abilainai quarter. 2 Hanan (Annas; Grk. Hannas)
and Kayafa (Caiaphas; Grk. Kaiafas) were the
high priests in Yerushalem (Jerusalem), and
this was the time when Yohan (John; Grk.
Yoannes) (son **of** Zekaryah (Grk. Zakarias)) be-
gan preaching **God's** message in the wilder-
ness. 3 He went around all the areas surround-
ing the Yarden (Jordan) River, telling the peo-
ple that they could get immersed in water as a
sign they were turning away from disobeying
God and requesting forgiveness 4 just like the
prophet Yeshayah (Isaiah) had written:

'The voice shouting in the wilderness
prepare Yahweh's road,
make his paths straight.
5 Every valley will be filled up,

21 **RV 2:39 · Cross-ref.** Mat 2:23.

22 **RV 2:41 · Cross-ref.** Exo 12:1-27; Deu 16:1-8.

23 **RV 2:52 · Cross-ref.** 1Sam 2:26; Prv 3:4.

24 **RV 3:1 · Parallel** Yhn 1:19-28; Mark 1:1-8; Mat. 3:1-12

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and every mountain and hill will be levelled off.
What's crooked will be made straight,
and the rough roads will be made smooth.
6 and everybody will see **God's** salvation.'[25]
7 Because of that, he was telling the crowds that went out there to be immersed by him, "Bunch of snakes![26] Who warned you all to flee from the severe anger that's coming? 8 So then start demonstrating the qualities that show you have actually turned from your disobedience. And don't start by telling me that you're descendants of Avraham,[27] because I can tell you all that **God** could make descendants out of these stones here. 9 The axe is already sitting at the base of the trees, so that every tree that doesn't produce good fruit will be chopped down and thrown into the fire."[28]
10 "What should we do then," the crowds asked him.
11 "If you've got two jackets, give one to someone who doesn't have one," he replied, "and similarly if you've got food."
12 Even some tax-collectors came to be immersed,[29] and they asked Yohan (John; Grk. Yoannes), "Teacher, what should we do?"
13 "Don't collect any extra on top of what you've been told to collect," he said.
14 "And what about us too," some soldiers inquired.
"Don't bully people or falsely accuse anyone," Yohan answered, "and be content with your wages."
15 The people were expecting that **the messiah** might come to save them and started wondering in their minds if maybe it was Yohan
16 but he explained to them all, "I've been immersing you all in water, but there's one coming who's greater than me, in fact I'm not even worthy to unlace his sandals. He will immerse you all with **the** holy **spirit** and with fire.
17 He'll hold the winnowing fork so he can clear out the threshing floor, gathering the wheat into his barn and burning up the chaff with a fire that never goes out."
18 Yohan preached the good message to the people and also encouraged them to change for the better. 19 He scolded King Herodes (Herod) (who was the ruler of the Galili quarter) about marrying his own brother Filippos's (Philip's) wife Herodias.[30] Herodes had also been scolded by him about many other evil things that he'd done, 20 and then he added to his evils by having Yohan locked up in prison.

Yeshua's double baptism[31]

21 One day along with all the other people being immersed, **Yeshua** (Jesus; Grk. Yesus) had come and been immersed, and while he prayed, the sky opened up 22 and the holy **spirit** came down onto him in the bodily form of a dove, and a voice came from the sky, "You are my son that I love and take pleasure in."[32]

Yeshua's ancestry back to God[33]

23 **Yeshua** (Jesus; Grk. Yesus) was about thirty when he started his ministry. He was the son (as it was thought) of Yosef (Joseph), son of Eli, 24 the son of Matat, the son of Levi, the son of Melki, the son of Yanai, the son of Yosef, 25 the son of Matityah (Mattathias), the son of Amos, the son of Nahum (Naum), the son of Esli, the son of Naggai, 26 the son of Ma'ath, the son of Matityah, the son of Semein, the son of Yosek, the son of Yoda, 27 the son of Yohanan, the son of Resa, the son of Zerubavel, the son of

25 **RV 3:4-6 · Cross-ref.** Isa 40:3-5 (LXX).
26 **RV 3:7 · Cross-ref.** Mat 12:34; 23:33.
27 **RV 3:8 · Cross-ref.** Yhn 8:33.
28 **RV 3:9 · Cross-ref.** Mat 7:19.
29 **RV 3:12 · Cross-ref.** Luk 7:29.
30 **RV 3:19-20 · Cross-ref.** Mrk 6:17-18; Mat 14:3-4.
31 **RV 3:21 · Parallel** Mark 1:9-11; Mat. 3:13-17
32 **RV 3:22 · Cross-ref.** Gen 22:2; Psa 2:7; Isa 42:1; Mrk 1:11; Mat 3:17; Luk 9:35.
33 **RV 3:23 · Parallel** Mat. 1:1-17

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Shealtiyel, the son of Neri, 28 the son of Melki,
the son of Addi, the son of Kosam, the son of El-
madam, the son of Er, 29 the son of Yeshua, the
son of Eliezer, the son of Yorim, the son of
Matat, the son of Levi, 30 the son of Shim'on
(Simeon; Grk. Sumeon), the son of Yehudah (Ju-
das; Grk. Yudas), the son of Yosef, the son of
Yonam, the son of Elyakim, 31 the son of Melea,
the son of Menna, the son of Matatah, the son
of Natan (Nathan), the son of David, 32 the son
of Yishay (Jesse), the son of Oved, the son of
Boaz, the son of Salmon, the son of Nahshon,
33 the son of Aminadav, the son of Ram, the son
of Hetsron, the son of Perets, the son of Yehu-
dah, 34 the son of Ya'akov (Jacob), the son of
Yitshak (Isaac), the son of Avraham, the son of
Terah, the son of Nahor, 35 the son of Serug, the
son of Re'u, the son of Peleg, the son of Ever,
the son of Shelah, 36 the son of Keynan, the son
of Arpakshad, the son of Shem, the son of Noah,
the son of Lemek (Lamech), 37 the son of Me-
tushelah (Methuselah), the son of Hanok
(Enoch), the son of Yered (Jared), the son of Ma-
halalel, the son of Keynan, 38 the son of Enosh,
the son of Shet (Seth), the son of Adam, the son
of God.

Yeshua is tested by the devil[34]

4:1 Then **Yeshua** (Jesus; Grk. Yesus), full **of the** holy **spirit**, returned from the Yarden (Jordan) region and was led into the wilderness by the **spirit** 2 where he was tested by the devil for forty days. He didn't eat anything during that time, and was hungry at the end.

3 So the devil told him, "If you're **God's** son, just turn this stone into bread."

4 "It's been written," **Yeshua** replied, "that people don't live just on food."[35]

5 Then the devil brought him up to a high point and in just a moment of time, showed him the vista of all the kingdoms of the world, 6 and he said, "I'll give you this entire domain and the status of these kingdoms because it's been given to me, and I can give it to anyone I want, 7 so just bow down in front of me and it'll all be yours."

8 "It's been written," **Yeshua** answered, "that we should only bow down to **Yahweh** our **God** and only serve him."[36]

9 Then the devil led him to Yerushalem (Jerusalem) and they stood on the highest part of the temple, where he told him, "If you're **God's** son, throw yourself down from here, 10 because it's written that God will command his messengers to guard you 11 and they will carry you in their hands, so you won't even hurt your foot on a stone."[37]

12 "It's been written," **Yeshua** responded, "that we shouldn't test **Yahweh** our **God**."[38]

13 So after completing every temptation, the devil withdrew from him for a time.

Yeshua begins his ministry[39]

14 So then **Yeshua** (Jesus; Grk. Yesus) returned to Galil in the power of the **spirit**, and the news about him spread into the surrounding region. 15 He started teaching in the Jewish meeting halls (Grk. synagogues) and everyone said how good it was.

Yeshua isn't appreciated in Nazaret[40]

16 When he got to Nazaret (Nazareth) where he grew up, he went into the Jewish meeting hall as usual on the Rest Day and stood up to do the reading. 17 The scroll of the prophet Yeshayah (Isaiah) was handed to him, and opening up the scroll, he found the place where it was written,

18 "**Yahweh's spirit is** on me,
because he has chosen and equipped me
to preach the good message to the poor.

34 **RV 4:1 · Parallel** Mark 1:12-13; Mat. 4:1-11
35 **RV 4:4 · Cross-ref.** Deu 8:3.
36 **RV 4:8 · Cross-ref.** Deu 6:13.
37 **RV 4:10-11 · Cross-ref.** Psa 91:11-12.
38 **RV 4:12 · Cross-ref.** Deu 6:16.
39 **RV 4:14 · Parallel** Mark 1:14-15; Mat. 4:12-17
40 **RV 4:16 · Parallel** Mark 6:1-6; Mat. 13:53-58

Readers' Version

He has sent me out to proclaim freedom for captives
and to restore sight to the blind,
and for the oppressed to experience freedom.
19 He's sent me to proclaim that this is the year that **Yahweh** has chosen."[41]

20 Then after rolling up the scroll and giving it back to the attendant, he sat down to give his commentary and every person in the room was studying him 21 as he began to speak, "Today this scripture that you've just heard has been fulfilled."

22 Later everyone was telling others about him, and they were marvelling at his messages displaying God's grace, and they asked each other, "Isn't this Yosef's (Joseph's) son from down the road?"

23 Then Yeshua (Jesus; Grk. Yesus) answered them, "I'm sure you'll all be telling me that parable about the doctor who needed to heal himself, because you'll be wanting me to do here in my hometown what I did in Kafarnaoum (Capernaum). 24 I can assure you all that no prophet is accepted by his own hometown.[42] 25 There were certainly many widows in Yisrael (Israel) in the days of Eliyah (Elijah) when God stopped the rain for three and a half years and caused a terrible famine.[43] 26 But Eliyah wasn't sent to any of them—rather he was sent to a foreign widow in Tserefat in the Tsidon (Sidon) region.[44] 27 Also there were many people in Yisrael with leprosy in the days of the prophet Elisha and none of them were healed, but only Na'aman from Aram (Syria)."[45]

28 By now everyone in the Jewish meeting hall that heard this was furious 29 and they all stood up, planning to throw him out of the city. They led him to the edge of the hill that their town was built on, intending to throw him over the edge, 30 but somehow he just moved through the middle of them and left.

The demon-possessed man[46]

31 After that, Yeshua (Jesus; Grk. Yesus) went to Kafarnaoum (Capernaum), another town in Galil, and taught in the meeting hall there on the Rest Days. 32 They were amazed at his teaching, because he presented his message with authority.[47] 33 One week there was a man at the Jewish meeting hall with a demon spirit and he yelled out, 34 "Ha! What do we have in common with you, **Yeshua** the **man from Nazaret** (Nazareth)? Did you come here to destroy us? I know who you are—you're the holy one from **God**."

35 **Yeshua** rebuked the demon, saying, "Be quiet! Now come out of him!" Then the demon threw the man to the floor right in the middle of them, and came out of him, and left him feeling perfectly fine.

36 This amazed everyone and they started asking each other, "What is this command that has such authority and power that he orders evil spirits around and they come out?" 37 After that, the reports of what he'd done were passed around to every part of the surrounding region.

Yeshua heals many people[48]

38 After getting up and leaving the Jewish meeting hall, Yeshua (Jesus; Grk. Yesus) went to Shim'on's (Simon's) home where Shim'on's mother-in-law had been struck with a high fever and they asked Yeshua about it. 39 Going over to where she was lying, Yeshua rebuked the fever and it left her, and she stood up straight away and got them something to eat.

40 In the evening, anyone who had a relative with any kind of disease brought their sick rela-

41 **RV 4:18-19 · Cross-ref.** Isa 61:1-2 (LXX).
42 **RV 4:24 · Cross-ref.** Yhn 4:44.
43 **RV 4:25 · Cross-ref.** 1Ki 17:1.
44 **RV 4:26 · Cross-ref.** 1Ki 17:8-16.
45 **RV 4:27 · Cross-ref.** 2Ki 5:1-14.
46 **RV 4:31 · Parallel** Mark 1:21-28
47 **RV 4:32 · Cross-ref.** Mat 7:28-29.
48 **RV 4:38 · Parallel** Mark 1:29-34; Mat. 8:14-17

Readers' Version

tives to Yeshua and he placed his hands on each one of them and healed them. 41 Also demons came out from many people, yelling out, "You are **God's** son."

But he rebuked them and didn't allow them to speak because they knew that he was the **messiah**.

Yeshua's preaching in Yehudah[49]

42 The next day, Yeshua (Jesus; Grk. Yesus) went off to a quiet place, but the crowds were looking for him and followed after him and insisted that he didn't leave them, 43 but he told them, "I also need to preach this good message **about God's** kingdom in other towns, because that's why I was sent here." 44 So then he went down to Yehudah (Judea) and preached in the Jewish meeting halls there.

The huge catch of fish[50]

5:1 One time when the crowd was pressuring Yeshua (Jesus; Grk. Yesus) that they wanted to hear **God's** message as he stood by Lake Galil, 2 he saw two boats at the edge of the water, but the fishermen had left the boats so they could wash their nets. 3 Yeshua hopped into one of the boats which turned out to be Shim'on's (Simon's), and asked him just to row out a little way from the land. Then Yeshua sat there in the boat and taught the crowds from there.[51]

4 Once he'd finished his speaking, he told Shim'on, "Go out to the deeper parts and lower your nets to catch some fish."

5 "Master," Shim'on answered, "we worked all through the night and didn't catch anything,[52] but ok, I'll do what you say and lower the nets." 6 When they lowered the nets, they quickly netted a huge catch of fish,[53] so much so that their nets began to rip 7 and they had to signal to their companions in the other boat to come and help. When they got there, they filled both boats with so many fish that the weight began to sink them. 8 When Shim'on Kefa (Peter; Grk. Petros) had a moment to realise what had just happened, he knelt in the boat in front **of Yeshua** and said, "You must leave me, **master**, because I'm just a sinful man."

9 Kefa and all those with him were stunned at the size of the catch, 10 including Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes) (Zavday's (Grk. Zebedaios') sons) who were his fishing partners. Then **Yeshua** told Shim'on, "Don't be afraid—from now on you'll be catching people."

11 When they got the boats up onto the shore, they left everything there and followed after Yeshua.

Yeshua heals a man with leprosy[54]

12 In one of the towns that they visited, a man covered in leprous lesions lay face down in front of **Yeshua** (Jesus; Grk. Yesus) when he saw him, and implored him, "**Master**, if you wanted you'd be able to heal me."

13 Yeshua reached out his hand and touched him, saying, "I do want it. Be free from this." Immediately the man was clear of leprosy. 14 "Don't tell others," Yeshua instructed, "but go directly to the priest with the offering commanded by Mosheh (Moses) and show yourself to him for clearance and as a testimony to them."[55]

15 However the news about Yeshua was spreading all around, and large crowds were gathering to listen to him and to be healed from their diseases, 16 but then he would regularly withdraw into the wilderness to pray.

49 **RV 4:42 · Parallel** Mark 1:35-39

50 **RV 5:1 · Parallel** Mark 1:16-20; Mat. 4:18-22

51 **RV 5:1-3 · Cross-ref.** Mrk 3:9-10; 4:1; Mat 13:1-2.

52 **RV 5:5 · Cross-ref.** Yhn 21:3.

53 **RV 5:6 · Cross-ref.** Yhn 21:6.

54 **RV 5:12 · Parallel** Mark 1:40-45; Mat. 8:1-4

55 **RV 5:14 · Cross-ref.** Lev 14:1-32.

Readers' Version

A paralysed man is lowered through the roof[56]

17 Yeshua (Jesus; Grk. Yesus) was teaching one day, and some from the Farisaios party and some religious teachers were sitting there listening. They had come from villages all around Galil and Yehudah (Judea), and also from Yerushalem (Jerusalem), and the power **of Yahweh** was there enabling Yeshua to heal people. 18 Then, look, some men turned up carrying a paralysed man on a stretcher, and they tried to bring him inside and place him in front of Yeshua 19 but because of the crowd they couldn't find a way in. So instead, they went up the stairs to the flat roof and removed some tiles in order to let the stretcher down right in front of **Yeshua**.
20 When he saw their faith, he said, "Man, your sins have been forgiven."
21 "Who's this guy who's insulting God?" the teachers and Farisaios started to say among themselves. "Only *God* is able to forgive sins."
22 But **Yeshua** knew what they were thinking and saying, and answered them, "Why are you reasoning about this in your minds? 23 Which is easier to say: 'Your sins have been forgiven,' or 'Stand up and walk'? 24 But I'll demonstrate to you that the son of humanity *does* have the authority to forgive sins here on earth." Then he turned to the paralysed man and told him, "Listen to me. Stand up and pick up your stretcher, then go home."
25 Immediately the man stood up, right there in front of them all, picked up what he'd been lying on, and headed off to his home praising **God**. 26 Everyone was astounded and they too praised **God**. But there was also a feeling of fear and they said, "We've witnessed something out-of-the-normal today!"

Levi follows Yeshua and hosts a banquet[57]

27 Yeshua (Jesus; Grk. Yesus) went outside after that and he saw a tax-collector named Levi sitting in his office and told him, "Come and follow me." 28 So Levi left everything and went and followed Yeshua.
29 Then Levi prepared a large meal in his home for Yeshua, plus there were also a lot of tax-collectors and others who were sitting with them. 30 Some from the Farisaios party and religious teachers grumbled at Yeshua's followers, complaining, "Why are you all eating and drinking with tax collectors and other low-life?"[58]
31 But it was **Yeshua** who answered, "Healthy people don't need a doctor—only those who are sick. 32 I didn't come to call those who are 'righteous', but to call sinners to come and turn away from disobeying God."

The question about fasting[59]

33 Then the religious leaders complained, "Yohan's (John's; Grk. Yoannes') followers often fast and bring their needs to God, as do the Farisaios, but your followers are eating and drinking."
34 "You can't make the groomsmen fast at a wedding," **Yeshua** (Jesus; Grk. Yesus) responded, "not while the groom is with them. 35 But yes, there will be a future time when the groom will be taken away from them, and then they'll fast."
36 Then he went on to tell them this parable, "No one repairs their old clothes by putting on a patch of new material. If they did, the new patch will likely tear off again, plus it wouldn't look right anyway. 37 Similarly, no one puts new wine to mature into old wineskins. If they did, the new wine would certainly burst the old wineskin and it would all pour out and the wineskin would be ruined as well. 38 New wine needs to be put into a new wineskin. 39 And no one who's used to the old ways wants the new, because he'll claim that the old is good enough."

56 **RV 5:17 · Parallel** Mark 2:1-12; Mat. 9:1-8
57 **RV 5:27 · Parallel** Mark 2:13-17; Mat. 9:9-13
58 **RV 5:30 · Cross-ref.** Luk 15:1-2.
59 **RV 5:33 · Parallel** Mark 2:18-22; Mat. 9:14-17

Readers' Version

Master of the Rest Day[60]

6:1 One Rest Day, Yeshua (Jesus; Grk. Yesus) was walking through some fields of grain and his followers were plucking the heads of grain and rubbing them apart in their hands, then chewing the grains.[61] 2 But some from the Farisaios party asked, "Why are you doing that? It's prohibited to harvest on a Rest Day."

3 "Haven't you read about David," **Yeshua** answered, "when him and his men were hungry and what they did? 4 "He went into **God's** temple and took the 'bread of the presence' and ate some and gave some to his men, even though it's only priests that are allowed to eat that."[62] 5 Then he added, "The son of humanity is the **master** of the rest days."

Yeshua heals the deformed hand[63]

6 On a different Rest Day, Yeshua (Jesus; Grk. Yesus) went into a Jewish meeting hall and was teaching the congregation. There was a man there with a deformed right hand 7 and the religious teachers and Farisaios were watching Yeshua closely to see if he might heal the man on the Rest Day so they'd have something to accuse him of. 8 But he knew their plans and spoke to the man with the deformed hand, "Stand up and come into the middle." So the man got up and stood in front of them. 9 "I want to ask all of you," said **Yeshua**, "whether or not it's allowable to do good on the Rest Day, or only evil—to save life or to destroy it?" 10 Turning slowly and looking at them all, he then said to the man, "Hold out your hand." The man did it and his hand was healed, 11 but the religious leaders were mad with anger and discussed among themselves about what they could do **to Yeshua**.

Yeshua chooses twelve to be missionaries[64]

12 One day Yeshua (Jesus; Grk. Yesus) climbed a hill to pray, and then he spent the night there praying **to God**. 13 In the morning, he called together his followers, and chose twelve of them that he then called 'missionaries': 14 Shim'on (Simon) (who he also named Kefa (Peter; Grk. Petros)) and his brother Andreas, Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes), Filippos (Philip) and Bar-Talmay (Bartholomew; Grk. Bartholomaios), 15 Matay (Matthew; Grk. Matthaios) and Toma (Thomas), Ya'akov (Halfay' (Grk. Halfaios') son), Shim'on (the one known as a Zealot), 16 Yehudah (Judas; Grk. Yudas) (son of Ya'akov), and Yehudah Iskariot (who eventually betrayed him).

The crowds want to touch Yeshua[65]

17 Then coming down the hill with them, Yeshua (Jesus; Grk. Yesus) stood on a flat area along with a large crowd of his followers. There was also a large number of people from all around Yehudah (Judea) and Yerushalem (Jerusalem) and from the coastal areas of Tsor (Tyre) and Tsidon (Sidon) 18 who came to hear what he had to say, as well as getting healed from their various diseases. 19 All the people in the crowd wanted to touch him, because power would come out from him and he was healing everyone.

The blessed and the unblessed[66]

20 Then looking up at his followers, he said,

"Blessed are the poor, because **God's** kingdom is yours.

21 Blessed are those who don't have enough to eat now, because you'll all be satisfied.

Blessed are those who are weeping now, because you'll all be laughing.

22 You're all blessed when people hate you

60 **RV 6:1 · Parallel** Mark 2:23-28; Mat. 12:1-8

61 **RV 6:1 · Cross-ref.** Deu 23:25.

62 **RV 6:4 · Cross-ref.** Lev 24:9.

63 **RV 6:6 · Parallel** Mark 3:1-6; Mat. 12:9-14

64 **RV 6:12 · Parallel** Mark 3:13-19; Mat. 10:1-4

65 **RV 6:17 · Parallel** Mat. 4:23-25

66 **RV 6:20 · Parallel** Mat. 5:1-12

Readers' Version

and snub you, and when they deride you and slander your reputations as evil, all on account of the son of humanity.[67] 23 Be happy at that time and dance with happiness, because you'll have a large reward in heaven. Their ancestors did the same sorts of things to the prophets.[68]

24 However it's tragic for all you rich people, because you've already enjoyed all those comforts.

25 It's tragic for all of you who are full now, because you'll all be hungry.

It's tragic for all of you who are laughing now, because you'll all be mourning and crying.

26 It's tragic for you whenever all the people say they admire you, because their ancestors did the same to the false prophets.

Loving the unlovely[69]

27 "But I'll tell all of you who are listening: Love your enemies and be kind to those who hate you. 28 Give a blessing to those who curse you and pray for those who mistreat you. 29 When someone slaps you on the face, offer them the other side, and when someone forces you to hand over your coat, don't resist if they want your shirt as well. 30 Give to everyone who asks you for something, and when someone takes your stuff, don't go demanding it back. 31 However you'd all like people to treat you, that's how you should be treating them.[70]

32 "And if you only love those who love you, how good is that? Even those who disobey God love those who love them. 33 If you only do good things to people who are good to you, how good is that? Even those who disobey God do that. 34 And if you only lend money to people that you're expecting to repay you, how good is that? Even those who disobey God lend to others like them, knowing they'll get their money back. 35 Instead, you all should love your enemies and do good and lend out even when you expect to get nothing back. Then your reward will be large and you'll all be children of the highest God because he is good to ungrateful and evil people. 36 You should be compassionate towards others, because your father is compassionate.

Don't judge others[71]

37 "Don't judge others, then you definitely won't be judged. Don't condemn others, then you definitely won't be condemned. 38 Give to others, and then you'll be given to generously. The returned amount will be really packed in to the container and even overflowing, because however you measure things out for others, that's how things will be measured out for you."

39 Then Yeshua (Jesus; Grk. Yesus) told them a parable: "Surely a blind person can't be a guide for someone else who's blind. Won't both of them fall into a ditch?[72] 40 An apprentice isn't above their teacher,[73] but can become like their teacher once they're fully trained.

41 "How come you notice the speck in someone else's eye, yet don't even notice the log that's in your own eye? 42 How can you tell that person, 'Hey, let me get that speck out of your eye,' when you can't even see the log in *your* eye? You hypocrite, get the log out of your eye and then you'll be able to see clearly so you can remove the speck in the other person's eye.

The tree is recognised by its fruit[74]

43 "A good tree doesn't produce bad fruit, and a bad tree doesn't produce good fruit, 44 but each tree is recognised by the fruit it produces.[75] You don't pick figs from

67 **RV 6:22 · Cross-ref.** 1Pe 4:14.
68 **RV 6:23 · Cross-ref.** 2Ch 36:16; Acts 7:52.
69 **RV 6:27 · Parallel** Mat. 5:38-48; 7:12a
70 **RV 6:31 · Cross-ref.** Mat 7:12.
71 **RV 6:37 · Parallel** Mat. 7:1-5
72 **RV 6:39 · Cross-ref.** Mat 15:14.
73 **RV 6:40 · Cross-ref.** Yhn 13:16; 15:20; Mat 10:24-25.
74 **RV 6:43 · Parallel** Mat. 7:16-20; 12:33-35
75 **RV 6:44 · Cross-ref.** Mat 12:33.

Readers' Version

thistles or pick grapes from thorn bushes. 45 A good person produces good deeds as a result of all the good things inside them, and an evil person produces evil actions as a result of the evil inside, because what comes out of your mouth originates in your mind.[76]

The two house-builders[77]

46 "So why do you all call me '**master**, **master**,' yet you don't do what I say? 47 Everyone who comes to me and listens to my messages and puts them into practice, I'll show you who that person is like: 48 That person is like a man building a house. He dug and drilled and laid a foundation on the rock, and then when there was a flood that dashed against that house, it didn't shake it because it was built well. 49 But the person who listens but doesn't put the message into practice is like a man that just built his house on the ground with no foundation, and when the flood dashed against it, the house immediately collapsed and broke into many pieces."

Yeshua heals the centurion's slave[78]

7:1 After Yeshua (Jesus; Grk. Yesus) had finished sharing those messages with the people, he entered the town of Kafarnaoum (Capernaum). 2 A Romaios army commander there had a slave that he valued, but who was sick and expected to die. 3 He had heard about **Yeshua**, so he asked the local Jewish elders to talk to Yeshua on his behalf and to ask him to come to heal his slave. 4 When the elders got to **Yeshua**, they earnestly implored him saying, "The man you'd be helping is worth it 5 because he loves us Yehudim (Jews) and he built the local Jewish meeting hall for us."

6 So **Yeshua** went with them but as they got closer to the house, the commander had sent some friends to tell him, "**Master**, don't trouble yourself because I'm not worthy enough to have you enter my home 7 and that's why I never came to you personally. However, just issue a command and then my boy will be healed 8 because I'm appointed under authority and have other soldiers under me. When I tell one of them to go, he goes, and when I tell one to come, he comes, and when I tell my slave to do something, he does it."

9 When he heard that, **Yeshua** was amazed and turned to face the crowd that was following him and said, "I can tell you that never before in all of Yisrael (Israel) have I encountered so much faith!"

10 By the time that the commander's friends had gotten back to the house, they found that the slave was already well again.

Yeshua brings the widow's son back to life

11 The next day, Yeshua (Jesus; Grk. Yesus) went to a town called Nain, and his followers went with him as well as a large crowd of people. 12 As he got near the town gate, look, a dead boy was being carried out to the cemetery. The mother was now a widow and he had been their only son, and a large number of the local residents were with her. 13 When he saw her, the **master** felt sorry for her and said, "Don't cry." 14 Then he went up closer and touched the coffin, and the pallbearers stopped. Then he spoke, "Young man, I'm talking to you: get up." 15 The dead son sat up and started talking, and Yeshua led him to his mother. 16 Everyone felt a bit apprehensive and they praised **God** saying, "A powerful prophet appeared among us," and "**God** has been here with his people."

17 Then the news about Yeshua spread all around Yehudah (Judea) and all the surrounding area.

Yohan checks out the messiah[79]

18 The apprentices of Yohan-the-immerser reported all these things back to him and he choose two of his apprentices 19 and sent them to **Yeshua** (Jesus; Grk. Yesus) to ask, "Are you the promised one, or should we wait for some-

76 **RV 6:45 · Cross-ref.** Mat 12:34.

77 **RV 6:46 · Parallel** Mat. 7:24-27

78 **RV 7:1 · Parallel** Mat. 8:5-13

79 **RV 7:18 · Parallel** Mat. 11:2-19

Readers' Version

one else?"
20 So when they got to Yeshua, the two men
told him, "Yohan-the-immerser sent us here to
ask you if you're the promised one, or should
we wait for someone else?"
21 While they were still there, he healed many
people from their diseases and difficulties, as
well as evil spirits and some blind people being
able to see again, 22 so then he answered them,
"Go and tell Yohan (John; Grk. Yoannes) every-
thing that you've seen and heard here: how
blind people can see again, lame people are
walking now,[80] people with leprosy are clear,
some dead have come back to life, and the good
message is being preached to the poor.[81] 23 God
will bless those who don't misjudge me."
24 When Yohan's messengers had left, Yeshua
started asking the crowds about Yohan, "What
did you all go out into the wilderness to see? A
reed waving in the wind? 25 Yes, but what did
you all go out to see? A man dressed in fine
clothes? Well, those in nice clothes and living
in luxury are in fine homes. 26 So what was it
that you went out to see? A prophet? Yes, I'll
tell you that he is more important than any old
prophet. 27 He is the one that was written
about: 'See, I'm sending my messenger ahead of
you and he will prepare your path before you
get there.'[82] 28 I'm telling all of you, no one
who's been born from a woman is greater than
Yohan, yet the lowest person in **God's** kingdom
is greater than him."
29 (When all the people and the tax-collectors
that had been immersed by Yohan heard that,
they concurred that **God's** way is fair,[83] 30 how-
ever the Farisaios and the lawyers who had not
been immersed by him, they rejected **God's**
plan for them.)
31 "So what can I compare this generation
with?" asked Yeshua. "Who are they similar to?
32 They're like little children sitting in the mar-
ketplace and calling out to each other, 'We
played the flute for you all but you didn't
dance, then we played a sad song but you all
didn't weep.' 33 Because Yohan-the-immerser
came and he didn't eat bread or drink wine, so
you all said that he has a demon. 34 Then the
son of humanity came and ate and drank and
you all said, 'Look, he's a glutton and a drunk-
ard—a friend of tax-collectors and those who
disobey God.' 35 But wisdom is justified by all
her children."

The woman who anoints Yeshua's feet

36 Another time, some-
one from the Farisaios
party invited Yeshua (Je-
sus; Grk. Yesus) to go to his place for a meal,
and so he went there and reclined on a flat
couch. 37 Then wow, a sinful woman from the
city who knew that he was reclining in there,
came into the room carrying a beautiful carved
stone flask of scented skin-cream.[84] 38 She
stood weeping behind Yeshua's feet, wetting
his feet with her tears. Then she used her hair
to wipe off the tears and kissed his feet and
rubbed the lotion into them. 39 When the Fari-
saios who had invited Yeshua saw this, he said
to himself, "If that man was a prophet, he'd
know who she is and what kind of woman it is
that's touching him, because she breaks God's
laws."
40 "Shim'on (Simon)," **Yeshua** asked him, "I
need to tell you something."
"Tell me, teacher," he replied.
41 Then Yeshua told him this story: "Once
there were two people who had borrowed from
a money lender: one borrowed five-hundred
coins and the other borrowed fifty. 42 But nei-
ther of them was able to repay him, so he
wrote-off both of their debts. Now after that,
which one of them do you think would appreci-
ate him more?"
43 "I suppose," answered Shim'on, "that it was

80 **RV 7:22 · Cross-ref.** Isa 35:5-6.
81 **RV 7:22 · Cross-ref.** Isa 61:1.
82 **RV 7:27 · Cross-ref.** Mal 3:1.
83 **RV 7:29-30 · Cross-ref.** Mat 21:32; Luk 3:12.
84 **RV 7:37-38 · Cross-ref.** Yhn 12:3; Mrk 14:3; Mat 26:7.

Readers' Version

the one who was forgiven the biggest debt."

"You're right," said Yeshua. 44 Then looking at the woman he said to Shim'on, "You see this woman? I came into your house but you didn't give me any water to wash my feet, yet she wet my feet with her tears and then wiped them off with her hair. 45 You didn't kiss me when I entered, but this woman hasn't stopped kissing my feet since I came in. 46 You didn't offer olive oil for my head, but she anointed my feet with this lotion, 47 so that's why I'll tell you this: Her many sins have been forgiven because she showed a lot of love, but the one who has been forgiven little, is loving little."

48 Then he said to the woman, "Your sins have been forgiven."

49 The others who were reclining in the room started to ask to each other, "Who does he think he is to be able to even forgive sins?"

50 "Your faith has saved you," Yeshua (Jesus; Grk. Yesus) said to the woman, "Go in peace."

The team spreading the good message

8:1 After that, Yeshua (Jesus; Grk. Yesus) started travelling around all the towns and villages—preaching and sharing the good message **about God's** kingdom. His twelve apprentices were with him 2 along with some women who'd been healed from evil spirits and sicknesses: Miryam (Grk. Maria/Mariam) from Magdala (that seven demons had come out of),[85] 3 Yohanah (who's Kuzas's wife and one of King Herodes's (Herod's) managers), Shoshanah (Susanna), and many others, who used the group's assets to look after their needs.

The parable about spreading seeds[86]

4 A large crowd gathered around Yeshua (Jesus; Grk. Yesus), including many who'd travelled out from the city, and he told them this parable:

5 "One day a farmer went out to plant some seeds. As he spread the seeds, some of them fell along the path where they got trampled on, and the birds ate them. 6 Some of the seeds landed in a rocky area where they sprouted, but then they withered up because they didn't have enough moisture. 7 Some of the seeds landed in a patch of thistles, and as the plants started to grow, they were choked out by the thistles. 8 Some of the seeds fell onto good soil, and then the plants grew up to produce a harvest of one hundred times as much."

As he was saying this, he was also telling them, "Anyone who wants to hear, listen carefully."

The reason for parables[87]

9 After this, his apprentices asked him, "What's that parable all about?" 10 "You're permitted to know the mysteries of **God's** kingdom," responded Yeshua (Jesus; Grk. Yesus), "but the others get parables so that when they look, they won't see, and when they listen, they won't understand.[88]

The meaning of the parable about the seeds[89]

11 "So this is what the parable means: the seeds are **God's** message. 12 The seeds along the road are those who hear the message, but afterwards the devil comes along and snatches the message away from their hearts, so that they don't believe or get saved. 13 The seeds among the rocks are those who happily accept the message but don't put down any roots, so they believe for a short time, and then when temptations come, they pull back from God. 14 The seeds among the thistles are those who heard the message but get choked under worries and wealth and the good life, and so they never reach maturity. 15 But the seeds in the good soil are those good people with good hearts and after hearing the message, they follow it, and produce fruit from their endurance.

85 **RV 8:2-3 · Cross-ref.** Mrk 15:40-41; Mat 27:55-56; Luk 23:49.

86 **RV 8:4 · Parallel** Mark 4:1-9; Mat. 13:1-9

87 **RV 8:9 · Parallel** Mark 4:10-12; Mat. 13:10-17

88 **RV 8:10 · Cross-ref.** Isa 6:9 (LXX).

89 **RV 8:11 · Parallel** Mark 4:13-20; Mat. 13:18-23

Readers' Version

The light will expose what's hidden[90]

16 "No one lights a lamp and then puts a cover over it or puts it under a bed, but rather it's placed on a lampstand so that everyone coming into the room can see the light.[91]
17 "Similarly, nothing is hidden that won't eventually become visible, and nothing is secret that won't become known and exposed.[92]
18 "So take care in what you listen to, because anyone who has now, will be given more, and anyone who doesn't have, whatever they think they do have will be taken away from them."[93]

Yeshua's mother and siblings[94]

19 Then Yeshua's (Jesus'; Grk. Yesus') mother and brothers arrived but they couldn't get close to him because of the crowd. 20 "Your mother and brothers are standing outside," someone told him, "and they want to see you."
21 "My mother and my brothers," Yeshua responded, "are anyone who's listening to **God's** message and who put it into practice."

Yeshua's power over the wind and waves[95]

22 One day Yeshua (Jesus; Grk. Yesus) and his apprentices got into a boat and he asked them to go across to the other side of Lake Galil. So they set off 23 but once they were moving, Yeshua fell asleep. Then a big storm descended onto the lake and the boat was being swamped by the waves and they were in danger of sinking. 24 The apprentices went and woke Yeshua, "Master, we're going to drown!"
Now awake, he spoke sternly to the wind and the waves in the lake, and they stopped and it became calm. 25 "Where's your faith?" he asked them.
From being terrified, they were now astounded and asked each other, "Who is this guy really? He can just tell the wind and the water what to do, and they obey him!"

Yeshua drives many demons into the pigs[96]

26 Then they sailed across to the region of the Gerasainon, which is across the lake from Galil. 27 As they got out of the boat, a demon-possessed man who'd come out of the city met him there. He didn't live in a house, but lived in a cemetery, and he wasn't wearing a lot. 28 He yelled out when he saw **Yeshua** (Jesus; Grk. Yesus) and knelt down before him, and spoke loudly, "What business do you and I have together, **Yeshua**, son **of** the highest **God**? I beg you, don't torture me." 29 He said this because Yeshua had commanded the evil spirit to come out from the man. The demon had animated him many times and he'd needed to be put in chains and shackles, but he would break them off and the demon would drive him into the wilderness.
30 "What's your name?" **Yeshua** asked.
"Thousands," he answered, because many thousands of demons had entered him 31 and now they were pleading with Yeshua not to command them to go back to the bottomless pit.
32 They could see a herd of pigs being fed on a hill, and they requested Yeshua to let them go into the pigs, and he agreed to that. 33 So the demons rushed out of the man and into the pigs, and all the pigs then rushed down the steep bank into the lake and drowned.
34 When the workers feeding the pigs saw this happen, they took off and told everyone in the nearby town and round about. 35 So lots of people went there to the edge of the lake to see for themselves, and they found the man who'd been demon-possessed now dressed and sitting at **Yeshua's** feet with his full faculties, and they were frightened. 36 The people who'd seen it

90 **RV 8:16 · Parallel** Mark 4:21-25
91 **RV 8:16 · Cross-ref.** Mat 5:15; Luk 11:33.
92 **RV 8:17 · Cross-ref.** Mat 10:26; Luk 12:2.
93 **RV 8:18 · Cross-ref.** Mat 25:29; Luk 19:26.
94 **RV 8:19 · Parallel** Mark 3:31-35; Mat. 12:46-50
95 **RV 8:22 · Parallel** Mark 4:35-41; Mat. 8:23-27
96 **RV 8:26 · Parallel** Mark 5:1-20; Mat. 8:28-34

Readers' Version

happen told the new-comers how the demon-possessed man had been healed. 37 Then all those people from the Gerasainon region asked Yeshua to leave the area, because they were quite terrified, so he got back into the boat and they headed back to the other side.

38 The man who the demons had come out of had asked Yeshua if he could go with him, but Yeshua sent him away, saying, 39 "Go back to your house and tell them there about what **God** has done for you."

So he went around the town telling everyone what **Yeshua** had done for him.

The leader's dying daughter plus the woman haemorrhaging[97]

40 When **Yeshua** (Jesus; Grk. Yesus) got back to the other side of the lake, the crowd there had been waiting for him and welcomed him. 41 Then, wow, a man named Yair (Jairus) came and knelt down in front **of Yeshua**. He was the leader at the local Jewish meeting hall and he pleaded for Yeshua to come to his house 42 because his only daughter, a twelve-year old, was dying.

Then while Yeshua was on his way squeezing through the crowd, 43 a woman who'd had internal bleeding for twelve years and who couldn't be helped by any doctor, 44 worked her way up behind Yeshua and touched the edge of his robe. Immediately her bleeding stopped 45 and **Yeshua** stopped and said, "Who touched me?"

No one owned up, and Kefa (Peter; Grk. Petros) said, "Master, there's people all around you and they're pressing against you."

46 "Someone touched me," **Yeshua** responded, "because I felt power going out from me." 47 When the woman now saw that she wouldn't get away with it, she came to Yeshua shaking, and knelt down at his feet. She told him in front of all the people why she'd touched his clothes and how she'd been immediately healed. 48 "Lady," Yeshua said, "your faith has healed you. Go in peace."

49 While he was still speaking, someone came from the Jewish meeting hall leader's home and told him, "Don't bother the teacher any further. Your daughter just passed away."

50 But **Yeshua** heard this and turned to Yair (Jairus) and said, "Don't be afraid. Just believe and she'll be healed."

51 So they continued to the house, but Yeshua didn't allow anyone inside other than Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) and Ya'akov (James; Grk. Yakobos), along with the girl's parents. 52 Everyone was weeping and mourning for her, but he said, "Don't cry. She isn't dead—just asleep."

53 But they ridiculed Yeshua because they knew that she'd died. 54 He took hold of her hand, and called, "Girl, get up." 55 Then her spirit returned and she got up immediately, and he told them to give her something to eat. 56 Her parents were astonished, but he instructed them not to tell anyone what had happened.

Yeshua sends out his twelve apprentices[98]

9:1 Then Yeshua (Jesus; Grk. Yesus) called together his twelve apprentices and gave them power and authority over all the demons and to heal diseases, 2 and then sent them out to preach **about God's** kingdom and to heal those who were sick. 3 "Don't take anything for the journey," he told them. "Don't take a walking stick or a backpack or food or money or spare clothes. 4 When someone invites you into their home, stay in that one house until you leave that place, 5 but when the people don't want to hear from you, shake the dust off your feet as a testimony to them[99] that God will punish them for not receiving his messengers."

6 So they headed off, preaching the good message and healing the people as they walked from village to village.

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97 **RV 8:40 · Parallel** Mark 5:21-43; Mat. 9:18-26

98 **RV 9:1 · Parallel** Mark 6:7-13; Mat. 10:5-15

99 **RV 9:5 · Cross-ref.** Acts 13:51.

Readers' Version

Herodes is confused by the news[100]

7 Herodes (Herod) the ruler of the Galili quarter heard about everything that was going on and was completely puzzled, because some people said that Yohan (John; Grk. Yoannes) the immerser had come back to life,[101] 8 while others said that Eliyah (Elijah) had been spotted, and others that one of the other ancient prophets had come back to life. 9 "I beheaded Yohan," King Herodes said, "so who is this man that I'm hearing so much about?" So he tried to find a way to see him.

Yeshua feeds 5,000 families[102]

10 When the twelve apprentices returned back to Yeshua (Jesus; Grk. Yesus), they reported back to him everything they'd done. Then he took them to the town of Beyt-Tsayda for some private time, 11 but the crowds saw where he went and followed after them, so he welcomed them and taught them about **God's** kingdom as well as healing those who needed it.

12 As the day was coming to an end, the twelve approached him and said, "Send the crowd away so that they can go into the nearby towns and countryside to find somewhere to stay and something to eat, because this place is very isolated."

13 But Yeshua told them, "You all give them something to eat."

"We don't have anything more than just five breadrolls and two fish, unless we go and buy some food for all these people." 14 There were about 5,000 men (not counting women and children).

Then he told his apprentices, "Sit them down in rows of about fifty each." 15 So they did that and everyone sat down. 16 Then Yeshua took the five breadrolls and the two fish and looking up to the sky, he blessed them and broke them into pieces to give to the apprentices to distribute to the crowd. 17 Everyone ate until they were satisfied, and then twelve baskets of left-over pieces were collected up afterwards.

Kefa's recognition of the messiah[103]

18 Later when it was the time to pray and Yeshua (Jesus; Grk. Yesus) and the twelve moved away from the crowd, he asked them, "Who do the crowds say that I am?"

19 "Some say Yohan-the-immerser," they answered, "while others say Eliyah (Elijah), and others say that some other ancient prophet came back to life."[104]

20 "And so who do you guys say I am?" he asked.

"You're the **messiah** from **God**,"[105] Kefa (Peter; Grk. Petros) answered.

Yeshua tells about his coming suffering and death[106]

21 Then Yeshua (Jesus; Grk. Yesus) warned them—instructing them not to tell this to anyone else, 22 saying, "The son of humanity is destined to suffer many things and to be rejected by the elders and the chief priests and the religious teachers, and then to be executed and to be brought back to life on the third day."

The cost of following Yeshua[107]

23 Yeshua (Jesus; Grk. Yesus) said, "If anyone wants to become my follower, then that person needs to renounce their own desires and follow me, even in suffering and death,[108] 24 because anyone who wants to save their own life will lose it, but anyone who is prepared to lose their life on account of me, they'll be saving their

100 **RV 9:7 · Parallel** Mark 6:14-29; Mat. 14:1-12

101 **RV 9:7-8 · Cross-ref.** Mrk 8:28; Mat 16:14; Luk 9:19.

102 **RV 9:10 · Parallel** Yhn 6:1-14; Mark 6:30-44; Mat. 14:13-21

103 **RV 9:18 · Parallel** Mark 8:27-29; Mat. 16:13-19

104 **RV 9:19 · Cross-ref.** Mrk 6:14-15; Mat 14:1-2; Luk 9:7-8.

105 **RV 9:20 · Cross-ref.** Yhn 6:68-69.

106 **RV 9:21 · Parallel** Mark 8:30-31; Mat. 16:20-21

107 **RV 9:23 · Parallel** Mark 8:34–9:1; Mat. 16:24-28

108 **RV 9:23 · Cross-ref.** Mat 10:38; Luk 14:27.

Readers' Version

life.[109] 25 How would it benefit a person if they gained the wealth of the whole world, but then ended up lost or destroyed? 26 Because anyone who's ashamed of me and my teachings, the son of humanity will be ashamed of that person when he comes in his splendour and with the splendour of the father and of God's messengers. 27 But I can certainly tell you that some of those who are standing here won't die until they see **God's** kingdom.

Yeshua talks with Mosheh and Eliyah[110]

28 It was about eight days later that Yeshua (Jesus; Grk. Yesus) took Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) and Ya'akov (James; Grk. Yakobos), and climbed a hill to pray. 29 While he was praying, the appearance of his face changed and his clothes turned brilliant white. 30 Then, look, there were two men talking with him—Mosheh (Moses) and Eliyah (Elijah)! 31 Those two who'd been in heaven were talking about the end of his time here which was about to be actioned in Yerushalem (Jerusalem). 32 Kefa and the others had been exhausted and fallen asleep, but when they woke up they saw the radiance of Yeshua and the other two standing there with him, 33 but when it was time for the two to leave, Kefa said to **Yeshua**, "Master, it's good that we're here. We could make three shelters: one for you, one for Mosheh, and one for Eliyah." (But he didn't really know what he was saying.)

34 While he was still speaking, a cloud appeared and enveloped them and they were afraid as they entered the fog. 35 Then a voice came out of the cloud that said, "This is my son, the one that has been chosen. Listen to him."[111]

36 By the time that the voice had spoken, they could only see **Yeshua** in front of them. After this event, they kept what had happened to themselves and didn't tell anyone else about what they'd seen.

Yeshua heals a demon-possessed boy[112]

37 When they came back down the hill the next day, a big crowd was waiting for them. 38 Then, look, a man in the crowd shouted out, "Teacher, I implore you to come and look at my son, because he's my only child. 39 A spirit takes control of him and suddenly he cries out and it makes him convulse and foam at the mouth, and only leaves him after a long time when he's bruised and battered. 40 I tried to get your apprentices to drive it out, but they couldn't."

41 "Oh you unbelieving and perverted generation," **Yeshua** (Jesus; Grk. Yesus) answered, "how much longer do I have to be with you and put up with all of you? Bring your son here."

42 While they were still approaching, the demon attacked the boy and threw him in a convulsion, but **Yeshua** rebuked the evil spirit and healed the boy and led him back to his father. 43 Everyone there was astounded at **God's** power.

Yeshua talks again about his death[113]

While all the people were still amazed at what he'd done, Yeshua (Jesus; Grk. Yesus) turned and said to his apprentices, 44 "Remember everything that's been said, because the son of humanity is going to be turned in and placed into the hands of these people." 45 But the apprentices didn't know what he meant as it was hidden from them so they couldn't comprehend it, plus they were afraid to ask him to explain further.

Who is the greatest?[114]

46 Then the apprentices got themselves into a discussion about which of them might hopefully

109 **RV 9:24 · Cross-ref.** Yhn 12:25; Mat 10:39; Luk 17:33.

110 **RV 9:28 · Parallel** Mark 9:2-8; Mat. 17:1-8

111 **RV 9:35 · Cross-ref.** Isa 42:1; Mrk 1:11; Mat 3:17; 12:18; Luk 3:22.

112 **RV 9:37 · Parallel** Mark 9:14-27; Mat. 17:14-18

113 **RV 9:44 · Parallel** Mark 9:30-32; Mat. 17:22-23

114 **RV 9:46 · Parallel** Mark 9:33-37; Mat. 18:1-5

Readers' Version

be considered the greatest.[115] 47 But **Yeshua** (Jesus; Grk. Yesus) knew what was going on, so he took a young child and stood the child there next to him 48 and told them, "Anyone who accepts a young child in my name is accepting me, and anyone who accepts me is accepted by the one who sent me here.[116] Because it's the person who is the least among you who's at the top."

Anyone who's not against you is for you[117]

49 "Master," Yohan (John; Grk. Yoannes) answered, "we saw someone driving out demons using your name, and we told him to stop because he's not one of us."

50 "Don't forbid people like him," **Yeshua** (Jesus; Grk. Yesus) replied, "because anyone who's not against you all, is on your side."

Yeshua gets snubbed by a village in Shomron/Samaria

51 It was now coming to the time when the events leading to his ascension would start happening, and Yeshua (Jesus; Grk. Yesus) was completely set in his decision to head to Yerushalem (Jerusalem).

52 He sent some of his apprentices ahead of him, and when they arrived at a Shomroni (Samaritan) village, they went to get ready for his arrival. 53 However, the people there didn't welcome them because it was clear that Yeshua was heading to Yerushalem. 54 Seeing this, his apprentices Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes) asked, "**Master**, will you let us call fire down from the sky to burn them up?"[118]

55 However, Yeshua turned around and told them off, 56 so they headed off to another village.

Those who would have liked to follow Yeshua[119]

57 As they headed down the road, someone told Yeshua (Jesus; Grk. Yesus), "I'll follow you wherever you go to."

58 "**Foxes** have their burrows," he responded, "and the birds have their nests, but the son of humanity has no home where he can lie down and relax."

59 Later he told a different person, "Follow me."

But the man replied, "**Master**, just let me go and bury my father first."

60 "Leave those who are dead to bury the dead by themselves," Yeshua said, "but you go and tell people **about God's** kingdom."

61 Also, another person said, "I'll follow after you, **master**, but first let me go back and say goodbye to everyone at home."[120]

62 But **Yeshua** responded, "No one who starts ploughing a field and then starts looking backwards is suitable for **God's** kingdom."

Yeshua sends out 72 people

10:1 After all this, the **master** appointed seventy-two others and he sent them out in pairs to go ahead of him to every town and village that he would pass through. 2 He told them, "There's a large harvest ready, but there's only a few workers. So ask the **owner** of the crop to send out more workers to help with his harvest.[121] 3 So get moving—see, I'm sending you out like lambs with wolves all around.[122] 4 Don't take a wallet or backpack or spare sandals, and don't greet people on the road.

5 "Whenever you're welcomed into a home, first say, 'Peace to this house.' 6 And if there's someone there worthy of peace,[123] then your peace will rest on that home, but if not, your

115 **RV 9:46 · Cross-ref.** Luk 22:24.
116 **RV 9:48 · Cross-ref.** Yhn 13:20; Mat 10:40; Luk 10:16.
117 **RV 9:49 · Parallel** Mark 9:38-40
118 **RV 9:54 · Cross-ref.** 2Ki 1:9-16.
119 **RV 9:57 · Parallel** Mat. 8:19-22
120 **RV 9:61 · Cross-ref.** 1Ki 19:20.
121 **RV 10:2 · Cross-ref.** Mat 9:37-38.
122 **RV 10:3 · Cross-ref.** Mat 10:16.
123 **RV 10:6 · Note** It's not obvious what Yeshua is referring to here with 'son of peace'.

Readers' Version

peace will return to you. 7 Then stay in that
same house and eat and drink what they give
you, because the worker is worthy of his com-
pensation.[124] Don't be moving from house to
house. 8 Whenever you all go into some place
and the locals accept you, then eat what they
give you. 9 Heal the sick there and tell them
that **God's** kingdom is near. 10 But if you all go
into some place and they don't accept you,
then go out to the roads and announce,
11 'We're wiping off even the dust from your
place that stuck to our footwear,[125] however
you all need to know anyway that **God's** king-
dom is near.'[126] 12 I'm telling you that it will be
more bearable for the people of Sedom[127] in
that day than for the people in that place.[128]

Those who ignore the good message[129]

13 "You won't end well, Korazin. And you won't
end well, Beyt-Tsayda. Because if the miracles
that were done in your places had been done in
Tsor (Tyre) and Tsidon (Sidon),[130] they would
have turned around from disobeying God and
shown their humility long ago 14 hence it will be
more tolerable for Tsor and Tsidon on judgement
day than it will be for you all. 15 And you, Kafarnaoum (Capernaum),
don't think you'll be heading up to heaven, be-
cause it'll be down to hell for you.[131]

16 "Anyone who listens to all of you, will be
hearing from me, and anyone who rejects you
all will be rejecting me, and anyone who rejects
me is rejecting the one who sent me here.[132]

The return of the 72

17 In time, the sev-
enty-two that had been sent out came back ex-
cited, saying, "**Master**, even the demons lis-
tened to us when we used your name and au-
thority."

18 "I saw Satan," Yeshua (Jesus; Grk. Yesus)
replied, "when he fell out of heaven like light-
ning. 19 Listen, I've given you all the authority
to tread on snakes and scorpions[133] and to
overcome the enemy's power, and nothing at
all will be able to injure you. 20 However, don't
get excited that the evil spirits obeyed you, but
rather be happy that your names have been
written down in the heavens."

Yeshua's happiness[134]

21 At the same time, the
holy **spirit** got Yeshua (Jesus; Grk. Yesus) excited and he said, "I'm
aware father, **master** of heaven and earth, that
you've hidden these things away from those
who are intelligent and well-educated, and in-
stead revealed them to infants. Yes, father, that
was what you decided.

22 Everything has been handed over to me by
my father,[135] and no one knows who the son is
except for the father, and who the father is ex-
cept for the son and those who the son decides
to reveal him to."[136]

23 Then he turned to his apprentices and said
discreetly, "Blessed are those who get to see
what you all are seeing 24 because I can tell you
that many prophets and kings wanted to see
what you all are seeing, but they didn't get to
see what you've seen, nor to hear what you all

124 **RV 10:7 · Cross-ref.** 1Cor 9:14; 1Tim 5:18.
125 **RV 10:11 · Cross-ref.** Acts 13:51.
126 **RV 10:4-11 · Cross-ref.** Mrk 6:8-11; Mat 10:7-14; Luk 9:3-5.
127 **RV 10:12 · Cross-ref.** Gen 19:24-28; Mat 11:24.
128 **RV 10:12 · Cross-ref.** Mat 10:15.
129 **RV 10:13 · Parallel** Mat. 11:20-24
130 **RV 10:13 · Cross-ref.** Isa 23:1-18; Eze 26:1–28:26; Yoel 3:4-8; Amos 1:9-10; Zech 9:2-4.
131 **RV 10:15 · Cross-ref.** Isa 14:13-15.
132 **RV 10:16 · Cross-ref.** Yhn 13:20; Mrk 9:37; Mat 10:40; Luk 9:48.
133 **RV 10:19 · Cross-ref.** Psa 91:13.
134 **RV 10:21 · Parallel** Mat. 11:25-27; 13:16-17
135 **RV 10:22 · Cross-ref.** Yhn 3:35.
136 **RV 10:22 · Cross-ref.** Yhn 10:15.

Readers' Version

have heard."

How to be a neighbour

25 Then look, a lawyer stood up to test him, asking, "Teacher, what do I need to do to inherit eternal life?"[137]

26 "Well, what's written in the scriptures?" responded Yeshua (Jesus; Grk. Yesus). "How do you understand them?"

27 "You must love your **God Yahweh** with all your heart and all your soul, and all your strength and all your mind,"[138] he replied. "Also, you must love your neighbour as yourself."[139]

28 "You've answered correctly," answered Yeshua, "so do that and you'll live forever."[140]

29 But the lawyer wanted to justify his lifestyle, so he asked, "And who's my neighbour?"

30 **Yeshua** replied with this: "Once a Jewish man was walking downhill from Yerushalem (Jerusalem) to Yeriho (Jericho) when a group of robbers grabbed him and took everything including his clothes, then took off leaving him there wounded and half-dead. 31 Then it so happened that a priest came down that same road, but when he saw him he continued past on the other side of the road. 32 Similarly, a priestly worker (a Levite) arrived at that place and when he saw him he too passed by on the other side. 33 Then a man from Shomron (Samaria)[141] who was on a trip came across him, and when he saw him he felt sorry for him 34 and went up to him and bandaged his wounds, pouring olive oil and wine on them, then put him on his own animal and took him to a roadhouse and looked after him.[142] 35 The next day he took out two coins and gave them to their host, instructing, 'Look after this guy and if it costs more than this, I'll reimburse you on my way back.'

36 "So which of those three do you think acted like the neighbour of the one attacked by robbers?"

37 "The one who cared for him," replied the lawyer.

"Then you go and do the same," **Yeshua** (Jesus; Grk. Yesus) told him.

Yeshua visits Marta and Miryam

38 When it was time to leave, Yeshua (Jesus; Grk. Yesus) went into a village and there was a woman there named Marta[143] who welcomed him in. 39 She had a sister named Miryam (Grk. Maria/Mariam) who was also sitting there on the floor by **Yeshua's** feet listening to his teaching. 40 But Marta kept getting pulled away to keep the household running, and after a while approached Yeshua and asked, "**Master**, doesn't it bother you that my sister has left all the housework to me? Tell her to come and help me."

41 "Marta, Marta," Yeshua answered, "you are worried and concerned about many things, 42 but only one thing really matters. Miryam chose the best thing, and it won't be taken away from her."

Yeshua teaches about prayer[144]

11:1 One time Yeshua (Jesus; Grk. Yesus) was at a place praying, and when he finished some of his followers asked him, "**Master**, Yohan-the-immerser taught his apprentices how to pray. You teach us as well."

2 So Yeshua told them, "Whenever you all pray, say this:

Father, may all people honour you as their holy God.

May you reign as king over the earth.

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137 RV 10:25-28 · Cross-ref. Mrk 12:28-34; Mat 22:35-40.

138 RV 10:27 · Cross-ref. Deu 6:5.

139 RV 10:27 · Cross-ref. Lev 19:18.

140 RV 10:28 · Cross-ref. Lev 18:5.

141 RV 10:33 · Note The Judeans and the Samaritans despised each other and disagreed on many vital issues.

142 RV 10:33-34 · Cross-ref. 2Ch 28:15.

143 RV 10:38-39 · Cross-ref. Yhn 11:1.

144 RV 11:1 · Parallel Mat. 6:9-13; 7:7-11

Readers' Version

3 Every day give us the food that we need.
4 Forgive us for our sins because we've forgiven those who owed something to us.
Don't bring us into situations where we're tempted."
5 Then he told them, "Imagine you had a friend and went to them at midnight and asked, 'Friend, lend me some bread 6 because a travelling friend of mine arrived at my place, and I haven't got anything to give him to eat.' 7 And the one in the other house might reply, 'Don't bother me now because the house is locked and the kids are asleep beside me here in the bed. I can't get up and get anything for you.' 8 I'm telling all of you that even if that friend wouldn't get up and give them anything because of their friendship, then the friend will certainly get up and give them some food if they persist in knocking. 9 So this is what I'm telling you: Keep submitting your requests and it'll be given to you all, keep searching and you'll all find what you're looking for, keep knocking and the door will be opened for you all, 10 because everyone who requests will receive, and everyone who searches will find, and everyone who knocks will find opened doors.
11 How many of you fathers, if your child asked you for some fish, you'd give them a snake instead? 12 Or the child would ask for an egg and you'd pass them a scorpion? 13 So if you all know how to give good things to your children despite your being evil, how much more the father in heaven will give the holy **spirit** to those who ask him."

Yeshua is accused of being demon-possessed[145]

14 Then Yeshua (Jesus; Grk. Yesus) drove out a demon that caused muteness, and after the demon departed, the man was able to speak. The crowds were amazed,
15 but yet some of them said, "He's driving out demons because he's Beelzeboul the leader of the demons."[146]
16 Others who wanted to test who he was, asked Yeshua to send a sign from heaven,[147]
17 but he knew their thoughts and told them, "Any kingdom that's divided against itself is doomed, and any household that's divided will self-destruct. 18 So if Satan was fighting against himself, how could his kingdom even remain? Yes, I know that you're all saying that I must be Beelzeboul in order to drive out demons, 19 but if I have Beelzeboul's power over demons, then whose power do *your* apprentices use to drive out demons? 20 However if I'm driving out demons with power that comes from God, then that means that **God's** kingdom is right in the middle **of** you all.
21 "Whenever a strong landowner arms himself and guards his nice home, everything remains there peacefully, 22 but when someone stronger than him arrives and overpowers him, he'll even take the body armour that the landowner put his trust in, and then relieve him of all his goods.
23 "Anyone who doesn't follow me is against me, and anyone who doesn't gather with us, wants to scatter us.[148]

The return of demons[149]

24 "Whenever an evil spirit leaves a person, it roams through inhospitable places looking for somewhere to rest, and when it doesn't find a home, it says, 'Ah, I'll return to the home that I recently left.' 25 Then when it gets back there, it finds the home swept out and tidied up, 26 so it goes and finds seven other spirits more evil than itself. They all move in and live there, so the result is that the person ends up worse in the end than they were at the beginning."

God's true reward

27 While Yeshua (Jesus; Grk. Yesus) was teaching these things, a woman in the crowd shouted out, "Blessed is the mother who bore you and the one who raised

145 **RV 11:14 · Parallel** Mark 3:20-27; Mat. 12:22-30
146 **RV 11:15 · Cross-ref.** Mat 9:34; 10:25.
147 **RV 11:16 · Cross-ref.** Mrk 8:11; Mat 12:38; 16:1.
148 **RV 11:23 · Cross-ref.** Mrk 9:40.
149 **RV 11:24 · Parallel** Mat. 12:43-45

Readers' Version

you."
28 "Actually," Yeshua replied, "the ones who will be blessed are all those who listen to **God's** message and put it into practice."

The crowd requests a miracle[150]

29 The crowds had grown even larger, but Yeshua (Jesus; Grk. Yesus) told them, "This generation is evil because they're requesting a miracle and the only miracle that will be given to them will be the miracle of Yonah (Jonah).[151] 30 In the same way that Yonah became a sign to the citizens of Nineveh, so too the son of humanity will also be to this generation.[152] 31 The queen from the south will come back to life on judgement day along with the people from this generation, and she'll condemn them, because she travelled a long distance to hear Shelomoh's (Solomon) wisdom,[153] and now, someone's here who's greater than Shelomoh. 32 The people of Nineveh will stand up on judgement day along with the people from this generation and they'll condemn this generation because those from Nineveh turned from their disobedience after Yonah's preaching,[154] and now, someone's here who's greater than Yonah.

The eye is the body's lamp[155]

33 "No one lights a lamp and then hides it somewhere or puts it under a basket, but rather they put it on a lampstand so that everyone entering the room can see the light from it.[156] 34 Your eyes are like the lamp for your body. Whenever your eyes are healthy, your entire body will be bright, but when your eyes are evil, your body is also dark, 35 so take care in case the light in you has gone dark. 36 Therefore if your whole body is bright without any dark areas, it will be bright all over, like when a lamp shines on you to illuminate you."

Yeshua's warning about the religious teachers[157]

37 When Yeshua (Jesus; Grk. Yesus) had a break from speaking, a member of the Farisaios party invited him over for breakfast, so he went into the house and sat down, 38 and the man was very surprised that he didn't observe the handwashing ceremony before he ate. 39 But the **master** said to his host, "Yes, all of you in the Farisaios party clean the outside of the cup and the plate, but your insides are full of theft and wickedness. 40 How stupid! Didn't God who made the outside part, also make what's inside? 41 However, if you sacrificially give what's inside, then everything would then become clean for you.
42 "But you Farisaios won't end well, because you give a tenth of your herbs and vegetables,[158] yet you all ignore giving justice and loving **God**, both of which need to be done and cannot be ignored.
43 "You Farisaios won't end well, because you all love the best seats in the Jewish meeting halls and the honoured greetings in the marketplaces. 44 You all won't end well, because you're like unmarked graves that people walk all over without even realising—the people simply don't know that you're dead inside."
45 One of the experts in religious rules there answered him back, "Teacher, you're insulting us as well when you say that."
46 "Well, you law experts won't end well," Yeshua (Jesus; Grk. Yesus) responded, "because you put unbearably heavy burdens onto the shoulders of the people, yet you wouldn't move your little fingers to touch those burdens yourselves. 47 You all won't end well, because you all

150 **RV 11:29 · Parallel** Mat. 12:38-42
151 **RV 11:29 · Cross-ref.** Mrk 8:12; Mat 16:4.
152 **RV 11:30 · Cross-ref.** Yonah 3:4.
153 **RV 11:31 · Cross-ref.** 1Ki 10:1-10; 2Ch 9:1-12.
154 **RV 11:32 · Cross-ref.** Yonah 3:5.
155 **RV 11:33 · Parallel** Mat. 5:15; 6:22-23
156 **RV 11:33 · Cross-ref.** Mrk 4:21; Mat 5:15; Luk 8:16.
157 **RV 11:37 · Parallel** Mark 12:38-40; Mat. 23:1-36
158 **RV 11:42 · Cross-ref.** Lev 27:30.

Readers' Version

build fancy tombs for the prophets that your
own ancestors executed. 48 Because of that,
you're all actually admitting and agreeing to
what your ancestors did, because they killed
them and then you build their tombs. 49 That's
why **God** in his wisdom said, 'I'll send prophets
and missionaries to them, which they will then
persecute and kill' 50 so that the blood of those
prophets which was spilt from the creation of
the world onwards would then be charged to
this generation. 51 This goes all the way back to
the blood of Hevel (Abel),[159] right up to the
blood of Zekaryah (Zechariah; Grk. Zakarias)
who was recently killed between the altar and
the temple sanctuary.[160] Yes, I'm telling all of
you, those crimes will be charged to *this* gener-
ation.

52 "You religious law experts won't end well,
because you took away the key to knowl-
edge—not only did you not enter yourselves,
but you also forbade others from entering."

53 Once Yeshua left that house, the religious
teachers and the Farisaios party started
strongly resenting him, and started a plan of
asking him more questions 54 in the hope of
catching an answer that could be used to con-
demn him.

Everything hidden will be revealed[161]

12:1 By then the crowd had grown to many thou-
sands, so much so that they were trampling on
each other. Meanwhile Yeshua (Jesus; Grk.
Yesus) told his followers, "Make sure that
you're not influenced by the hypocrisy of the
Farisaios party—it spreads around like yeast in
bread dough.[162] 2 But everything that's covered
up now, will be uncovered in the future, and
everything that's now hidden will revealed.[163]
3 Anything that you whispered in the dark will
be heard in the light, and anything that was
only for certain ears in a private room will be
announced from the rooftops.

Who to be afraid of[164]

4 "And I'm telling you, my friends, that you
shouldn't be afraid of those who can kill your
body (and after that they don't have anything
more that they can do). 5 But I'll tell you who
you should be afraid of: Be afraid of the one
who has the authority to throw you into hell af-
ter you're dead—yes, that's who you should be
afraid of.

6 "Aren't five small birds sold for just a couple
of small coins? Yet not one of those birds is for-
gotten by **God**. 7 Yes, God even knows the num-
ber of hairs on your head so don't worry, each
one of you is of more value than a whole flock
of birds.

Disowning the messiah[165]

8 "I'm telling you that everyone who admits in
public to following me, so too the son of hu-
manity will tell their names to **God's** messen-
gers, 9 but anyone who disowns me in public
will be disowned in front **of God's** messengers.

10 "Everyone who says something against the
son of humanity will be forgiven, but those
who speak against the holy **spirit** won't be for-
given.[166]

11 "Whenever you get dragged into the Jewish
meeting halls or in front of rulers or authori-
ties, don't worry about how you'll defend your-
selves or what you'll say,[167] 12 because the holy
spirit will show you all the right thing to say at
the right time."

The parable about accumulating wealth

13 Then someone in the crowd said, "Teacher, tell

159 **RV 11:51 · Cross-ref.** Gen 4:8.
160 **RV 11:51 · Cross-ref.** 2Ch 24:20-21.
161 **RV 12:1 · Parallel** Mat. 10:26-27
162 **RV 12:1 · Cross-ref.** Mrk 8:15; Mat 16:6.
163 **RV 12:2 · Cross-ref.** Mrk 4:22; Luk 8:17.
164 **RV 12:4 · Parallel** Mat. 10:28-31
165 **RV 12:8 · Parallel** Mat. 10:32-33; 12:32; 10:19-20
166 **RV 12:10 · Cross-ref.** Mrk 3:29; Mat 12:32.
167 **RV 12:11-12 · Cross-ref.** Mrk 13:11; Mat 10:19-20; Luk 21:14-15.

Readers' Version

my brother to give me a share of our father's estate."
14 "Man," Yeshua (Jesus; Grk. Yesus) responded, "who said that I'm the judge or arbitrator over you all?" 15 Then he told them, "Keep alert to avoid all greediness, because a person's life is not about gaining lots of possessions."
16 Then he told them all this parable, "One time a rich man's farm produced a really good harvest. 17 So he started figuring out what to do, 'What should I do? I don't have anywhere to store my harvest.' 18 'Ah,' he said, 'I know what I'll do. I'll knock down my barns and build bigger ones, and then I'll store all my grain and other produce in there. 19 Then I'll be able to tell my soul: Soul, you've got enough good things now to be able to relax for many years of resting, eating, drinking, and being happy.' 20 But **God** said to him, 'How foolish! Tonight I'll be demanding your soul and then who will everything you stored up go to?'
21 "So that's the end of someone who accumulated so much for himself, but wasn't rich in **God's** eyes."

Priorities and trusting God[168]

22 Then Yeshua (Jesus; Grk. Yesus) told his followers, "That's why I'm telling you all not to worry about your lifestyle: what to eat or what to wear, 23 because your life is more than food and your body is more than clothing. 24 Look at the ravens. They don't plant seeds or harvest crops and they have no storerooms or barns, yet **God** keeps them fed, and humans are worth a lot more than birds. 25 Which of you can add even an hour to your life by spending more time worrying? 26 So if you can't even do something small like that, why worry about bigger things? 27 Look at how the lilies grow. They don't go to work or make fabric, yet even King Shelomoh (Solomon) at the height of his fame wasn't dressed as well as one of them.[169] 28 So if **God** dresses the weeds in the paddock that are here today and incinerated tomorrow, how much more would he look after you all—you with little faith?
29 "So don't all be looking for what to eat or to drink, and don't waste time by worrying 30 because people in every country in the world are looking for that, but your father already knows that you need those things. 31 Rather you should be striving to enter his kingdom, and then all these things will come as a bonus.

Focus on heavenly wealth[170]

32 "Don't be afraid, little flock, because actually your father takes pleasure in giving you the entire kingdom. 33 Sell what you own and give to the poor and so store your wealth in heaven where it won't deteriorate or get lost or stolen from you, 34 because where your wealth is stored, that's where your mind will be focused.

The well-prepared slave

35 "Get up and get dressed and get the lamps burning[171] 36 like someone who's waiting for their master. When he leaves the wedding celebrations and comes and knocks, you'll be ready to immediately open the door.[172] 37 The **master** would bless the slaves that are ready, watching for when he arrives. I can assure you that he'll dress himself and then he'll seat them on couches and come and serve them there himself. 38 If he arrives around midnight or even in the small hours of the morning, he'll find them ready. Yes, they'll be blessed. 39 But you should also know this: if the home-owner knew what time the thief would arrive, he'd be ready watching and not allow his house to be burgled.[173] 40 So you all need to be ready because you don't know when I, the son of humanity, am going to arrive."

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168 **RV 12:22 · Parallel** Mat. 6:25-34
169 **RV 12:27 · Cross-ref.** 1Ki 10:4-7; 2Ch 9:3-6.
170 **RV 12:32 · Parallel** Mat. 6:19-21
171 **RV 12:35 · Cross-ref.** Mat 25:1-13.
172 **RV 12:36 · Cross-ref.** Mrk 13:34-36.
173 **RV 12:39-40 · Cross-ref.** Mat 24:43-44.

Readers' Version

Good and bad slaves[174]

41 Then Kefa (Peter; Grk. Petros) asked, "**Master**, is that parable just for us, or is it for everyone?"

42 The **master** answered, "So what would a faithful and wise slave be like, that the **master** might make into a manager over all his slaves, the one to give them their rations? 43 That slave will be blessed when his master arrives and finds him doing everything he should. 44 I can assure you all that the master will put him in charge of everything he owns. 45 In contrast, if that slave thought to himself that the master might be away for a long time, he might start beating the slave boys and slave girls, and start ordering feasts, and drinking and getting drunk, 46 then his master is sure to arrive when he's not expecting him, and the master will give him a gruesome execution and he'll be in hell with the unbelievers.

47 "Any slave who knows what their master wants, yet doesn't get anything ready or start doing what's wanted, they'll get a good beating, 48 yet a slave that didn't know what was expected, even if they might have done things worthy of a beating, they'll just get a couple of blows. Everyone who's given much is expected to do much, and everyone who's entrusted with many things, will have much more expected back from them.

Yeshua will be the source of conflict[175]

49 "I came to throw fire onto the earth, and how I wish that it was already kindled, 50 but I have to undergo an immersion into suffering, and until it's achieved, the weight of it coming crushes my soul.[176] 51 You all probably expect that I came to bring peace to the earth. No, I'm telling you, not peace but conflict, 52 because from now on, if there's five people in one house, they'll be split with three against two and two against three. 53 Fathers will be in conflict with their sons, and sons with fathers, mothers against daughters and daughters against mothers, mothers-in-law against their daughters-in-law and daughters-in-law against mothers-in-law."[177]

Understanding the times[178]

54 Yeshua (Jesus; Grk. Yesus) also told the crowds, "Whenever you see a cloud coming from the west, you all say that it's going to rain, and sure enough it does. 55 Likewise if there's a wind from the south, you all say that it's going to be a scorcher, and sure enough it is. 56 Hypocrites! You know how to interpret the sky and the ground, but you all don't know how to scrutinise this time period.

Facing up to your obligations[179]

57 "Even for yourselves, can't you judge what is right and wrong? 58 Because as you're on the way with your opponent to an arbitrator, think hard about how to resolve the case, because if you don't, he might drag you off to the judge, and the judge will hand you over to the constable, and the constable will toss you into a prison cell. 59 I'm telling you that you won't get out of there until every last penny has been repaid."

Turn from your sins so you won't perish

13:1 There were some people there at the time who'd reported to Yeshua (Jesus; Grk. Yesus) that Governor Pilatos (Pilate) had killed some Galilim when they were sacrificing. 2 Yeshua asked the people, "Do you think that these Galilim were the most disobedient to God in all Galil that they were made to suffer so much? 3 No, I'm telling you all, but on the other hand if you don't turn from your own disobedience and request forgiveness, you all will perish likewise. 4 What about those eighteen who were killed when the Siloam tower collapsed on

174 **RV 12:41 · Parallel** Mat. 24:45-51
175 **RV 12:49 · Parallel** Mat. 10:34-36
176 **RV 12:50 · Cross-ref.** Mrk 10:38.
177 **RV 12:53 · Cross-ref.** Mic 7:6.
178 **RV 12:54 · Parallel** Mat. 16:2-3
179 **RV 12:57 · Parallel** Mat. 5:25-26

Readers' Version

them? Do you think they had bigger debts than all the people living in Yerushalem (Jerusalem)? 5 No, I'm telling you all that if you don't turn from your own disobedience and request forgiveness, you all will perish likewise."

The parable about the tree without fruit

6 Then Yeshua (Jesus; Grk. Yesus) told them this parable, "There was a landowner who'd planted a fig tree in his vineyard, and he went to see if it had any fruit on it, but there wasn't any 7 so he told his manager, 'I've been coming and checking for fruit on this tree for three years, but there's none. Chop it down because it's not good use of the land.' 8 'Master,' he answered, 'give me one more year to dig around it and fertilise it 9 and see if it fruits. If it doesn't, then certainly you can chop it down.' "

Yeshua heals a bent-over woman

10 On the Rest Days, Yeshua (Jesus; Grk. Yesus) was teaching in one of the Jewish meeting halls 11 and, look, a woman who'd had a spirit of sickness for eighteen years was there. She was bent over and unable to stand up straight 12 and when **Yeshua** saw her, he called out, "Woman, your disease has been sent away." 13 Then he placed his hands on her and she was immediately restored and started praising **God**.

14 But the hall leader was angry because it was the Rest Day when **Yeshua** had healed her and started telling the crowd, "There's six days when it's fine to work, so come then to be healed—not on the Rest Day!"[180]

15 "You hypocrites!" Yeshua responded. "Doesn't every one of you untie his ox on the Rest Day, or untie the donkey from the feeding trough and lead it away for a drink? 16 This woman is a descendant of Avraham who's been handicapped by Satan for eighteen years, and yet you say that it's wrong to break that bond on the Rest Day!" 17 When he said that, the people opposing him were disgraced and all the crowd was excited about the wonderful things he was doing.

A small seed grows into a large bush[181]

18 So he told them, "What is **God's** kingdom similar to? What can I use to describe it? 19 It's like a mustard seed, which a person might take and throw into their garden and then it grows in a bush and the birds make their nests in its branches."

A little yeast has a big effect[182]

20 Again he asked them, "What can I liken **God's** kingdom to? 21 It's like some yeast that a woman took and hid in a sack of flour, until eventually it affected all of it."

Entering God's kingdom[183]

22 Then Yeshua (Jesus; Grk. Yesus) started on his journey towards Yerushalem (Jerusalem), and as he passed through each town or village, he would teach the people there, 23 and one day someone asked him, "**Master**, will only a few people be saved?"

Yeshua replied, 24 Make an effort to get in through the narrow door, because I'm telling you that many people want to come in but they won't be able to. 25 Once the home-owner gets up and locks the door, even if you get there now and stand outside knocking and calling out, 'Master, open up for us,' he'll answer, 'I don't know you or where you're from.' 26 'You saw us eating and drinking,' you'll start saying, and, 'You taught along our roads.' 27 But he'll reply to you all, 'I've got no idea where you're all from, so go away you who do evil things.'[184] 28 There'll be crying and much anguish when you all see Avraham and Yitshak (Isaac) and Ya'akov (Jacob) and all the prophets in **God's** kingdom, but all of you will be being thrown out.[185] 29 Others will come from the east and

180 **RV 13:14 · Cross-ref.** Exo 20:9-10; Deu 5:13-14.
181 **RV 13:18 · Parallel** Mark 4:30-32; Mat. 13:31-32
182 **RV 13:20 · Parallel** Mat. 13:33
183 **RV 13:22 · Parallel** Mat. 7:13-14,21-23
184 **RV 13:27 · Cross-ref.** Psa 6:8.
185 **RV 13:28 · Cross-ref.** Mat 22:13; 25:30.

Readers' Version

the west, and from the north and the south, and *they* will be comfortably seated in **God's** kingdom, 30 so listen: the last people will be the first ones, and the first ones will end up last."[186]

Yeshua's concern for Yerushalem[187]

31 At that time, some members of the Farisaios party approached Yeshua (Jesus; Grk. Yesus) and told him, "You need to leave here because Herodes (Herod) wants to kill you."

32 Yeshua responded, "Go and tell that fox: 'I'm driving out demons and healing people today and tomorrow, but I'll be finished the following day.' 33 Yes, I need to keep moving today and tomorrow, because it wouldn't do for a prophet to come to his end away from Yerushalem (Jerusalem).

34 "Yerushalem, Yerushalem—the city that kills the prophets and throws rocks at those who've been sent to her. How often I wanted to gather your children together like a hen gathers her chicks under her wings, but you all didn't want it. 35 So now, see, your temple will be left without a congregation. I'm telling you all that you certainly won't see me again until you say: 'Blessed is the person who comes in the name and authority **of Yahweh**.' "[188]

Yeshua heals a man on a Rest Day

14:1 One day, Yeshua (Jesus; Grk. Yesus) went to the house of one of the Farisaios party leaders for a meal on a Rest Day, and they were watching him closely. 2 Then, look, there was a man there with badly swollen limbs. 3 **Yeshua** responded to the thoughts of the lawyers and Farisaios by asking, "Is it allowable to heal on the Rest Day or not?"

4 However, they just stayed silent, so he took hold of the man and healed him and sent him away. 5 Then he asked them, "Which of you if your child or your animal fell into a pit wouldn't immediately pull them out, even if it was a Rest Day?"[189]

6 But they didn't have any answer for that.

Demonstrating humility

7 Then he told a parable to all the invited guests after he'd noticed them choosing the best places around the table, telling them, 8 "Whenever you're invited to a wedding celebration, don't go and sit in the best place, in case someone more important than you might be called over by the host,[190] 9 and then your host might come over to you and ask you to let the other guest sit where you were, and then you might end up humiliated at the bottom of the table. 10 Rather, when you're invited, sit down at the end so that the host might come and tell you, 'Friend, move up here to a better spot.' Then you'll be honoured in front of all the other guests, 11 because the person who thinks a lot of themself will be humbled, and the person who humbles themself will be honoured."[191]

12 Then Yeshua (Jesus; Grk. Yesus) also spoke to the man who had invited him, "Whenever you host a brunch or dinner, don't invite your friends or siblings, or your other relatives or your wealthy neighbours, because they can invite you back and so repay you. 13 Instead when you're celebrating, invite the poor and the crippled, the lame and the blind, 14 and then you'll be rewarded by God because those people won't be able to repay you, hence you'll be repaid instead when those who please God come back to life."

The parable about the reluctant dinner guests[192]

15 Now one of the people at the meal heard all this and commented, "Blessed is anyone who gets to have a meal in **God's** kingdom."

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

187 **RV 13:31 · Parallel** Mat. 23:37-39

188 **RV 13:35 · Cross-ref.** Psa 118:26.

189 **RV 14:5 · Cross-ref.** Mat 12:11.

190 **RV 14:8-10 · Cross-ref.** Prv 25:6-7.

191 **RV 14:11 · Cross-ref.** Mat 23:12; Luk 18:14.

192 **RV 14:15 · Parallel** Mat. 22:1-10

Readers' Version

16 But Yeshua (Jesus; Grk. Yesus) responded,
"There was a home-owner who was putting on
a large dinner and invited many people.
17 When the meal was ready, he sent out his
slave to go and tell everyone who'd been in-
vited, 'Come over now because the food is
ready.' 18 However they all started giving ex-
cuses. The first one said, 'I bought a field and I
need to go and inspect it. Please excuse me.'
19 Another one said, 'I've bought five pairs of
oxen and I need to check them out. Please ex-
cuse me.' 20 Yet another said, 'I just got married
so I can't really come.' 21 So when the slave got
back, he reported all this to his master. The
home-owner got angry and told the slave, 'Well
then, hurry out into the roads and streets of
the city and bring back the poor and crippled
and blind and lame people.' 22 When he'd done
that, the slave said, 'Master, I've done what you
instructed and there's still room at the table.'
23 So the master instructed him, 'Well go along
the roads and fences and force them to come so
that my house will fill up, 24 because I'm telling
you that none of those invited guests will get a
taste of this meal of mine.' "

Count the cost of following Yeshua[193]

25 Large crowds were
following Yeshua (Jesus;
Grk. Yesus) when he turned and spoke to them,
26 "If anyone comes to me but doesn't love me
more than they love their parents and their sib-
lings, and their spouse and children, and even
their own life, then that person is unable to be-
come my apprentice.[194] 27 Anyone who doesn't
give up everything in this life and come after
me is unable to become my apprentice,[195] 28 be-
cause none of you would want to build a tower
without first counting the cost and figuring out
if you'll have enough to complete it. 29 Other-
wise you might lay the foundation and not be
able to finish it. Then everyone watching might
begin to mock 30 and say, 'This person started a
building project but wasn't able to finish it.'
31 Or what king would go off to war against an-
other king, if he hadn't previously sat down
with his generals to figure out if their ten thou-
sand soldiers are powerful enough to battle the
other king bringing twenty thousand against
him? 32 If they can't, then while the other army
is still far away, the king will send ahead a dele-
gation to try to make peace. 33 So too for every
one of you who doesn't leave behind every-
thing they own, you won't be able to become an
apprentice of mine.

Worthless followers likened to salt[196]

34 "Salt is good, but if it
became tasteless, what
could you use to make it salty again? 35 It would
be no use on the soil or for fertiliser—they'd
just have to throw it away. Let any person who
wants to hear, listen carefully."

The lost sheep that was found[197]

15:1 Many tax-collectors
and others regarded as
sinners had come closer so they could hear
what Yeshua (Jesus; Grk. Yesus) was teaching,[198]
2 but those from the Farisaios party and the re-
ligious teachers were grumbling, "This man ac-
cepts sinners and even eats with them!" 3 So
Yeshua told them this parable:
4 "If you had a hundred sheep and one of
them went missing, which of you wouldn't
leave the ninety-nine there in the wilderness
and go and search for the missing sheep until
you found it? 5 And once you found it, you
would carry it home on your shoulders feeling
very happy. 6 When you got back to the house,
surely you'd call your friends and neighbours
and tell them, 'Come and celebrate with me be-
cause I found my lost sheep.' 7 I'm telling you
all that there's similar celebration in heaven
when one person turns from their disobedience
and obeys God—more than over ninety-nine

193 **RV 14:25 · Parallel** Mat. 10:37-38
194 **RV 14:26 · Cross-ref.** Mat 10:37.
195 **RV 14:27 · Cross-ref.** Mrk 8:34; Mat 10:38; 16:24; Luk 9:23.
196 **RV 14:34 · Parallel** Mark 9:50; Mat. 5:13
197 **RV 15:1 · Parallel** Mat. 18:12-14
198 **RV 15:1-2 · Cross-ref.** Luk 5:29-30.

Readers' Version

guiltless people who have no need to change.

The lost coin that was found

8 "Or what woman who had ten silver coins and lost one, wouldn't light a lamp and sweep the house and search thoroughly until she found it? 9 Then she'd invite her friends and neighbours saying, 'Come and celebrate with me because I found the money that I'd lost.' 10 I'm telling you all that there's similar celebration by **God's** messengers in heaven over one person who turns from their disobedience and obeys God."

The parable about the returning son

11 Then Yeshua (Jesus; Grk. Yesus) told them, "Once there was a man with two sons. 12 The younger son asked his father to give him his inheritance in advance, so the father divided everything up. 13 Then a few days later, that younger son went off to a distant country where he used his inheritance to enjoy an affluent and carefree lifestyle. 14 However after he'd used up all his funds, a terrible famine hit that country, and he started to become needy, 15 so he went and signed up to work for one of the local farmers who assigned him to feed the pigs out in the fields. 16 As the pigs were eating their carob pods, their food started to look desirable to him, but he wasn't given any. 17 But he eventually came to his senses and said to himself, 'Even my father's workers have plenty of food, but here I am in this place dying of starvation. 18 I'm going to leave and go back to my father to tell him, "Father, I've disobeyed God and dishonoured you 19 and I'm no longer worthy to be called your son. Take me on as one of your workers." '

20 "So he got up and headed back to his father, but his father saw him coming from a distance and felt sorry for him. He ran and hugged his son and kissed him, 21 and the son said, 'Father, I've disobeyed God and dishonoured you and I'm no longer worthy to be called your son.' 22 But the father ordered his slaves, 'Quickly, bring out the best robe and dress him in it, and put a ring on his hand and sandals on his feet. 23 Then get the grain-fed calf and slaughter it so we can celebrate with a feast, 24 because my son was dead but he's now here alive—he was lost but now he's found.'

25 "The man's older son was out working in a field, and when he was heading home and got near the house, he could hear the sound of music and dancing 26 so he called out to one of the servants and asked him what was going on. 27 'Your brother has come home,' he replied, 'and your father has slaughtered the grain-fed calf to celebrate because he got back safely.' 28 But the older son was angry and didn't want to go in, however his father came out and implored him to join them. 29 'Listen,' said the older son to his father, 'I've worked for you for however many years and I've never disobeyed you, yet you never gave me even a young goat so that I could celebrate with my friends! 30 Yet when *this* son of yours comes home after using up your money living with prostitutes, then you slaughter the fattened calf for him!' 31 'Son,' answered the father, 'you have always been here with me, and everything I have is yours. 32 But it's right to be happy and excited, because your brother was dead and now he's alive again—he was lost and now he's found.' "

The parable about the shrewd manager

16:1 Yeshua (Jesus; Grk. Yesus) also told this to his followers, "Once there was a rich man who had a manager who worked for him. A whistle-blower reported that the manager had been abusing the owner's possessions 2 so the owner called him and asked, 'What's this I'm hearing about you? Give back the ledgers because I don't want you as a manager any more.' 3 Then the manager thought to himself, 'Oh dear, what will I do now that I'm losing this management job? I'm not strong enough to be out digging and I'd be too ashamed to beg. 4 I know what I'll do so that when I lose my job, I'll still be popular with everyone else.' 5 So he called in each person who owed money to his master. He asked the first one, 'How much do you owe my master?' 6 'A hundred jugs of olive oil,' he replied. 'Well, bring the contract here and change it quickly to fifty,' the manager said. 7 Then he asked the next one, 'How much do you owe?' 'A hundred containers of wheat,' the

Readers' Version

man replied. 'Get the contract form and change it to eighty,' said the manager. 8 When he heard, the landowner praised the dishonest manager for his shrewdness because the modern generation are better at working the system than the children of light in their generation.

9 "So I'm telling you all to use worldly money to make friends for yourselves, so that whenever it runs out, they'll accept you all into the eternal homes.[199] 10 Anyone who's faithful with a little is also faithful with much, and the person who's dishonest with a little is also dishonest with a lot. 11 Because of that, if you aren't faithful with worldly money, who would entrust true wealth to you all? 12 If you're not faithful in your treatment of strangers, who would give you anything for yourselves?

13 "No household servant can serve two masters, because either they'll hate the one and love the other, or they'll support the one and despise the other."[200]

More of Yeshua's teaching[201]

14 All those from the Farisaios party were listening carefully because they love money, and they were sneering at Yeshua (Jesus; Grk. Yesus), 15 so he said to them, "You all justify yourselves to the people but **God** knows your hearts, because what people value most is abhorrent to **God**.

16 "The Hebrew scriptures applied until Yohan-the-immerser started preaching the good message **about God's** kingdom, now everyone is striving to get into it,[202][203] 17 but it's easier for the sky and the earth to disappear than it is for one small part of the law to fall.[204]

18 "Every man who divorces his wife and marries another, is committing adultery, and the one marrying the woman he divorced is committing adultery.[205]

The rich man and Eleazar

19 "Once there was a rich man who dressed like a king and had everything in life to make him happy and content. 20 At the same time there was a poor beggar named Eleazar (Lazarus; Grk. Lazaros) who was covered in ulcers. He'd been carried to the rich man's gate, 21 where he lay, hoping to get any food that might fall off the rich man's table. The dogs even came and licked his ulcers, 22 and eventually he died and was carried away by God's messengers to recline at the table next to Avraham. Then the rich man also died and was buried 23 and was tormented in hell. However, when he looked up, he saw Avraham in the distance and Eleazar reclining next to him, 24 so he called out, 'Father Avraham, be merciful to me and send Eleazar here to dip the tip of his finger in water and cool down my tongue, because I'm very distressed here in this flame.' 25 But Avraham replied, 'Son, don't forget that you enjoyed the good life while you were alive, whereas Eleazar had it bad, but now he's here being comforted and you're suffering. 26 Anyway, there's a deep chasm that's been established between us, so that anyone here who wanted to go to you can't, nor can anyone from there cross over here to us.' 27 'I have one request then,' said the man who'd been rich. 'Send Eleazar to my father's house, 28 because I have five brothers. Then he can warn them about this place of torment so that they won't also come here.' 29 'They have the scriptures,' answered Avraham, 'so they can find out what they say.' 30 But the man insisted, 'No, father Avraham, but if someone from the dead went to them, then they'd turn from their sins.' 31 'Well,

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199 RV 16:9 · Note This sentence is very difficult to understand, so it's likely that we're missing some cultural cues here, and in the parable above.

200 RV 16:13 · Cross-ref. Mat 6:24.

201 RV 16:14 · Parallel Mark 10:11-12; Mat. 11:12-13

202 RV 16:16 · Note See rediscoveryingjesus.substack.com/p/jesuss-confusing-sayings-luke-1616.

203 RV 16:16 · Cross-ref. Mat 11:12-13.

204 RV 16:17 · Cross-ref. Mat 5:18.

205 RV 16:18 · Cross-ref. Mat 5:32; 1Cor 7:10-11.

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if they ignore the scriptures,' he answered, 'even if someone from the dead went to them, they still wouldn't be persuaded.' "

Forgiving sin[206]

17:1 Then Yeshua (Jesus; Grk. Yesus) told his followers, "It's impossible that temptations will disappear, but a bad future awaits whoever brings them. 2 It would be better if that person had a heavy weight tied to them and got thrown into the sea than if they cause a younger one to stumble. 3 Take great care.

If a fellow-believer disobeys God, scold them,[207] and then if they stop and request forgiveness, forgive them. 4 Even if they wrong you seven times in a day and then seven times come and tell you that they're turning away from it, forgive them."

Growing faith

5 Then the apprentices requested the **master**, "Give us more faith." 6 "If you all had faith like a small mustard seed," the **master** replied, "you would be able to order a mulberry bush, 'Get out of the ground and plant yourself in the sea,' and it would obey you all.

The work of a slave

7 "Imagine that you had a slave that was out in the field ploughing or looking after the sheep. When he came back to the house, which of you would tell him, 'The meal's ready so come in now and sit down to eat.' 8 No, you'd be saying, 'Get the meal ready for me and then after you've changed, come and wait on me as I eat and drink, then after that you can eat and drink.' 9 And no, slaves don't get thanked for just doing what they've been told to do. 10 So too when you all do what you've been told to do, just say, 'We're useless slaves—we've just done what we were told.' "

Yeshua heals ten men with skin diseases

11 Soon it was time to continue on towards Yerushalem (Jerusalem) and so they walked through Galil and Shomron (Samaria). 12 In one village, they came across ten men with leprosy, who stood back at a distance 13 and called out, "**Yeshua** (Jesus; Grk. Yesus), master, show mercy to us."

14 When he saw them, Yeshua called back, "Go and ask the priests to inspect you."[208] So they went off, and as they were walking, they were healed. 15 One of them, seeing that his skin was healed, came back and could be heard loudly praising **God**, 16 and he knelt down in front of Yeshua and thanked him. This man was from Shomron. 17 "Weren't there ten of you that were healed?" **Yeshua** asked. "Where's the other nine? 18 Have none of them returned to praise **God**—only this foreigner?" 19 Then he told him, "Get up and go now. Your faith has healed you."

God's kingdom[209]

20 One time Yeshua (Jesus; Grk. Yesus) was approached by some from the Farisaios party and asked when God's kingdom is coming, and he answered, "The arrival **of God's** kingdom is not some visible thing, 21 and they won't be shouting, 'Look, here it is!' or 'There it is!', because you see, **God's** kingdom is inside you all."

22 Then he told his followers, "The time will come when you'll be wanting to see the son of humanity again even for a day, but you won't see him. 23 Some people will tell you all, 'Look, there he is!' or 'Hey, here he is!' but don't go looking or following them, 24 because when the son of humanity returns, it'll be like lightning that flashes from one side of the sky and shines right across to the other side. 25 However, before that, he needs to suffer many things and to be rejected by this generation. 26 The time of the return of the son of humanity will be just like it was in Noah's time:[210] 27 people were eating and drinking, and getting engaged and married right until that day when Noah went into the barge and the flood came and de-

206 **RV 17:1 · Parallel** Mark 9:42; Mat. 18:6-7,21-22

207 **RV 17:3 · Cross-ref.** Mat 18:15.

208 **RV 17:14 · Cross-ref.** Lev 14:1-32.

209 **RV 17:20 · Parallel** Mat. 24:23-28,37-41

210 **RV 17:26 · Cross-ref.** Gen 6:5-8.

Readers' Version

stroyed everything.[211] 28 It was similar in Lot's
time: people were eating and drinking, and
buying and selling, and planting and build-
ing,[212] 29 but on the day that Lot walked out of
Sedom, fire and sulfur rained down from the
sky and destroyed everything. 30 So that's how
it will be when the son of humanity is revealed.
31 "On that day, anyone who's just outside the
house should not go back in to get their valu-
ables. Similarly, anyone who's out on the farm
shouldn't return to the house to get their pos-
sessions.[213] 32 Don't forget the disaster that
happened to Lot's wife.[214] 33 Anyone who tries
to save their live will lose it, and anyone who's
sacrificed their lifestyle, will retain life.[215]
34 I'm telling you, two people will be in one bed
on that night and one will be taken and the
other one will be left behind. 35 Two people will
be preparing food at the same place and one
will be taken and the other one will be left be-
hind."
36 ◘ 37 "Where will this happen, **master**?"
they asked.
"Where the body is," he answered, "that's
where the vultures will be gathering."

Persistence in prayer

18:1 Then he told them
another parable about
how it's good to always be praying and not to
become discouraged: 2 "Once there was a city
judge who didn't revere **God** and nor did he al-
low anyone to sway him. 3 Now there was a
widow in that city, and she kept going to him
saying, 'Get me justice against my rival.' 4 At
first, he wasn't interested in the case, but even-
tually he said to himself, 'Even if I don't fear
God and I'm not easily pushed around by any-
one, 5 this widow is making trouble for me. I'll
fight her case for her so she'll stop harassing
me.' "
6 Then the **master** continued, "Listen to what
the ungodly judge is saying. 7 And won't **God**
also bring justice for his chosen people when
they call out to him day and night? He'll pa-
tiently listen to them. 8 I'm telling you that
he'll quickly bring justice to the situation. How-
ever, when the son of humanity comes, will he
find faith on the earth?"

Humility in prayer

9 Then Yeshua (Jesus;
Grk. Yesus) also told this parable to some who
felt that they were guiltless before God because
of their own goodness, and so they scorned
others: 10 "Once two men went into the temple
to pray—one was a Farisaios party member and
the other was a tax-collector. 11 The Farisaios
stood there praying quietly, 'I thank you, **God**,
that I'm not like the rest of the people:
swindlers, sinners, adulterers, and even that
tax-collector. 12 I fast twice a week and I give a
tenth of everything I get.' 13 But the tax-collec-
tor stood at a distance, not even willing to raise
his head, instead beating his chest and saying,
'**God**, I'm a sinner, take away my guilt.' 14 I'm
telling you all that this man went home after
being declared guiltless, not the other one, be-
cause all those who praise themselves will be
humbled, and those who humble themselves
will be praised."[216]

Yeshua blesses small children[217]

15 The people also
brought their babies to
Yeshua (Jesus; Grk. Yesus) so that he would
touch them and bless them, but his apprentices
scolded them when they saw it. 16 However,
Yeshua called out to them, "Let the little chil-
dren come to me. Don't stop them, because
God's kingdom consists of those like them. 17 I
can assure you that anyone who doesn't accept
God's kingdom like a little child certainly won't
be able to enter it."

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211 RV 17:27 · Cross-ref. Gen 7:6-24.
212 RV 17:28-29 · Cross-ref. Gen 18:20–19:25.
213 RV 17:31 · Cross-ref. Mrk 13:15-16; Mat 24:17-18.
214 RV 17:32 · Cross-ref. Gen 19:26.
215 RV 17:33 · Cross-ref. Yhn 12:25; Mrk 8:35; Mat 10:39; 16:25; Luk 9:24.
216 RV 18:14 · Cross-ref. Mat 23:12; Luk 14:11.
217 RV 18:15 · Parallel Mark 10:13-16; Mat. 19:13-15

Readers' Version

The wealthy leader[218]

18 One time a local leader asked Yeshua (Jesus; Grk. Yesus), "Good teacher, what do I need to do to gain eternal life?"

19 "Why do you call me good?" **Yeshua** responded. "No one is good other than **God** himself. 20 You know God's commands: Don't commit adultery,[219] don't murder,[220] don't steal,[221] don't lie in court,[222] and honour your parents."[223]

21 "I've obeyed all of those since I was young," the leader replied.

22 "Then you're lacking only one more thing," **Yeshua** added. "Sell everything you own and distribute the money to the poor, then you'll have treasure in the heavens. Then come and follow me." 23 But when he heard this, the man was very upset, because he was extremely wealthy.

24 As **Yeshua** looked at him, he said, "It's so difficult for those who are wealthy to enter into **God's** kingdom— 25 it's easier for a camel to go through the eye of a needle than for a wealthy person to enter **God's** kingdom."

26 Those around who heard asked, "Then who's able to be saved?"

27 "What's humanly impossible," he replied, "is quite possible with **God**."

28 Kefa (Peter; Grk. Petros) spoke up, "Hey, *we* left everything and followed you!"

29 "I can assure you all," Yeshua responded, "that no one who left their home or spouse or siblings, or parents or children on account **of God's** kingdom 30 will not be repaid many times over in this age, as well as gaining eternal life in the coming age."

Yeshua predicts his execution a third time[224]

31 Then taking the twelve aside, Yeshua (Jesus; Grk. Yesus) told them, "Listen, we're about to go down to Yerushalem (Jerusalem) and everything that the prophets wrote about the son of humanity will soon happen. 32 He'll be handed over to non-Jews and will be mocked and insulted and spat on, 33 then they'll flog him and kill him, but he'll come back to life on the third day."

34 But they didn't understand any of that—the meaning of this statement was hidden from them and they didn't realise what was being said.

Yeshua heals a blind man[225]

35 As Yeshua (Jesus; Grk. Yesus) got close to Yeriho (Jericho) city, there was a blind man sitting beside the road begging. 36 When he heard a crowd passing through, he started asking what was going on, 37 and they told him that **Yeshua** from Nazaret was passing by, 38 so he started shouting, "**Yeshua**, David's descendant, be merciful to me!"

39 Some of the people walking past him told him to be quiet, but he just shouted louder, "David's descendant, be merciful to me!"

40 Then **Yeshua** stopped and ordered that the man be brought across to him. When he came, he asked him, 41 "What do you want me to do for you?"

He answered, "**Master**, I want to be able to see!"

42 "Then receive your sight," **Yeshua** said, "because your faith has healed you."

43 Immediately he was able to see, and followed along after Yeshua praising **God**, and the people that saw it happen also praised **God**.

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218 **RV 18:18 · Parallel** Mark 10:17-31; Mat. 19:16-30
219 **RV 18:20 · Cross-ref.** Exo 20:14; Deu 5:18.
220 **RV 18:20 · Cross-ref.** Exo 20:13; Deu 5:17.
221 **RV 18:20 · Cross-ref.** Exo 20:15; Deu 5:19.
222 **RV 18:20 · Cross-ref.** Exo 20:16; Deu 5:20.
223 **RV 18:20 · Cross-ref.** Exo 20:12; Deu 5:16.
224 **RV 18:31 · Parallel** Mark 10:32-34; Mat. 20:17-19
225 **RV 18:35 · Parallel** Mark 10:46-52; Mat. 20:29-34

Readers' Version

Zakay hosts Yeshua

19:1 After that, Yeshua (Jesus; Grk. Yesus) entered Yeriho (Jericho) and continued walking through it. **2** Then, look, there was a man named Zakay (Zacchaeus; Grk. Zakkaios) and he was a chief tax-collector and pretty wealthy. **3** He wanted to see who this **Yeshua** was, but couldn't see over the crowd because he[226] was rather short, **4** so he ran along ahead of the crowd and climbed a sycamore tree so that he could see Yeshua as he walked past. **5** However, as **Yeshua** came to that place, he looked up and said, "Zakay, hurry up and get down because I think it would be good to stay at your place." **6** So he hurried down the tree and happily welcomed him.

7 But everyone who had observed it was grumbling, "Hoy, he's going to stay with a sinful man."

8 At dinner, Zakay stood and said to the **master**, "Listen, **master**, I'm giving half of everything I own to the poor, and anyone that I defrauded, I'll pay them back four times over."

9 "Salvation came to this home today," responded **Yeshua**, "as this man has also shown that he's Avraham's offspring, **10** because the son of humanity came to look for those who are lost, and save them."[227]

The parable about three servants[228]

11 Then Yeshua (Jesus; Grk. Yesus) went on to tell a parable to those who heard all that, because he was getting near to Yerushalem (Jerusalem) and they had assumed that **God's** kingdom was going appear straight away. **12** Because of that, he told them, "Once a man of high status was going to a distant country to inherit a kingdom, and then to return after that. **13** So he called his ten slaves and gave them ten silver coins and told them to put them to work until he got back. **14** But his citizens hated him and sent a delegation out to him to say, 'We don't want this man to reign over us.'

15 "But he received his kingdom and then he headed back and sent for those slaves that he had given the silver to, to find out how well they'd traded. **16** The first slave arrived and said, 'Master, I used your silver coin to earn ten more coins.' **17** 'Well done good slave,' he said, 'and because you were faithful with a little, I'll put you in charge of ten cities.' **18** Then the second slave came and said, 'Your silver master, gained five more coins.' **19** 'You too,' the master said, 'will be put in charge of five cities.' **20** Then another slave came and said, 'Master, look, here's your silver that I kept hidden away wrapped in a handkerchief **21** because I was scared of you, knowing that you're a hard man—picking up what you didn't put down, and harvesting where you didn't sow.' **22** 'I'll judge you by your own words,' the master said, 'you evil slave! You knew that I'm a hard man, picking up what I didn't put down, and harvesting what I didn't sow. **23** So why didn't you take my silver to the bank? Then went I returned, at least I would have been able to collect some interest.' **24** Then the master told the others who were standing there, 'Take the silver coin away from him and give it to the slave who has the ten.' **25** But they protested, 'Master, he already has ten coins.' **26** 'I'm telling you all,' the master replied, 'that everyone who has, will be given more, but the person who doesn't have, even what they have will be taken away from them.[229] **27** However, about those enemies of mine who didn't want me to reign over them: bring them here and strike them down in front of me.' "[230]

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226 RV 19:3 · Note It's commonly assumed that Zacchaeus was the short person in this sentence, but the Greek is ambiguous. (See www.biblicalarchaeology.org/daily/biblical-topics/new-testament/jesus-the-short-king/.)

227 RV 19:10 · Cross-ref. Mat 18:11.

228 RV 19:11 · Parallel Mat. 25:14-30

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

230 RV 19:11-27 · Cross-ref. Mat 25:14-30.

Readers' Version

Yeshua rides an unbroken colt into Yerushalem[231]

28 After he'd said that, Yeshua (Jesus; Grk. Yesus) continued on towards Yerushalem (Jerusalem), 29 and as he got near to Beyt-Fagey (Bethphage) and Beyt-Ania (Bethany) going towards the Mt. of Olives, he sent two of his apprentices ahead, 30 telling them, "Go on to the next village, and when you enter it, you'll see a colt that's never been ridden tied up there. Untie it and bring it here. 31 But if anyone asks you why you're untying it, tell them that the **master** needs it."

32 So they went off and found it just like he'd told them, 33 and when they were untying the colt, the owners asked them, "Why are you untying the colt?"

34 "The **master** needs it," they answered. 35 So they led it back to **Yeshua**, and after throwing some of their clothes over it, they mounted him on it. 36 Then as the colt moved along, they spread more of their clothes on the road.

37 As he was about to descend down the slope of the Mt. of Olives, the whole crowd of followers started celebrating and loudly praising **God** for all the miracles they'd seen, 38 saying, "The coming king has been blessed in the name **of Yahweh**.[232] May there be peace in heaven and brilliant splendour up high there."

39 There were some members of the Farisaios party in the crowd and they suggested to him, "Teacher, tell your followers to stop!"

40 "I'm telling you," Yeshua answered, "that if all of these people stayed silent then the stones would start shouting."

Yeshua cries over Yerushalem

41 As Yeshua (Jesus; Grk. Yesus) got closer to Yerushalem (Jerusalem), he cried over it, 42 saying, "If only you knew how to obtain peace today, but it's been hidden from your eyes, 43 because in the future, your enemies will surround you and build a palisade around you and attack you from every side. 44 Then they'll level you and your children along with you, and they'll topple the stone walls and buildings, because you didn't realise the importance of who was visiting you."

Yeshua throws the traders out of the temple[233]

45 Then Yeshua (Jesus; Grk. Yesus) went into the temple and started throwing out the traders, 46 telling them, "It's been written that 'my house will be a place of prayer,' but you've made it into a den for robbers."[234]

47 After that, he taught in the temple every day,[235] but the chief priests and the religious teachers were looking for a way to execute him, 48 but they didn't come up with a plan, because all the people loved to listen to him.

The leaders challenge Yeshua's authority[236]

20:1 One day when Yeshua (Jesus; Grk. Yesus) was teaching the people in the temple and preaching the good message, the chief priests and religious teachers and the local elders came to him 2 and demanded, "Tell us what authority you have to do those things, and who gave it to you!"

3 "Well, I'll also ask you people a question," he responded. 4 "When Yohan (John; Grk. Yoannes) immersed people, was he instructed from heaven or was it just some person's idea?"

5 They discussed this among themselves, reasoning, "If we say 'from heaven', then he'll ask us why we didn't believe that God sent him. 6 But if we say 'from people', then all the people will kill us with rocks, because they believe that Yohan was a prophet." 7 So they answered, "We don't know where his teaching came from."

8 "Well, then," **Yeshua** (Jesus; Grk. Yesus) told them, "nor will I tell you where I get the authority to do these things."

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231 RV 19:28 · Parallel Yhn 12:12-19; Mark 11:1-11; Mat. 21:1-11

232 RV 19:38 · Cross-ref. Psa 118:26.

233 RV 19:45 · Parallel Yhn 2:13-22; Mark 11:15-19; Mat. 21:12-17

234 RV 19:46 · Cross-ref. Isa 56:7; Jer 7:11.

235 RV 19:47 · Cross-ref. Luk 21:37.

236 RV 20:1 · Parallel Mark 11:27-33; Mat. 21:23-27

Readers' Version

The parable about killing the owner's son[237]

9 Then Yeshua (Jesus; Grk. Yesus) started telling this parable to the people: "Once a man planted a vineyard[238] and rented it out to tenant farmers before heading off on his trips. 10 At the appropriate time of the year, he sent a slave to the tenants to collect his percentage of the profits, but they beat up the slave and sent him back empty-handed. 11 So he sent another slave, but they also beat that one and dishonoured him, then sent him back empty-handed. 12 So the man sent a third slave, and they also wounded this one and threw him off the property. 13 So the master of the vineyard asked himself, 'What will I do now? Ah, I'll send my dear son—perhaps they'll be swayed by him.' 14 But when the tenants saw the son, they reasoned among themselves, 'This is the heir. If we kill him, then his inheritance will become ours.' 15 So they threw him off the property and killed him.

So then, what will the master of the vineyard do to them? 16 He'll go to the vineyard and destroy those tenant farmers, and will lease the vineyard out to others."

The people listening looked at Yeshua and said, "Surely that could never happen."

17 But he looked them in the eyes and asked, "Then what is this statement that was written in the scriptures?

'The stone which the builders rejected,
that one became the most important stone.'[239]

18 Everyone who falls onto that stone will be shattered,[240] and anyone who that stone falls on will be pulverised."[241]

The question about paying tax[242]

19 Then because the religious teachers and the chief priests knew that Yeshua (Jesus; Grk. Yesus) had used that parable to speak about them, they tried at the time to capture him, but couldn't, because they were afraid of the number of people around. 20 So after watching Yeshua closely, they sent agents who pretended to be genuine inquirers so that they could catch him out on some careless statement, and then they could hand him over to the rule and authority of the Romaios governor. 21 They asked him, "Teacher, we know that you say what is right, and that you teach the truth **about God's** way without being influenced by people. 22 So tell us, should we pay tax to the Romaios emperor or not?"

23 But having observed their craftiness, he said to them, 24 "Show me a coin. Whose image and inscription is on it?"

"The emperor's," they replied. 25 "So then," Yeshua continued, "Give the emperor what belongs to him, and what belongs to **God**, give **to God**."

26 So they weren't able to catch him out by making a treasonable statement in front of the people—in fact they were stunned by his answer and didn't ask anything else.

The question about the resurrection[243]

27 Then some from the Saddoukaios (Sadducee) sect came. They claim there's no resurrection,[244] and they asked Yeshua (Jesus; Grk. Yesus), 28 "Teacher, Mosheh (Moses) wrote for us that if anyone's married brother should die childless, then the surviving brother should take in the widow so they can produce children in the deceased brother's name.[245] 29 Once there were seven brothers, and the first one had a wife, but died without having children.

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237 RV 20:9 · Parallel Mark 12:1-12; Mat. 21:33-46

238 RV 20:9 · Cross-ref. Isa 5:1.

239 RV 20:17 · Cross-ref. Psa 118:22.

240 RV 20:18 · Cross-ref. Isa 8:14-15.

241 RV 20:18 · Cross-ref. Dan 2:34-35,44-45.

242 RV 20:19 · Parallel Mark 12:13-17; Mat. 22:15-22

243 RV 20:27 · Parallel Mark 12:18-27; Mat. 22:23-33

244 RV 20:27 · Cross-ref. Acts 23:8.

245 RV 20:28 · Cross-ref. Deu 25:5.

Readers' Version

30 Then the second brother 31 and the third
took her, right through to the seventh, and
without leaving any children, they all eventu-
ally died. 32 Finally, the woman also died. 33 So
when they're resurrected, which brother will
she be the wife of? After all, all seven had her
as their wife."
34 **Yeshua** answered them, "This generation
get engaged and married, 35 but in the next
age, those who are considered worthy to be
brought back to life from the dead won't get
engaged or marry, 36 because they can't die
again, but rather they're like God's messengers
and are **God's** children, being children of the
resurrection. 37 But about the dead being
raised, Mosheh (Moses) revealed it at the burn-
ing thorn bush when he called **Yahweh** the **god**
of Avraham and of Yitshak (Isaac) and of
Ya'akov (Jacob),[246] 38 and **God** is not the **god** of
the dead, but of the living, because to him, ev-
eryone is living."
39 "Teacher, you answered well," some of the
religious teachers affirmed, 40 and no one
dared to ask him anything else after that.

How can the messiah be David's descendant?[247]

41 Then Yeshua (Jesus;
Grk. Yesus) asked them,
"How can the experts say
that the **messiah** is a descendant of King
David? 42 Because David said in his songs:
'**Yahweh** said to my **master**,
Sit here on my right
43 until I cause your enemies to be de-
feated.'[248]
44 So if David calls the messiah his **master**, how
can he also be his descendant?"

Yeshua warns about the religious teachers[249]

45 While all the people
were still listening,
Yeshua (Jesus; Grk. Yesus)
told his followers, 46 "Watch out for the reli-
gious teachers who enjoy walking around in
their robes and love the greetings they get in
the marketplaces and the best seats in the Jew-
ish meeting halls and the best places at the din-
ners, 47 but they take advantage of widows'
homes and they make their prayers long to im-
press others. These people will receive a
harsher judgement."

The widow's sacrificial offering[250]

21:1 When Yeshua (Je-
sus; Grk. Yesus) looked
up, he saw some wealthy people throwing their
gifts into the temple treasury basket. 2 He also
noticed a poor widow who threw in two small
copper coins. 3 "I can assure you all," he said,
"that this poor widow threw more in than all
the others, 4 because they all donated out of
their plentiful wealth, but she in her poverty,
gave her food budget."

Yeshua predicts the destruction of the temple[251]

5 Meanwhile, some
were talking about the
temple building that had
been constructed with beautifully cut stones
and dedicated with promises to God, but
Yeshua (Jesus; Grk. Yesus) said, 6 "In the future,
all of this that you're all looking at, will be torn
down in such a way that not one of those
stones will be left sitting on top of another."

Yeshua foretells signs and persecution[252]

7 Then they asked
Yeshua (Jesus; Grk.
Yesus), "Teacher, when
will those things all happen, and what will be
the sign that they're about to happen?"
8 "Be careful," he answered, "in case you all
get deceived, because lots of people will come
using my name and saying, 'I'm him,' or 'The
time has come.' Don't follow after them, 9 and
whenever you all hear about wars and distur-
bances, don't be terrified, because all these
things do need to happen first, but they don't

246 **RV 20:37 · Cross-ref.** Exo 3:6.
247 **RV 20:41 · Parallel** Mark 12:35-37; Mat. 22:41-46
248 **RV 20:42-43 · Cross-ref.** Psa 110:1.
249 **RV 20:45 · Parallel** Mark 12:38-40; Mat. 23:1-36
250 **RV 21:1 · Parallel** Mark 12:41-44
251 **RV 21:5 · Parallel** Mark 13:1-2; Mat. 24:1-2
252 **RV 21:7 · Parallel** Mark 13:3-13; Mat. 24:3-14

Readers' Version

mean that the end will be right then."
10 Then he told them, "Various countries and
kingdoms will attack each other 11 and there'll
be huge earthquakes, and famines and diseases
and other frightening events, as well as
widespread signs from the sky.
12 "But before all that happens, they'll be ar-
resting you all, and persecuting you. You'll be
handed over to the Jewish meeting halls and
prisons. Some of you will be stood in front of
kings and governors because of my name 13 but
it will turn out to be a way to tell them about
me. 14 So be confident that you all don't need
to figure out in advance what you will say in
your defence[253] 15 because I'll give you the
words to say and wisdom which all of those op-
posing you won't be able to resist or speak
against. 16 But you'll also be turned in even by
parents and siblings, other relatives and
friends, and some of you will be sentenced to
death. 17 You all will be hated by everyone be-
cause of my name, 18 but it's certain that not a
single hair on your head will be lost, 19 but by
your endurances, you'll actually be gaining
your lives.

Yeshua foretells Yerushalem's destruction[254]

20 "However, when you all see Yerushalem
(Jerusalem) being sur-
rounded by armies, then you'll know that the
time of her abandonment is close. 21 Then
those who are in Yehudah (Judea) should flee to
the hills and those in the central area should
get out, and foreigners should no longer go
there 22 because that will be a time of
vengeance when what's been written will come
to pass.[255] 23 It'll be so hard for pregnant and
breast-feeding women at that time because
there'll be incredible distress in the country
and severe anger towards the Jewish people.
24 They'll be cut down with swords and taken to
many other countries as slaves, then
Yerushalem will be overrun by non-Jews until
the times given to the non-Jews will be ful-
filled.

The return of the son of humanity[256]

25 "There'll be signs in
the sun, the moon, and
the stars,[257] and anguish in countries around
the world as they're puzzled by the noise of the
sea and surf. 26 People will faint from fear and
worry about what's happening to the planet,
because the powers in the universe[258] will be
shaken. 27 Then they'll see the son of humanity
coming down in a cloud with power and great
brightness.[259] 28 But when these things start to
happen, stand straight and look upwards, be-
cause your new lives of freedom will be about
to begin."

Recognising the end by the season[260]

29 Then he told them a
parable: "Watch the fig
tree and all the trees. 30 Whenever you see
shoots start appearing, you know that summer
is not far away. 31 Similarly when you all see
those things starting to happen, you will know
that **God's** kingdom is close.
32 "I can assure you all that that generation
certainly won't pass away until all those events
come to an end. 33 The sky and the earth will
pass away, but my statements will certainly not
pass away.

Stay alert and pray

34 Watch your own lives
in case you end up focused on partying and
drunkenness and day-to-day living, because
then that sudden end might snap on you 35 like
an animal trap, because it will hit everyone all

253 **RV 21:14-15 · Cross-ref.** Luk 12:11-12.
254 **RV 21:20 · Parallel** Mark 13:14-19; Mat. 24:15-21
255 **RV 21:22 · Cross-ref.** Hos 9:7.
256 **RV 21:25 · Parallel** Mark 13:24-27; Mat. 24:29-31
257 **RV 21:25 · Cross-ref.** Isa 13:10; Eze 32:7; Yoel 2:31; Rev 6:12-13.
258 **RV 21:26 · Note** This could possibly be referring to a shake-up of spiritual powers, but more likely refers to the physical universe from our moon and solar system outwards.
259 **RV 21:27 · Cross-ref.** Dan 7:13; Rev 1:7.
260 **RV 21:29 · Parallel** Mark 13:28-31; Mat. 24:32-35

Readers' Version

over the planet. 36 No matter what the season,
stay alert, asking God that you'll all have the
strength to escape all those things going to
happen, and at the end to be able to stand in
front of the son of humanity."

37 Then Yeshua (Jesus; Grk. Yesus) was teaching in the temple during the day,[261] but he'd leave in the evening and go and stay on the Mt. of Olives, 38 but all the people would return to the temple again the next day at dawn to listen to him again.

The plan to kill Yeshua[262]

22:1 By then the *Flat Bread Celebration* was getting closer—part of the Passover celebrations,[263] 2 and the chief priests and the religious teachers were trying to find a way to kill Yeshua (Jesus; Grk. Yesus) without causing the people to riot.

Yehudah agrees to betray Yeshua[264]

3 Then Satan entered Yehudah (Judas; Grk. Yudas) Iskariot, one of the twelve apprentices. 4 He left the others and went to the chief priests and their officers to discuss a way that he could turn Yeshua (Jesus; Grk. Yesus) over to them. 5 They were very pleased and decided to give him some silver, 6 so agreeing to that, he started looking for an opportunity to turn Yeshua over to them sometime when he wasn't surrounded by a crowd.

Yeshua organises their Passover dinner[265]

7 Then the day of the flat bread dinner arrived when the Passover celebration is observed. 8 Yeshua (Jesus; Grk. Yesus) sent Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes), telling them, "Go on ahead and prepare our Passover meal ready for us to eat."

9 "Where should we prepare it?" they asked.

10 "Listen," he said, "go ahead and when you
enter the city you'll meet a man carrying a
pitcher of water. Follow him into the house that
he goes into. 11 Then tell the home-owner that
the teacher wants to know where the guest
room is so that he can eat the Passover meal
with his apprentices 12 and he'll show you a
large upper room that's already set up. That's
where you should prepare the meal." 13 So the
two of them went on ahead and found it exactly
like he'd told them, and so they prepared the
Passover dinner.

The cups and the bread at dinner[266]

14 When it was time to eat, Yeshua (Jesus; Grk. Yesus) and his apprentices sat down together 15 and he told them, "I've been really looking forward to eating this pass-over dinner with you all before my time of suffering begins, 16 because I'm telling you that I certainly won't eat it again until it's fulfilled in **God's** kingdom."

17 Then when the wine cup was passed to him, he gave thanks and said, "Take this and share it among yourselves, 18 because I'm telling you that after this, I won't drink the product of the vines again until **God's** kingdom comes."

19 Then picking up some bread and giving thanks, he broke the bread apart and gave it to them saying, "This is my body which is being given for you all. Do this when you remember me." 20 Similarly with the cup of wine that comes after they've eaten, he said, "This cup is the new agreement in my blood[267] which will be poured out for you all.[268]

21 "However, the one who will turn me in is sitting with me at the table.[269] 22 Now, the son

261 **RV 21:37 · Cross-ref.** Luk 19:47.
262 **RV 22:1 · Parallel** Yhn 11:45-53; Mark 14:1-2; Mat. 26:1-5
263 **RV 22:1 · Cross-ref.** Exo 12:1-27.
264 **RV 22:3 · Parallel** Mark 14:10-11; Mat. 26:14-16
265 **RV 22:7 · Parallel** Yhn 13:21-30; Mark 14:12-21; Mat. 26:17-25
266 **RV 22:14 · Parallel** Mark 14:22-26; Mat. 26:26-30; 1 Cor. 11:23-25
267 **RV 22:20 · Cross-ref.** Exo 24:8.
268 **RV 22:20 · Cross-ref.** Jer 31:31-34.
269 **RV 22:21 · Cross-ref.** Psa 41:9.

Readers' Version

of humanity has to endure what's been previously designated, but on the other hand, it won't end well for the man who turns him in."

The apprentices argue about being the greatest

23 This got them debating among themselves about which one of them it might be who was going to do that 24 and it soon turned into a dispute between them about which one of them was the greatest,[270] 25 so Yeshua (Jesus; Grk. Yesus) said, "In other countries, the kings are the masters over the people and they call themselves 'benefactors' of those they have authority over. 26 But all of you shouldn't be like that, but rather the greatest one of you should become like the youngest, and the one who leads you all should become like the servant.[271] 27 Because who is greater: the one on the couch, or the one who's serving? Isn't it the one on the couch? But among all of you, I'm like the one serving[272] 28 and you all are the ones who have stuck with me even in my trials.

29 "And I'm making an agreement with you (just like my father agreed that the kingdom would be mine), 30 so that you all will be able to eat and drink at my table in my kingdom, and you'll sit on thrones judging the twelve tribes of Yisrael (Israel).[273]

Yeshua predicts Kefa's denial[274]

31 "Shim'on (Simon), Shim'on, Satan has requested to sift you all like wheat grains, 32 but I interceded for you that your faith wouldn't fail and that once you turn back again, you'll strengthen your brothers."

33 "**Master**," Shim'on responded, "I'm prepared to go to prison with you, or even to die."

34 "I can tell you, Kefa (Peter; Grk. Petros)," replied Yeshua (Jesus; Grk. Yesus), "that the rooster certainly won't crow today until you've gone and three times denied even knowing me."

Take a wallet, backpack, and sword now

35 Then Yeshua (Jesus; Grk. Yesus) told them, "When I sent you all out without a wallet or backpack or spare sandals, did you have to go without anything?"[275]

"Nothing," they answered.

36 "But now," Yeshua continued, "if you have a wallet, take it and same with a backpack. If you don't have a sword, sell your coat and buy one, 37 because it was written that 'he was considered to be a lawbreaker'[276] and I'm telling you all that everything that was written about me, will be fulfilled and my time here is soon about to end.

38 "**Master**," they said, "we've got two swords here."

"That's plenty," he replied.

Yeshua prays in the garden[277]

39 Then leaving the upper room, he went to the Mt. of Olives as usual and his apprentices followed him. 40 When they got to the place, he told them, "You all pray that you won't give in to temptation."

41 Then he went on several metres, and kneeling on the ground, he prayed, 42 "Father, if you want, allow me to avoid this suffering, however, I want to do what you want—not just what I want." 43 ◘ 44 ◘

45 Then standing again after praying, he went back to the apprentices and found that they'd fallen asleep from the sorrow 46 and he asked them, "Why are you all sleeping? Sit up and pray that you won't give in to temptation."

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270 RV 22:24 · Cross-ref. Mrk 9:34; Mat 18:1; Luk 9:46.

271 RV 22:26 · Cross-ref. Mrk 9:35; Mat 23:11.

272 RV 22:27 · Cross-ref. Yhn 13:12-15.

273 RV 22:30 · Cross-ref. Mat 19:28.

274 RV 22:31 · Parallel Yhn 13:36-38; Mark 14:27-31; Mat. 26:31-35

275 RV 22:35 · Cross-ref. Mrk 6:8-9; Mat 10:9-10; Luk 9:3; 10:4.

276 RV 22:37 · Cross-ref. Isa 53:12.

277 RV 22:39 · Parallel Mark 14:32-42; Mat. 26:36-46

Readers' Version

47 While he was still speaking, wow, a crowd turned up with Yehudah (Judas; Grk. Yudas) Iskariot in the front, and he went up **to Yeshua** (Jesus; Grk. Yesus) to kiss him. 48 But **Yeshua** asked him, "Yehudah, are you turning in the son of humanity with a kiss?"

Yeshua is arrested at night[278]

49 When the other apprentices around Yeshua saw what was about to happen, they asked, "**Master**, should we attack with our swords?" 50 Then one of them slashed at the chief priest's slave and sliced off his right ear.

51 "That's gone far enough!" countered **Yeshua**, and touching the side of the man's head, he healed him.

52 Then **Yeshua** spoke to those who had come to capture him—the chief priests and temple officers and the local elders, "So you all came out here with swords and clubs as if I was a robber? 53 I was there in the temple with you all everyday[279] and yet you didn't arrest me there. Yes, because this is your time: with the power of the darkness."

Kefa denies knowing Yeshua[280]

54 Then after capturing Yeshua (Jesus; Grk. Yesus), they led him along to the chief priest's house, but Kefa (Peter; Grk. Petros) followed them from a distance. 55 The staff at the chief priest's place had lit a fire to sit around in the middle of the courtyard, and Kefa slipped in with them. 56 Then a servant girl noticed him in the light, and peering at him she said, "This man was with him as well."

57 But Kefa disowned him, saying, "Woman, I don't even know him."

58 A little while later, someone else noticed him and said, "You're also one of them!"

"Man, I'm not!" Kefa retorted.

59 About an hour later, someone else insisted on saying, "This fellow was definitely with him because he's also a Galili!"

60 "Man, I don't know what you're talking about!" Kefa responded, and while he was still speaking, the rooster crowed.

61 Just then the **master** turned and looked at Kefa, and he suddenly remembered what the **master** had said, "Before the rooster crows today, three times you'll deny even knowing me." 62 Then Kefa went out of the courtyard and cried like a baby.

Yeshua is mocked and beaten[281]

63 Meanwhile the officers who were holding Yeshua (Jesus; Grk. Yesus) started mocking him and beating him. 64 They blindfolded him and then challenged him, "Prophesy and tell us who just slapped you!" 65 as well as saying many other things to insult him.

Yeshua's brief interrogation by the Jewish council[282]

66 As the daylight came, the council of local elders including both the chief priests and the religious teachers, gathered together and Yeshua (Jesus; Grk. Yesus) was led in to the council 67 who demanded, "If you're the **messiah**, tell us so."

"Even if I told you," he replied, "you certainly wouldn't believe me, 68 and if I asked you all anything, you certainly wouldn't answer. 69 But from now on, the son of humanity will be sitting in the seat of power at **God's** right hand."

70 "So then, you *are* **God's** son!" they all reacted.

"Well, you're all saying that I am," he said.

71 "Why would we need any more witnesses than this?" they asked, "because we heard it ourselves straight out of his mouth."

Yeshua is taken to Pilatos[283]

23:1 Then the whole group of Jewish leaders stood up and led him to Pilatos (Pilate) 2 where they started to bring their accusations, "We found this man perverting our nation and

278 **RV 22:47 · Parallel** Yhn 18:3-11; Mark 14:43-50; Mat. 26:47-56

279 **RV 22:53 · Cross-ref.** Luk 19:47; 21:37.

280 **RV 22:54 · Parallel** Yhn 18:12-18,25-27; Mark 14:53-54,66-72; Mat. 26:57-58,69-75

281 **RV 22:63 · Parallel** Mark 14:65; Mat. 26:67-68

282 **RV 22:66 · Parallel** Yhn 18:19-24; Mark 14:55-64; Mat. 26:59-66

283 **RV 23:1 · Parallel** Yhn 18:28-38; Mark 15:1-5; Mat. 27:1-2,11-14

Readers' Version

telling the people not to pay taxes to Kaisar. He calls himself **the messiah** and claims to be a king."

3 "Are you the king of the Yehudim (Jews)?" Pilatos asked him.

"You're the one saying it," Yeshua (Jesus; Grk. Yesus) answered.

4 Then Pilatos told the chief priests and the crowds, "I can't find anything that this man is guilty of."

5 But they kept insisting, "He's been stirring up the people, teaching throughout all Yehudah (Judea). He started in Galil then worked his way all the way down here."

Yeshua is taken to Herodes

6 When Pilatos (Pilate) heard that, he asked if the prisoner was a Galili, 7 and when he discovered that he was from King Herodes's (Herod's) jurisdiction, he sent him across to Herodes as he also happened to be in Yerushalem (Jerusalem) at that time. 8 Herodes was very pleased when he saw **Yeshua** (Jesus; Grk. Yesus) being brought in because he'd been wanting to see him for quite some time because of everything he'd heard about him. He was hoping to see Yeshua do a miracle in front of his eyes 9 and asked him lots of questions, but Yeshua didn't answer any of them. 10 Meanwhile the chief priests and the religious teachers were standing there loudly making many accusations against him. 11 Then Herodes and his soldiers also insulted and mocked Yeshua, and dressing him in posh clothes, Herodes sent him back to Pilatos. 12 After that day, Herodes and Pilatos became friends with each other. (Before then they'd opposed each other.)

The innocent prisoner sentenced to death[284]

13 So Pilatos (Pilate) called together the chief priests and the local leaders and the people 14 and told them, "You brought this man to me for stirring up the people, but listen, I've examined him in front of you all and I find him to be not guilty of anything that you're all accusing him of, 15 and Herodes (Herod) didn't either, because he just sent him back to us. Now listen, he's done nothing worthy of a death sentence 16 so I'll have him disciplined and then discharged.

17 ◘ 18 But they all yelled out in unison, "Take him away and release Bar-Aba (Grk. Barabbas) instead!" 19 (Bar-Aba had been thrown into prison for murder after an uprising that had occurred in the city.)

20 Pilatos called out again to them wanting to release **Yeshua** (Jesus; Grk. Yesus) 21 but they kept yelling, "Execute him on a post! Execute him on a post!"

22 He tried a third time, "But what crime has this man committed? I've found nothing worthy of the death sentence, so I'll discipline him and then release him."

23 But they kept loudly insisting that he be executed on a post, and the yelling of the crowd was strong enough to convince Pilatos, 24 so he conceded to their request 25 and released the one thrown into prison for murder and rebellion, but he conceded to sentence **Yeshua** as they had wanted.

Yeshua is hung on a pole[285]

26 As the Romaios soldiers led Yeshua (Jesus; Grk. Yesus) out of the city, they grabbed a man that was coming in from the countryside. He was Shim'on (Simon) from Kurainai (Cyrene), and they forced him to carry the post and follow along behind **Yeshua**.

27 Following along behind them, was a large crowd of people including women who were wailing for Yeshua and chanting sad songs, 28 but he turned to them and spoke, "Women of Yerushalem (Jerusalem), don't weep for me. Weep for yourselves and for your children, 29 because the time is coming when they'll say, 'Blessed are the childless couples and the women who never bore or raised a child.' 30 Then they'll start begging the mountains to fall on top of them and begging the hills to

284 RV 23:13 · Parallel Yhn 18:39–19:16; Mark 15:6-15; Mat. 27:15-26

285 RV 23:26 · Parallel Yhn 19:17-27; Mark 15:21-32; Mat. 27:32-44

Readers' Version

smother them,[286] 31 because if this is what happens while we're still a nation, what will happen when the country is gone?"

32 There were also two other criminals being led along to be executed with Yeshua.

33 When they got to the place named 'The Skull', they attached Yeshua onto a post[287] and the same for the two criminals, one on each side of him, 34 but when they divided his clothes, the soldiers threw dice to divide them up.[288]

35 The people observing were standing there, and some of the Jewish leaders were there too, sneering at him and saying, "He saved others, so now if he's **God's** son, the chosen **messiah**, let him save himself."[289]

36 The soldiers also mocked him, going up and offering cheap wine to him, 37 saying, "If you're the king of the Yehudim (Jews), then save yourself," 38 as an inscription had been placed above him that said, "This is the king of the Yehudim."

39 One of the criminals that was hanging there insulted him, saying, "Aren't you the **messiah**? Save yourself and us too."

40 But the other criminal told him off, saying, "Don't you even respect **God** when you too have been sentenced to death? 41 At least we deserve our punishment that fits what we've done, but in contrast, this man did nothing wrong." 42 Then he said, "**Yeshua** (Jesus; Grk. Yesus), remember me when you enter your kingdom."

43 "I can assure you," he replied, "that you'll be with me in paradise today."

Yeshua's death[290]

44 By then it was around midday but it went dark until around 3pm— 45 the sun went dark[291] and the curtain inside the temple was torn in the middle.[292] 46 Then **Yeshua** (Jesus; Grk. Yesus) called out loudly, "Father, I'm entrusting my **spirit** into your care."[293] and after saying that, he stopped breathing.

47 When the centurion saw how it happened, he praised **God** saying, "This really was an innocent man."

48 The crowd of people who'd gathered for the spectacle, after seeing what happened they returned to the city, beating their chests in sorrow. 49 Yeshua's acquaintances had stood further back, along with the women who have accompanied him from Galil,[294] and they too saw it all.

The body placed in a tomb[295]

50 Then, look, there was a man named Yosef (Joseph) on the local council. (He was a good man and godly, 51 and hadn't agreed with what the council had decided and done. He was from the Jewish city of Arimathaia and was waiting for **God's** kingdom to come.) 52 He went in to see Pilatos (Pilate) and requested **Yeshua's** (Jesus'; Grk. Yesus') body, 53 then he took it down from the post and wrapped it in some linen cloth, and put the body into a tomb hollowed

286 **RV 23:30 · Cross-ref.** Hos 10:8; Rev 6:16.

287 **RV 23:33 · Note** Luke doesn't state whether or not the post had a cross-piece (which would then form a cross or a T).

288 **RV 23:34 · Cross-ref.** Psa 22:18.

289 **RV 23:35 · Cross-ref.** Psa 22:7-8.

290 **RV 23:44 · Parallel** Yhn 19:28-30; Mark 15:33-4; Mat. 27:45-56

291 **RV 23:45 · Note** Although the Greek word 'ἐκλιπόντος' (eklipontos, a different word from what was used in the previous verse) might suggest a natural eclipse, this is impossible for a few reasons, particularly that these events occurred around Passover which coincides with the full moon when an eclipse is physically impossible, and also because an eclipse only lasts a few minutes, not hours.

292 **RV 23:45 · Cross-ref.** Exo 26:31-33.

293 **RV 23:46 · Cross-ref.** Psa 31:5.

294 **RV 23:49 · Cross-ref.** Luk 8:2-3.

295 **RV 23:50 · Parallel** Yhn 19:38-42; Mark 15:42-47; Mat. 27:57-61

Readers' Version

into the rock—a new tomb that had never been used. 54 It was now the day of preparation and the Rest Day was about to begin.

55 The women who'd come from Galil followed Yosef and his men and saw the tomb and how the body was placed inside, 56 then they returned to the house and prepared spices and ointments.

The empty tomb[296]

Once the Rest Day began, they all rested as per God's command,[297] 24:1 but as soon as it dawned on Sunday morning, they went back to the tomb taking the prepared spices. 2 There they discovered that the stone had been rolled away from the entrance 3 and when they went in, the body of the **master Yeshua** (Jesus; Grk. Yesus) wasn't there. 4 While they were still there puzzling about what might have happened, two men in dazzling clothes approached them. 5 The women were scared, and knelt down and bowed with their faces close to the ground, but the men asked them, "Why are you looking for the living in the place of the dead? 6 He's not here—he's been brought back to life. Remember how he spoke to you all when you were still in Galil 7 and he said, 'It's necessary for the son of humanity to be handed over to sinful people, and to be executed on a post, and then to come back to life on the third day.' "[298] 8 Then indeed they remembered his words.

9 Then they left the tomb and went back into the city and reported all this to the eleven apprentices and all the others. 10 (The women who told this to the missionaries were Miryam (Grk. Maria/Mariam) from Magdala, Yohanah, Miryam the mother of Ya'akov (James; Grk. Yakobos), and the other women who were with them.) 11 However those who heard it, thought it was all just nonsense and didn't believe them. 12 But Kefa (Peter; Grk. Petros) stood up and ran off to the tomb, and when he stooped down to look in, he could only see the linen cloths, so he wandered off by himself, wondering what could have happened.

Yeshua joins the walkers to Emmaous[299]

13 Then, wow, two of Yeshua's (Jesus'; Grk. Yesus') followers were walking to the village of Emmaous about eleven kilometres away from Yerushalem (Jerusalem), 14 and they were discussing with each other about all the recent events. 15 After talking and debating for a while, **Yeshua** caught up with them and joined them, 16 but their eyes were restricted from being able to recognise him. 17 He asked them, "What's all this that you two are talking about while you walk?"

They stopped suddenly and looked at him with sad faces, 18 and the one called Kleopas asked him, "Are you the only visitor staying in Yerushalem who doesn't know what just happened in the last few days?"

19 "What happened?" he asked.

"What happened to the man, **Yeshua** from Nazaret (Nazareth)," they answered. "He was a prophet who did powerful miracles and delivered a powerful message in front of **God** and all the people. 20 The chief priests and our rulers handed him over to be sentenced to death, and he was executed on a post. 21 We were hoping that he was going to be the one who would release Yisrael (Israel) from the grip of the Romaios, but all that happened three days ago now. 22 Then some of our women also surprised us, because they went to his tomb very early this morning 23 but they couldn't find his body. Then they came back and told us about some vision about messengers from God who apparently said that he's alive. 24 Some of our companions went out to the tomb and found it just as the women had said, but they didn't see anyone."

25 "Oh, you're so foolish," he told them, "and your hearts are so reluctant to believe everything that the prophets wrote. 26 Didn't the

296 **RV 24:1 · Parallel** Yhn 20:1-10; Mark 16:1-8; Mat. 28:1-10

297 **RV 23:56 · Cross-ref.** Exo 20:10; Deu 5:14.

298 **RV 24:6-7 · Cross-ref.** Mrk 8:31; 9:31; 10:33-34; Mat 16:21; 17:22-23; 20:18-19; Luk 9:22; 18:31-33.

299 **RV 24:13 · Parallel** Mark 16:12-13

Readers' Version

messiah need to suffer all of that in order to be able to enter into all his greatness?" 27 Then starting with Mosheh (Moses) and going through all the prophets, he explained the scriptures to them concerning what had been written about him there.

28 As they got close to the village they were going to, he seemed to be going on further 29 but they urged him, "Come and stay with us because it's almost evening and there's not much daylight left." 30 Then when they were ready to eat, he picked up the bread and blessed it, and then he broke it and handed it out to them, 31 and then their eyes were opened and they recognised him. Just then he vanished, 32 and they said to each other, "Weren't our hearts burning when he was speaking to us on the road and explaining the scriptures to us?"

33 That very hour they packed up and headed back to Yerushalem (Jerusalem) where they found that the eleven and the others with them had gathered together 34 saying, "The **master** really has come back to life—he was seen by Shim'on (Simon) Kefa (Peter; Grk. Petros)!"

35 Then the two explained what had happened on the road and how they'd recognised them when he broke the bread.

Yeshua appears to his followers[300]

36 As they were still talking about these things, Yeshua (Jesus; Grk. Yesus) himself suddenly was there standing in the room and greeted them, "Peace to you all."

37 However, they got a fright, and then were terrified thinking that it was a spirit. 38 Then he spoke to them again, "Why are you all upset, and why are you thinking such stuff? 39 Look at my hands and feet and you'll see that it's me. Touch me and look, because spirits don't have solid bodies like you can see that I have."

40 Then he showed them his hands and his feet. 41 Some of them, still not believing, had a mixture of happiness and doubt, and he asked them, "Have you got anything here to eat?" 42 They handed him a piece of broiled fish, 43 and he took it and ate it in front of them.

44 Then he told them, "While I was still with you all, I told you those messages of mine, and how that everything written about me by Mosheh (Moses) and the prophets and in the songs, it's all going to be fulfilled." 45 Then he opened their minds to be able to understand the scriptures, and he told them, 46 "It was written that the **messiah** would suffer and come back to life on the third day, 47 and that his name will be proclaimed as the authority to forgive the sins of the people when they repent—people from every country beginning here in Yerushalem (Jerusalem). 48 You all are witnesses of all that. 49 Soon I'll be sending out the one that my father promised to you all, but meanwhile you must remain here in the city until you all get clothed in power that comes from heaven."[301]

Yeshua is lifted up into the sky[302]

50 Then Yeshua (Jesus; Grk. Yesus) led them out of the city as far as Beyt-Ania (Bethany) where he lifted up his arms and blessed them. 51 While he was still blessing them, he passed over the top of them and was lifted up into the sky.[303] 52 They lay face-down on the ground in worship of him, then got up and feeling very happy, they returned to Yerushalem (Jerusalem) 53 where they went into the temple

300 **RV 24:36 · Parallel** Yhn 20:19-23; Mark 16:14-18; Mat. 28:16-20; Acts 1:6-8

301 **RV 24:49 · Cross-ref.** Acts 1:4.

302 **RV 24:50 · Parallel** Mark 16:19-20; Acts 1:9-11

303 **RV 24:51 · Cross-ref.** Acts 1:9-11.

and praised **God** about everything.

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