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The account of Yeshua's ministry by

Matay

Introduction

Author

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

This account

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

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

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

Main components of Matay's account

The ancestors and birth of Yeshua the messiah *1:1–2:23*
The work of Yohan-the-immerser *3:1-12*
The immersion and the temptation of Yeshua *3:13–4:11*

The work and teaching of Yeshua in Galil *4:12–18:35*
Yeshua's trip from Galil to Yerushalem *19:1–20:34*
Yeshua's final week in Yerushalem *21:1–27:66*
Yeshua comes back to life *28:1-20*

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

The Jewish ancestors of the messiah[1]

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

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

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

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

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

The messiah's birth[4]

18 Now this is how the birth **of Yeshua** (Jesus; Grk. Yesus) came about: Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) his mother was engaged to Yosef (Joseph).[5] But before they came together, she was found to be pregnant through the work of **the** holy **spirit**. **19** But her husband to be, Yosef, was a godly man, and not wishing to disgrace Maria, he decided to quietly divorce her. **20** But as he was pondering that, one of Yahweh's messengers appeared to him in a dream and told him, "Yosef, descendant of King David, don't be afraid to marry Maria, because the baby in her has been conceived by **the** holy **spirit**. **21** In due course she'll have a son and you'll name him **Yeshua**,[6] because he'll save his people from their sins."

22 Now all that happened in fulfilment of what **Yahweh** had said through the prophet, **23** "Listen, the virgin will get pregnant and she'll have a son, and they'll call him Imanu-El

1 RV 1:1 · Parallel Luke 3:23-38

2 RV 1:5 · Cross-ref. Rut 4:13,17.

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

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

5 RV 1:18 · Cross-ref. Luk 1:27.

6 RV 1:21 · Cross-ref. Luk 1:31.

Readers' Version

(Grk. Emmanuel) (in Hebrew) which means '**God** with us.' "[7]

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

Easterners come to worship the new king

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

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

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

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

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

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

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

The family escape to Mitsrayim

13 After they'd departed, one of **Yahweh's** messengers appeared to Yosef (Joseph) in a dream and said, "Leave now and take the child and his mother, and flee to Mitsrayim (Egypt). Remain there until I tell you, because King Herodes (Herod) will soon search for the child in order to kill him."

14 So Yosef got ready during the night and took the child and his mother and departed for Mitsrayim. 15 They stayed there until Herodes's death, in order to fulfil what **Yahweh** had said through the prophet Hoshea (Hosea): "I called my son out of Mitsrayim."[10]

The slaughter of baby boys

16 When King Herodes (Herod) realised that he'd been tricked by the watchers of signs, he got very angry and gave orders that all the sons in Beyt-Lehem (Bethlehem) and its districts that were two years old and younger be killed, because that was the period that he'd found out from the watchers of signs.

17 That fulfilled what had been spoken through the prophet Yirmiyah (Jeremiah), who said:

18 The sound of terrible weeping and mourning was heard in Ramah;
Rahel (Rachel) weeping for her children, and she didn't want to be comforted,
because her children were no more.[11]

Yosef's family return to Nazaret

19 After King Herodes (Herod) died, one of **Yah-**

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

8 RV 1:25 · Cross-ref. Luk 2:21.

9 RV 2:6 · Cross-ref. Mic 5:2.

10 RV 2:15 · Cross-ref. Hos 11:1.

11 RV 2:18 · Cross-ref. Jer 31:15.

Readers' Version

weh's messengers appeared to Yosef (Joseph) in Mitsrayim (Egypt) in a dream **20** and said, "Get ready and take the child and his mother back to Yisrael (Israel), because the ones wanting to kill him have died." **21** So Yosef packed up and took the child and his mother and went back to Yisrael.

22 However, when he heard that Arkelaos was now reigning over Yehudah (Judea) (instead of his father Herodes), and also having been warned in a dream, he left Yehudah and went north to the Galil area. **23** Once he got there, he settled into a town called Nazaret (Nazareth), and so what had been spoken through the prophets would be fulfilled: "He'll be called a person from Nazaret."[12][13]

Yohan-the-immerser's preaching[14]

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

'The voice of one shouting in the wilderness
prepare the road for **Yahweh**;
straighten his paths.'[16]

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

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

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12 RV 2:23 · Note This is not a specific quote from the Hebrew Scriptures, but note that Matthew does say 'the prophets' (not 'the prophet'). This could be: [1]A play on Hebrew '**נֵצֶר**' from Yeshayah/Isaiah 11:1 where 'branch/shoot' (netser) is similar to 'Natsaret' (Nazaret/natsrat), [2]a play on Shimshon (Samson) the 'Nazirite' (**נָזִיר**) from Heroes (Judges) 13:5,7, or [3]just a slur on Yeshua being from insignificant Nazaret (Nazareth) as per Yohan (John) 1:46.

13 RV 2:23 · Cross-ref. Mrk 1:24; Luk 2:39; Yhn 1:45.

14 RV 3:1 · Parallel Mark 1:1-8; Luke 3:1-18; Yhn 1:19-28

15 RV 3:2 · Cross-ref. Mat 4:17; Mrk 1:15.

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

17 RV 3:4 · Cross-ref. 2Ki 1:8.

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

19 RV 3:9 · Cross-ref. Yhn 8:33.

20 RV 3:10 · Cross-ref. Mat 7:19.

Readers' Version

Yeshua gets immersed in the river[21]

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

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

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

The devil tempts Yeshua[23]

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

4 But Yeshua answered, "It's written in the scriptures that it's not just food that a person needs to live, but also all **of God's** messages."[25]

5 Then the devil took him to Yerushalem (Jerusalem), and stood him on the highest point of the temple 6 and told him, "Throw yourself down if you're **God's** son, because it's written in the scriptures that **God** will command his messengers to look after you and to carry you in their arms so that you won't bash your foot on a rock."[26]

7 "Yes, but it's also written," **Yeshua** answered, "that you shouldn't test your **God Yahweh**."[27]

8 Then the devil took him to a very high mountain and showed him all the countries in the world, with all their splendour, 9 then told him, "I'll give you all of those if you get down on your face in front of me."

10 "Go away, Satan," **Yeshua** replied, "because it's written in the scriptures that you should worship your **God Yahweh** and must only serve him."[28]

11 Then the devil left him, and God's messengers came and looked after him.

Yeshua begins his ministry[29]

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

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

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

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

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

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

25 **RV 4:4 · Cross-ref.** Deu 8:3.

26 **RV 4:6 · Cross-ref.** Psa 91:11-12.

27 **RV 4:7 · Cross-ref.** Deu 6:16.

28 **RV 4:10 · Cross-ref.** Deu 6:13.

29 **RV 4:12 · Parallel** Mark 1:14-15; Luke 4:14-15

30 **RV 4:12 · Cross-ref.** Mat 14:3; Mrk 6:17; Luk 3:19-20.

31 **RV 4:13 · Cross-ref.** Yhn 2:12.

32 **RV 4:15-16 · Cross-ref.** Isa 9:1-2.

Readers' Version

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

Yeshua calls his first four followers[34]

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

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

Yeshua's healing is very popular[35]

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

Yeshua's sermon on the hillside[37]

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

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

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

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

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

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

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

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

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

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

33 **RV 4:17 · Cross-ref.** Mat 3:2.
34 **RV 4:18 · Parallel** Mark 1:16-20; Luke 5:1-11
35 **RV 4:23 · Parallel** Luke 6:17-19
36 **RV 4:23 · Cross-ref.** Mat 9:35; Mrk 1:39.
37 **RV 5:1 · Parallel** Luke 6:20-23
38 **RV 5:4 · Cross-ref.** Isa 61:2.
39 **RV 5:5 · Cross-ref.** Psa 37:11.
40 **RV 5:6 · Cross-ref.** Isa 55:1-2.
41 **RV 5:8 · Cross-ref.** Psa 24:3.
42 **RV 5:10 · Cross-ref.** 1Pe 3:14.
43 **RV 5:11 · Cross-ref.** 1Pe 4:14.
44 **RV 5:12 · Cross-ref.** 2Ch 36:16; Acts 7:52.

Readers' Version

Being salt and light[45]

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

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

Mosheh's law won't be broken

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

Teaching about murder and anger

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

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

Teaching about adultery and lust

27 "You all know that the scriptures say not to commit adultery,[52] 28 but I'm telling you that if you look at a woman lustfully then you've already committed adultery in your mind. 29 If your right eye is causing you to stumble, then pluck it out and throw it away,[53] 30 and if your right hand is causing you to stumble, cut it off and throw it away, because it's better for you that one of your body parts would be taken than for your whole body to end up in the judgement fire.[54]

Teaching about divorce[55]

31 "It's said that any man can divorce his wife just by sending her away.[56] 32 But I'm telling you all that anyone who divorces his wife, except in the case where she's committed sexual

45 **RV 5:13 · Parallel** Mark 9:50; Luke 14:34-35
46 **RV 5:13 · Cross-ref.** Mrk 9:50; Luk 14:34-35.
47 **RV 5:14 · Cross-ref.** Yhn 8:12; 9:5.
48 **RV 5:15 · Cross-ref.** Mrk 4:21; Luk 8:16; 11:33.
49 **RV 5:16 · Cross-ref.** 1Pe 2:12.
50 **RV 5:18 · Cross-ref.** Luk 16:17.
51 **RV 5:21 · Cross-ref.** Exo 20:13; Deu 5:17.
52 **RV 5:27 · Cross-ref.** Exo 20:14; Deu 5:18.
53 **RV 5:29 · Cross-ref.** Mat 18:9; Mrk 9:47.
54 **RV 5:30 · Cross-ref.** Mat 18:8; Mrk 9:43.
55 **RV 5:31 · Parallel** Mat. 19:9; Mark 10:11-12; Luke 16:18
56 **RV 5:31 · Cross-ref.** Deu 24:1-4; Mat 19:7; Mrk 10:4.

immorality, is causing her to commit adultery, and anyone who marries a wife that's been sent away is causing her to commit adultery.[57]

Teaching about oaths and honesty

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

Teaching about being taken advantage of[64]

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

Love your enemies[66]

43 "You've all heard it said that you should love your neighbour and hate your enemy, 44 but I'm telling you to love your enemies and to pray for anyone who's persecuting you, 45 so that you might become children of your father in the heavens, because he causes his sun to rise on both evil and good people, and sends the rain for both godly and ungodly people. 46 If you people just love people who love you, what reward would you expect for that? Don't even the tax collectors do that? 47 And if you're only polite to your own circle, how is that achieving anything? Aren't non-Jews just the same? 48 Instead you should all aim to be perfect just like your heavenly father is perfect.[67]

Giving to the poor

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

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

Teaching about praying[69]

5 "Whenever you pray, don't be like the hypocrites who love to pray in the Jewish meeting halls and on street corners so everyone will no-

57 **RV 5:32 · Cross-ref.** Mat 19:9; Mrk 10:11-12; Luk 16:18; 1Cor 7:10-11.

58 **RV 5:33 · Cross-ref.** Lev 19:12.

59 **RV 5:33 · Cross-ref.** Num 30:2; Deu 23:21.

60 **RV 5:34 · Cross-ref.** Jam 5:12.

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

62 **RV 5:35 · Cross-ref.** Isa 66:1.

63 **RV 5:35 · Cross-ref.** Psa 48:2.

64 **RV 5:38 · Parallel** Luke 6:29-30

65 **RV 5:38 · Cross-ref.** Exo 21:24; Lev 24:20; Deu 19:21.

66 **RV 5:43 · Parallel** Luke 6:27-28,32-36

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

68 **RV 6:1 · Cross-ref.** Mat 23:5.

69 **RV 6:5 · Parallel** Luke 11:2-4

tice them.[70] I can assure you that they've already received their reward in full. 6 Instead, when you pray, go into a private room and shut the door, then pray to your father who's not visible to you. Then your father who sees everything will reward you.

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

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

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

Teaching about fasting

16 "Whenever you people are abstaining from food, don't look miserable like the hypocrites, because they intentionally try to look awful so that everyone will notice that they're fasting. I can assure you that they've already received their reward in full. 17 Instead, when you fast, comb your hair and wash your face 18 so that no one will realise that you're fasting, other than your father who's not visible to you. Then your father who sees everything will reward you.

Wealth in heaven[72]

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

The eyes[74]

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

God and wealth[75]

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

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

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

31 "That means that you people don't need to worry about having anything to eat or drink, or

70 RV 6:5 · Cross-ref. Luk 18:10-14.

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

72 RV 6:19 · Parallel Luke 12:33-34

73 RV 6:19 · Cross-ref. Jam 5:2-3.

74 RV 6:22 · Parallel Luke 11:34-36

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

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

Readers' Version

having clothes to wear. 32 People with no trust
in God try to obtain all those things, but your
heavenly father already knows that you need
these things. 33 So instead you should be striv-
ing to enter God's kingdom and to be guiltless
in his eyes, and then all these other things will
just follow. 34 Don't worry about tomorrow, be-
cause tomorrow can worry about itself—today's
problems are enough by themselves.

Teaching about judging[77]

7:1 "Don't judge others,
so that you won't be
judged yourselves, 2 because you'll all be judged
in the same way that you judge others. What-
ever standard you use on others will be the
same standard used on you.[78] 3 And why are
you looking at the speck of sawdust in another
person's eye when you have an entire board in
your own eye? 4 How could you offer to get the
speck out of their eye, when you still have the
board in yours? 5 What a hypocrite! First get
the board out of your own eye, and then you'll
be able to see clearly so that you can help them
with their eye.

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

Requesting, searching, and knocking[79]

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

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

The wide and narrow gates[81]

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

Recognising the tree by the fruit[82]

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

Words need actions[85]

21 "Not everyone who
goes around calling me
'**master**' will enter the heavenly king-
doms—only those who actually do what my fa-
ther who lives in the heavens wants. 22 Many
people will complain on judgement day saying,

77 **RV 7:1 · Parallel** Luke 6:37-38,41-42
78 **RV 7:2 · Cross-ref.** Mrk 4:24.
79 **RV 7:7 · Parallel** Luke 11:9-13
80 **RV 7:12 · Cross-ref.** Luk 6:31.
81 **RV 7:13 · Parallel** Luke 13:24
82 **RV 7:15 · Parallel** Luke 6:43-44
83 **RV 7:19 · Cross-ref.** Mat 3:10; Luk 3:9.
84 **RV 7:20 · Cross-ref.** Mat 12:33.
85 **RV 7:21 · Parallel** Luke 13:25-27

Readers' Version

'**Master**, **master**, didn't we prophesy using your name, and exorcise demons using your name, and do many miracles using your name?' 23 Then I'll have to tell them, 'I don't even know you. Go away from me, all of you whose behaviour is against God's laws.'[86]

The importance of foundations[87]

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

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

Yeshua's authority

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

Yeshua heals a man with leprosy[89]

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

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

Yeshua heals a Romaios's slave[91]

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

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

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

10 **Yeshua** was amazed when he heard that, and said to his followers around him, "I can assure you that I haven't discovered faith like that from any Israeli. 11 I'm telling you that many people from all over the world will come and join Avraham and Yitshak (Isaac) and Ya'akov (Jacob) at the table in the heavenly kingdom,[92] 12 but the ones who thought they were the true children will be thrown out into the distant darkness where there'll be crying and regrets.[93] 13 Then he said to the commander, "Go, then, and it'll happen according to your faith," and his slave was healed that very moment.

Yeshua heals the people[94]

14 When **Yeshua** (Jesus; Grk. Yesus) came to Kefa's (Peter's; Grk. Petros') house, he saw

86 **RV 7:23 · Cross-ref.** Psa 6:8.

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

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

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

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

91 **RV 8:5 · Parallel** Luke 7:1-10

92 **RV 8:11 · Cross-ref.** Luk 13:29.

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

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

Readers' Version

Kefa's mother-in-law lying in bed with a fever.
15 Yeshua touched her hand and the fever left
her. Then she got up and looked after her guest.
16 In the evening, the people brought many
who were possessed by evil spirits, and Yeshua
drove out the spirits with a command and
healed all the sick people. 17 This fulfilled what
the prophet Yeshayah (Isaiah) had written: 'He
took our sickness and bore our diseases.'[95]

Some wanted to follow Yeshua[96]

18 When **Yeshua** (Jesus; Grk. Yesus) saw the
crowd around him, he told his apprentices to
take him across to the other side of the lake.
19 One of the religious teachers came up to
Yeshua and told him, "Teacher, I'll follow you
wherever you go."
20 "Foxes have burrows," said **Yeshua**, "and
birds have their nests, but the son of humanity
doesn't even have a place to lay his head."
21 Another one of his apprentices said to him,
"I'll follow you, **Master**, but first let me wait
until I can bury[97] my father."
22 "Follow after me," **Yeshua** responded, "and
leave the dead to bury the dead by themselves."

Yeshua commands the wind[98]

23 Then Yeshua (Jesus; Grk. Yesus) and his ap-
prentices followed him and got into the boat
and launched it. 24 Then wow, a huge storm
rose up on the lake, and the waves started com-
ing into the boat, but Yeshua was asleep.
25 They woke him up and pleaded, "**Master**,
save us, we're going to drown."
26 "What are you worried about?" asked
Yeshua. "You people don't have much faith."
Then he stood up and told the winds and the
water to stop, and the lake became very calm.
27 The people were astonished and asked,
"What kind of man is this that the winds and
the lake just do what he says?"

Yeshua banishes demons into a herd of pigs[99]

28 And when Yeshua (Jesus; Grk. Yesus) ar-
rived in the Gadarainos region on the other side of the lake, he was met
by two very dangerous demon-possessed men
who were coming out of the cemetery. Because
of them, some people weren't able to travel on
that road. 29 Suddenly the two men yelled out
saying, "Son **of God**, what's the connection be-
tween us and you? Have you come here to
cause us pain before the designated time?"
30 Now there was a large herd of pigs grazing
not far away from them, 31 and the demons
begged Yeshua saying, "If you do drive us out,
send us into the herd of pigs."
32 And he said to them, "Depart!" So they
came out and went away into the pigs, and next
thing, the whole herd rushed down the bank
into the lake and drowned in the water.
33 Then the men who'd been grazing them
took off, and when they got to the city they re-
ported everything, including what had hap-
pened to the demon-possessed men. 34 Soon
the whole city came out to meet **with Yeshua**,
and when they found him they asked him to
leave their region.

Yeshua forgives and heals a paralysed man[100]

9:1 So Yeshua (Jesus; Grk. Yesus) got into a
boat and crossed back over to his own city of Kafarnaoum (Caper-
naum). 2 Some people there brought a paral-
ysed man to him lying on a stretcher. And when
Yeshua saw their faith, he said to the man,
"Son, be encouraged. Your sins are forgiven."
3 Immediately some of the religious teachers
said among themselves, "This man's claiming
God's authority."

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95 RV 8:17 · Cross-ref. Isa 53:4.

96 RV 8:18 · Parallel Luke 9:57-62

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

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

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

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

Readers' Version

4 But **Yeshua** knew their thoughts and said,
"Why are you thinking evil things in your
hearts? 5 Do you think it's easier to say, 'Your
sins are forgiven,' or to say, 'Stand up and
walk'? 6 But so that you'll know that the son of
humanity has the authority here on earth to
forgive sins," he said, "stand up, take your
stretcher, and go home."
7 Then the man stood up and went off home.
8 The crowds were struck with fear after seeing
this, yet they praised **God** for giving people
such authority.

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

9 And as **Yeshua** (Jesus; Grk. Yesus) was leaving there, he saw a man called Matay (Matthew; Grk. Matthaios) (also known as Levi) sitting in the tax office. He said to Matay, "Follow me." And he got up and followed him.
10 Later, when Yeshua was eating at Matay's house, many tax collectors and sinners came in and sat at the table together **with Yeshua** and his apprentices.[102] 11 Some people from the Farisaios party noticed this and said to his apprentices, "How come your teacher eats with tax collectors and sinners?"
12 But Yeshua heard this and said, "People who are well don't need a doctor—only the ones with problems do. 13 So go and find out the meaning of this: I like mercy, not sacrifice.[103] After all, it's sinners that I came to call, not people who are considered righteous."

Yeshua is asked about fasting[104]

14 Then Yohan's (John's; Grk. Yoannes') apprentices approached Yeshua (Jesus; Grk. Yesus) and said, "How come we and the Farisaios fast regularly, but your apprentices don't fast?"
15 And **Yeshua** replied to them, "Surely the groomsmen aren't sad while the groom is with them? But the time will come when the groom has to leave them, and then they'll fast.
16 No one patches old clothes with new material, because the patch will shrink and the clothes would end up with a worse hole. 17 And they don't put new wine into an old container, otherwise the container could split and be ruined, and the wine would be lost. Instead, they put new wine into a new container, and both survive."

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

18 While Yeshua (Jesus; Grk. Yesus) was speaking to them, an official came and bowed to him, saying, "My daughter's just passed away, but come and put your hand on her, and she'll revive.
19 So **Yeshua** and his disciples got up and followed him.
20 Just then, a woman who'd been bleeding internally for twelve years came up behind Yeshua and touched the edge of his robe, 21 because she'd told herself that if she could just touch his robe, she'd be healed.
22 **Yeshua** turned and saw her and said, "Be encouraged, daughter, your faith has healed you." And the woman was healed that very moment.
23 Now when **Yeshua** went into the official's house, he saw the funeral musicians and the distressed people, 24 and he said, "Go away. The girl hasn't died—she's sleeping." But they ridiculed him. 25 However, when the crowd was moved out, he went in and took her hand, and the girl got up. 26 Then the news of this spread all around that region.

Yeshua heals two blind men

27 **As Yeshua** (Jesus; Grk. Yesus) left the official's home, two blind men followed him and called out, "David's descendant, have mercy on us."
28 When he went into the house, the blind men went to him, and **Yeshua** said to them, "Do you believe that I'm able to do this?"

101 RV 9:9 · Parallel Mark 2:13-17; Luke 5:27-32
102 RV 9:10-11 · Cross-ref. Luk 15:1-2.
103 RV 9:13 · Cross-ref. Hos 6:6; Mat 12:7.
104 RV 9:14 · Parallel Mark 2:18-22; Luke 5:33-39
105 RV 9:18 · Parallel Mark 5:21-43; Luke 8:40-56

Readers' Version

They replied, "Yes, **master**."
29 Then he touched their eyes, saying, "It'll happen in line with your faith." 30 Then their eyes were healed, and **Yeshua** told them, "Don't let anyone know about this."
31 But after they'd gone, the men told the whole region about him.

Yeshua heals a man who couldn't talk

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

The large harvest

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

Yeshua commissions the twelve[110]

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

Yeshua sends out the twelve[111]

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

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

106 **RV 9:34 · Cross-ref.** Mat 10:25; 12:24; Mrk 3:22; Luk 11:15.
107 **RV 9:35 · Cross-ref.** Mat 4:23; Mrk 1:39; Luk 4:44.
108 **RV 9:36 · Cross-ref.** Num 27:17; 1Ki 22:17; 2Ch 18:16; Eze 34:5; Mrk 6:34.
109 **RV 9:37-38 · Cross-ref.** Luk 10:2.
110 **RV 10:1 · Parallel** Mark 3:13-19; Luke 6:12-16
111 **RV 10:5 · Parallel** Mark 6:7-13; Luke 9:1-6
112 **RV 10:10 · Cross-ref.** 1Cor 9:14; 1Tim 5:18.
113 **RV 10:14 · Cross-ref.** Acts 13:51.
114 **RV 10:15 · Cross-ref.** Gen 19:24-28.

Readers' Version

be for those places.[115]

The coming persecution[116]

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

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

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

Who to fear[125]

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

Acknowledging the messiah[127]

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

Don't expect peace[129]

34 "Don't imagine that I came to bring peace to the earth. No, I came to bring war, not peace,

115 RV 10:15 · Cross-ref. Mat 11:24.
116 RV 10:16 · Parallel Mark 13:9-13; Luke 21:12-17
117 RV 10:16 · Cross-ref. Luk 10:3.
118 RV 10:17-20 · Cross-ref. Mrk 13:9-11; Luk 12:11-12; 21:12-15.
119 RV 10:21 · Cross-ref. Mrk 13:12; Luk 21:16.
120 RV 10:22 · Cross-ref. Mat 24:9; Mrk 13:13; Luk 21:17.
121 RV 10:22 · Cross-ref. Mat 24:13; Mrk 13:13.
122 RV 10:24 · Cross-ref. Luk 6:40.
123 RV 10:24 · Cross-ref. Yhn 13:16; 15:20.
124 RV 10:25 · Cross-ref. Mat 9:34; 12:24; Mrk 3:22; Luk 11:15.
125 RV 10:26 · Parallel Luke 12:2-7
126 RV 10:26 · Cross-ref. Mrk 4:22; Luk 8:17.
127 RV 10:32 · Parallel Luke 12:8-9
128 RV 10:33 · Cross-ref. 2Tim 2:12.
129 RV 10:34 · Parallel Luke 12:51-53; 14:26-27

Readers' Version

35 because I came to divide a son against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law,
36 and people will have enemies in their own households.[130]

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

Acceptance rewards[133]

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

Yeshua and Yohan-the-immerser[136]

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

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

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

7 As Yohan's apprentices left, **Yeshua** started talking to the crowd about Yohan: "What was it that you crowds went out to the wilderness to see? A reed being blown around by the wind?"[139] 8 Yes, I'm asking you all, what did you go out to see? A man wearing fine clothes? People in palaces wear fine clothes. 9 So why did you go out there? To see a prophet? Yes, I'm telling you that he is a prophet, and even more important than the prophets. 10 He's the one that was written about: 'See, I'm sending out my messenger ahead of you, and he'll get your path ready for you.'[140] 11 I can assure you that no person who's ever been born is greater than Yohan-the-immerser. But even the least important person in the heavenly kingdom is greater than him. 12 From the time of Yohan-the-immerser through to the present time, the heavenly kingdom has been opposed, and the opposition is grabbing at it.[141] 13 All the prophets

130 **RV 10:35-36 · Cross-ref.** Mic 7:6.
131 **RV 10:38 · Cross-ref.** Mat 16:24; Mrk 8:34; Luk 9:23.
132 **RV 10:39 · Cross-ref.** Mat 16:25; Mrk 8:35; Luk 9:24; 17:33; Yhn 12:25.
133 **RV 10:40 · Parallel** Mark 9:41
134 **RV 10:40 · Cross-ref.** Luk 10:16; Yhn 13:20.
135 **RV 10:40 · Cross-ref.** Mrk 9:37; Luk 9:48.
136 **RV 11:1 · Parallel** Luke 7:18-35
137 **RV 11:5 · Cross-ref.** Isa 35:5-6.
138 **RV 11:5 · Cross-ref.** Isa 61:1.
139 **RV 11:7 · Note** We've left the original idiom here in the OET-RV as something to puzzle over, because no one now really knows what aspect of Yohan's behaviour or appearance that Yeshua was referring to here.
140 **RV 11:10 · Cross-ref.** Mal 3:1.
141 **RV 11:12-13 · Cross-ref.** Luk 16:16.

and the law prophesied before Yohan came,
14 and now, if you crowds are willing to believe
it, he's Eliyah (Elijah)—the one who would
come in advance.[142] 15 Anyone who's willing is
to strive to understand this.

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

Cities that rejected the messiah[143]

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

Yeshua's load is light[148]

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

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

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

The discussion about rest days[152]

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

142 **RV 11:14 · Cross-ref.** Mal 4:5; Mat 17:10-13; Mrk 9:11-13.
143 **RV 11:20 · Parallel** Luke 10:13-15
144 **RV 11:21 · Cross-ref.** Isa 23:1-18; Eze 26:1–28:26; Yoel 3:4-8; Amos 1:9-10; Zech 9:2-4.
145 **RV 11:23 · Cross-ref.** Isa 14:13-15.
146 **RV 11:23 · Cross-ref.** Gen 19:24-28.
147 **RV 11:24 · Cross-ref.** Mat 10:15; Luk 10:12.
148 **RV 11:25 · Parallel** Luke 10:21-22
149 **RV 11:27 · Cross-ref.** Yhn 3:35.
150 **RV 11:27 · Cross-ref.** Yhn 1:18; 10:15.
151 **RV 11:29 · Cross-ref.** Jer 6:16.
152 **RV 12:1 · Parallel** Mark 2:23-28; Luke 6:1-5
153 **RV 12:1 · Cross-ref.** Deu 23:25.

Readers' Version

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

The man with the clawed fist[158]

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

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

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

Yeshua was chosen by God

15 **Yeshua** (Jesus; Grk.
Yesus) knew what they
were trying to do, so he left that place. A lot of
people followed along after him, and he healed
them all 16 but warned them not to reveal who
he was, 17 in order to fulfil what the prophet
Yeshayah (Isaiah) had written:

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

Yeshua accused of being the leader of demons[161]

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

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

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

154 **RV 12:3-4 · Cross-ref.** 1Sam 21:1-6.
155 **RV 12:4 · Cross-ref.** Lev 24:9.
156 **RV 12:5 · Cross-ref.** Num 28:9-10.
157 **RV 12:7 · Cross-ref.** Hos 6:6; Mat 9:13.
158 **RV 12:9 · Parallel** Mark 3:1-6; Luke 6:6-11
159 **RV 12:11 · Cross-ref.** Luk 14:5.
160 **RV 12:18-21 · Cross-ref.** Isa 42:1-4 (LXX).
161 **RV 12:22 · Parallel** Mark 3:20-30; Luke 11:14-23
162 **RV 12:24 · Cross-ref.** Mat 9:34; 10:25.

Readers' Version

God's **spirit's** authority, then that must mean that **God's** kingdom has already arrived among you people.

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

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

A tree is recognised by its fruit[165]

33 "Either make both the tree and its fruit good, or make them both bad, because a tree is known by its fruit.[166] 34 You brood of snakes![167] You're evil inside, so why do you think you can say anything that's good? After all, your mouths speak out of what's plentiful in your hearts.[168] 35 A good person produces good words out of their store of goodness, and an evil person produces evil words out of their store of evil.

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

The religious leaders ask for a sign[169]

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

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

The demon's revenge[175]

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

163 RV 12:30 · Cross-ref. Mrk 9:40.
164 RV 12:32 · Cross-ref. Luk 12:10.
165 RV 12:33 · Parallel Luke 6:43-45
166 RV 12:33 · Cross-ref. Mat 7:20; Luk 6:44.
167 RV 12:34 · Cross-ref. Mat 3:7; 23:33; Luk 3:7.
168 RV 12:34 · Cross-ref. Mat 15:18; Luk 6:45.
169 RV 12:38 · Parallel Mark 8:11-12; Luke 11:29-32
170 RV 12:38 · Cross-ref. Mat 16:1; Mrk 8:11; Luk 11:16.
171 RV 12:39 · Cross-ref. Mat 16:4; Mrk 8:12.
172 RV 12:40 · Cross-ref. Yonah 1:17.
173 RV 12:41 · Cross-ref. Yonah 3:5.
174 RV 12:42 · Cross-ref. 1Ki 10:1-10; 2Ch 9:1-12.
175 RV 12:43 · Parallel Luke 11:24-26

there, so that person is worse off than they were at the beginning. So now, it'll be just like that for this evil generation."

The mother and siblings of Yeshua[176]

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

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

The parable about spreading seed[177]

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

Yeshua's use of parables[179]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Readers' Version

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

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

The parable about the bad wheat

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

The parable about the small mustard seed[185]

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

The parable about the yeast[186]

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

The reason Yeshua used parables[187]

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

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

Yeshua explains about the false wheat

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

37 "The farmer spreading the good seed," Yeshua answered, "is the son of humanity, **38** and the field is the world, and the good seeds are the heirs to the kingdom. The false wheat seeds are the evil one's apprentices, **39** and the

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

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

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

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

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

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

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

The parable about the treasure in the field

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

The parable about the valuable pearl

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

The parable about the dragnet

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

51 "Did you all understand all of that?"

"Yes," his apprentices answered.

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

Those from Nazaret cannot accept the messiah[189]

53 **After Yeshua** (Jesus; Grk. Yesus) had finished explaining the parables, he left that place, 54 went to his hometown of Nazaret (Nazareth), and taught the people in the Jewish meeting hall. They were amazed at his teaching, asking each other, "Where did this fellow get his wisdom and his ability to do miracles? 55 Isn't he the son of Yosef (Joseph), the carpenter? Don't we know his mother Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) and his brothers Ya'akov (James; Grk. Yakobos) and Yosef and Shim'on (Simon) and Yehudah (Judas; Grk. Yudas)? 56 Aren't his sisters still here in town? So where did he get all these abilities?" 57 As a result, they didn't have any respect for him.

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

The beheading of Yohan-the-immerser[191]

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

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

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

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

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

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

Readers' Version

6 However at Herodes's birthday celebration,
Herodias's daughter had danced in front of
them all and had pleased Herodes so much
7 that he promised with an oath to give her
anything she requested.
8 The young woman was urged on by her
mother to tell Herodes that she wanted
Yohan-the-immerser's head on a plate.
9 The king was upset, but because of his oaths
in front of the other guests, he commanded it
to be so 10 and sent his soldiers to behead
Yohan in prison. 11 So then his head was
brought in on a plate and given to the young
woman, who then took it to her mother.
12 Hearing the news, Yohan's apprentices went
to the prison and collected his body and buried
it. Then they went and told **Yeshua** (Jesus; Grk.
Yesus).

The feeding of 5,000 families[193]

13 When **Yeshua** (Jesus; Grk. Yesus) heard what
had happened to Yohan (John; Grk. Yoannes),
he got a boat to take him to a quiet place by
himself, but the crowds from the cities heard
about it, and followed him around the lake's
shore on foot. 14 So when he got out of the
boat, he saw a large crowd of people, and he
felt compassion towards them, and he healed
the sick people they'd brought.
15 As evening was approaching, his appren-
tices came up and requested, "This place is
quite isolated, and it's already late. Send the
people back into the villages so they can buy
themselves something to eat."
16 "Oh, there's no need to send them away,"
Yeshua answered. "you apprentices give them
something to eat."
17 "We don't have anything here" they re-
sponded, "except for five buns and two cooked
fish."
18 "Bring them here to me," Yeshua in-
structed, 19 then he told the crowds to sit down
on the grass. He took the five buns and two fish
and, looking up to the sky, he said a blessing,
broke the buns, and gave the pieces to his ap-
prentices to distribute to the crowds. 20 Every-
one there ate enough to be full, and then the
apprentices picked up twelve baskets of left-
over bread. 21 There were about five thousand
families there.

Yeshua and Kefa walk on the lake[194]

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

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

34 So then they finished crossing the lake and got
out at Gennaisaret.
35 The people there recognised Yeshua (Jesus;
Grk. Yesus) and sent news to the whole sur-

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

194 **RV 14:22 · Parallel** Mark 6:45-52; Yhn 6:15-21

195 **RV 14:34 · Parallel** Mark 6:53-56

rounding region. So the people brought all their sick relatives to him **36** and begged him even to just let them touch the edge of his robe, because everyone who did that was healed.

Obeying God versus tradition[196]

15:1 Then some people from the Farisaios' party and some religious teachers from Yerushalem (Jerusalem) arrived and asked **Yeshua** (Jesus; Grk. Yesus), **2** "Why do your apprentices break the traditions handed down by our elders? They don't do the hand-washing ceremony before eating."

3 "Well why do you break **God's** command because of your tradition?" Yeshua responded. **4** "**God** told us to honour our fathers and mothers,[197] and also that anyone who speaks evil about their father or mother deserves the death penalty.[198] **5** But if someone tells their father or mother that whatever help they may have expected from them is now given away as a gift, then you people say **6** that they're not actually dishonouring their parents. So by saying that, you're overriding **God's** message with your own tradition. **7** You hypocrites! The prophet Yeshayah (Isaiah) was right about you people when he wrote:

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

True 'dirtiness'[200]

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

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

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

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

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

The non-Jewish woman with amazing faith[203]

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

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

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

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

26 "It's not good," Yeshua responded, "to take

196 **RV 15:1 · Parallel** Mark 7:1-13

197 **RV 15:4 · Cross-ref.** Exo 20:12; Deu 5:16.

198 **RV 15:4 · Cross-ref.** Exo 21:17; Lev 20:9.

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

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

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

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

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

the children's food off them and throw it out to the puppies."

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

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

Yeshua heals many different afflictions

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

The feeding of 4,000 families[204]

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

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

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

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

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

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

Requesting a sign in the sky[205]

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

The yeast of the Farisaios and Saddoukaios[208]

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

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

8 But **Yeshua** knew what they were saying, and asked them, "You people with little faith, why are you talking to each other about not having bread? **9** Haven't you understood what's going on here yet? Don't you remember that there were twelve baskets of leftovers when five buns were used to feed 5,000 families?[210] **10** And then seven baskets of leftovers when seven buns were used to feed 4,000 families?[211] **11** How can you fail to understand that I wasn't talking to you about bread? Watch out for the yeast from the Farisaios and Saddoukaios.

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

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

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

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

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

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

210 **RV 16:9 · Cross-ref.** Mat 14:17-21.

211 **RV 16:10 · Cross-ref.** Mat 15:34-38.

Readers' Version

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

Kefa acknowledges Yeshua as God's son[212]

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

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

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

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

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

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

Yeshua talks about future suffering and death[216]

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

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

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

24 Then **Yeshua** told his apprentices, "If anyone wants to follow me, they need to suppress their own desires and be ready to sacrifice and to suffer, and then follow me,[217] 25 because anyone who wants to save their life will lose it, but anyone who loses their life on my account will find it.[218] 26 What help would it be to a person if they gain everything in the world, and yet lose their soul? Or put another way, what could a person give in exchange for their soul? 27 The son of humanity is going to return displaying his father's splendour, accompanied by his messengers,[219] and then he'll reward each individual according to their behaviour.[220] 28 I can assure you that some people standing here won't experience death until they first see the son of humanity coming as king."

Yeshua's face shines brightly[221]

17:1 After six days, **Yeshua** (Jesus; Grk. Yesus) took Kefa (Peter; Grk. Petros), and Ya'akov (James; Grk. Yakobos) and his brother Yohan (John; Grk. Yoannes), and they went up a high hill by themselves, 2 and Yeshua was

212 **RV 16:13 · Parallel** Mark 8:27-30; Luke 9:18-21

213 **RV 16:14 · Cross-ref.** Mat 14:1-2; Mrk 6:14-15; Luk 9:7-8.

214 **RV 16:16 · Cross-ref.** Yhn 6:68-69.

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

216 **RV 16:21 · Parallel** Mark 8:31–9:1; Luke 9:22-27

217 **RV 16:24 · Cross-ref.** Mat 10:38; Luk 14:27.

218 **RV 16:25 · Cross-ref.** Mat 10:39; Luk 17:33; Yhn 12:25.

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

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

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

changed in front of them so that his face shone like the sun and his clothes became as white as the light. 3 Then look, Mosheh (Moses) and Eliyah (Elijah) appeared, and the three apprentices could see them talking with Yeshua.
4 Then Kefa spoke up and said **to Yeshua**, "**Master**, it's good that we're here. If you want, I could make three shelters here: one for you, one for Mosheh, and one for Eliyah."
5 While he was still speaking, a bright cloud came over the top of them, and wow, a voice came out of the cloud saying, "This is my dear son that I get great pleasure from.[222] Just listen to him."[223]
6 When the three apprentices heard the voice, they lay face down and were extremely scared.
7 But **Yeshua** went across to them, and touching them, he said, "Get up now and don't be afraid," 8 and when they looked around, they didn't see anyone other than **Yeshua** himself.
9 As they started heading down the hill, **Yeshua** instructed them, "Don't tell anyone what you saw until after the son of humanity comes back to life."
10 So his apprentices asked him, "Why do the religious teachers say that Eliyah (Elijah) has to come before the messiah?"[224]
11 "In a way, Eliyah is coming," he said, "and he'll restore everything. 12 But I'm also telling you that in another way, Eliyah already came, and they didn't recognise him. Instead, they mistreated him just however they wanted,[225] and the son of humanity will suffer from their actions like that too."
13 Then the apprentices realised that he was talking to them about Yohan-the-immerser.

Yeshua drives a demon out of a boy[226]

14 When they got back to the crowd, a man approached Yeshua (Jesus; Grk. Yesus) and knelt down in front of him,
15 saying, "**Master**, show mercy to my son, because he has seizures and isn't well, often falling into the fire or the water. 16 I brought him to your apprentices, but they weren't able to heal him."
17 "Oh you unbelieving and depraved generation," **Yeshua** answered, "how much longer will I have to be with you people? How much longer can I tolerate you people? Bring your son here to me." 18 Then **Yeshua** rebuked the demon and it came out of the boy, who was healed that very hour.
19 Later, the apprentices went by themselves **to Yeshua** and asked him why they hadn't been able to drive away the demon.
20 "It's because your faith is so small," he told them, "because I can assure you that if your faith was as big as a mustard seed, you'd be able to command a mountain to move, and it would move, and then there'd be nothing that you apprentices couldn't do."[227]

Yeshua speaks again about his forthcoming death[228]

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

Paying the temple tax

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

222 RV 17:5 · Cross-ref. Gen 22:2; Psa 2:7; Isa 42:1; Mat 3:17; 12:18; Mrk 1:11; Luk 3:22.
223 RV 17:5 · Cross-ref. Deu 18:15.
224 RV 17:10 · Cross-ref. Mal 4:5.
225 RV 17:12 · Cross-ref. Mat 11:14.
226 RV 17:14 · Parallel Mark 9:14-29; Luke 9:37-43a
227 RV 17:20 · Cross-ref. Mat 21:21; Mrk 11:23; 1Cor 13:2.
228 RV 17:21 · Parallel Mark 9:30-32; Luke 9:43b-45
229 RV 17:24 · Cross-ref. Exo 30:13; 38:26.

tax?"

25 "Yes, he will." replied Kefa.

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

26 "From strangers," answered Kefa.

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

Who is the greatest?[230]

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

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

6 "But anyone who causes one of these little ones who believe in me to stumble, it would have been better for that person if a heavy stone had been hung around their neck and they'd been sunk in the deep lake. 7 The world suffers due to temptations, because it's necessary for temptations to come, but it won't be good for the person who brings the temptation.

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

Finding the lost sheep[235]

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

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

Confronting an offender

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

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

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

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

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

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

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

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

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

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

Readers' Version

like a non-believer or a tax-collector.[239]

Restricting and releasing

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

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

The importance of forgiveness

21 Then Kefa (Peter; Grk. Petros) approached Yeshua (Jesus; Grk. Yesus) and asked, "**Master**, how often can someone sin against me and I'll still have to forgive them?"[241]

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

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

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

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

Yeshua answers about divorce[243]

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

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

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

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

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

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

242 RV 18:22 · Cross-ref. Gen 4:24.

243 RV 19:1 · Parallel Mark 10:1-12

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

245 RV 19:5 · Cross-ref. Gen 2:24.

Readers' Version

7 "So why did Mosheh (Moses) allow us to
give her divorce papers and then send her
away?" they asked him.[246]
8 "It was because of your hard hearts that
Mosheh allowed you to send away your wife,"
Yeshua (Jesus; Grk. Yesus) answered, "but it
wasn't like that at the beginning. 9 Now I'm
telling you that anyone who divorces his wife,
except in the case of sexual immorality, and
then remarries, is responsible for sexual cheating. Also, if the woman who was sent away remarries, then she's responsible for cheating,
too.[247]
10 His followers made the point, "If that's the
case for husband and wife, it's better not to get
married."
11 "Not everyone can accept this," Yeshua responded, "but only those with a special gift.
12 There are some men who are born without
testicles, right from their mother's womb,
there are some who've been castrated by others, and there are some who castrate themselves because of the heavenly kingdom. Anyone who's able to accept this can accept it."

Yeshua blesses the children[248]

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

Answering the rich man[249]

16 And look, a man approached Yeshua (Jesus;
Grk. Yesus) and asked him, "Teacher, what good
thing do I need to do in order to have eternal
life?"
17 "Why are you asking me about what's
good?" Yeshua responded. "Only one is good.
But if you're wanting to enter into life, you
should obey God's commands."
18 "Which ones?" he asked.
"Don't murder,"[250] **Yeshua** answered, "don't
mess with another person's spouse,[251] don't
steal,[252] don't lie in court,[253] 19 honour your
parents,[254] and love your neighbour like yourself."[255]
20 "I've kept all of those," the young man said,
"so what else do I need to do?"
21 "If you want to be perfect," answered
Yeshua, "go and sell what you own and give to
the poor, and then you'll have treasure in the
heavens. Then come and follow me."
22 But when the young man heard that, he
went away despondent, because he owned
many properties.
23 So **Yeshua** said to his apprentices, "I can
assure you that it's hard for a wealthy person to
enter the heavenly kingdom. 24 In fact, it's easier for a camel to go through the eye of a needle than for a wealthy person to enter **God's**
kingdom."
25 When his apprentices heard that, they
were very surprised and asked, "Well, who can
be saved then?"
26 **Yeshua** looked them in the eyes and answered, "It's impossible for humans, but with
God, everything is possible."

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

Readers' Version

27 "Hey," Kefa (Peter; Grk. Petros) reacted, "we
left everything to follow you, so what'll happen
to us?"
28 "I can assure you," **Yeshua** told them, "that
after the world is remade and the son of hu-
manity sits down on his splendid throne,[256] you
apprentices who followed me will also sit on
twelve thrones, ruling over Yisrael's (Israel)
twelve tribes.[257] 29 And everyone who left their
houses, or brothers or sisters, or father or
mother, or wife or children, or farms, on ac-
count of my name and commission, will be re-
paid a hundred times over, and will inherit
eternal life.

The last will be first

30 "But many people
who are first will end up last, and the last will
be first,[258]
20:1 because the heavenly kingdom is like a
landowner who came out in the morning to
hire labourers to work in his vineyard. 2 They
all agreed on the rate for the day, and then he
sent them off to work in his vineyard. 3 Then
around 9am he noticed some others standing
idle in the marketplace, 4 and he told them,
'You can go and work in the vineyard, and I'll
pay you all a fair wage.' 5 So they went off. Then
he came out around midday, and again at 3pm,
and did the same. 6 When he came out around
5pm, and there were still people just standing
around, he asked them, 'Why have you been
idly standing here all day?' 7 'Because no one
has hired us,' they said. So he also sent them off
to work in the vineyard.
8 "In the evening, the landowner instructed
his manager, 'Call the workers and give them
their wages,[259] starting with the last to start
work, and ending with the first.' 9 The ones
who'd started late afternoon each received the
day's wage that the first workers had been
promised, 10 so those first ones expected they'd
receive more, but they all got the same day's
wage. 11 When they got theirs, the first workers
started grumbling about the landowner, 12 and
complained, 'These last ones only worked an
hour, and yet you paid them the same as us
who worked the entire day right through the
scorching heat!' 13 'Buddy,' he said to one of
them, 'I'm not cheating you. Didn't you agree to
work for me for the usual daily wage? 14 Take
what we agreed on and go, but I wanted to give
these last workers the same amount. 15 Or
aren't I permitted to do what I want with my
own money? Or do you look at me maliciously
just because I'm generous?'
16 "So that's how the last will be first, and the
first will be last."[260]

Yeshua tells a third time about his death[261]

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

Requesting the top seats[262]

20 Then Zavday's (Grk.
Zebedaios') wife ap-
proached Yeshua (Jesus; Grk. Yesus) with her
two sons, Ya'akov (Jacob) and Yohan (John; Grk.
Yoannes). She knelt in front of him, obviously
wanting to ask for something.
21 "What is it that you're wanting?" Yeshua
asked.
"Promise that my two sons will be able to sit
beside you in your royal court," she said, "one

256 RV 19:28 · Cross-ref. Mat 25:31.
257 RV 19:28 · Cross-ref. Luk 22:30.
258 RV 19:30 · Cross-ref. Mat 20:16; Luk 13:30.
259 RV 20:8 · Cross-ref. Lev 19:13; Deu 24:15.
260 RV 20:16 · Cross-ref. Mat 19:30; Mrk 10:31; Luk 13:30.
261 RV 20:17 · Parallel Mark 10:32-34; Luke 18:31-34
262 RV 20:20 · Parallel Mark 10:35-45

on the right and one on the left."

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

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

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

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

Yeshua heals two blind men[265]

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

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

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

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

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

The jubilant entrance of Yeshua into Yerushalem[266]

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

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

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

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

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

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

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

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

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

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

267 RV 21:5 · Cross-ref. Zech 9:9.

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

Readers' Version

Anger aroused in the temple[269]

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

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

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

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

Yeshua kills the fig tree[272]

18 In the morning, as he headed back into the city, Yeshua (Jesus; Grk. Yesus) was hungry. 19 He saw a single fig tree near the road, but when he got close, it only had leaves on it, so he told it, "You'll never bear fruit again," and immediately the fig tree withered up.

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

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

The source of Yeshua's authority[274]

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

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

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

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

The parable about obedience

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

"The first one," they answered.

"I can assure you," **Yeshua** (Jesus; Grk. Yesus) continued, "that tax collectors and prostitutes will enter **God's** kingdom ahead **of** you lot, 32 because Yohan (John; Grk. Yoannes) came to you teaching the way to become right with God, but you didn't believe that he was sent by God. Yet the tax collectors and prostitutes be-

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

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

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

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

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

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

Readers' Version

lieved him, and still, even when you saw that, you didn't later show regret, change your minds, and believe.[275]

The parable about the evil tenants[276]

33 "Listen to another parable: A landowner planted a vineyard and fenced it, and he carved a wine-pressing pit into it and built a watch-tower.[277] Then he rented it out to tenant farmers and moved away. 34 At harvest time, he sent some of his slaves to the tenant farmers to bring back his share of the harvest. 35 However, the tenants grabbed his slaves and beat them. They killed some and threw rocks at others. 36 So the owner sent a larger group of slaves, but the tenants did the same things to them.

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

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

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

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

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

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

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

The parable about the wedding reception[281]

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

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

11 "But when the king came in to meet the seated guests, he saw a man there who wasn't dressed in the proper clothes for a wedding,

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

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

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

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

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

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

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

Readers' Version

12 and demanded, 'Friend, how did you get in
here without the right clothes?' But the man
had nothing to say. 13 So the king told his ser-
vants, 'Tie up the man's hands and feet, and
throw him outside into the darkness, where
there'll be weeping and a lot of anguish.'[282]
14 Certainly, many people are invited, but
only a few are selected."

The question about paying tax[283]

15 Then the members of
the Farisaios party went
away and had a discussion to try to figure out
how to trick him into saying something wrong.
16 Afterwards, they sent some of their appren-
tices along with some supporters of Herodes
(Herod) to ask, "Teacher, we know you're hon-
est and you teach **God's** ways in all honesty, ir-
respective of what people might say, because
you don't care about people's opinions. 17 So
then, tell us what you think: should we pay the
poll tax to Kaisar or not?"
18 But **Yeshua** (Jesus; Grk. Yesus) knew how
wicked they were, and asked, "Why are you
testing me, you hypocrites? 19 Show me the
coin used to pay the poll tax." So they brought
a coin to him. 20 Then he asked, "Whose image
is this on the coin, and whose inscription?"
21 "Kaisar's," they answered.
"Then give Kaisar's things to Kaisar, and
God's things **to God**," Yeshua responded.
22 When they heard that, they were amazed,
and left him alone and went away.

The question about marriage in heaven[284]

23 On the same day,
some people from the
Saddoukaios (Sadducee)
sect (who claim people won't rise back to life
after dying)[285] approached Yeshua (Jesus; Grk.
Yesus) and asked, 24 "Teacher, Mosheh (Moses)
wrote that if a married man dies childless, his
brother should marry the widow and in that
way raise children for his deceased brother.[286]
25 Well, there were seven brothers amongst us,
and the first one got married and then died
childless. So his brother married the widow.
26 The same happened for the second brother,
and the third, all the way to the seventh. 27 Fi-
nally the woman died. 28 Now then, if people
rise back to life, which of the brothers will she
be the wife of, since they were all married to
her?"
29 "You've got it wrong," **Yeshua** answered,
"because you don't understand either the
scriptures or **God's** power. 30 When people
come back to life, there'll be no marrying or
getting engaged, because they'll be like the
messengers in heaven. 31 But as for coming
back to life after dying, isn't it written in the
scriptures that **God** said, 32 '*I am* Avraham's **god**
and Yitshak's (Isaac) **god** and Ya'akov's (Jacob)
god'?[287] **God** isn't the **god** of dead people, but of
living ones."
33 When the crowds heard his answer, they
were amazed at his teaching.

The most important command[288]

34 But when the Fari-
saios party heard that
Yeshua (Jesus; Grk. Yesus) had silenced the Sad-
doukaios (Sadducees), they decided to work to-
gether, 35 so a lawyer among them tested him
by asking, 36 "Teacher, which is the most im-
portant command in Mosheh's (Moses') in-
structions?"
37 "You should love your **God Yahweh** with
your whole heart, your whole soul, and your
whole mind.[289] 38 That's the first and most im-
portant command. 39 The next is similar to it:
You should love your neighbour the way you

282 RV 22:13 · Cross-ref. Mat 8:12; 25:30; Luk 13:28.
283 RV 22:15 · Parallel Mark 12:13-17; Luke 20:20-26
284 RV 22:23 · Parallel Mark 12:18-27; Luke 20:27-40
285 RV 22:23 · Cross-ref. Acts 23:8.
286 RV 22:24 · Cross-ref. Deu 25:5.
287 RV 22:32 · Cross-ref. Exo 3:6.
288 RV 22:34 · Parallel Mark 12:28-34; Luke 10:25-28
289 RV 22:37 · Cross-ref. Deu 6:5.

Readers' Version

love yourself.[290] 40 Everything in the Torah and the prophets' writings just follows on from those two commands."[291]

The question about the messiah[292]

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

"A descendant of King David," they answered.

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

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

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

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

Yeshua's warnings about show and status[294]

23:1 Then **Yeshua** (Jesus; Grk. Yesus) spoke to the crowds and to his apprentices, saying, 2 "The religious teachers and the Farisaios party claim Mosheh's (Moses) authority. 3 Because of that, do everything they tell you to do, and obey all the commands they tell you to obey. However, don't copy what they *do*, because they're only good at telling, not doing. 4 They package up unbearably heavy loads and put them on the people's shoulders, while they themselves won't even lift a finger to help. 5 Everything they *do* do is only done to be a public display in front of the people,[295] so they have big prayer boxes[296] and fancy robes.[297] 6 They love the best places at dinners and the best seats in the Jewish meeting halls. 7 They love being greeted in the marketplaces and addressed as 'my great one'. 8 But don't let anyone call you 'my great one', because you only have one leader, and you're all brothers and sisters, 9 and don't call anyone here on earth your 'Father', because you only have one father—a heavenly one. 10 Don't let anyone call you their mentor, because you only have one teacher, and that's **the messiah**. 11 The most important person will be everyone's servant,[298] 12 and anyone who praises themself will be humbled, and anyone who humbles themself will be praised.[299]

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

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

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

16 "You blind guides will have a bad end. You say that if anyone makes a promise on the temple, it's worthless, but if they make a promise on the gold in the temple, then they have to honour it. 17 You're both stupid and blind, because which is greater: the gold, or the temple which makes the gold sacred? 18 And you say that if anyone makes a promise on the altar, it's

290 **RV 22:39 · Cross-ref.** Lev 19:18.
291 **RV 22:35-40 · Cross-ref.** Luk 10:25-28.
292 **RV 22:41 · Parallel** Mark 12:35-37; Luke 20:41-44
293 **RV 22:44 · Cross-ref.** Psa 110:1.
294 **RV 23:1 · Parallel** Mark 12:38-39; Luke 11:43,46; 20:45-46
295 **RV 23:5 · Cross-ref.** Mat 6:1.
296 **RV 23:5 · Cross-ref.** Deu 6:8.
297 **RV 23:5 · Cross-ref.** Num 15:38.
298 **RV 23:11 · Cross-ref.** Mat 20:26-27; Mrk 9:35; 10:43-44; Luk 22:26.
299 **RV 23:12 · Cross-ref.** Luk 14:11; 18:14.
300 **RV 23:13 · Parallel** Mark 12:40; Luke 11:39-42,44,52; 20:47

worthless, but anyone who makes a promise on the gift on the altar has to honour it. 19 You're both stupid and blind, because which is greater: the gift, or the altar which makes the gift sacred? 20 Anyone who makes a promise on the altar is bound by both the altar and the things on it. 21 Anyone who makes a promise on the temple is bound by both the temple and God who lives in it. 22 And anyone who makes a promise on heaven is bound by both **God's** throne and the one who's sitting on it.[301]

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

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

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

Punishment for mistreating prophets[304]

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

Yeshua's concern for Yerushalem[308]

37 "Yerushalem (Jerusalem), Yerushalem, the city that murders the prophets and throws rocks to kill those who are sent to her. How often I wanted to gather your inhabitants like a mother hen gathers her chicks under her wings, but you didn't want that. 38 So listen, now your temple will be left uninhabited,[309] 39 because I'm telling you that you certainly

301 **RV 23:22 · Cross-ref.** Isa 66:1; Mat 5:34.
302 **RV 23:23 · Cross-ref.** Lev 27:30.
303 **RV 23:27 · Cross-ref.** Acts 23:3.
304 **RV 23:29 · Parallel** Luke 11:47-51
305 **RV 23:33 · Cross-ref.** Mat 3:7; 12:34; Luk 3:7.
306 **RV 23:35 · Cross-ref.** Gen 4:8.
307 **RV 23:35 · Cross-ref.** 2Ch 24:20-21.
308 **RV 23:37 · Parallel** Luke 13:34-35
309 **RV 23:38 · Cross-ref.** Jer 22:5.

won't see me again until you can say, 'The person coming in **Yahweh's** name has been blessed.' "[310]

Yeshua foretells the destruction of the temple[311]

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

Future calamities and persecution[312]

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

4 "Watch out in case other people mislead you," **Yeshua** answered, **5** "because many will come claiming to be me, saying that they're the **messiah**, and misleading many people. **6** You'll observe wars and hear reports about wars further away. Don't be alarmed, but keep watching, because these things need to happen, although that's not yet the end. **7** People groups will turn against each other, and countries rise up against one another, and there'll be famines and earthquakes. **8** But all of those things are just like the beginning of labour pains.

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

Desecration and false teachers[315]

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

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

26 "So if they tell you apprentices, 'Look, he's out in the wilderness,' don't go out there, or if

310 RV 23:39 · Cross-ref. Psa 118:26.

311 RV 24:1 · Parallel Mark 13:1-2; Luke 21:5-6

312 RV 24:3 · Parallel Mark 13:3-13; Luke 21:7-19

313 RV 24:9 · Cross-ref. Mat 10:22.

314 RV 24:13 · Cross-ref. Mat 10:22.

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

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

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

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

they say, 'He's here in these private rooms,' don't believe it,[319] 27 because when the son of humanity comes, it'll be like how the lightning goes right across the sky from one side to the other.

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

The miraculous appearance of the messiah[321]

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

Watch the fig tree[326]

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

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

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

The watchful servant and the slacker[331]

45 "As a result, we'll see who the faithful and watchful slave is—the one who the master appointed to run all of his household affairs. 46 That slave will be rewarded if the master finds him working faithfully when he arrives suddenly. 47 I can assure you that he'll appoint the slave to supervise ev-

319 **RV 24:26-27 · Cross-ref.** Luk 17:23-24.
320 **RV 24:28 · Cross-ref.** Luk 17:37.
321 **RV 24:29 · Parallel** Mark 13:24-27; Luke 21:25-28
322 **RV 24:29 · Cross-ref.** Isa 13:10; Yoel 2:10,31; 3:15; Rev 6:12.
323 **RV 24:29 · Cross-ref.** Isa 13:10; Eze 32:7; Yoel 2:10; 3:15.
324 **RV 24:29 · Cross-ref.** Isa 34:4; Rev 6:13.
325 **RV 24:30 · Cross-ref.** Dan 7:13; Zech 12:10-14; Rev 1:7.
326 **RV 24:32 · Parallel** Mark 13:28-31; Luke 21:29-33
327 **RV 24:36 · Parallel** Mark 13:32-37; Luke 17:26-30,34-36
328 **RV 24:37 · Cross-ref.** Gen 6:5-8.
329 **RV 24:39 · Cross-ref.** Gen 7:6-24.
330 **RV 24:43-44 · Cross-ref.** Luk 12:39-40.
331 **RV 24:45 · Parallel** Luke 12:41-48

erything that he possesses. 48 But if the evil
slave says to himself, 'Ah, the master won't be
back for a long time yet,' 49 and starts beating
his fellow slaves, and spends time eating and
drinking with drunks, 50 then his master will
arrive when he's not expecting it 51 and will
torture him and send him off with the hyp-
ocrites to where there'll be crying and a lot of
anguish.

The parable about not being prepared

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

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

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

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

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

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

19 "Eventually the master of those slaves re-
turned, and he called them in to settle up their
accounts. 20 The slave who'd received five bags
of silver approached, also bringing the other
five bags, and said, 'Master, you entrusted me
with five bags, and look, I gained another five.'
21 'Well done, good and faithful slave,' said the
master. 'You were faithful with a few things, so
I'll put you in charge of a lot more things. Come
and join your master in celebrating.' 22 The
slave who'd received two bags approached and
said, 'Master, you entrusted me with two bags
of silver. Look, I gained another two.' 23 'Well
done, good and faithful slave,' said the master.
'You were faithful with a few things, so I'll put
you in charge of a lot more things. Come and
join your master in celebrating.' 24 Then the
slave with one bag of silver also approached,
and he said, 'Master, I knew that you're a hard
man, harvesting where you didn't plant, and
gathering where you didn't spread seed. 25 So
because I was afraid, I went and hid your silver
in the ground. So look, here's all of it back.'
26 'You evil and lazy slave,' his master an-

332 RV 25:1 · Cross-ref. Luk 12:35.

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

334 RV 25:14 · Parallel Luke 19:11-27

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

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

swered. 'You know that I harvest where I didn't plant, and gather where I didn't spread seed,
27 so you should've at least invested my silver with the bankers, and then I could've got it back with some interest. 28 Therefore take the bag of silver off him and give it to the one with ten bags, 29 because everyone who has will be given more, and will have plenty, but anyone who doesn't have, even what they do have will be taken away from them.[337] 30 So throw that useless slave out into the darkness where there'll be crying and a lot of anguish.[338]

Separating sheep and goats

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

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

The plan to kill Yeshua[342]

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

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

Yeshua is anointed with lotion[344]

6 **Meanwhile Yeshua** (Jesus; Grk. Yesus) ar-

337 **RV 25:29 · Cross-ref.** Mat 13:12; Mrk 4:25; Luk 8:18.
338 **RV 25:30 · Cross-ref.** Mat 8:12; 22:13; Luk 13:28.
339 **RV 25:31 · Cross-ref.** Mat 16:27.
340 **RV 25:31 · Cross-ref.** Mat 19:28.
341 **RV 25:46 · Cross-ref.** Dan 12:2.
342 **RV 26:1 · Parallel** Mark 14:1-2; Luke 22:1-2; Yhn 11:45-53
343 **RV 26:2 · Cross-ref.** Exo 12:1-27.
344 **RV 26:6 · Parallel** Mark 14:3-9; Yhn 12:1-8

Readers' Version

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

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

Yehudah agrees to turn in Yeshua[347]

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

Yeshua gets ready to celebrate Passover[349]

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

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

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

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

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

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

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

"You said it," he replied.

Yeshua shares the bread and the wine[352]

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

27 Then he took a cup of wine and after giving thanks, he shared it with them saying, "Everyone drink some, 28 because this is my blood[353]

345 **RV 26:7 · Cross-ref.** Luk 7:37-38.

346 **RV 26:11 · Cross-ref.** Deu 15:11.

347 **RV 26:14 · Parallel** Mark 14:10-11; Luke 22:3-6

348 **RV 26:15 · Cross-ref.** Zech 11:12.

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

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

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

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

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

of the agreement[354] which is about to be poured out for the forgiveness of the sins of many people. 29 I can assure you all that I certainly won't drink this pass-over wine again until I'm able to drink it together with you all in my father's kingdom."

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

Yeshua predicts Kefa's denials[355]

31 Then **Yeshua** (Jesus; Grk. Yesus) told them, "All of you will flounder tonight concerning me, because it's been written, 'I'll strike the shepherd and the flock will be scattered.'[356] 32 But after I come back to life, I'll go to Galil ahead of you all."[357]

33 "Even if all the others flounder," answered Kefa (Peter; Grk. Petros), "I won't."

34 "I can assure you," responded **Yeshua**, "that you'll disown me three times tonight before the rooster crows in the morning."

35 "Even if I have to die with you," said Kefa, "I'd certainly never disown you," and all the other apprentices said likewise.

Yeshua prays at Gethsaimanai[358]

36 Then they went together to a property named Gethsaimanai where he told his apprentices to sit down while he went on a little further to pray. 37 He took Kefa (Peter; Grk. Petros), Ya'akov (Jacob), and Yohan (John; Grk. Yoannes) with him, and then he was struck by feelings of sorrow and distress 38 and told them, "My soul is deathly sad. Stay here and look out for me."

39 He went on a little further, and knelt with his face to the ground, saying, "My father, if it's possible, let me avoid this suffering. However, it's not what I want because I want to do what *you* want."

40 Then he went back to the apprentices, but found them napping and said to Kefa, "Weren't you even able to stay awake for an hour for me? 41 Stay alert and pray so that you all don't fall into temptation. Your spirits are eager, but your endurance is lacking."

42 Then he went off a second time and prayed, "My father, if this can't be done any other way than me having to suffer, then I'll submit to your will." 43 Returning again, he found the apprentices sleeping because they were very tired.

44 So he left them there and went back a third time, praying in the same way. 45 Then he went back to his apprentices and told them, "You're all sleeping to get some rest? But look, it's time now, and the son of humanity is about to be handed over to sinners. 46 Get up—we need to move. The one about to turn me in is coming."

Yeshua is arrested[359]

47 While he was still speaking, Yehudah (Judas; Grk. Yudas), one of the twelve, came and he was accompanied by a large crowd from the chief priests and local elders, and they were carrying swords and clubs. 48 The one who was turning him in had prearranged a sign that he would kiss the one that they should arrest.

49 He walked straight up **to Yeshua** (Jesus; Grk. Yesus) and said, "Greetings, my honoured teacher," and he kissed him.

50 "Friend," **Yeshua** asked, "why have you come?"

Then they came up to **Yeshua**, and grabbed and arrested him. 51 But wow, one of **Yeshua's** group put out a hand to stop them, then drew his sword and struck at the chief priest's slave, cutting off his ear. 52 "Put your sword back in its sheath," **Yeshua** said, "because those who fight with the sword, die by the sword. 53 Don't you realise that I could just ask my father and he would place over a dozen divisions of heavenly soldiers here in front of me, 54 however

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

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

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

357 **RV 26:32 · Cross-ref.** Mat 28:16.

358 **RV 26:36 · Parallel** Mark 14:32-42; Luke 22:39-46

359 **RV 26:47 · Parallel** Mark 14:43-50; Luke 22:47-53; Yhn 18:3-12

then the scriptures that tell what will happen wouldn't get fulfilled."

55 Then turning to the crowds, **Yeshua** said, "So you all came out with swords and clubs as if you were arresting a thief? 56 I was sitting, teaching every day in the temple[360] but you didn't arrest me there."

Yeshua is interrogated by the Jewish leaders[361]

57 Then the ones who had arrested **Yeshua** (Jesus; Grk. Yesus) led him away to Kayafa (Caiaphas; Grk. Kaiafas) the chief priest, where the religious teachers and the local elders had gathered together. 58 Kefa (Peter; Grk. Petros) followed along from a distance, and went inside to the chief priest's courtyard, where he sat with the attendants and waited to see what would happen. 59 The chief priests and the whole council tried to find people who would bring false accusations against **Yeshua** so they could sentence him to death, 60 but even though many people wanted to try, they couldn't find anyone suitable. Eventually, two others came up 61 and said, "We heard this man say, 'I'm able to demolish **God's** temple and rebuild it in three days.' "[362]

62 So the chief priest stood and asked Yeshua, "Don't you have any respond to what these men are accusing you of?" 63 But **Yeshua** stayed silent, so then the chief priest asked him, "I order you by the living **God** to tell us if you're the **messiah**, the son of **God**."

64 "You said it," **Yeshua** responded. "However, I can tell you all that from now on, you'll see the son of humanity sitting beside God in the position of power and coming in the clouds in the sky."[363]

65 Then the chief priest tore his robes and said, "He belittled God. Why would we need more witnesses after that? See here, you all heard him slander God. 66 What do you all think now?

"He should get the death penalty,"[364] they answered.

67 Then they spat in Yeshua's face and they beat him and slapped him[365] 68 saying, "Prophesy to us, **messiah.** Who was it that just slapped you?"

Kefa disowns Yeshua[366]

69 Meanwhile Kefa (Peter; Grk. Petros) was sitting outside in the courtyard when a servant girl went up to him and said, "You were one of the ones with **Yeshua** (Jesus; Grk. Yesus) from Galil."

70 But Kefa disowned Yeshua in front of them all saying, "I've got no idea what you're talking about." 71 Then he went out the gate, but someone else saw him and she told the others, "This man was with **Yeshua** from Nazaret."

72 Again, Kefa disowned Yeshua with an oath, "I don't even know the guy."

73 A little while later, another person stood up and went to Kefa, "You must be one of them because we can tell by your accent."

74 Kefa began to curse and promise, "I don't know that man." Just then the rooster crowed 75 and then Kefa remembered that **Yeshua** had said that he would deny him three times before the rooster crowed. He left the courtyard and went away and bawled in shame.

Yeshua is taken to Pilatos[367]

27:1 By now it was early morning, and all the chief priests and local elders discussed and agreed on their plans to have **Yeshua** (Jesus; Grk. Yesus) put to death 2 then they tied his arms and led him away to be handed over to Pilatos (Pilate), the Romaios governor.

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360 **RV 26:56 · Cross-ref.** Luk 19:47; 21:37.

361 **RV 26:57 · Parallel** Mark 14:53-65; Luke 22:54-55,63-71; Yhn 18:13-14,19-24

362 **RV 26:61 · Cross-ref.** Yhn 2:19.

363 **RV 26:64 · Cross-ref.** Dan 7:13.

364 **RV 26:65-66 · Cross-ref.** Lev 24:16.

365 **RV 26:67 · Cross-ref.** Isa 50:6.

366 **RV 26:69 · Parallel** Mark 14:66-72; Luke 22:56-62; Yhn 18:15-18,25-27

367 **RV 27:1 · Parallel** Mark 15:1; Luke 23:1-2; Yhn 18:28-32

Readers' Version

Yehudah' regret and suicide[368]

3 When Yehudah (Judas; Grk. Yudas), (the one who had turned him in) saw that he was being sentenced to death, he regretted his actions and returned the payment to the chief priests and elders 4 saying, "I've sinned and turned in an innocent man."

"What's that got to do with us?" they asked. "You sort out your own problems."

5 Then Yehudah threw the money down on the temple floor and went off and hanged himself.

6 The chief priests took the money and decided, "We can't legally deposit the money to the temple treasury because it's blood money." 7 They got advice and decided to buy the potter's field that was for sale to make it a cemetery for people from out of town, 8 so that place got called 'The field of blood'[369] until today.

9 And so the message which had been written by the prophet Yirmiyah (Jeremiah) was fulfilled, 'They took the thirty silver coins, the price of the one who was sold, the price set by the Israelis, 10 and they gave the coins for the potter's field, as **Yahweh** directed me.'[370]

Yeshua faces Pilatos[371]

11 **Meanwhile Yeshua** (Jesus; Grk. Yesus) was stood in front of the governor and the governor asked him, "Are you the king of the Yehudim (Jews)?"

"You said it,", responded Yeshua, 12 but when he chief priests and the elders brought their accusations against him, he didn't say anything.

13 Then Pilatos (Pilate) asked him, "Can't you hear all the evidence against you that they're listing?"

14 But he didn't respond, not even a single word, and this greatly surprised the governor.

The guiltless Yeshua is sentenced to death[372]

15 It was the time of the Passover celebrations, and a tradition had been established that the governor would release one prisoner to the people—whoever they chose. 16 At that time, there was a well-known prisoner named Bar-Aba (Grk. Barabbas), 17 so when all the people had gathered, Pilatos (Pilate) shouted down to them, "Who would you all like me to release: Bar-Aba or **Yeshua** (Jesus; Grk. Yesus) who's also being called **the messiah**?" 18 He said this because he knew that Yeshua had been arrested because of the jealousy of the Jewish leaders.

19 But while Pilatos was still making his judgement, his wife sent a note to him, saying, "Don't touch that guiltless man because I was very distressed by a dream I had about him."

20 Meanwhile the chief priests and the elders persuaded the crowds to request that Bar-Aba be released and that **Yeshua** should be sentenced, 21 so when the governor asked them, "Which of these two men should I release?" they called back, "Bar-Aba."

22 "So what should I do **to Yeshua** who's called **the messiah**?" Pilatos asked.

"Execute him on a stake!" they all responded.

23 "But what crime has he done?" demanded Pilatos.

But they just kept yelling loudly, "Execute him on a stake."

24 When Pilatos saw that it was going nowhere other than to turn into a riot, got a bowl of water and washed his hands up there in front of the crowd,[373] announcing, "I'm innocent of the blood of this man who has done nothing wrong. It's your responsibility now."

25 "The responsibility for his blood will be on us and on our children," the people shouted back.

368 **RV 27:3 · Parallel** Acts 1:18-19

369 **RV 27:3-8 · Cross-ref.** Acts 1:18-19.

370 **RV 27:9-10 · Cross-ref.** Zech 11:12-13.

371 **RV 27:11 · Parallel** Mark 15:2-5; Luke 23:3-5; Yhn 18:33-38

372 **RV 27:15 · Parallel** Mark 15:6-15; Luke 23:13-25; Yhn 18:39–19:16

373 **RV 27:24 · Cross-ref.** Deu 21:6-9.

Readers' Version

26 Then Pilatos commanded that Bar-Aba (Grk. Barabbas) be released. He commanded that **Yeshua** (Jesus; Grk. Yesus) be flogged and then he handed him over to be executed.

'King' Yeshua is mocked by the soldiers[374]

27 The governor's soldiers took **Yeshua** (Jesus; Grk. Yesus) to the courtyard of his residence and called together all the soldiers in the unit. 28 Then they stripped Yeshua and placed a royal scarlet robe around him. 29 They twisted together a crown made of strips of thorns and plonked it on his head and made him hold a reed as a staff. Then they knelt down in front of him and mocked him, saying, "Greetings, your majesty, King of the Yehudim (Jews)." 30 They spat on him then snatched the reed away and used it to whack him on the head. 31 When they'd finished mocking him, they took the robe off him and dressed him in his own clothes again before they led him away to the place where he'd be executed.

Yeshua and robbers placed on stakes[375]

32 When they got out onto the street, they grabbed a man who turned out to be Shim'on (Simon) from Kurainai (Cyrene), and they forced him to carry the stake. 33 When they arrived at the place called Golgotha (which means 'Place of the skull'), 34 they gave Yeshua (Jesus; Grk. Yesus) some wine mixed with something bitter,[376] but when he tasted it, he didn't want to drink any.

35 Then they executed him on the stake and divided his clothes out by throwing dice[377] 36 as they sat there guarding him. 37 They put a sign above his head that said, 'This is **Yeshua**, the king of the Yehudim (Jews).' 38 Two robbers were also executed on stakes—one on his right and one on his left.[378]

39 Many of the people passing by bad-mouthed him, shaking their heads[379] 40 and saying, "Ha, you reckoned you could demolish the temple and rebuild it in three days[380] so save yourself now—if you're really **God's** son, just step down off that stake."

41 Similarly, the chief priests and the religious teachers and the elders mocked him saying, 42 "Ha, he saved others but he can't even save himself. If he's Yisrael's (Israel's) king, let him come down now from the stake and then we'll believe in him. 43 He put his trust in **God**, so let God rescue him now if he wants him,[381] because he did claim to be **God's** son."

44 Even the robbers who were being executed beside him derided him.

Yeshua calls out and then dies[382]

45 Around noon, the whole country became dark for three hours 46 and then around 3pm, **Yeshua** (Jesus; Grk. Yesus) shouted with a loud voice, "My **god**, my **god**, why have you abandoned me?"[383]

47 Some of the people standing there heard him and thought that he was calling Eliyah (Elijah)[384] 48 One of them ran and got a sponge and dipped it in wine vinegar, and then wrapped it around a reed and held it up to his mouth to drink from.[385]

49 But the others were saying, "Just leave him

374 **RV 27:27 · Parallel** Mark 15:16-20; Yhn 19:2-3

375 **RV 27:32 · Parallel** Mark 15:21-32; Luke 23:26-43; Yhn 19:17-27

376 **RV 27:34 · Cross-ref.** Psa 69:21.

377 **RV 27:35 · Cross-ref.** Psa 22:18.

378 **RV 27:38 · Note** https://www.billmounce.com/monday-with-mounce/when-then-then-mt-27-38

379 **RV 27:39 · Cross-ref.** Psa 22:7; 109:25.

380 **RV 27:40 · Cross-ref.** Mat 26:61; Yhn 2:19.

381 **RV 27:43 · Cross-ref.** Psa 22:8.

382 **RV 27:45 · Parallel** Mark 15:33-41; Luke 23:44-49; Yhn 19:28-30

383 **RV 27:46 · Cross-ref.** Psa 22:1.

384 **RV 27:47 · Note** The original words for 'My god' sound a bit similar to the word for 'Eliyah'.

385 **RV 27:48 · Cross-ref.** Psa 69:21.

and we'll see whether Eliyah comes to save him."

50 Then **Yeshua** made a loud cry and sent his spirit away.

51 Then, wow, the curtain inside the temple was torn apart from the top to the bottom,[386] and there was an earthquake and splitting of rocks. **52** Some tombs came open and many bodies of godly people came alive again **53** and leaving the tombs after his resurrection, they went into God's city where many people saw them.

54 The Romaios officer and his soldiers who were guarding **Yeshua** were very frightened when they felt the earthquake and saw what happened, and said, "This man really was a son **of God**!"

55 There were many women watching all this from a distance—they were those who from Galil who had followed **Yeshua** and looked **after** him,[387] **56** including Miryam (Grk. Maria/Mariam) from Magdala, Miryam the mother of Ya'akov (James; Grk. Yakobos) and Yosef (Joseph), and Zavday's (Grk. Zebedaios') wife—the mother of Ya'akov and Yohan (John; Grk. Yoannes).

Yeshua's body is placed in a tomb[388]

57 As it moved into evening, a wealthy man named Yosef (Joseph) from Arimathaia came—he'd also been one of **Yeshua's** (Jesus'; Grk. Yesus') apprentices. **58** He went to Pilatos (Pilate) and requested **Yeshua's** body, and Pilatos commanded the soldiers to release it. **59** Yosef took the body and wrapped it in clean, linen cloth **60** and put it in his own tomb which had been newly carved into the rock. Then he rolled a big stone into the door of the tomb and left it. **61** Miryam (Grk. Maria/Mariam) from Magdala and the other Miryam sat there in front of the tomb.

Guards are assigned to the tomb

62 The next day was the day after the Passover preparation day and the chief priests and the Farisaios went together to Pilatos (Pilate) **63** and told him, "Master, we were reminded that that deceiver when he was still alive said that he would come back to life after three days[389] **64** so you should command that the tomb be secured until the third day in case someone steals his body and then tells the people that he has come alive again—that would be a worse deception than his initial teachings."

65 "Well you all guard it," answered Pilatos, "and keep it secure as you say."

66 So they went and secured the tomb by sealing it and placing guards there.

The women encounter the messenger and then meet Yeshua[390]

28:1 After the days of rest during the first light of Sunday morning, Miryam (Grk. Maria/Mariam) from Magdala and the other Miryam went out to visit the tomb. **2** Then, wow, there was a massive earthquake because one **of Yahweh's** messengers had come down from heaven and approached the tomb. He had rolled away the stone and was now sitting on it. **3** He looked as if you were watching lightning and his clothes were extremely white. **4** The guards at the tomb shook with fear when they saw him and then they fainted.

5 Then the messenger spoke to the women, "Don't be scared because I know that both of you are looking for **Yeshua** (Jesus; Grk. Yesus) who was executed on a stake. **6** He isn't here, because he came back to life just like he said he would. Go inside and see the place where his body was lying **7** and then leave straight away and go and tell his followers that he's come alive again and will go ahead of you all to Galil. You'll see him when you get there. Listen, I've told you now."

386 RV 27:51 · Cross-ref. Exo 26:31-33.

387 RV 27:55-56 · Cross-ref. Luk 8:2-3.

388 RV 27:57 · Parallel Mark 15:42-47; Luke 23:50-56; Yhn 19:38-42

389 RV 27:63 · Cross-ref. Mat 16:21; 17:23; 20:19; Mrk 8:31; 9:31; 10:33-34; Luk 9:22; 18:31-33.

390 RV 28:1 · Parallel Mark 16:1-10; Luke 24:1-12; Yhn 20:1-10

Readers' Version

8 So they went off quickly with a mixture of
fear and incredible happiness, and ran back to
tell Yeshua's followers.
9 Then, wow, **Yeshua** met them on the path
and greeted them. The two women went close
and knelt down and took hold of his feet and
lowered their heads. 10 Then **Yeshua** spoke
again, "Don't be scared. Go now and tell my
brothers so they'll go up to Galil and then
they'll see me there."

The guards are paid to lie

11 After they'd left,
some of the guards from
the tomb went into the city and told the chief
priests everything that had happened, 12 so
they met together with the elders and after
some discussion, they gave a generous amount
to the soldiers 13 and told them, "Tell everyone
that his followers came in the dark and stole
his body when you'd fallen asleep. 14 If the gov-
ernor hears about it, we'll butter him up so that
you won't need to be afraid of getting pun-
ished."
15 So they took the money and did what they
had been asked.

Yeshua commissions his apprentices as missionaries[391]

16 The eleven appren-
tices travelled up to Galil
to the hill that **Yeshua**
(Jesus; Grk. Yesus) had previously told them to
go to,[392] 17 and when they saw him there, they
immediately bowed down to the ground, even
though their minds weren't sure that it was re-
ally him. 18 Then **Yeshua** came closer and told
them, "I have been given authority over both
heavenly and earthly affairs 19 so I want you to
leave here and go and train followers in every
country,[393] immersing them in water with the
authority of the father and the son and the
holy **spirit**. 20 Then teach them to do every-
thing just like I instructed all of you. And listen,
I will be with you all every day right through
until the end of this age."

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391 RV 28:16 · Parallel Mark 16:14-18; Luke 24:36-49; Yhn 20:19-23; Acts 1:6-8

392 RV 28:16 · Cross-ref. Mat 26:32; Mrk 14:28.

393 RV 28:19 · Cross-ref. Acts 1:8.