

Open English Translation of the Bible

The Messianic Update (New Testament)

Parallel reading edition

OET book order

https://OET.Bible · https://Freely-Given.org

Open English Translation · Translation draft v0.48.94 · https://OET.Bible

Copyright © 2010-2026 https://Freely-Given.org.

This translation is made available under the Creative Commons Attribution-ShareAlike 4.0 International (CC BY-SA 4.0) licence.

You may copy, share and print this translation under that licence. Preserve its copyright and attribution, and share adaptations under the same licence. The OET publication guidelines ask that an adapted translation use a different name.

Licence: https://creativecommons.org/licenses/by-sa/4.0/

The Readers' Version presents the meaning in modern English. The Literal Version helps readers examine the wording of the source languages. The two versions are designed to be read together.

This translation is still a draft. The overall draft version is shown above; the end of each book shows the Readers' Version book revision or the Literal Version set release, or both in the parallel edition.

Project and publication guidelines: https://OpenEnglishTranslation.Bible/About/Licence

Source files: https://github.com/Freely-Given-org/OpenEnglishTranslation--OET

Text preprocessed by script v1.1.0, then PDF produced by SILE v0.15.12-0938a45-flake

https://Freely-Given.org/OBD/OET/bySec/

Contents

OET Readers' Version preface	5
JHN Yohan	9
MRK Markos	52
MAT Matay	89
LUK Lukas	147
ACT Acts	206
JAM Ya'akov	257
GAL Galatians	264
TH1 1 Thessalonikai	273
TH2 2 Thessalonikai	279
CO1 1 Korinthios	283
CO2 2 Korinthios	305
ROM Romaios	319
COL Colossians	342
PHM Filemon	348
EPH Efesos	351
PHP Filippaisios	359
TI1 1 Timotheos	365
TIT Titos	372
PE1 1 Kefa	376
PE2 2 Kefa	383
TI2 2 Timotheos	388
HEB Ivrim	394
JDE Yehudah	412
JN1 1 Yohan	415
JN2 2 Yohan	422
JN3 3 Yohan	424
REV Revelation	426

Preliminary preface

It is our prayer that the *Open English Translation* of the Bible will give you a clear understanding of the accounts and messages written by the god-inspired Biblical writers.

Note: This is still an early look into the unpolished text of the Open English Translation of the Bible. Please double-check the text in advance before using in public. Some things (like capitalisation of 'him' referring to Yeshua, or of 'father' referring to God) in the *OET-RV* haven't been decided yet so we're still testing both ways.

Introduction

The *OET Literal Version* (OET-LV) is a technical document that presents the Hebrew and Greek texts to the English reader in words of their own language. It's not especially nice to read, but every original language word is represented in the text so you can focus on the exact words that were written (and the exact numbers and units that were used if you're tracing Biblical symbolism, etc.). It's like holding an English magnifying glass over the original documents, and sometimes these technical details are important.

In contrast, this *OET Readers' Version* (OET-RV) is designed to help you see the big picture. Remember that one of Jesus/Yeshua's strengths was using stories and word-pictures to help his listeners understand spiritual truths. Remember that as we look back to the real-life stories of Biblical characters like Abraham and Isaac, Mosheh and the exodus from Egypt, Yonah/Jonah and many others, we can see that those narratives were also prophetic and taught about the coming messiah. So when you read this *Readers' Version*, we want you to be able put aside the magnifying glass and stand back and focus on the stories and the big picture, and then on what effect they should have on your chosen lifestyle. We want those stories and their deeper meanings to stick in your mind so that you'll be excited to share the *Good Message* with others via gripping stories that they can relate to.

Goals and intended audience

The *OET* has the following goals:

The primary goal of the *Open English Translation* is **to make the Bible more accessible to this current generation** with the best of a free-and-open, easy-to-understand *Readers' Version* alongside a faithful *Literal Version* so that readers themselves can checkout what was said and what is interpreted by the translators.

Part of the motivation comes from our work on the street and door-to-door where we worked hard to explain the Good Message about Yeshua to people without any church background. The *Readers' Version* strives to replace jargon and terminology that's only heard at church with words and phrases that should be understood by modern English speakers.

A further goal is to expose more people to some of the background of where our Bibles come from and how translators make decisions, i.e., **to teach** a little more about original manuscripts and to challenge a little more about English translation traditions (some going back to the 1500's) that can possibly be improved.

Finally, we also want a translation that can be read by Christians with many years of Bible reading experience, but who might benefit by reading the accounts in slightly different words that make it fresh and interesting, and hopefully it will provoke deeper thought into what the original speakers or writers likely meant.

Distinctives

The *OET* has the following distinguishing points:

An easy-to-understand *Readers' Version* alongside a very *Literal Version*.

A generous open license so that the *Open English Translation* can be freely used in any Bible app or website, or printed in your church Bible-study notes without any verse limits and without even needing to request permission.

This *Readers' Version* speaks like people around you. Because the history and legacy of English Bibles now goes back for hundreds of years, many things have been carried over that readers don't even realise. For example, we all smile at Yoda saying, "Strong is the force." That's because naturally we would say, "The force is strong." So think about "Great is your faithfulness." We don't normally talk like that in natural English. (At least Miles Coverdale improved it in his

version in 1535 if you look carefully.) But our aim isn't at all to criticise those who came before (because we very-much build on their shoulders)—we just want our readers to be able to share the Good Message of Yeshua the messiah with others, without them thinking that Christians speak like dinosaurs (or Yoda)!

The *Readers' Version* has section headings and cross-references and most of the other features that help modern Bible readers.

The *Readers' Version* uses modern units for all measurements (easy to understand and visualise), whereas the *Literal Version* retains the ancient units (useful for historical and symbolic studies).

The *Readers' Version* uses well-known figures of speech, or if the original figure of speech is not readily understandable, explains the point that the author appears to be trying to express. On the other hand, the *Literal Version* retains the original figurative language (even if it's not a figure of speech that most modern readers are familiar with).

Up and *down* in the original languages (and thus in the *Literal Version*) refer to *uphill* and *downhill* (which you might expect in cultures where most people walked or rode animals). However, in the *Readers' Version*, *up* and *down* are used to refer to *north* and *south* respectively as per our modern norm (with computerised maps).

The *Readers' Version* is less formal than most modern English Bible translations, for example, we would use contracted words like *we'll* and *didn't*, especially when it's in direct speech. (Always remember that the Bible was written in the languages of the common people.)

The *Readers' Version* uses section headings which are very helpful to skim through when trying to locate a certain passage. However, you'll quickly notice that they are formatted in such a way as not to break the flow of the narrative or letter. This is to visually help the reader to appreciate the full context of the part they're reading, and avoid breaking the connections with what came before and what follows.

> We've also tried to focus our section headings on principles that are being taught, rather than just focusing on the events happening at the time.
>
> We also provide a list of these section headings that you can quickly skim through (including extra, alternative headings to help with searches for familiar words like 'leper' and 'scribe' which we don't use in the *OET-RV*).

Being a 21st century translation done in an era when there is much more effort in general to respect speakers of other languages (including the languages of ethnic minorities in our own countries) and to pronounce their names and placenames correctly, the *OET* attempts to do the same for Biblical names and placenames. (All this is a little complex when we have both Hebrew and Greek versions of names and placenames—more below.) Certainly by showing a little more respect for Hebrew names, we hope to make this Bible translation a little more 'Jew-friendly'. If you have difficulty following the names in the *Literal Version*, you can always look across to the *Readers' Version*. (Most English readers looking at names in the Bible all the way from *Jericho* to *John* would have no idea that there's no **J** letter or sound in either Hebrew or Greek, plus there's absolutely no such name as *James* in the New Testament manuscripts—it's a historical accident carried through from the Latin from an inconsistency by John Wycliffe—see https://www.biblicalarchaeology.org/daily/biblical-topics/bible-versions-and-translations/james-or-Jacob-in-the-bible/ for example.)

In addition to wanting to get names and placenames more accurate, we've also attempted to modernise and simplify the spelling (transliterations) of these names to make it easier for readers to pronounce them as they come across them, e.g., using **f** instead of **ph**, so *Epafras* instead of *Epaphras*. (Oddly, even traditional English Bible translations surprisingly do use *Felix* and *Festus*.) However, we sometimes choose to leave the traditional **ph** spelling in words that are well-known in secular history, e.g., *Euphrates*.

With regular words, we've tried to do the opposite, i.e., to use less Greek rather than more wherever possible. So a word like *baptise* (which is an adapted transliteration of the Greek verb), actually gets translated, so this example becomes *immerse*.

Italics are only used for *emphasis*, not to indicate *added words* as historically done in older translations due to limitations of the original printing processes. The *OET* fixes the problem where most modern typesetting uses *italics* for *emphasis* whereas older Bibles use *italics* for the words which should actually be **deemphasised**, i.e., the words which actually **aren't** in the original manuscripts! (We use a lighter colour for added words.)

Bolding is used for *nomina sacra*. This is a feature of the early Koine Greek manuscripts that isn't marked in most Bible translations (or even in most Greek New Testaments). *Nomina Sacra* (which is Latin for 'Sacred Names') appears to be a scribal marking that usually indicate words that the scribes considered to refer to God.

The English *Christ* is an adapted transliteration of the Koine Greek word *Kristos* used for the original Hebrew *messiah*. (It's not Jesus'/Yeshua's surname!) It seems to make sense to only use one word consistently rather than using two words for the same thing (just because they came from two different languages), so the *OET* has elected to only use *messiah*. However, these words actually have a meaning, just as *President* is not just a title, but someone who *presides* over governmental meetings. So going a step further, we have chosen to use the contemporary **meaning** of the word in the *Literal Version*. The original meaning is *one who is anointed* (by pouring a hornful of oil over them), but we use the extended meaning which is *one who is selected/chosen (by God)*.

Most readers living in modern democracies have never been familiar with the concept of an ancient king or *lord* who has the power of life and death over them. Thus the title *Lord Jesus/Yeshua* is easily said, yet relatively few actually live with Yeshua as the lord of their thoughts and actions and daily activities. (Just think how many would embarrassingly rush to turn off the video they're streaming if Yeshua appeared in the room.) As a reaction to the word *Lord* seemingly becoming so cliché for many Christians, we use the translation *master* as a way to get readers to at least think a little more about what the concept might mean. (The word *boss* felt a little too informal.)

The *Literal Version* tries to add as little as possible that's not actually there in the original manuscripts. Of course, we add spaces between words so we can read it faster, and we add capitals at the start of sentences as per standard, modern English, but we don't capitalise words like *Kingdom of Heaven* or even *He* when it refers to Jesus/Yeshua, because the concept of capital and small letters didn't even exist when original manuscripts like the portion visible at https://GreekCNTR.org/manuscripts/images/1G20001/1G20001-262r.jpg were written. (Our policy has more to do with accuracy and education than it does with 'lack of respect' or any such thing. Often this goes against religious tradition of the last few centuries, but just because something is traditional, does not necessarily mean that it is correct or even helpful.)

Most dialects of modern English don't distinguish between *you (singular)* referring to just one person, and *you (plural)* referring to a group of people. However, the original languages clearly distinguish these, so in order to indicate this to our readers the *Literal Version* uses *you_all* for the plural form (although we are aware that some modern dialects now prefer *y'all* or *yous*).

Because the *Literal Version* so closely follows the original languages, it's important to remember that words often don't match one-to-one between languages. This is one reason why the *OET-LV* reads strangely: because we try to avoid using different English words if we can; knowing that the *OET-LV* will not be natural English. Again, this is because we want the *OET-LV* to be a window into what's actually written in the original languages. For fluent English (like in the *Readers' Version*) the same Greek word might require several different translations when used in different contexts. For example, the Greek word translated *raise* in the *OET-LV* would likely require the following changes:

to *raise* from sitting, we'd want: *stand up*
to *raise* from bed, we'd want: *get up*
to *raise* from the grave, we'd want: *come back to life*
to *raise* an object, we'd want: *lift up*
to *raise* a person, we'd often want: *exalt* or *praise*

Alert readers might be aware that there's a play on words here in the gospels. When Yeshua talked about himself *being raised up*, it was deliberately ambiguous because his hearers didn't understand until right near the end that he was going to be executed. So we, looking back in history, know that he was talking about coming back to life, but at the time, they were just very confused and didn't understand what he meant. But amazingly, as well as referring to his resurrection, *raising* also refers to his crucifixion as the victims on the stakes were also *raised up* from the ground. (See John/Yohan 3:14.) Sadly, it's not usually possible to make a translation easy to read and understand in our current times, without losing some of the underlying meaning or ambiguities or word-plays that were presented to the original hearers. That's exactly why it's good to have *two* different translations right there side-by-side in front of you!

These particular pages use British spelling, but American spelling will also be available in the future.

Our preference in most editions is to place *The Gospel according to John/Yohan* **before** *Matthew*. This has a couple of advantages:

The Old Testament starts with "In the beginning, Elohim created..." and the New Testament starts with "In the beginning was the Messenger...".
Acts ends up right after the first book by its author *Luke*.
It just reminds readers that the order of the 'books' in the Bible is not set by sacred degree—only by tradition.
Some do complain that the traditional order of the first four gospel accounts represent the lion, the calf, the man, and the eagle of Rev 4:6-7 which allegedly match with the banners (not described in the Bible) of the four divisions of the tribes of Israel mentioned in Numbers 2.

Beware of some traps interpreting the *Literal Version*. Because it's not designed to be used alone (but rather alongside the *Readers' Version*), it's **much more literal** than most other 'literal versions'. You'll quickly notice lighter colours that mark the deemphasis of words that had to be added to make the English sentences even make sense. But there's at least two other things that aren't necessarily changed in the English *Literal Version*:

Other languages use the negative differently, especially when it's doubled or tripled in the sentence. If you don't understand this, you could easily think that the original means the opposite of what the words actually appear to say. For example the double negative: "You are_ not _caring_about no one." (adapted from Matthew 22:16). In natural, fluent English, we would have to reverse the second negative to get the expected meaning, ending up with *anyone* as you'll find in the *Readers' Version*. But in Greek, the second negative adds emphasis rather than reversing

the first negative. So our *Literal Version* shows you the words that are actually there (in the Greek in this case). Other languages may omit (or *elide*) words which are clearly implied to the original reader, but which the modern English reader finds strange, e.g., a son may be divided against his father, and a daughter her mother. The elided words are 'may be divided against' which should follow 'daughter'.

Note: always check the *Readers' Version* carefully for how it is translated into modern, idiomatic English before jumping to any conclusions of your own about what the original language or the *Literal Version* says or doesn't say (especially if you're not very familiar with the culture around the original language, and its idioms).

The account of Yeshua's ministry by

Yohan (John)

Introduction

Author

This account about the works and teachings of Yeshua (Jesus) was written by Yohan (John), brother of Ya'akov (mistakenly known in older English Bibles as James). Both of them were in the small group of twelve close followers of Yeshua that he selected as his apprentices and who accompanied him around as he taught. Out of the twelve, Yohan was the one that greatly loved Yeshua, and his closeness gave him much of the insight that he includes with his description of Yeshua's actions and teaching. The two brothers were the sons of Zavday, and all three of them worked as fishermen on Lake Galil.

This account

The *Open English Translation* places Yohan's account before the others because it begins with the eternal existence of Yeshua the messiah. Not only is Yeshua the godly messenger, he was also the creator who has now descended from heaven as a man. Omitting any mention of the baby Yeshua, Yohan does however tell us about Yohan-the-immerser who came before Yeshua to prepare the people for the arrival of the promised messiah.
In chapters two to twelve it's written how the various miracles that Yeshua did showed that he was the promised messiah who would offer life without ending to anyone who would accept that he had been sent by God and trust in his teaching. Although there were indeed many who did believe in him, many others were unable to come to that point and ended up opposing Yeshua at every turn.
In chapters thirteen to seventeen, Yeshua's compassion towards his followers is described. He also told them in advance of his impending brutal death.
In the final few chapters, we read about Yeshua's arrest and trial, then his being fastened to a pole and giving up his spirit, his coming back to life, and how his followers saw him and spoke with him again during that period.
Yohan is careful to explain how to receive life without ending by means of believing that Yeshua came down from heaven and obeying his teaching. Yeshua himself is the path and the truth and the life (14:6).

Main components of Yohan's account

Introduction *1:1-18*
Yohan-the-immerser and the first followers of Yeshua *1:19-51*
The people monitor Yeshua's teaching and miracles *2:1–12:50*
Yeshua's final week in and around Yerushalem *13:1–19:42*
Yeshua comes back to life and meets people again *20:1-31*
Yeshua reveals himself to his followers in Galil *21:1-25*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Readers' Version

1:1 In the beginning was the message,[12] and the message was with **God**, and the message was and is God. **2** He, the message, was with **God** even at the creation of the universe. **3** Everything came into existence through the messenger[3]—there's not even one thing that came into existence that wasn't made by him.[4] **4** He holds life, and that life is the light of humankind. **5** And that light is shining in the darkness, and darkness cannot overcome him.

The arrival of the true light

6 A man arrived who had been sent by **God**. His name was Yohan (John; Grk. Yoannes).[5] **7** He came as a testimony to tell about the light so that everyone would believe the light. **8** Yohan himself wasn't the light—he was merely the announcer of the light. **9** The true light which enlightens every person was coming into the world.

10 He was in the world and he's the creator of the world, and yet the world didn't even know him. **11** He came to his own chosen people, but they wouldn't accept him, **12** however anyone who would accept him and trusted in his authority, he gave them the right to become children **of God**— **13** not physical children and not coming from human actions, but children of **God**.

14 And the message became a human and lived here among us and we saw his greatness[6]—the greatness of an only child of the father—full of grace and truth.

15 Yohan (John; Grk. Yoannes) explained about him and loudly told everyone, "He's the one I meant when I said, 'There's someone coming after me, yet who came before me, because he existed before I did!' "

16 Because he has so much, we all received grace and then even more grace. **17** The commands came to us through Mosheh (Moses), but grace and truth came to us through **Yeshua (Jesus; Grk. Yesus) the messiah**. **18** No one has ever actually seen **God**, but the human son born from **God** the father and in close touch with him, he was the one to explain God to us.

The interrogation of Yohan-the-immerser[7]

19 Yohan (John; Grk. Yoannes) explained some of this when the Jewish leaders sent out priests and temple workers from Yerushalem (Jerusalem) to ask him, "Who are you?"

20 He didn't flinch from the truth and so he told them, "I am not the **chosen messiah**."

21 So they asked him again, "Are you Eliyah (Elijah) come back to life?"[8]

And he answered, "No, I'm not."

They asked, "Are you the prophet?"[9]

Literal Version

1:1 In the_beginning was the message, and the message was with ~~the~~ **god**, and **god** was the message. **2** This one was in the_beginning with ~~the~~ **god**. **3** All things became through him, and without him not_even one thing became that has_ _become. **4** In him was life, and the life was the light of_ ~~the~~ _ _mankind. **5** And the light is_shining in the darkness, and it not grasped the darkness. **6** A_man became having_been_ _sent_out from **god**, Yōannaʸs the_name to_him was. **7** This one came for a_testimony, in_order_that he_may_testify concerning the light, in_order_that all may_believe through him. **8** That one was not the light, but in_order_that he_may_ _testify concerning the light. **9** It_was the ~~the~~ true light, which is_enlightening every person, coming into the world. **10** He_was in the world, and the world became through him, and the world not knew him. **11** He_came to his own, and his own not received him. **12** But as_many_as received him, he_ _gave to_them the_right to_become children of_**god**, to_the ones believing in the name of_him, **13** who were_born neither of bloods, nor of will of_flesh, nor of will of_man, but of **god**. **14** And the message became flesh and sheltered among us, and we_saw the glory of_him, a_glory as of_an_ _only_begotten with a_father, full of_grace and truth. **15** Yōannaʸs is_testifying concerning him, and he_has_cried_ _out saying: This one was whom I_said: The one coming after me, has_become before of_me, because he_was before me. **16** Because of the fullness of_him, we all received and grace for grace. **17** Because the law was_given through Mōsaʸs/(Mosheh), ~~the~~ grace and ~~the~~ truth became through **Yaʸsous/(Yəhōshūʹa) chosen_one/messiah**. **18** No_one has_ever _seen **god**, the_only_begotten **god**, the one being in the bosom of_the father, that one explained him.

19 And this is the testimony of_ ~~the~~ _Yōannaʸs, when the Youdaiōns sent_out priests and Levites from Hierousalaʸm/(Yərūshālayim), in_order_that they_may_ask him: Who are you? **20** And he_confessed and not disowned, but confessed, ~~that~~ I am not the **chosen_one/messiah**. **21** And they_asked him, What therefore? Are you Aʸlias/(ʾĒliyʸāh)? And he_is_saying: I_am not. Are you the prophet? And he_ _answered: No. **22** Therefore they_said to_him: Who are_you? In_order_that we_may_give an_answer to_the ones having_ _sent us. What are_you_saying about yourself? **23** He_was_ _saying: I am A_voice shouting in the wilderness straighten the way of_the_**master**, as Aʸsaias/(Yəshaʹyāh) the prophet

1 **RV 1:1 · Note** TD: This passage is complex to translate because the message was also the messenger—that is, Yeshua came not only to teach about getting saved, but also to become the actual pathway to be saved!

2 **RV 1:1 · Cross-ref.** Gen 1:1.

3 **RV 1:3 · Note** Lit. him.

4 **RV 1:3 · Cross-ref.** Col 1:16.

5 **RV 1:6 · Cross-ref.** Mat 3:1; Mrk 1:4; Luk 3:1-2.

6 **RV 1:14 · Cross-ref.** Exo 40:34-35.

7 **RV 1:19 · Parallel** Mat. 3:1-12; Mark 1:1-8; Luke 3:1-18

8 **RV 1:21 · Cross-ref.** Mal 4:5.

9 **RV 1:21 · Cross-ref.** Deu 18:15,18.

Literal Version

said. 24 And having_been_sent_out they_were from the Farisaios_party. 25 And they_asked him and they_said to_ _him: Therefore why you_are_immersing, if you not are the **chosen_one/messiah**, nor Aʸlias, nor the prophet? 26 ~~The~~ Yōannaʸs answered to_them saying: I am_immersing in water, in_the_midst of_you_all one_has_stood whom you_all have_ not _known, 27 the one coming after me, of_whom I am not worthy that I_may_untie the strap of_the sandal of_him. 28 These things became in Baʸthania, beyond the Yordanaʸs/(Yardēn), where ~~the~~ Yōannaʸs was immersing.

29 On_the day of_next he_is_seeing ~~the~~ **Yaʸsous/(Yəhōshūʻa)** coming to him, and is_saying: Behold, the lamb of_ ~~the~~ **_god**, ~~which~~ taking_away the sin of_the world. 30 It_is this one concerning whom I said: After me is_coming a_man, who has_become before me, because he_was before me. 31 And_I had_ not _known him, but in_order_that may_be_revealed to_ ~~the~~ _Israaʸl/(Yisrāʼēl) because_of this, I came immersing in water. 32 And Yōannaʸs testified saying, ~~that~~ I_have_seen the **spirit** coming_down as a_dove out_of heaven, and it_ _remained on him. 33 And_I had_ not _known him, but the one having_sent me to_be_immersing in water, that one said to_me: On whom ~~wishfully~~ you_may_see the **spirit** coming_ _down and remaining on him, this man is the one immersing in the_ holy **_spirit**. 34 And_I have_seen and have_testified that this is the son of_ ~~the~~ **_god**.

35 On_the day of_next again ~~the~~ Yōannaʸs had_stood, and two of the apprentices/followers of_him. 36 And having_focused_ _in ~~the~~ on_**Yaʸsous** walking he_is_saying: Behold, the lamb of_ ~~the~~ **_god**. 37 And the two apprentices/followers of_him heard speaking, and they_followed ~~the~~ after_**Yaʸsous/(Yəhōshūʻa)**. 38 But ~~the~~ **Yaʸsous** having_been_turned, and having_seen them following, he_is_saying to_them: What you_all_are_ _seeking? And they said to_him: My_great_one (which is_ _being_called being_translated: Teacher): Where you_are_ _remaining? 39 He_is_saying to_them: Be_coming and you_ _all_will_be_seeing. Therefore they_came and saw where he_ _is_remaining, and they_remained with him ~~the~~ that day, the_ _hour was about the_tenth. 40 Andreas the brother of_Simōn Petros was, one of the two ~~which~~ having_heard from Yōannaʸs, and having_followed after_him. 41 This one first is_finding the his own brother Simōn, and is_saying to_him: We_have_found the chosen_one/messiah, (which is being_ _translated: The_**chosen_one/messiah**). 42 he_led him to ~~the~~ **Yaʸsous**. Having_focused_in on_him, ~~the~~ **Yaʸsous** said: You are Simōn the son of_Yōannaʸs, you will_be_being_called Kaʸfas, (which is_being_translated: The_Stone/Petros).

Readers' Version

Again he answered, "No, I'm not."

22 So they asked him, "Who are you then? We need to give an answer to the ones who sent us. How do you describe yourself?"

23 So he said, "I am a voice shouting[10] in the wilderness smooth the path **of Yahweh**,[11] as the prophet Yeshayah (Isaiah) said."

24 Some of the ones sent out were members of the Farisaios party. 25 These ones asked Yohan (John; Grk. Yoannes), "So why are you immersing people then if you aren't the **messiah** or Eliyah (Elijah) or the prophet?"

26 He answered, "I'm immersing people in water, but somewhere here among us all there's someone you don't know— 27 the one coming after me, and I'm not even good enough to untie his sandal straps!"

28 All this happened in Beyt-Ania (Bethany) on the east side of the Yarden (Jordan) River where Yohan was immersing people.

Yeshua gets publicly revealed

29 The next day Yohan (John; Grk. Yoannes) saw **Yeshua** (Jesus; Grk. Yesus) coming towards him, and said, "Hey! Here's the sacrificial lamb **of God** who's come to take away the sin of the world.[12] 30 This is the man I was talking about when I said, 'There's someone coming after me, yet who came before me, because he existed before I did.' 31 I didn't know who he was but nevertheless I came and immersed people in water so that this man could be revealed to all Yisrael (Israel)."

32 And Yohan further explained, "I saw God's **spirit** come down and settle on him. 33 I didn't know which one was him, but the one who sent me to immerse people in water said, 'When you see the **spirit** coming down and settling on someone, he is the one who will immerse people with God's holy **spirit**.' 34 And I have seen that, and so I can assure you that he is **God's** son."

Yeshua gets a few followers

35 The next day, Yohan (John; Grk. Yoannes) was back there with two of his apprentices 36 and noticing **Yeshua** (Jesus; Grk. Yesus) walking nearby he said, "Look! There's the sacrificial lamb **of God**."

37 When his two apprentices heard him say that, they left him and followed **Yeshua**. 38 But **Yeshua** turned and saw them following him, and asked them, "What do you two want?"

And they said to him, "Teacher, where do you live?"

39 "Come and see," Yeshua replied. So they went with him and saw where he lived, and then they stayed there that night, because it was already late afternoon.

40 Andreas, the brother of Shim'on (Simon) Kefa (Peter; Grk. Petros) was one of those two who heard Yohan and then followed Yeshua. 41 As soon as he found his brother, he said to Shim'on, "We have found the messiah—God's **chosen one**," 42 and led him to **Yeshua**. When **Yeshua** saw him, he said, "Ah, you are Shim'on, Yohan's son, but from now on you'll be called Kefa which means *stone*."

10 **RV 1:23 · Note** We've deliberately omitted putting a comma here, because it's also possible that the comma should go after 'wilderness'.

11 **RV 1:23 · Cross-ref.** Isa 40:3 (LXX).

12 **RV 1:29 · Cross-ref.** Isa 53:7,12.

Readers' Version

Filippos and Netanel join the group

43 The following day, **Yeshua** (Jesus; Grk. Yesus) wanted to go to Galil. He found Filippos (Philip) and told him, "Follow me!" 44 Filippos was from the town of Beyt-Tsayda where Andreas and Kefa (Peter; Grk. Petros) lived. 45 Filippos then found Netanel (Nathanael) and told him, "We've found the one that Mosheh (Moses) and the prophets wrote about in the Scriptures. He's **Yeshua** from Nazaret (Nazareth)."

46 And Netanel said, "Does anything good come from Nazaret?"

So Filippos answered, "Well, come and see for yourself."

47 **Yeshua** saw Netanel approaching and said, "Ah, this is an honest Israeli."

48 But Netanel queried him, "Where do you know *me* from?"

And **Yeshua** replied, "Actually I saw you under that fig tree before Filippos had even called you."

49 Netanel exclaimed, "Great teacher! You *are* **God's** son! You're the king of Yisrael (Israel)!"

50 **Yeshua** responded, "So you believe this because I said that I had seen you under the fig tree. You'll get to see much greater things than that!" 51 And he continued, "Honestly, I'm telling all of you: you'll be seeing the sky opened up and **God's** messengers going up and coming down on me—the son of humanity."[13]

The wine miracle

2:1 On the Tuesday,[14] there was a wedding in Kana in Galil, and **Yeshua's** (Jesus'; Grk. Yesus') mother was there 2 and **Yeshua** and his apprentices were also invited. 3 When the wine ran out at the wedding, his mother said to him, "They haven't got any more wine."

4 **Yeshua** answered, "What does that have to do with us, mother? It's not the time for my ministry yet."

5 But his mother told the servants, "Just do whatever he tells you."

6 Now there were six empty stone water jars there that are used for Jewish purification ceremonies. (Each one could hold over 70 litres.) 7 So **Yeshua** told them to fill the jars with water, and they filled them up. 8 Then he said, "Okay, now take a sample out and give it to the MC." So they took some 9 and when the MC tasted the water that had now turned to wine, not knowing where it had come from he called the groom 10 and exclaimed, "Most people supply the best wine at the beginning of the reception, and the cheaper stuff when people are a bit tipsy. But you've kept the best wine until last!"

11 This event in Kana, Galil, was the first of the miracles that **Yeshua** did, and it revealed his greatness and his followers believed that he was from God.

12 After that, Yeshua and his mother and brothers and his followers travelled east to Kafarnaoum (Capernaum),[15] but they only stayed there a few days.

Literal Version

43 On_the day of_next he_wanted to_come_out into ~~the~~ Galilaia/(Gālīl). And he_is_finding Filippos, and **Ya^{y}sous** is_ _saying to_him ~~the~~: Be_following after_me. 44 And ~~the~~ Filippos was from Ba^{y}thsaida, of the city of_Andreas and Petros. 45 Filippos is_finding ~~the~~ Nathanaa^{y}l, and he_is_saying to_ _him: We_have_found whom wrote Mōsa^{y}s/(Mosheh) in the law and the prophets, **Ya^{y}sous/(Yəhōshūʻa)** son ~~the~~ of_ _Yōsa^{y}f/(Yōṣēf), who is from Nazaret. 46 And Nathanaa^{y}l said to_him: Is_able any good to_be out_of Nazaret? ~~The~~ Filippos is_saying to_him: Be_coming and see. 47 ~~The~~ **Ya^{y}sous** saw ~~the~~ Nathanaa^{y}l coming to him and he_is_saying concerning him: Behold, truly an_Israelite in whom is not deceit. 48 Nathanaa^{y}l is_saying to_him: From_where you_are_ _knowing me? **Ya^{y}sous** answered and said to_him: Before the time Filippos to_call you, being under the fig_tree, I_saw you. 49 Nathanaa^{y}l answered to_him: My_great_one, you are the son of_ ~~the~~ _**god**, you are king of_ ~~the~~ _Israa^{y}l/(Yisrāʼ^{ēl}). 50 **Ya^{y}sous** answered and said to_him: Because I_said to_you that I_saw you beneath the fig_tree, you_are_believing? You_ _will_be_seeing greater than these things. 51 And he_is_ _saying to_him: Truly, truly, I_am_saying to_you_all, you_all_ _will_be_seeing ~~the~~ heaven having_opened_up, and the messengers of_ ~~the~~ _**god** going_up and coming_down on the son of_ ~~the~~ _Man.

2:1 And on_the ~~the~~ third day a_wedding became in Kana of_ ~~the~~ _Galilaia/(Gālīl), and the mother of_ ~~the~~ _**Ya^{y}sous** was there. 2 And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** was_ also _invited and the apprentices/followers of_him to the wedding. 3 And having_been_deficient of_wine, the mother ~~the~~ of_**Ya^{y}sous** is_ _saying to him: They_are_ not _having wine. 4 And ~~the~~ **Ya^{y}sous** is_saying to_her: What to_me and to_you, woman? The hour of_me is_ not_yet _coming. 5 The mother of_him is_ _saying to_the servants: Do whatever anything ~~wishfully~~ he_ _may_be_saying to_you_all. 6 And six stone waterpots were lying there according_to the purification of_the Youdaiōns, having_room_for two or three measures each. 7 Is_saying to_ _them ~~the~~ **Ya^{y}sous**: Fill the waterpots with_water. And they_ _filled them to upward. 8 And he_is_saying to_them: Draw now and be_carrying to_the the_headwaiter. And they carried it. 9 And when the the_headwaiter tasted the water having_been_become wine, and had_ not _known from_ _where is, but the servants had_known the ones having_ _drawn the water, the headwaiter is_calling the bridegroom 10 and he_is_saying to_him: Every person is_presenting first the good wine, and the lessor whenever they_may_be_being_ _drunk, you have_kept the good wine until now. 11 This beginning of_the signs ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** did in Kana ~~the~~ of_Galilaia/(Gālīl), and revealed the glory of_him, and the apprentices/followers of_him believed in him. 12 After this he_came_down to Kafarna'oum, he and the mother of_him, and the brothers and the apprentices/followers of_him, and they_remained there not many days.

13 **RV 1:51 · Cross-ref.** Gen 28:12.

14 **RV 2:1 · Note** Or possibly, 'Three days later'.

15 **RV 2:12 · Cross-ref.** Mat 4:13.

Literal Version

13 And the passover_feast of_the Youdaiōns was near, and ~~the~~ **Ya^{y}sous** went_up to Hierousala^{y}m/(Yərūshālayim). **14** And he_found in the temple the ones selling oxen and sheep and doves, and the money-changers sitting. **15** And having_made a_whip of cords, all he_throw_out both the sheep and ~~the~~ oxen from the temple, and he_poured_out the coins of_the moneychangers, and he_overturned the tables. **16** And to_the ones selling ~~the~~ doves he_said: Take_away these things from_ _here, not be_making the house of_the father of_me a_house of_business. **17** the apprentices/followers of_him ‹Were›_ _reminded that having_been_written it_is: The zeal of_the house of_you will_be_consuming me. **18** Therefore the Youdaiōns answered and said to_him: What sign you_are_ _showing to_us, that you_are_doing these things? **19** **Ya^{y}sous** answered and said to_them: Destroy this the temple, and I_ _will_be_raising it in three days. **20** Therefore the Youdaiōns said: This ~~the~~ temple was_built for_forty and six years, and you will_be_raising it in three days? **21** But that one was_ _speaking concerning the temple of_the body of_him. **22** Therefore when he_was_raised from the_dead, the apprentices/followers of_him were_reminded that he_was_ _saying this, and they_believed in_the scripture and the message that ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** spoke.

23 And when he_was in ~~the~~ Hierousala^{y}m/(Yərūshālayim) at the passover_feast at the feast, many believed on the name of_him, observing of_him the signs which he_was_doing. **24** But **Ya^{y}sous** himself not was_entrusting himself to_them, because_of that him to_be_knowing all men. **25** And that he_ _was_having no need that anyone may_testify concerning ~~the~~ mankind, because/for he was_knowing what was in the person.

3:1 And was a_man of the Farisaios_party, Nikoda^{y}mos the_ _name to_him, a_ruler of_the Youdaiōns, **2** this one came to him by_night, and said to_him: My_great_one, we_have_ _known that you_have_come from **god** as_a_teacher, because/for no_one is_able to_be_doing these ~~the~~ signs, what you are_doing, if ~~the~~ **god** not may_be with him. **3** **Ya^{y}sous** answered and said to_him: Truly, truly, I_am_saying to_you, if anyone not may_be_born again, he_is_ not _able to_see the kingdom of_ ~~the~~ **_god**. **4** Nikoda^{y}mos is_saying to him: How is_ a_person _able to_be_born, being old? He_is_ not _able to_ _come_in into the womb of_the mother of_him secondly and to_be_born? **5** **Ya^{y}sous** answered: Truly, truly, I_am_telling to_you, if anyone not may_be_born of water and of_**spirit**, he_is_ not _able to_come_in into the kingdom ~~the~~ of_**god**. **6** The thing having_been_born of the flesh, is flesh, and the thing having_been_born of the **spirit**, is spirit. **7** You_may_ not _wonder that I_said to_you: It_is_fitting you_all to_be_ _born again. **8** The spirit it_is_blowing where is_wanting, and you_are_hearing the sound of_it, but you_have_ not _known from_where it_is_coming, and where it_is_going, thus is

Readers' Version

Yeshua disturbs the temple traders[16]

13 By then it was getting close to the time of the Jewish Festival of the Passover,[17] and **Yeshua** (Jesus; Grk. Yesus) went down to Yerushalem (Jerusalem). **14** There in the temple, he discovered merchants selling cows and sheep and doves, and money-changers sitting at their tables. **15** Yeshua formed some cords into a whip and drove the sheep and cows out of the temple grounds, and he overturned the tables—spilling the coins of the moneychangers onto the ground. **16** He scolded the ones selling doves, saying, "Get them out of here! Don't be making my father's house into a market." **17** That reminded his followers of the scripture: "I'll be filled with zeal for your temple."[18]

18 Then the Jewish leaders responded, "Do a miracle to show that you have the authority to do these things."

19 But **Yeshua** answered, "Well, destroy this temple and I'll raise[19] it again in three days."[20]

20 The leaders smirked, "This temple took forty-six years to build, and you reckon that you can raise it again in three days?"

21 But Yeshua had been meaning his own body when he was talking about the temple. **22** In the future when he was actually raised from the dead, his followers remembered this statement, and they believed both the Hebrew scriptures and **Yeshua's** message.

Yeshua does miracles and knows thoughts

23 When Yeshua (Jesus; Grk. Yesus) was at the Passover Feast in Yerushalem (Jerusalem), many believed in his authority because they saw the miracles that he was able to do. **24** But **Yeshua** never fully entrusted himself to them, because he knew what people are like. **25** (He didn't need anyone to tell him what people are like because he could see what any person was like on the inside.)

Yeshua tells Nikodemos about the need to be reborn

3:1 After dark one evening, a Jewish leader named Nikodemos who was a member of the Farisaios party **2** went to Yeshua (Jesus; Grk. Yesus) and said, "Teacher, we know that God has sent you as a teacher, because no one could do those kinds of miracles if **God** wasn't with him."

3 **Yeshua** responded, "I'll tell you frankly that no one can get to see **God's** kingdom unless he's reborn."

4 Nikodemos questioned, "How can an adult be reborn? A person can't just return into their mother's womb and then get born a second time!"

5 But **Yeshua** continued, "Honestly, I'm telling you: unless a person is born from both water *and* the **spirit**, they can't enter **God's** kingdom. **6** Someone that's born from a body is flesh and bone, but someone that's born from God's **spirit** is spiritual. **7** So you shouldn't be surprised that I told you that everyone needs to be reborn. **8** The wind blows wherever it wants,

16 **RV 2:13 · Parallel** Mat. 21:12-13; Mark 11:15-17; Luke 19:45-46

17 **RV 2:13 · Cross-ref.** Exo 12:1-27.

18 **RV 2:17 · Cross-ref.** Psa 69:9.

19 **RV 2:19 · Note** We couldn't easily use *rebuild* here because there's a play on words—see verse 21.

20 **RV 2:19 · Cross-ref.** Mat 26:61; 27:40; Mrk 14:58; 15:29.

Readers' Version

and you can hear its sound but you can't actually see where it's coming from or where it's going to. So too with everyone who's born from God's **spirit**."

9 Nikodemos replied, "How can all that even happen?"

10 "You're a Jewish teacher," **Yeshua** answered, "and yet you don't know all that? **11** It's true that we just teach what we know, and explain what we've seen ourselves, but you people aren't accepting our testimony. **12** If I tell all of you earthly things and you don't believe them, how will you ever believe if I explain *heavenly* things to you? **13** None of you have ever gone up into heaven, but I, the son of humanity, have come down from heaven.

14 "Just like Mosheh (Moses) lifted up that bronze snake on a pole in the wilderness,[21] it's also necessary for the son of humanity to be lifted up,[22] **15** so that everyone who believes in him won't die, but will live forever.[23] **16** Because[24] in that same way, **God** loves the people of the world enough to cause his only son to be born, and to give him to the world, so that everyone who believes that won't die, but will go on to live forever.

17 "**God** didn't send his son here to condemn people, but rather to save them. **18** Anyone who trusts in me won't be condemned. However, anyone who doesn't believe this has already been condemned because he rejected the authority of the only son that **God** fathered. **19** And this is the verdict: that light has come into the world, but some people love the darkness more than the light because they do evil things, **20** because everyone who does evil things hates the light and doesn't come to the light so that their actions won't be exposed. **21** But anyone who does what is right, comes toward the light so that their actions can be revealed as being done with **God's** help."

Yohan approves of Yeshua's popularity

22 After this, **Yeshua** (Jesus; Grk. Yesus) and his followers went down to Yehudah (Judah), and stayed there and immersed some believers. **23** Yohan (John; Grk. Yoannes) was also immersing people at Ainon near Saleim because there was plenty of water there and people would come to him to get immersed. **24** (At this point in time, Yohan had not yet been put in prison.)[25] **25** Then a debate about purification started between Yohan's followers and a religious leader.[26] **26** So some people went to Yohan and said, "Teacher, that man that came to you across the river and that you testified about, now *he's* immersing people and so they're all going to him."

27 "None of us get anything if it's not being given from heaven," Yohan answered. **28** "You yourselves know that I said

Literal Version

everyone ~~which~~ having_been_born of the **spirit**. **9** Nikoda^{y}mos answered and said to_him: How is_ these things _able to_ _become? **10** **Ya^{y}sous/(Yəhōshūʻa)** answered and said to_ _him: You are the teacher of_ ~~the~~ _Israa^{y}l/(Yisrā^{ʾēl}), and you_ _are_ not _knowing these things? **11** Truly, truly, I_am_saying to_you that we_are_speaking what we_have_known, and we_ _are_testifying what we_have_seen, and you_all_are_ not _ _receiving the testimony of_us. **12** If I_told the earthly things to_you_all, and you_all_are_ not _believing, how you_all_will_ _be_believing if I_may_tell to_you_all the heavenly things? **13** And no_one has_gone_up into ~~the~~ heaven, except ~~not/lest~~ the one having_come_down out_of ~~the~~ heaven, the son of_ ~~the~~ _Man. **14** And as Mōsa^{y}s/(Mosheh) exalted the serpent in the wilderness, thus it_is_fitting the son of_ ~~the~~ _man to_be_ _exalted, **15** in_order_that everyone ~~which~~ believing in him may_be_having eternal life. **16** For/Because thus ~~the~~ **god** loved the world, so_that he_gave the ~~the~~ only_begotten son, in_order_that everyone ~~which~~ believing in him may_ not _ _perish, but may_be_having eternal life. **17** For/Because ~~the~~ **god** not sent_out his son into the world, in_order_that he_ _may_judge the world, but in_order_that the world may_be_ _saved through him. **18** The one believing in him not is_ _being_judged. But the one not believing, has_been_ already _ _judged, because he_has_ not _believed in the name of_the only_begotten son of_ ~~the~~ **_god**. **19** And this is the judgement, that ~~the~~ light has_come into the world, and ~~the~~ people loved the darkness rather than the light, because/for the works of_ _them was evil. **20** For/Because everyone ~~which~~ doing evil, is_ _hating the light, and is_ not _coming to the light, in_order_ _that the works of_him may_be_ not _rebuked. **21** But the one practicing the truth, is_coming to the light, in_order_that the works of_him may_be_revealed, that it_is having_been_ _worked in **god**.

22 After these things ~~the~~ and **Ya^{y}sous/(Yəhōshūʻa)** the apprentices/followers of_him came into the Judean land, and there he_was_staying with them and was_immersing. **23** And ~~the~~ Yōanna^{y}s was also immersing in Ainōn near ~~the~~ Saleim, because much water was there, and they_were_arriving and were_being_immersed. **24** For/Because ~~the~~ Yōanna^{y}s was not_ _yet having_been_throw into the prison. **25** Therefore became a_debate of the apprentices/followers of_Yōanna^{y}s with a_Youdaios about purification. **26** And they_came to ~~the~~ Yōanna^{y}s and they_said to_him: My_great_one, who was with you beyond the Yordana^{y}s/(Yardēn), to_whom you have_ _testified, see, this one is_immersing and all are_coming to him. **27** Yōanna^{y}s answered and said: A_person is_ not _able to_be_receiving, not_even one if not it_may_be having_been_ _given to_him from ~~the~~ heaven. **28** Yourselves you_all are_ _testifying to_me that I_said: I am not the **chosen_**

21 **RV 3:14 · Cross-ref.** Num 21:9.

22 **RV 3:14 · Note** lifted up / exalted: See https://bibleDifferences.net/2019/04/25/156-exulted

23 **RV 3:15 · Note** See http://bibleandtech.blogspot.com/2021/03/john-314-21-translation-and-commentary.html

24 **RV 3:16 · Note** Sadly when older English translations use 'For' (following John Wycliffe's middle-English translation from Latin from the 1300's), it's quite easy to ignore what it's there for. The *OET* uses the modern-English translation 'Because' which makes the connection to the previous verses (especially v14-15) clearer.

25 **RV 3:24 · Cross-ref.** Mat 14:3; Mrk 6:17; Luk 3:19-20.

26 **RV 3:25 · Note**
https://www.billmounce.com/monday-with-mounce/what-does-the-word-%E2%80%9Cjew%E2%80%9D-mean-you-john-3-25

Literal Version

_one/messiah, but, ~~that~~ Having_been_sent_out I_am before that one. **29** The one having the bride, is the_bridegroom, but the friend of_the bridegroom, the one having_stood and hearing from_him, is_rejoicing with_joy because_of the voice of_the bridegroom. Therefore this ~~the~~ my ~~the~~ joy has_been_ _fulfilled. **30** That one it_is_fitting to_be_increasing, but me to_be_being_made_less. **31** The one coming from_above, is above all things. The one being from the earth, is from the earth, and is_speaking from the earth. The one coming from ~~the~~ heaven, is above all things. **32** What he_has_seen and heard, this he_is_testifying, but no_one is_receiving the testimony of_him. **33** The one having_received of_him the testimony, he_sealed that ~~the~~ **god** is true. **34** For/Because whom ~~the~~ **god** sent_out, is_speaking the messages of_ ~~the~~ _ **_god**, because/for he_is_giving the **spirit** not by measure. **35** The father is_loving the son, and has_given all things in the hand of_him. **36** The one believing in the son, is_having eternal life, but the one disbelieving in_the son, not will_be_ _seeing life, but the severe_anger of_ ~~the~~ **_god** is_remaining on him.

4:1 Therefore when the **master** knew that the Farisaios_party heard that **Ya^{y}sous/(Yəhōshūʻa)** is_making and is_ _immersing more apprentices/followers than Yōanna^{y}s **2** (and_yet_indeed **Ya^{y}sous** himself was_ not _immersing, but the apprentices/followers of_him), **3** he_left ~~the~~ Youdaia and went_away back into ~~the~~ Galilaia/(Gālīl). **4** And it_was_fitting him to_be_passing_through through ~~the~~ Samareia/(Shomrōn). **5** Therefore he_is_coming to a_city of_ ~~the~~ _Samareia being_called Suḳar, near the property which Yakōb/(Ya$'_{a}$qov) gave to_ ~~the~~ _Yōsa^{y}f/(Yōşēf), the son of_him, **6** and well of_ ~~the~~ _Yakōb was there. Therefore ~~the~~ **Ya^{y}sous** having_wearied from the journey, was_sitting thus at the well. The_hour was about the_sixth. **7** a_woman out_of ~~the~~ Samareia is_coming to_draw water. ~~The~~ **Ya^{y}sous** is_saying to_ _her: Give to_me to_drink, **8** for/because the apprentices/followers of_him had_gone_away into the city, in_order_that they_may_buy food. **9** Therefore the ~~the~~ from_ _Samareia/(Shomrōn) woman is_saying to_him: How you being a_Youdaios, are_requesting to_drink from me of_a_ _woman being from_Samareia/(Shomrōn)? For/Because Youdaiōns are_ not _having_association_with with_ _Samareita^{y}s/(Shomrōn). **10** **Ya^{y}sous** answered and said to_ _her: If you_had_known the gift of_ ~~the~~ **_god**, and who is ~~which~~ saying to_you: Give to_me to_drink, you would requested him, and he_ would _gave to_you living water. **11** The woman is_saying to_him: Master, neither you_are_having bucket and the well is deep, therefore from_where you_are_having the ~~which~~ living water? **12** You are not greater than the father of_ _us Yakōb, who gave the well to_us, and drank of it himself, and the sons of_him, and the livestock of_him? **13** **Ya^{y}sous/(Yəhōshūʻa)** answered and said to_her: Everyone ~~which~~ drinking of the this water, will_be_thirsting again, **14** but whoever ~~wishfully~~ may_drink of the water that I will_ _be_giving to_him, by_no_means ‹will› not _be_thirsting, because/for the age, but the water that I_will_be_giving to_ _him will_be_becoming in him a_spring of_water, springing_

Readers' Version

that I'm not the **messiah**,[27] but rather the **one** coming before him. **29** It's the groom that has the bride—the best man is happy because he sees that the groom is happy. So I'm actually completely happy with all this. **30** It's right and proper that he should increase and I should fade out."

31 "The one who came down from heaven is greater than any of us. We came from this world and speak in our earthly ways. The one who came down from heaven is greater than any of us. **32** He explains about what he's seen and heard, but people don't believe him. **33** Anyone who does believe him, confirms that **God** is true. **34** The one that **God** sent tells us **God's** words, because God doesn't ration his **spirit**. **35** The father loves the son and has put him in charge of everything.[28] **36** Anyone who believes God's son will live forever, but anyone who disobeys the son won't be seeing life, but will feel **God's** severe anger instead."

Yeshua chats with a woman at the well

4:1 When **Yeshua** (Jesus; Grk. Yesus) found out that the Farisaios party knew that he was gaining and immersing more followers than Yohan (John; Grk. Yoannes) had, **2** (although actually it wasn't **Yeshua** himself that was immersing them, but his apprentices that were doing it), **3** he left Yehudah (Judea) and went back up to Galil. **4** On the way up, he decided to go through Shomron (Samaria).

5 By choosing that route, they came to a town in Shomron called Sukar, which was near the place that the patriarch Yosef (Joseph) had inherited from his father Ya'akov (Jacob),[29] **6** and 'Ya'akov's well' was there. **Yeshua** was tired from all the walking and was sitting by the well around midday.

7 A woman came from the town to get water from the well, and **Yeshua** asked her for a drink **8** since his followers had gone into the town to buy some lunch.

9 The woman said to him, "You're a Yehudi (Jew). How come you're asking me for a drink when I'm from Shomron?" (Yehudim (Jews) don't normally associate with anyone from Shomron.)[30]

10 **Yeshua** answered, "If you'd recognised **God's** gift and who it is who's asking you for a drink, you would have asked me and I would have given you *living* water to drink."

11 But the woman countered, "Mister, you don't even have rope and a bucket to reach the water in the deep well. How then could you get 'living water'? **12** I doubt that you're greater than our ancestor Ya'akov (Jacob) who made this well for us and drank this water along with his children and his animals."

13 **Yeshua** responded, "Everyone who drinks this water will get thirsty again, **14** but anyone who drinks the water that I give them will find a well springing up inside them—springing

27 **RV 3:28 · Cross-ref.** Yhn 1:20.

28 **RV 3:35 · Cross-ref.** Mat 11:27; Luk 10:22.

29 **RV 4:5 · Cross-ref.** Gen 33:19; Josh 24:32.

30 **RV 4:9 · Cross-ref.** Ezr 4:1-5; Neh 4:1-2.

Readers' Version

into eternal life."

15 So the woman said, "Okay, then. Give me some of that water so that I won't get thirsty and won't have to keep coming out here to the well."

16 Yeshua said, "First, go and get your husband and then come back here."

17 "Actually, I don't have a husband!" she retorted.

"True enough—indeed you don't," **Yeshua** said. 18 "You've had five husbands and you're not married to the man you're living with, so what you said was true."

19 "Mister, I can see that you're a prophet," the woman reacted. 20 "Our ancestors worshipped on this mountain, but you Yehudim (Jews) claim that people should only worship there in Yerushalem (Jerusalem)."

21 Then **Yeshua** told her, "You need to believe that I was sent from God, woman, because a day is coming when everyone will be worshipping him neither on this mountain, nor in Yerushalem. 22 You people in Shomron (Samaria) don't even know who you worship, but we do, because people will be saved by means of us Yehudim. 23 But a time is coming, starting even now, when the true worshippers will be worshipping the father in spirit and truth, because those are the ones that he is wanting to worship him. 24 **God is spirit**, and the ones worshipping him must worship in spirit and total honesty."

25 **The** woman said, "I'm aware that the messiah is coming—God's **chosen one**. Whenever he appears, he'll teach us everything."

26 "*I am* the messiah," **Yeshua** responded. "Yes, he's speaking to you!"

27 After this, his followers arrived back, and they were astounded that he was speaking with a woman. However no one dared ask her, "What are you after?" Or to ask him, "Why are you talking with her?"

28 So the woman left her water jar there, and went back into the town where she told the people, 29 "Come and see a man who knew as much about me as I know myself! He must be the **messiah**!" 30 So they went out from the town to go and see Yeshua.

31 Meanwhile, Yeshua's followers encouraged him, "Teacher, here, eat."

32 But he said, "I've had food to eat that you don't know about."

33 This made his followers ask each other, "Did you see anyone bring him something to eat?"

34 "Obeying God who sent me is like food to me, and I plan to finish his work," **Yeshua** explained. 35 "Don't you all have a saying about needing to wait four months for a harvest? But I'm telling you that you all should open your eyes and look at the fields, because they're already lightening up as harvest time approaches. 36 The harvester gets paid with a harvest that will last forever so that the ones who plant and the ones who harvest can all celebrate. 37 There's truth in the statement that one person plants and a different person harvests. 38 I've sent you all out to harvest where you haven't worked before—others did the groundwork and you benefit from their work."

Literal Version

_up into eternal life. 15 The woman is_saying to him: Master, give this ~~the~~ water to_me, in_order_that I_may_ not _be_ _thirsting, nor I_am_passing_through here to_be_drawing. 16 He_is_saying to_her: Be_going, call the husband of_you and come here. 17 The woman answered and said to_him: I_ _am_ not _having a_husband. ~~The~~ **Ya^{y}sous** is_saying to_her: You_said rightly, ~~that~~ I_am_ not _having a_husband, 18 for/because you_had five husbands, and now he_whom you_are_having, is not husband of_you, this you_have_spoken true. 19 The woman is_saying to_him: Master, I_am_ _perceiving that you are a_prophet. 20 The fathers of_us prostrated on ~~the~~ this mountain, and you_all are_saying that in Hierousala^{y}m/(Yərūshālayim) is the place where it_is_ _fitting to_be_prostrating. 21 ~~The~~ **Ya^{y}sous** is_saying to_her: Be_believing in_me, woman, because an_hour is_coming, when neither on ~~the~~ this mountain, nor in Hierousala^{y}m, ‹will›_you_all_be_worshipping before_the father. 22 You_all are_prostrating what you_all_have_ not _known, we are_ _prostrating what we_have_known, because ~~the~~ salvation is of the Youdaiōns. 23 But an_hour is_coming and now is, when the true worshippers will_be_worshipping before_the father in spirit and truth, because/for the father also is_seeking such, the ones prostrating before_him. 24 ~~The~~ **god** is **spirit**, and the ones prostrating before_him it_is_fitting in spirit and truth. to_be_prostrating. 25 The woman is_saying to_him: I_ _have_known that the_chosen_one/messiah is_coming, who is being_called The_**chosen_one/messiah**, whenever that one may_come, he_will_be_declaring all things to_us. 26 ~~The~~ **Ya^{y}sous/(Yəhōshūʻa)** is_saying to_her: I am he, the one speaking to_you. 27 And after this the apprentices/followers of_him came, and they_were_marvelling that he_was_ _speaking with a_woman, however no_one said: What are_ _you_seeking? Or: Why are_you_speaking with her?
28 Therefore the woman left the waterpot of_her, and she_ _went_away into the city, and she_is_saying to_the people, 29 Come, see a_man who told to_me all things as_much_as I_ _did, surely_not this is the **chosen_one/messiah**? 30 They_ _came_out out_of the city, and they_were_coming to him. 31 In the time meanwhile the apprentices/followers were_ _asking him saying: My_great_one, eat. 32 But he said to_ _them: I am_having food to_eat, that you_all have_ not _ _known. 33 Therefore the apprentices/followers were_saying to one_another: Not anyone brought to_him something to_ _eat? 34 ~~The~~ **Ya^{y}sous** is_saying to_them: My food is that I_ _may_do the will of_the one having_sent me, and I_may_ _complete the work of_him. 35 Not you_all are_saying, ~~that~~ Still four_month it_is and the harvest is_coming? Behold, I_ _am_saying to_you_all, lift_up the eyes of_you_all and see the fields, because they_are already white toward harvest. 36 The one reaping is_receiving a_reward, and is_gathering_together fruit to eternal life, in_order_that the one sowing and the one reaping may_be_rejoicing together. 37 For/Because the statement in this is the true: ~~that~~ Another one is ~~which~~ sowing, and another one ~~which~~ reaping. 38 I sent_ you_all _out to_be_ _reaping what you_all have_ not _laboured, others have_ _laboured, and you_all have_come_in into the labour of_ _them. 39 And many of_the Samareita^{y}s/(Shomrōn) out_of of_ ~~the~~ that _city, believed on him, because_of the message of_ _the woman testifying, ~~that~~ He_told to_me all things whatever I_did. 40 Therefore when the Samareita^{y}s came to him, they_ _were_asking him to_remain with them, and he_remained there two days. 41 And with_many more believed, because_of

Literal Version

the message of_him, **42** to_the and women they_were_saying, ~~that~~ We_are_believing no_longer because_of ~~the~~ your speech, because/for we_have_heard ourselves and we_have_known that this is truly the saviour of_the world.

43 And after the two days, he_came_out from_there into ~~the~~ Galilaia/(Gālīl). **44** For/Because himself **Ya^{y}sous/(Yəhōshūʹa)** testified that a_prophet in his own hometown, is_ not _ _having honour. **45** Therefore When he_came into ~~the~~ Galilaia, the Galilaios received him, having_seen all things as_much_as he_did in Hierousala^{y}m/(Yərūshālayim) at the feast, because/for they also came to the feast. **46** Therefore he_ _came back to ~~the~~ Kana of_ ~~the~~ _Galilaia, where he_made the water wine. And was a_certain royal official, of_whose ~~the~~ son was_ailing in Kafarna'oum. **47** This one having_heard that **Ya^{y}sous** is_coming out_of ~~the~~ Youdaia into ~~the~~ Galilaia, went_ _away to him, and was_asking that he_may_come_down, and may_heal the son of_him, because/for he_was_going to_be_ _dying_off. **48** Therefore said ~~the~~ **Ya^{y}sous** to him: If you_all_ _may_ not _see signs and wonders, you_all_may_ by_no_ _means not _believe. **49** The royal official is_saying to him: Master, come_down before the little_child of_me to_die_off. **50** ~~The~~ **Ya^{y}sous** is_saying to_him: Be_going, the son of_you is_ _living. The man believed in_the message which ~~the~~ **Ya^{y}sous** said to_him, and he_was_going. **51** And already of_him coming_down, the slaves of_him met with_him and reported saying that the boy of_him is_living. **52** Therefore he_ _inquired the hour from them in which he_had better. Therefore they_said to_him, ~~that~~ Yesterday the fever left him at_the_ seventh _hour. **53** Therefore the father knew that that was at_the hour at which ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** said to_ _him: The son of_you is_living, and himself and the whole house of_him believed. **54** And this is again the_second sign ~~the~~ **Ya^{y}sous** did, having_come out_of ~~the~~ Youdaia into ~~the~~ Galilaia/(Gālīl).

5:1 After these things there_was a_feast of_the Youdaiōns, and **Ya^{y}sous** went_up to Hierousala^{y}m/(Yərūshālayim). **2** And there_is a_pool in ~~the~~ Hierousala^{y}m at the sheep_gate, ~~which~~ being_called Ba^{y}thsaida In_Hebraios, having five porticos. **3** In these a_multitude of_the ones ailing, blind, lame, paralysed. was_lying, **4** ◘ **5** And was a_certain man there, being thirty eight years in the sicknesses of_him. **6** ~~The~~ **Ya^{y}sous** having_seen this one lying_down, and having_ _known that he_is_ already _having much time, he_is_saying to_him: You_are_wanting healthy to_become? **7** The one ailing answered to_him: Master, I_am_ not _having a_person, in_order_that whenever the water may_be_disturbed, he_ _may_put me into the pool, in but which am_coming I, another before me is_coming_down. **8** ~~The~~ **Ya^{y}sous** is_saying to_him: Be_raising, take_up the pallet of_you, and be_ _walking. **9** And immediately the man became healthy, and took_up the pallet of_him, and was_walking. And it_was the_

Readers' Version

39 And many people of Shomron (Samaria) came out of that town and believed that Yeshua is God because the woman had told them that he knew everything about her. **40** So when they all came, they asked him to stay in their town and they stayed on there for a couple of days.

41 As a result of his teaching, many more believed **42** so then they told the woman, "We no longer believe just because of what you said, but now that we've heard him for ourselves, we can see that he really is the saviour of the world."

Yeshua heals the official's son

43 After his two days in Shomron (Samaria), Yeshua (Jesus; Grk. Yesus) continued on up to Galil. **44** **He** himself had told them that no prophet gets honoured in his own home town.[31] **45** When he got to Galil, the people accepted him, having seen everything that he'd done at the feast in Yerushalem (Jerusalem) because they had also been down there.[32]

46 So he went again to Kana there in Galil where he had made the water into wine.[33] Now there was a royal official there, whose son in Kafarnaoum (Capernaum) was ill. **47** When the official heard that **Yeshua** was coming up from Yehudah (Judea) to Galil, he went and asked him if he would come and heal his son who was dying. **48** **Yeshua** said to him, "You people won't believe unless you see miracles and other marvels."

49 But the official begged him, "Sir, please come before my child dies."

50 "Go back there and see," **Yeshua** responded. "Your son will recover."

The man believed what **Yeshua** had told him, and so he started off. **51** On his way, his slaves met him and reported that the boy was alive and well.

52 So the official asked them what time it was that he got better, and they replied that the fever had subsided around 1pm. **53** The father knew that that was the time when **Yeshua** had told him that his son would recover, and as a result his whole household believed that Yeshua came from God.

54 This was the second miracle that **Yeshua** have done after leaving Yehudah (Judea) and going to Galil.

Yeshua heals a man at the pool

5:1 After all this, there was another Jewish feast, so **Yeshua** (Jesus; Grk. Yesus) went down to Yerushalem (Jerusalem). **2** In Yerushalem at the Sheep Gate, there's the Beyt-Tsayda pool that has five alcoves **3** and a large number of sick, blind, lame, and paralysed people lie there in them. **4** ◘ **5** One man had been there for thirty-eight years, **6** and when **Yeshua** noticed him and knew that he'd been there for so long, he asked, "Do you want to get better?"

7 "Yes mister," the sick man answered, "but when the water starts moving, I don't have a companion to lift me into the pool, so someone else always get there before me."

8 Then **Yeshua** said, "Stand up and pick up your bedroll and start walking." **9** The man immediately stood up, picked up his gear, and started to walk.

31 **RV 4:44 · Cross-ref.** Mat 13:57; Mrk 6:4; Luk 4:24.

32 **RV 4:45 · Cross-ref.** Yhn 2:23.

33 **RV 4:46 · Cross-ref.** Yhn 2:1-11.

Readers' Version

However, this was the weekly rest day. 10 So the religious leaders said to the man, "Hey! It's against the law for you to carry your bedding on the rest day!"[34]

11 But the man answered, "The man who made me better told me to pick up my bedroll and start walking."

12 "Oh. Who was it that told you to take that stuff and start walking?"

13 But the man who had been healed didn't even know who it was, because **Yeshua** had quickly left when a crowd had formed.

14 Later on, **Yeshua** found the man in the temple and told him, "Look, you're better now so don't go on sinning, because you don't want anything worse to happen to you."

15 The man then went and told the leaders that it was **Yeshua** who had made him better. 16 As a result, the leaders started harassing **Yeshua** because he had done this on a rest day. 17 But Yeshua just replied, "My father is working today, and so I'm also working."

18 Because of this, the leaders became determined that he must be put to death—not just because he broke the rules for the rest day, but most of all because he was calling **God** his own father, thus making himself equal **to God**!

Authority over life is given to the son

19 So **Yeshua** (Jesus; Grk. Yesus) responded to them, "I want to tell you all something: The son can't initiate anything by himself. He can only do what he sees his father doing, because whatever his father is doing, he also does things like that. 20 You see, the father loves his son and shows him everything that he's doing. In fact, he'll be showing him even greater things than what he's done already, so that you all will be amazed. 21 Because the father brings the dead back to life, giving them new life, so too the son can give life to anyone who he wants. 22 The father won't be judging anyone, but has already given that task to the son, 23 so that the people might honour the son like they honour the father. But anyone who is not honouring the son, is also dishonouring the father who sent him.

24 "I assure you that anyone who hears my message and believes that I was sent by God, will live forever and will not be condemned, but has moved from death into life. 25 I can also assure you that a time is coming, and in fact is here already, when the dead will be hearing the voice of **God's** son and that voice will bring them back to life. 26 As the father is the source of life, he gave the power of giving life to the son 27 and gave him the authority to be the final judge, because he is the son of humanity. 28 Don't be surprised at this, because a time is coming when everyone in their graves will be hearing his voice, 29 and the ones having done what is good will be given new life, and the ones having done what is evil will be condemned."[35]

The unbelief of the religious leaders

30 Yeshua (Jesus; Grk. Yesus) continued explaining to the religious leaders, "I don't do anything in isolation. Whenever I hear from him,

Literal Version

_day_of_rest on that ~~the~~ day. 10 Therefore the Youdaiōns were_saying to_the one having_been_healed: It_is the_day_ _of_rest, and it_is_ not _permitting for_you to_take_up the pallet of_you. 11 but the_one answered to_them: The one having_made me healthy, that one said to_me: Take_up the pallet of_you and be_walking. 12 They_asked him: Who is the man ~~which~~ having_said to_you: Take_up and be_walking? 13 But the one having_been_healed not had_known who he_ _is, ~~the~~ for **Ya^{y}sous/(Yəhōshūʹa)** bowed_out, a_crowd being in the place. 14 After these things ~~the~~ **Ya^{y}sous** is_finding him in the temple, and he_said to_him: Behold, you_have_become healthy, be_ no_longer _sinning, in_order_that something worse may_ not _become to_you. 15 The man went_away, and declared to_the Youdaiōns that **Ya^{y}sous** is the one having_ _made him healthy. 16 And because_of this, the Youdaiōns were_persecuting ~~the~~ **Ya^{y}sous**, because he_was_doing these things on a_day_of_rest. 17 But he answered to_them: The father of_me is_working until now, and_I am_working. 18 Therefore because_of this, the Youdaiōns were_ more _ _seeking him to_kill_off, because he_was_ not only _breaking the day_of_rest, but also he_was_calling **god** his_own father ~~the~~, making himself equal to_ ~~the~~ **_god**.

19 Therefore ~~the~~ **Ya^{y}sous** answered, and was_saying to_them: Truly, truly, I_am_saying to_you_all, the son is_ not _able to_ _be_doing nothing of himself, except ~~not/lest~~ anything may_ _be_seeing the father doing, because/for whatever ~~wishfully~~ that one may_be_doing, these things also the son likewise is_ _doing. 20 For/Because the father is_loving the son, and is_ _showing all things to_him which himself is_doing, and he_ _will_be_showing greater than these things works to_him, in_ _order_that you_all may_be_marvelling. 21 For/Because as the father is_raising the dead and is_giving_life, thus also the son, is_giving_life whom is_willing. 22 For/Because and_not the father is_judging no_one, but has_given ~~the~~ all judgement to_the son, 23 in_order_that all may_be_honouring the son, as they_are_honouring the father. The one not honouring the son, is_ not _honouring the father, the one having_sent him. 24 Truly, truly, I_am_saying to_you_all that the one hearing the message of_me, and believing in_the one having_sent me, is_having eternal life, and is_ not _coming into judgement, but has_departed out_of ~~the~~ death into ~~the~~ life. 25 Truly, truly, I_am_saying to_you_all that an_hour is_coming and now is, when the dead will_be_hearing of_the voice of_the son of_ ~~the~~ **_god**, and the ones having_heard will_be_living. 26 For/Because as the father is_having life in himself, thus also he_gave life to_the son to_be_having in himself, 27 and he_gave authority to_him to_be_executing judgement, because he_is the_son of_Man. 28 Be_ not _marvelling at_this, because an_hour is_coming in which all the ones in the tombs will_be_hearing of_the voice of_him, 29 and the ones having_practiced the good things they_will_be_going_out, to the_resurrection of_life, and the ones the having_done evil things, to the_resurrection of_judgement.

30 I am_ not _being_able to_be_doing nothing of myself, as I_ _am_hearing, I_am_judging, and ~~the~~ my ~~the~~ judgement is righteous, because I_am_ not _seeking ~~the~~ my ~~the~~ will, but the will of_the one having_sent me. 31 If I may_be_testifying

34 **RV 5:10 · Cross-ref.** Neh 13:19; Jer 17:21.

35 **RV 5:29 · Cross-ref.** Dan 12:2.

Literal Version

concerning myself, the testimony of_me is not true.
32 Another is the one testifying concerning me, and I_have_
_known that the testimony which he_is_testifying
concerning me is true. **33** You_all have_sent_out to Yōannaʸs,
and he_has_testified to_the truth. **34** But I am_ not _receiving
the testimony from human_origin, but these things I_am_
_saying, in_order_that you_all may_be_saved. **35** That one was
the lamp ~~which~~ being_burned and shining, and you_all willed
to_be_exulted for a_hour in the light of_him. **36** But I am_
_having the testimony greater than ~~the~~ Yōannaʸs,
because/for the works that the father has_given to_me, in_
_order_that I_may_complete them, the same works which I_
_am_doing, is_testifying concerning me that the father has_
sent me _out. **37** And the father having_sent me, that one
has_testified concerning me. You_all_have_ neither _heard
the_voice of_him ever, nor have_you_all_seen appearance of_
_him. **38** And you_all_are_ not _having the message of_him
remaining in you_all, because you_all are_ not _believing in_
_this one that one whom he_sent_out. **39** You_all_are_
_searching the scriptures, because you_all are_supposing to_
_be_having eternal life in them, and those are the ones
testifying concerning me, **40** and you_all_are_ not _willing to_
_come to me, in_order_that you_all_may_be_having life. **41** I_
_am_ not _receiving glory from humans, **42** but I_have_known
that you_all you_all_are_ not _having the love of_ ~~the~~ **_god** in
yourselves. **43** I have_come in the name of_the father of_me,
and you_all_are_ not _receiving me, if another may_come in
~~the~~ his own name, you_all_will_be_receiving that one. **44** How
are_ you_all _being_able to_believe, receiving glory from one_
_another, and you_all_are_ not _seeking the glory which is
from the only? **god**? **45** Not be_supposing that I will_be_
_accusing against_you_all before the father. the one accusing
against_you_all Is Mōsaʸs/(Mosheh), in whom you_all have_
_hoped. **46** For/Because if you_all_were_believing in_Mōsaʸs,
you_all_were_believing ~~wishfully~~ in_me, because/for that one
wrote concerning me. **47** But if you_all_are_ not _believing
in_the writings of_that one, how ‹will› you_all_be_believing
~~the~~ in_my messages?

6:1 After these things, ~~the~~ **Yaʸsous/(Yəhōshūʻa)** went_away
across the sea of_ ~~the~~ _Galilaia/(Gālīl) of_ ~~the~~ _Tiberios. **2** And
a_ great _crowd was_following after_him, because they_were_
_observing the signs which he_was_doing with the ones
ailing. **3** And **Yaʸsous** went_up into the mountain, and he_
_was_sitting there with the apprentices/followers of_him.
4 And the passover_feast was near, the feast of_the
Youdaiōns. **5** Therefore ~~the~~ **Yaʸsous** having_lifted_up his eyes,
and having_seen that a_great crowd is_coming to him, he_is_
_saying to Filippos: From_where may_we_buy loaves, in_
_order_that may_eat these? **6** for/because he_was_saying this
testing him, And he had_known what he_was_going to_be_
_doing. **7** Filippos answered to_him: For/Because_two_
_hundred daʸnarion_coins are_ not _sufficing loaves for_
_them, that each may_receive little thing. **8** one of the
apprentices/followers of_him, Andreas the brother of_Simōn
Petros Is_saying to_him, **9** Here is a_little_boy, who is_having
five loaves of_barley and two fish, but what is these for so_

Readers' Version

only then do I judge and my judgement is correct and impartial because I'm not imposing *my* desires, but the desire of the one who sent me.

31 "If I just testified about myself, my testimony would not be correct or even valid. **32** However it's another one that's testifying about me, and I know that his testimony about me is true. **33** You sent people out to question Yohan (John; Grk. Yoannes) and his testimony was true.[36] **34** but I don't even need any testimony that comes from people, because I am teaching you how to be saved. **35** Yohan was a bright and shining light and you appreciated it for a short time. **36** But I have a stronger testimony than Yohan's because the father has entrusted works to me to complete, and which I'm already doing and which clearly show that the father sent me here. **37** And since he sent me, he himself has testified about me.[37] You people have never listened to his voice, nor have you ever seen him! **38** And his way of thinking is obviously not in your minds, because you don't believe the one that he sent. **39** You look in the Jewish scriptures because you suppose that they'll lead you to eternal life. Those very scriptures testify about me coming, **40** yet you refuse to come to me in order to receive life.

41 "I'm not getting any praise from people **42** but I do know that you people don't actually love **God** in your hearts. **43** I have come with my father's authority and you don't accept me, but if someone came claiming their own authority, you'd happily accept them. **44** How *could* you possibly believe when you just accept acclamations from each other, but don't even seek praise from the only **God**. **45** But don't be assuming that I'll be accusing you all in front of the father. No, the one who'll accuse you is Mosheh (Moses) because he's the one that you're hoping to please. **46** The trouble is that if you actually believed what Mosheh wrote, you would believe me, because Mosheh was writing about me. **47** But since you don't really believe his writings, you're not at all likely to believe me."

Feeding 5,000 families[38]

6:1 After all this, **Yeshua** (Jesus; Grk. Yesus) crossed the lake in a boat.[39] **2** A large crowd followed him because they'd seen his miraculous healings of sick people. **3** **Yeshua** climbed a hill and sat there with his apprentices. **4** At that time, it was getting close to the Jewish Festival of Passover. **5** When **Yeshua** looked out and saw the large crowd coming, he asked Filippos (Philip), "Where can we get enough food from to feed all this crowd?" **6** But he was only saying this to test Filippos because he already knew what he was going to do.

7 Filippos answered, "To buy even just a snack for this many people would take several months' wages!"

8 Now one of Yeshua's apprentices, Shim'on (Simon) Kefa's (Peter's; Grk. Petros') brother, Andreas, said to Yeshua,
9 "There's a young boy here with five buns and two small cooked fish, but that wouldn't even start to feed this crowd."

36 **RV 5:33 · Cross-ref.** Yhn 1:19-27; 3:27-30.

37 **RV 5:37 · Cross-ref.** Mat 3:17; Mrk 1:11; Luk 3:22.

38 **RV 6:1 · Parallel** Mat. 14:13-21; Mark 6:30-44; Luke 9:10-17

39 **RV 6:1 · Note** Here Yohan also uses the Roman name "Lake Tiberias" rather than just "Lake Galilee".

Readers' Version

10 But **Yeshua** told them to get all the people to sit down as there was a large grassy area. So they all sat down—some five thousand men were counted. 11 Then he took the buns and gave thanks to God, and started passing around both the buns and the fish, and everyone ate as much as they wanted.
12 Once everyone was full, Yeshua got his apprentices to collect the leftover fragments so as not to waste anything. 13 So they gathered the leftovers and filled twelve baskets with leftover bread.
14 The people who had witnessed this and other miracles said, "This really is the prophet that God promised to send!"
15 But **Yeshua** knew that they intended to come and grab him to proclaim him as their king, so he moved out of the crowd and on up the hill.

Yeshua comes walking across the lake[40]

16 As it moved into evening, Yeshua's (Jesus'; Grk. Yesus') apprentices went back down to the lake 17 and having boarded the boat, they set out across the lake toward Kafarnaoum (Capernaum). By then it was dark, and there was still no sign of **Yeshua**. 18 Then a strong wind hit the lake and the water got rough. 19 When they had rowed about five kilometres, they saw **Yeshua** walking on top of the lake and approaching the boat, and they were very scared. 20 But he told them, "Don't worry—it's me." 21 After that they were willing to let him into the boat, and immediately the boat was at their arrival place.
22 The next day, the crowd looked across the lake and saw that only one small boat had crossed, and they knew that only **Yeshua's** apprentices had boarded that boat and left, and not **Yeshua** himself. 23 Other boats came across from Tiberias near the place where they had eaten the bread after the **master** had given thanks. 24 So when all the people saw that **Yeshua** wasn't around and his apprentices had left, they went off looking for **Yeshua** in Kafarnaoum.

The bread that enables true life

25 When they found him there across the lake, they queried, "Teacher, how did you get here?"
26 "Honestly, I know that you're not looking for me because you saw God working miracles," **Yeshua** (Jesus; Grk. Yesus) answered, "but because you all had plenty of food to fill you up.
27 Don't just work for the food which goes off, but for the food which lasts forever—the food which the son of humanity will give to you because **God** the father has put his mark of approval on him."
28 Puzzled, they asked him, "What should we be doing if we want to work for **God**?"
29 He answered, "Doing **God's** work is putting your trust in the one that he sent here."
30 "If so," they said, "what miracle will you do for us to see so that we can believe that you came from God? What can *you*

Literal Version

_many? 10 ~~the~~ **Ya^{y}sous** Said: Make the people to_sit_down. And there_was grass much in the place. Therefore the men sat_down, the number about five_thousand. 11 therefore ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** Took the loaves, and having_given_ _thanks, he_distributed to_the ones reclining, likewise also of the fish, as_much_as they_were_wanting. 12 And when they_ _were_filled, he_is_saying to_the apprentices/followers of_ _him: Gather_together the fragments having_been_leftover in_order_that not anything may_lose. 13 Therefore they_ _gathered_together and they_filled twelve baskets of_ _fragments from the five ~~the~~ barley loaves, which they_were_ _leftover to_the ones having_eaten. 14 Therefore the people having_seen what signs he_did were_saying, ~~that~~ This is truly the prophet who coming into the world. 15 Therefore **Ya^{y}sous** having_known that they_are_going to_be_coming and to_be_snatching him, in_order_that they_may_make him king, he_ himself only _withdrew back to the mountain.

16 And when it_became evening, the apprentices/followers of_him came_down to the sea, 17 and having_boarded into the_boat, they_were_coming across the sea to Kafarna'oum. And darkness already had_become, and ~~the~~ **Ya^{y}sous** had_ not_ _yet _come to them. 18 And the sea was_being_awoke by_a_ great _wind blowing. 19 Therefore having_rowed about twenty five or thirty stadiums, they_are_observing ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** walking on the sea, and becoming near the boat, and they_were_afraid. 20 But he is_saying to_them: I am he, be_ not _fearing. 21 Therefore they_were_willing to_ _receive him into the boat, and immediately the boat became at the land to which they_were_going. 22 On_the_ of_next _ _day the crowd ~~which~~ having_stood across of_the sea, saw that no other little_boat was there except ~~not/lest~~ one, and that ~~the~~ **Ya^{y}sous** not entered_with with_the apprentices/followers of_him into the boat, but only the apprentices/followers of_ _him went_away, 23 other boats came from Tiberios, near the place where they_ate the bread, having_ **master** the _given_ _thanks. 24 Therefore when the crowd saw that **Ya^{y}sous** is not there, nor the apprentices/followers of_him, they boarded into the little_boats, and they_came to Kafarna'oum seeking ~~the~~ **Ya^{y}sous**.

25 And having_found him across of_the sea, they_said to_him: My_great_one, when have_you_become here? 26 ~~The~~ **Ya^{y}sous** answered to_them and said: Truly, truly, I_am_saying to_you_ _all, you_all_are_seeking me, not because you_all_saw signs, but because you_all_ate of the loaves and were_satisfied.
27 Be_ not _working for_the ~~which~~ perishing food, but the food ~~which~~ remaining to eternal life, which the son of_ ~~the~~ _ _man will_be_giving to_you_all, because/for ~~the~~ **god** the father sealed this one. 28 Therefore they_said to him: What may_we_be_doing, in_order_that we_may_be_doing the works of_ ~~the~~ **_god**? 29 ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** Answered and said to_them: This is the work of_ ~~the~~ **_god**, that you_all_ _may_be_believing in whom that one sent_out. 30 Therefore they_said to_him: Therefore what sign are_doing you, in_ _order_that we_may_see and we_may_believe in_you? What are_you_doing? 31 The fathers of_us ate the manna in the wilderness, as is having_been_written: he_gave bread out_of ~~the~~ heaven to_them to_eat. 32 Therefore ~~the~~ **Ya^{y}sous** said to_

40 **RV 6:16 · Parallel** Mat. 14:22-33; Mark 6:45-52

Literal Version

_them: Truly, truly, I_am_saying to_you_all, Mōsaʸs/(Mosheh) has_ not _given to_you_all the bread out_of ~~the~~ heaven, but the father of_me is_giving to_you_all the ~~the~~ true bread out_ _of ~~the~~ heaven. **33** For/Because the bread of_ ~~the~~ **_god** is the one coming_down out_of ~~the~~ heaven, and giving life to_the world. **34** Therefore they_said to him: Master, always give this ~~the~~ bread to_us. **35** ~~the~~ **Yaʸsous** said to_them: I am the bread of_ ~~the~~ _life, the one coming to me, by_no_means may_ not _ _hunger, and the one believing in me, by_no_means ‹will›_ not ever _be_thirsting. **36** But I_said to_you_all that you_all_ both _have_seen me and you_all_are_ not _believing. **37** Everything that the father is_giving to_me, will_be_ _coming to me, and the one coming to me, by_no_means I_ _may_ not _throw_out out. **38** Because I_have_came_down from ~~the~~ heaven, not in_order_that I_may_be_doing ~~the~~ my ~~the~~ will, but the will of_the one having_sent me. **39** And this is the will of_the one having_sent me, that everything which he_has_given to_me, I_may_ not _lose of it, but I_will_be_ _raising_ it _up on_the last day. **40** For/Because this is the will of_the father of_me, that everyone ~~which~~ observing the son and believing in him, may_be_having eternal life, and I will_ _be_raising_ him _up on_the last day. **41** therefore the Youdaiōns ‹Were›_grumbling about him, because he_said: I am the bread the one having_come_down out_of ~~the~~ heaven. **42** And they_were_saying, is this Not **Yaʸsous/(Yəhōshūʹa)** the son of_Yōsaʸf/(Yōşēf), of_whose ~~the~~ father and ~~the~~ mother we have_known? How now is_he_saying, ~~that~~ I_have_came_ _down out_of ~~the~~ heaven? **43** **Yaʸsous** Answered and said to_ _them: Be_ not _grumbling with one_another. **44** No_one is_ _able to_come to me, if not the father, the one having_sent me, may_draw him, and_I will_be_raising_ him _up the last day. **45** It_is having_been_written in the prophets: And they_ _will_ all _be taught of_**god**. Everyone ~~which~~ having_heard from the father and having_learned, is_coming to me. **46** Not that anyone has_seen the father, except ~~not/lest~~ the one being from ~~the~~ **god**, this one has_seen the father. **47** Truly, truly, I_ _am_saying to_you_all, the one believing is_having eternal life. **48** I am the bread of_ ~~the~~ _life. **49** The fathers of_you_all ate the manna in the wilderness, and they_died_off. **50** This is the bread ~~which~~ coming_down out_of ~~the~~ heaven, in_order_ _that anyone may_eat of it, and may_ not _die_off. **51** I am the ~~which~~ living bread ~~which~~ having_come_down out_of ~~the~~ heaven, if anyone may_eat of this ~~the~~ bread, he_will_be_living to the age. The even and bread that I will_be_giving, is the flesh of_me. for the life of_the world. **52** Therefore the Youdaiōns were_quarrelling with one_another saying: How is_ this one _able to_give to_us the flesh of_him to_eat? **53** Therefore ~~the~~ **Yaʸsous/(Yəhōshūʹa)** said to_them: Truly, truly, I_am_saying to_you_all, if not you_all_may_eat the flesh of_the son of_ ~~the~~ _Man, and you_all_may_drink of_him the blood, you_all_are_ not _having life in yourselves. **54** The one eating the flesh of_me, and drinking the blood of_me, is_ _having eternal life, and_I will_be_raising_up him at_the last day. **55** For/Because the flesh of_me is true food, and the blood of_me is true drink. **56** The one eating the flesh of_me, and drinking the blood of_me, is_remaining in me, and_I in him. **57** As the living father sent_ me _out, and_I am_living

Readers' Version

do? **31** Our ancestors ate the manna[41] out in the wilderness, just like Mosheh (Moses) wrote, 'He gave them bread from the sky to eat.' "[42]

32 **Yeshua** (Jesus; Grk. Yesus) said to them, "Actually I can tell you that it wasn't Mosheh who gave them bread from heaven, but my father gives you the real bread from heaven, **33** because **God's** bread is the one who came down from heaven and who gives life to the world."

34 So they requested, "Mister, keep giving us that bread."

35 "*I am* the bread that gives life," **Yeshua** answered, "anyone who comes to me will never hunger, and the one believing in me, will never be thirsty again. **36** But as I said already, although you have seen me you refuse to believe me. **37** Everyone that the father gives to me will come to me, and I certainly won't turn away anyone who comes to me, **38** because I came down from heaven, not to do what I want, but to do what the one who sent me wants. **39** And what he wants is for me to not lose anyone that he's given to me, but to bring them back to life on the last day. **40** My father wants everyone who watches me and believes in me to live forever, because I will bring them back to life on that final day."

41 This little speech made the religious leaders grumble about him because he had said that he was the food that came down from heaven, **42** as they figured out, "This is **Yeshua** the son of Yosef (Joseph) and so we know his parents. So how can he say that he came down from heaven?"

43 **Yeshua** scolded them, "Don't be grumbling to each other. **44** No one can join me unless the father who sent me attracts them, and then I'll be bringing them back to life on that final day. **45** The prophets wrote that the people will be taught by **God**.[43] And everyone who's heard and learnt from the father comes to me. **46** Not that any person has seen the father—only the one who came from **God** has seen him. **47** I tell you sincerely: anyone who believes in me will live forever. **48** *I am* the bread that gives true life. **49** Your ancestors ate manna in the wilderness, but they all went on to die. **50** But *I am* the bread that came down from heaven and anyone who eats this will not die. **51** *I am* the living bread that came down from heaven and if anyone eats this bread, he will live through to the next age."

52 At this point, the religious leaders began to argue with each other, "How could this man give us his flesh to eat?"

53 So **Yeshua** (Jesus; Grk. Yesus) explained, "Indeed if you don't eat my flesh and drink my blood, you aren't truly alive! **54** Anyone who eats my flesh and drinks my blood will gain eternal life—I will bring them back to life on that final day, **55** because my flesh is the true food, and my blood is the true drink. **56** Anyone who eats my flesh and drinks my blood lives in me, and I will live in him. **57** The father is alive and sent me here, and I am alive because of Him, so also the person who eats me will be alive because of me. **58** Unlike your ancestors

41 **RV 6:31 · Note** Manna was a word that meant 'stuff' and referred to some kind of flakes that regularly came down from the sky in the time of Mosheh and could be eaten as food.

42 **RV 6:31 · Cross-ref.** Exo 16:4,15; Psa 78:24.

43 **RV 6:45 · Cross-ref.** Isa 54:13.

Readers' Version

who ate that bread from the sky and then died, anyone who eats this bread that came down from heaven will live through to the next age."

Many people find the teaching too difficult

59 Yeshua (Jesus; Grk. Yesus) taught all of this in the Jewish meeting hall (Grk. synagogue) there in Kafarnaoum (Capernaum). 60 But even many of his followers who heard it said, "That's a difficult teaching—it's too hard to take."

61 But **Yeshua** already knew inside that his followers were grumbling about that and asked them, "Do you find that offensive? 62 What if you were to see the son of humanity ascending to where he came from? 63 It's the **spirit** that is the source of life, not the body. The concepts that I've taught you are all spiritual and life-giving. 64 But there are some here who don't believe me." Actually, **Yeshua** had already known from the beginning just who would believe and which person would betray him 65 so he said, "That's why I told you that no one can come to me unless the father has given them to me."

66 After this, many of his followers went back and no longer accompanied him around.

67 So **Yeshua** said to his twelve apprentices, "Don't you want to leave as well?"

68 "**Master**," Shim'on (Simon) answered, "if we went, who would we follow then? You're the only one who teaches about living forever. 69 We believe and know that you are the holy son **of God**."[44]

70 **Yeshua** responded, "Didn't I choose all twelve of you myself? And yet one of you is the devil."[45] 71 (He was talking about Yehudah (Judas; Grk. Yudas), Shim'on Iskariot's son, because he was the one who would go on to betray him.)

Yeshua's sceptical brothers dare him to go public

7:1 After all this, **Yeshua** (Jesus; Grk. Yesus) travelled around Galil. (He didn't want to travel around Yehudah (Judea) because the leaders there wanted to execute him.) 2 As it was now getting close to the Jewish Feast With Tents,[46] 3 his brothers said to him, "You should leave this place and go down to Yehudah so that all your followers can see the miracles that you're doing. 4 If you want to become well-known, you don't do things out of the main stream. If you want to do miracles, go and show yourself to the wider world. 5 (You see, not even Yeshua's own half-brothers believed that he came from God.)

6 So **Yeshua** responded, "Well, you guys can do that any time, but it's not the right time for me yet. 7 All the people won't hate you guys, but they do hate me because I teach about the evil things they are doing. 8 You all go on down to Yerushalem (Jerusalem) ahead of me. I'm not going to the feast yet because it's not yet the right time for me." 9 After saying this, Yeshua stayed up in Galil.

Literal Version

because_of the father, also the one eating me, and_that one will_be_living because_of me. 58 This is the bread ~~which~~ having_come_down from heaven, not as the fathers ate and they_died_off, the one eating this ~~the~~ bread will_be_living to the age.

59 He_said these things in the_synagogue, teaching in Kafarna'oum. 60 Therefore many of the apprentices/followers having_heard of_him said, this ~~the~~ message is hard, who is_able to_be_hearing of_it? 61 But ~~the~~ **Ya^{y}sous** having_known in himself that the apprentices/followers of_him are_grumbling about this, he_ _said to_them: This is_offending you_all? 62 Therefore if you_ _all_may_be_observing the son of_ ~~the~~ _Man, going_up where he_was ~~the~~ earlier? 63 The **spirit** is ~~which~~ giving_life, the flesh is_ not _benefiting nothing. The messages which I have_ _spoken to_you_all is spirit and is life. 64 But there_are some, of you_all who are_ not _believing. For/Because ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** had_known from the_beginning, who_ _all are the ones not believing, and who is the one going_to_ _give_ him _over. 65 And he_was_saying: Because_of this I_ _have_said to_you_all that no_one is_able to_come to me, if may_be having_ not _‹been›_given to_him from the father. 66 From this many out_of of_the apprentices/followers of_ _him went_away to the things back, and no_longer were_ _walking with him. 67 Therefore ~~the~~ **Ya^{y}sous** said to_the twelve: You_all also are_ not _wanting to_be_going_away? 68 Simōn Petros answered to_him: **master**, to whom ‹will›_ _we_be_going_away? You_are_having the_messages eternal of_life. 69 And we have_believed and we_have_known that you are the holy one of_ ~~the~~ **_god**. 70 ~~The~~ **Ya^{y}sous** answered to_them: Not I chose you_all the twelve, and one of you_all is a_devil? 71 And he_was_speaking ~~the~~ to_Youdas/(Yəhūdāh) of_Simōn of_Iskariōta^{y}s, because/for this one one of the twelve was_going to_be_giving_ him _over.

7:1 And after these things, ~~the~~ **Ya^{y}sous** was_walking in ~~the~~ Galilaia/(Gālīl), because/for he_was_ not _wanting to_be_ _walking in ~~the~~ Youdaia, because the Youdaiōns were_seeking to_kill_ him _off. 2 And it_was near the feast of_the Youdaiōns the tents. 3 Therefore the brothers of_him said to him: Depart from_here, and be_going into ~~the~~ Youdaia, in_ _order_that also the apprentices/followers of_you will_be_ _observing of_you the works that you_are_doing.

4 For/Because no_one is_doing anything in secret and is_ _seeking himself to_be in public. If you_are_doing these things, reveal yourself to_the world. 5 For/Because not_even the brothers of_him were_believing in him. 6 Therefore ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** is_saying to_them: - my ~~the~~ time is_ not_yet _coming, but ~~the~~ your ~~the~~ time always is ready. 7 The world is_ not _able to_be_hating you_all, but it_is_hating me, because I am_testifying concerning it that the works of_it is evil. 8 You_all go_up to the feast, I not_yet am_going_up to this ~~the~~ feast, because ~~the~~ my time has_ not_yet _‹been›_ _fulfilled. 9 And having_said these things to_them he_ _remained in ~~the~~ Galilaia.

---

44 **RV 6:69 · Cross-ref.** Mat 16:16; Mrk 8:29; Luk 9:20.

45 **RV 6:70 · Note** The scriptures appear to teach that although there's many 'demons', there's only one 'devil'.

46 **RV 7:2 · Cross-ref.** Lev 23:34; Deu 16:13.

Literal Version

10 But when the brothers of_him went_up to the feast, then he also went_up, not openly, but as in secret. **11** Therefore the Youdaiōns were_seeking him at the feast, and they_were_ _saying: Where is that one? **12** And there_was much grumbling concerning him among the crowds. The ones on_ _one_hand were_saying, ~~that~~ He_is good, on_the_other_hand others were_saying: No, but he_is_deceiving the crowd. **13** No_one however was_speaking in_public concerning him, because_of the fear of_the Youdaiōns. **14** But now being_ _middle of_the feast, **Ya^{y}sous** went_up into the temple and was_teaching. **15** Therefore the Youdaiōns were_marvelling saying: How has_ this one _known letters, not having_ _learned? **16** Therefore **Ya^{y}sous/(Yəhōshūʹa)** answered to_ _them and said: - my teaching not is mine, but of_the one having_sent me. **17** If anyone may_be_wanting to_be_ _practicing the will of_him, he_will_be_knowing concerning the teaching, whether it_is from ~~the~~ **god**, or I am_speaking from myself. **18** The one speaking from himself, is_seeking the his own glory, but the one seeking the glory of_the one having_sent him, this one is true, and unrighteousness is not in him. **19** has_ Not Mōsa^{y}s/(Mosheh) _given to_you_all the law, and no_one of you_all is_practicing the law? Why you_ _all_are_seeking to_kill_ me _off? **20** The crowd answered: You_are_having a_demon, who is_seeking to_kill_ you _off? **21** **Ya^{y}sous** answered and said to_them: I_did one work and you_all_ all _are_marvelling. **22** Because_of this Mōsa^{y}s has_ _given to_you_all ~~the~~ circumcision (not that is of ~~the~~ Mōsa^{y}s, but of the fathers), and on the_day_of_rest you_all_are_ _circumcising a_man. **23** If a_man is_receiving circumcision on the_day_of_rest, in_order_that the law of_Mōsa^{y}s may_ not _be_broken, you_all_are_angry with_me because I_made a_man whole healthy on the_day_of_rest? **24** Be_ not _judging according_to appearance, but be_judging ~~the~~ righteous judgement.

25 Therefore some of of_the ones_from_ _Hierousala^{y}m/(Yərūshālam) were_saying: Is not this whom they_are_seeking to_kill_off? **26** And see, he_is_speaking in_ _public, and are_saying nothing to_him. Perhaps the rulers knew that this truly is the **chosen_one/messiah**? **27** But we_ _have_known this one from_where he_is. But the **chosen_ _one/messiah** whenever he_may_be_coming, no_one is_ _knowing from_where he_is. **28** Therefore **Ya^{y}sous/(Yəhōshūʹa)** cried_out ~~the~~ in the temple teaching, and saying: You_all_have_known also_me, and you_all_have_ _known from_where I_am, and I_have_ not _come of myself, but the one having_sent me is true, whom you_all have_ not _ _known. **29** I have_known him, because I_am from him, and_ _that one sent_ me _out. **30** Therefore they_were_seeking to_ _arrest him, but no_one laid_on his hand on him, because the hour of_him had_ not_yet _come. **31** The but many of crowd

47 **RV 7:22 · Cross-ref.** Lev 12:3.

48 **RV 7:22 · Cross-ref.** Gen 17:10.

49 **RV 7:23 · Cross-ref.** Yhn 5:9.

Readers' Version

Yeshua starts teaching about authentic justice

10 But after his half-brothers had left to go down to Yerushalem (Jerusalem), Yeshua (Jesus; Grk. Yesus) also went—not in the public limelight but just incognito so to speak. **11** However at the celebrations, the Jewish religious leaders were searching for him, and were asking around where he was.

12 Even among the crowds there was a lot of quiet banter with some saying that Yeshua is a good man and others complaining that he was misleading the people. **13** Either way, no one was speaking out in public about him, because they were afraid of the reaction of the religious leaders.

14 Finally sometime in the middle of the celebrations, **Yeshua** went into the temple and started teaching in there. **15** Even the Jewish leaders were surprised, asking, "How can this man know so much when he hasn't been trained as a teacher?"

16 **Yeshua** himself responded, "My teaching doesn't come from me, but from the one who sent me. **17** If anyone wants to do **God's** will, they'll soon figure out whether my teaching comes from **God** or if I'm just making it up myself. **18** Any person who just teaches their own thoughts is just seeking their own advancement, but anyone who wants to promote the one who sent them, this is authentic and there's no hidden self-interest. **19** Didn't Mosheh (Moses) write down God's commands for you, yet not a single one of you obeys them. Why are you wanting to execute me?"

20 "You must be demon-possessed," said some in the crowd, "Who would be wanting to execute you."

21 **Yeshua** responded, "I did one miracle and you were all amazed. **22** Mosheh gave you the command about circumcision[47] (even though it actually came from before his time),[48] but to obey this, you'll even circumcise a baby boy on the Rest Day. **23** So if a baby boy can be circumcised on the Rest Day so that Mosheh's commands aren't broken, they why did you get angry with me because I made a man healthy on the Rest Day?[49] **24** Don't just 'judge' things so that you yourselves look good, but judge impartially, seeking the best for others."

Could Yeshua be the messiah?

25 After this, some of the locals from Yerushalem (Jerusalem) started asking, "Isn't this the man they were wanting to execute? **26** Well, here he is teaching in public, yet they're not even confronting him. Perhaps the leaders know that he really is the **messiah**? **27** But we even know where this **man** is from. Surely when the **messiah** comes, no one would know his family background."

28 So as **Yeshua** (Jesus; Grk. Yesus) continued teaching, he called out, "Indeed you all know me and my home and my family. But I didn't come here of my own accord, but the one who sent me here is truthful, even though you don't even know him. **29** I know him, because I came from him, indeed, he was the one who sent me here."

30 So now they really want to arrest him, but no one touched

Readers' Version

him because it was not yet the proper time. 31 Many in the crowd did believe that he was from God and they were saying, "When the **messiah** comes, would he be doing greater miracles than what we've seen this man do?"

Yeshua discusses leaving as they aim to arrest him

32 The Farisaios party heard the crowd muttering about these things and sent out some of their servants along with the chief priests to go and arrest Yeshua (Jesus; Grk. Yesus). 33 So **Yeshua** said, "I'll only be with you all for a short while longer and then I'll be going to the one who sent me. 34 You'll look for me but won't be able to find me, and you can't go where I'll be going."

35 The leaders wondered, "Where could he be going that we wouldn't be able to find him? Will he go and live with the Yehudim (Jews) living out there among the Hellains (Greeks) and start teaching the Hellains? 36 And what does he mean about looking for him and not being able to find him, and not being able to go where he goes?"

Yeshua offers living water to the crowd

37 On the final climax day of the celebrations,[50] **Yeshua** (Jesus; Grk. Yesus) stood there and shouted, "Anyone who's thirsty, come here to me and drink.[51] 38 Anyone who trusts me will have rivers of living water flowing out from him just like the scriptures say."[52] 39 He was talking about God's **spirit** that the ones who trust him would receive in **the** future—not yet because **Yeshua** hadn't been lifted up to heaven yet.

The people are divided about Yeshua

40 When some in the crowd heard his teaching, they said, "He really is the coming prophet." 41 Others said, "He must be the **messiah**."

But some pointed out, "The **messiah** won't come from Galil. 42 Don't the scriptures say that he'll be a descendant of King David and that he'll come from David's town of Beyt-Lehem (Bethlehem)?"[53] 43 And so the crowd was divided about Yeshua (Jesus; Grk. Yesus). 44 Some of the Farisaios' servants wanted to arrest him, but decided to leave him alone for now.

The leaders distrust Yeshua and mock his followers

45 So when the servants returned back to the chief priests and the Farisaios, they were asked, "Why haven't you brought him?"

46 They answered, "We've never heard anyone speak like he does."

47 "Don't tell us that you've also been taken in by him?" the Farisaios asked them. 48 "None of our leaders or any of us Farisaios believe that he's from God. 49 But all these people ignorant of the scriptures are bewitched."

50 Now Nikodemos (the one who had previously visited Yeshua (Jesus; Grk. Yesus)) spoke up,[54] 51 "Since when did our rules allow us to judge a person before we've even heard them out and investigated what they're doing?"

Literal Version

believed in him, and they_were_saying: Whenever the **chosen_one/messiah**, may_come, ‹will› not _be_doing more signs than which this man did?

32 the Farisaios_party heard of_the crowd grumbling concerning him these things, and sent_out the chief_priests and the Farisaios_party attendants, in_order_that they_may_ _arrest him. 33 Therefore ~~the~~ **Ya^{y}sous** said: I_am still a_little time with you_all, and I_am_going to the one having_sent me. 34 You_all_will_be_seeking me, and you_all_‹will› not _ _be_finding, me and where am I you_all, are_ not _being_able to_come. 35 Therefore the Youdaiōns said to themselves: Where is_ this one _going to_be_going, that we ‹will› not _ _be_finding him? He_is_ not _going to_be_going to the dispersion of_the Hella^{y}ns, and to_be_teaching the Hella^{y}ns? 36 What is ~~the~~ this message that he_said: You_all_will_be_ _seeking me, and you_all_‹will› not _be_finding, me and where am I, you_all are_ not _being_able to_come?

37 And at the ~~the~~ great last day of_the feast ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** had_stood, and cried_out saying: If anyone may_be_thirsting, let_him_be_coming to me and let_ _him_be_drinking. 38 The one believing in me, as the scripture said: Rivers of_ living _water will_be_flowing out_of the belly of_him. 39 But he_said this concerning the **spirit**, of_whom they_were_going to_be_receiving, the ones having_ _believed on him, because/for the_**spirit** was not_yet, because **Ya^{y}sous** was_glorified not_yet.

40 Therefore the Of crowd, having_heard ~~the~~ of_ these _ _messages, they_were_saying: This is truly the prophet. 41 Others were_saying: This is the **chosen_one/messiah**. But they were_saying: For/Because the **chosen_one/messiah** is_ not _coming out_of ~~the~~ Galilaia/(Gālīl)? 42 Not the scripture said that the **chosen_one/messiah** is_coming out_of the seed of_Dawid/(Dāvid), and from Ba^{y}thle'em/(Bēyt-leḥem), the village where Dawid was? 43 Therefore a_division became in the crowd because_of him. 44 And some of them were_ _wanting to_arrest him, but no_one laid their hands on him.

45 Therefore the attendants came to the chief_priests and Farisaios_party, and those said to_them: For/Because_reason why you_all_ not _brought him? 46 the attendants answered: A_person never spoke thus. 47 Therefore the Farisaios_party answered to_them: Not you_all have_been_deceived also? 48 Not anyone of the rulers believed in him, or of the Farisaios_party? 49 But ~~the~~ this crowd, ~~which~~ not knowing the law, are accursed. 50 Nikoda^{y}mos the one having_come to him earlier, being one of them Is_saying, to them, 51 Not the law of_us is_judging the person, if not first may_hear from him, and may_know what he_is_doing? 52 They_answered and said to_him: Are not you from ~~the~~ Galilaia also? Search and see that a_prophet is_ not _being_raised out_of ~~the~~ Galilaia.

50 RV 7:37 · Cross-ref. Lev 23:36.

51 RV 7:37 · Cross-ref. Isa 55:1.

52 RV 7:38 · Cross-ref. Eze 47:1; Zech 14:8.

53 RV 7:42 · Cross-ref. 2Sam 7:12; Mic 5:2.

54 RV 7:50 · Cross-ref. Yhn 3:1-2.

Literal Version

7:53–8:11 No text in the Literal Version.

12 Therefore ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** spoke to_them again saying: I am the light of_the world, the one following after_ _me by_no_means may_ not _walk in the darkness, but will_ _be_having the light of_ ~~the~~ _life. **13** Therefore the Farisaios_ _party said to_him: You are_testifying about yourself, the testimony of_you is not true. **14** **Ya^{y}sous** answered, and said to_them: Even_if I may_be_testifying about myself, the testimony of_me, is true because I_have_known from_where I_came and where I_am_going. But you_all have_ not _known from_where I_am_coming or where I_am_going. **15** You_all are_judging according_to the flesh, I am_ not _judging no_ _one. **16** but Even if I I_may_be_judging, ~~the~~ my ~~the~~ judgement is true, because I_am not alone, but I and the father having_ _sent me. **17** The also has_been_written in and ~~the~~ your law, that the testimony of_two men is true. **18** I am the one testifying about myself, and the father having_sent me is_ _testifying about me. **19** Therefore they_were_saying to_him: Where is the father of_you? **Ya^{y}sous** answered: You_all_have_ _known neither me, nor the father of_me. If you_all_had_ _known me, you_all_ would _had_known also the father of_ _me. **20** He_spoke these ~~the~~ messages in the treasury, teaching in the temple, and no_one arrested him, because the hour of_ _him had_ not_yet _come.

21 Therefore he_said again to_them: I am_going_away and you_all_will_be_seeking me, and you_all_will_be_dying_off in the sin of_you_all, you_all are_ not _being_able to_come where I am_going. **22** Therefore were_saying the Youdaiōns: Surely_not he_will_be_killing_off himself, that he_is_saying: Where I am_going you_all, not are_being_able to_come? **23** And he_was_saying to_them: You_all are from the things below, I am from the things above, you_all are of this ~~the~~ world, I am not of ~~the~~ this world. **24** Therefore I_said to_you_ _all that you_all_will_be_dying_off in the sins of_you_all, because/for if you_all_may_ not _believe that I am he, you_ _all_will_be_dying_off in the sins of_you_all. **25** Therefore they_were_saying to_him: Who are you? ~~The~~ **Ya^{y}sous/(Yəhōshūʹa)** said to_them: From_the beginning what something I_am_speaking also to_you_all? **26** I_am_ _having to_be_speaking And to_be_judging many things concerning you_all, but the one having_sent me is true, and_ what _I heard from him, I_am_speaking these things to the world. **27** They_ not _knew that he_was_speaking to_them about_the father. **28** Therefore ~~the~~ **Ya^{y}sous** said to_them: Whenever you_all_may_exalt the son of_ ~~the~~ _Man, then you_ _all_will_be_knowing that I am he, and I_am_doing nothing from myself, but as the father taught me, I_am_speaking these things. **29** And the one having_sent me, is with me,, he_

Readers' Version

52 "So do you come from Galil as well?" they sneered, "Look in the scriptures and you'll soon see that no prophet emerges out of *Galil*."

53 ◘
8:1 ◘ **2** ◘ **3** ◘ **4** ◘ **5** ◘[56] **6** ◘ **7** ◘ **8** ◘ **9** ◘ **10** ◘ **11** ◘

The woman caught in adultery[55]

12 Because of this, **Yeshua** (Jesus; Grk. Yesus) told them, "*I am* the light for the world[57]—anyone who follows me won't walk in the darkness but will have the light that gives life."

The two witnesses of Yeshua's authenticity

13 Some from the Farisaios party argued, "You are testifying about yourself, so that testimony is invalid."[58]

14 **Yeshua** responded, "Even when I am testifying about myself, my testimony is valid, because I know where I came from and where I'm going. **15** You all are judging according to your earthly values. I'm not judging anyone. **16** But even if I was judging, my judgement would be correct, because it wouldn't just be me judging, but also the father who sent me. **17** It's even written in your own laws that the testimony of two men is valid.[59] **18** So that's me testifying about myself, plus the father who sent me also testifies about me."

19 "And where is your father?" they asked.

Yeshua answered them, "You don't know either me or my father. If you did know me, then you'd also know my father."

20 He explained all this while he was teaching in the treasury part of the temple, but no one arrested him because the time for his suffering had not yet arrived.

You can't go where I'm going

21 So he continued, "I will be going away and all of you will be looking for me, but you'll all just die in your sins and won't be able to go where I'll be going."

22 This puzzled the Jewish teachers, "Surely he's not going to commit suicide! What else could he mean about 'you can't go where I'm going to be going'?"

23 Yeshua (Jesus; Grk. Yesus) explained, "All of you are from the world below, but I'm from the world above. You all are part of this world, but I'm not part of it. **24** That's why I said that you'll be dying in your sins, because if you refuse to believe that I am God, you will indeed all be dying in your sins."

25 "So who are you?" they asked.

And he answered, "Still just the same as I've been telling you from the beginning. **26** I have a lot that I need to tell you all and to judge many of your actions, because the one who sent me is true, and it's what I hear from him that I speak to all people."

27 (They didn't realise that he was talking to them about the father in heaven.) **28** So **Yeshua** told them, "When you all lift up[60] the son of humanity on a pole, then you will know that I

---

55 **RV 7:53 · Note** This event is not included in the oldest manuscripts that we have. (That doesn't mean that it's necessarily fictitious—just that Yohan probably didn't originally include these events in his account.)

56 **RV 8:5 · Cross-ref.** Lev 20:10; Deu 22:22-24.

57 **RV 8:12 · Cross-ref.** Mat 5:14; Yhn 9:5.

58 **RV 8:13 · Cross-ref.** Yhn 5:31.

59 **RV 8:17 · Cross-ref.** Deu 19:15.

60 **RV 8:28 · Note** lifted up / exalted: There's a play on words here. See https://bibleDifferences.net/2019/04/25/156-exulted (dead link???)

Readers' Version

am God, and that I don't do anything by myself, but I say all this just as the father told me to. 29 And the one who sent me is with me—he didn't just leave me alone—because I am continually doing what pleases him."

30 After he'd said all this, many people believed in him.

Yeshua teaches about freedom from slavery

31 Because of this, **Yeshua** (Jesus; Grk. Yesus) told all the Yehudim (Jews) who believed in him, "If you all continue to believe my message, then you're my true followers. 32 You will have known the truth, and the truth will set you free."

33 But some queried, "We are Avraham's descendants[61] and we've never been slaves to anyone, so how can you say that we'll be set free?"

34 "I can assure you all that anyone who sins is a slave to sin," **Yeshua** answered. 35 "And the slaves don't necessarily remain in the family home forever—only the children have that right. 36 So if the son sets you free, then you'll be truly free.

Yeshua spars with the Jewish religious leaders

37 "Yes, I know that you're all descendants of Avraham, but you're trying to kill me because my message doesn't lodge in you. 38 Indeed I talk about what I've actually seen with the father, but you all are doing what you've heard from your father."

39 But they retorted, "Avraham is our father."[62]

And Yeshua (Jesus; Grk. Yesus) responded, "Well, if you really were descendants of Avraham, you'd behave more like him. 40 But instead you're trying to find a way to have me killed—to kill the man who has spoken the truth to you—truth that I heard from **God**. Avraham never did that. 41 You're doing what *your* father wants you all do to."

But they shot back, "It's not us who was conceived by a couple that weren't even married! Anyway, we only have one father and that's **God**."

42 "If **God** was your father you all would be loving me," **Yeshua** responded, "because I came from **God** and for God. I didn't just come by myself, but God sent me here. 43 Why can't you comprehend what I'm saying? The reason that you can't stand listening to my message 44 is because you come from your father, the devil, and you want to do what *your* father wants. But he was a murderer from the beginning, and doesn't stick to the truth because there's no truth in him. Whenever he tells lies, he's speaking from his own nature, because he's a liar and the source of lying. 45 But because I'm speaking the truth, you don't believe in me. 46 Which of you can scold me for my sins? If I am speaking the truth, why don't you believe I'm from God? 47 Anyone who belongs to **God**, listens to what **God** says. But you all can't even hear the message, because you don't belong to **God**."

Yeshua preceded, and is greater than, Avraham

48 The Jewish leaders asked, "Aren't we right in saying that you're from Shomron (Samaria) and that you have a demon?"

49 "No, I don't have a demon," **Yeshua** (Jesus; Grk. Yesus) an-

Literal Version

not _left me alone, because I am_ always _doing the things pleasing to_him. 30 Speaking of_him these things, many believed on him.

31 Therefore ~~the~~ **Ya^{y}sous** was_saying to the Youdaiōns having_believed in_him: If you_all may_remain in ~~the~~ my ~~the~~ message, you_all_are truly apprentices/followers of_me. 32 And you_all_will_be_knowing the truth, and the truth will_ _be_freeing you_all. 33 They_answered to him: We_are seed of_Abra'am/('Avrāhām), and we_have_served to_no_one ever, how are_ you _saying, ~~that~~ You_all_will_be_becoming free? 34 ~~The~~ **Ya^{y}sous/(Yəhōshūʹa)** answered to_them: Truly, truly, I_am_saying to_you_all that everyone ~~which~~ practicing ~~the~~ sin, is a_slave of_ ~~the~~ _sin. 35 And the slave is_ not _ _remaining in the house to the age, the son is_remaining to the age. 36 Therefore if the son may_free you_all, you_all_ _will_be really free.

37 I_have_known that you_all_are seed of_Abra'am, but you_ _all_are_seeking to_kill_ me _off, because ~~the~~ my ~~the~~ message is_ not _having_room in you_all. 38 I_am_speaking what I have_seen with the father, therefore also you_all you_all_are_ _doing what you_all_heard with your father. 39 They_ _answered and said to_him: The father of_us is Abra'am. ~~The~~ **Ya^{y}sous** is_saying to_them: If you_all_are children of_ ~~the~~ _ _Abra'am, you_all_were_doing the works of_ ~~the~~ _Abra'am. 40 But now you_all_are_seeking to_kill_ me _off, a_man who I_have_spoken the truth to_you_all, that I_heard from ~~the~~ **god**, this Abra'am did not. 41 You_all are_doing the works of_ _the father of_you_all. therefore they_said to_him: We have_ not _‹been›_born of sexual_immorality, we_are_having one father, ~~the~~ **god**. 42 ~~The~~ **Ya^{y}sous/(Yəhōshūʹa)** said to_them: If ~~the~~ **god** was the_father of_you_all, you_all_ would _were_ _loving me, because/for I came_out from ~~the~~ **god** and am_ _coming, because/for and_not I_have_come of myself, but that one sent_ me _out. 43 for/because_ Why _reason you_all_ _are_ not _knowing ~~the~~ my ~~the~~ speech? Because you_all_are_ not _being_able to_be_hearing ~~the~~ my ~~the~~ message. 44 You_all are of the father the devil, and you_all_are_wanting to_be_ _doing the desires of_the father of_you_all. That one was a_ _murderer from the_beginning, and has_ not _stood in the truth, because truth is not in him. Whenever he_may_be_ _speaking ~~the~~ falsehood, he_is_speaking from his own, because he_is a_liar, and the father of_it. 45 But I because I_ _am_speaking the truth, you_all_are_ not _believing in_me. 46 Which of you_all is_rebuking me concerning sin? If I_am_ _speaking the_truth, because/for_ why _reason you_all are_ not _believing in_me? 47 The one being of ~~the~~ **god**, is_hearing the messages of_ ~~the~~ **_god**, because_of this you_all are_ not _ _hearing, because you_all_are not of ~~the~~ **god**.

48 The Youdaiōns answered and said to_him, are_ we not rightly _saying that you are a_from_Samareia/(Shomrōn), and you_are_having a_demon? 49 **Ya^{y}sous/(Yəhōshūʹa)** answered: I am_ not _having a_demon, but I_am_honouring the father of_me, and you_all are_dishonouring me. 50 But I am_ not _seeking the glory of_me, he_is the one seeking and

61 **RV 8:33 · Cross-ref.** Mat 3:9; Luk 3:8.

62 **RV 8:39 · Note** father meaning ancestor. (Abraham lived some 2,000 years before the time of these events.)

Literal Version

judging. **51** Truly, truly, I_am_saying to_you_all, if anyone may_keep ~~the~~ my message, by_no_means he_may_ not _ _observe death to the age. **52** The Youdaiōns said to_him: Now we_have_known that you_are_having a_demon. Abra'am/('Avrāhām) died_off and the prophets, and you are_ _saying: If anyone may_keep the message of_me, by_no_ _means he_may_ not _taste of_death to the age. **53** You are not greater than Abra'am the father of_us, who died_off? Also the prophets died_off. Whom you_are_making yourself? **54** **Ya^{y}sous** answered: If I may_glorify myself, the glory of_me is nothing, the father of_me is the one glorifying me, of_ _whom you_all are_saying, ~~that~~ He_is **god** of_us, **55** and you_ _all_have_ not _known him, but I have_known him, and_if I_ _may_say that I_have_ not _known him, I_will_be a_liar similar to_you_all. But I_have_known him, and I_am_keeping the message of_him. **56** Abra'am the father of_you_all exulted, that he_may_see ~~the~~ my ~~the~~ day, and he_saw it and was_elated. **57** Therefore the Youdaiōns said to him, you_are_ not_yet _having fifty years, and you_have_seen? Abra'am **58** **Ya^{y}sous/(Yəhōshūʻa)** said to_them: Truly, truly, I_am_ _saying to_you_all, before Abra'am to_become, I am. **59** Therefore they_took_up stones, in_order_that they_may_ _throw at him, But **Ya^{y}sous** was_hidden, and came_out out_of the temple.

9:1 And passing_by, he_saw a_man blind from birth. **2** And the apprentices/followers of_him asked him saying: My_great_ _one, who sinned, this man or the parents of_him, in_order_ _that he_may_be_born blind? **3** **Ya^{y}sous** answered: Neither this man sinned, nor the parents of_him.[68] But in_order_that the works of_ ~~the~~ **_god** may_be_revealed in him, **4** It_is_fitting us to_be_working the works of_the one having_sent me, until it_is day, night is_coming, when no_one is_able to_be_ _working. **5** Whenever I_may_be in the world, I_am the_light of_the world. **6** Having_said these things, he_spat on_the_ _ground and made clay of the spittle, and he_spread_on the clay of_him to his eyes. **7** And he_said to_him: Be_going, wash in the pool of_ ~~the~~ _Silōam (which is_being_translated: Having_been_sent_out). Therefore he_went_away and washed, and came seeing. **8** Therefore the neighbours and the ones observing him ~~the~~ earlier, that he_was a_beggar, were_saying: Is this not the one sitting and begging? **9** Others were_saying, ~~that~~ This he_is, others were_saying: No, but he_ _is similar to_him. That one was_saying, ~~that~~ I am he. **10** Therefore they_were_saying to_him: How were_ the eyes of_you _opened_up? **11** That one answered, Man ~~which~~ being_ _called **Ya^{y}sous/(Yəhōshūʻa)** made clay, and spread_on the eyes of_me, and said to_me, ~~that~~ Be_going to ~~the~~ Silōam and wash. Having_gone_away therefore and having_washed, I_

Readers' Version

swered, "but I honour my father and you're dishonouring me. **50** But I'm not searching greatness for myself—my father is the one searching and the one judging. **51** I can assure you, that anyone who puts my teaching into practice can be certain to avoid death in this age."

52 "Now we *know* that you have a demon!" the Yehudim (Jews) said. "Avraham and the prophets all died, but you're saying that those who follow your teaching can be certain to avoid death in this age. **53** How could you be greater than our ancestor Avraham who died? Even the prophets died. Who do you think you are?"

54 Again **Yeshua** answered, "If I praise myself, my praise is worthless, but it's my father who praises me—the one who you say is your **God** **55** although in fact you don't even know him. But I have known him, and so I can't say that I haven't known him or I'd be a liar like all of you. But I have known him and I am putting his desires into practice. **56** Your ancestor Avraham would have been excited to see me here—in fact he did see ahead and was very happy about it."

57 Because of that, the Jewish leaders asked, "You aren't even fifty years old yet. How could you have seen Avraham?"[63]

58 **Yeshua** answered, "I can assure you that *I am*[64] before Avraham ever existed."

59 When they heard that, they picked up rocks to throw at Yeshua to kill him. But **Yeshua** became hidden from their sight, and went on out of the temple.

A blind man obeys and then can see

9:1 As Yeshua (Jesus; Grk. Yesus) was walking along, he saw a man who had been blind from birth **2** and his followers asked him, "Honoured teacher, why was this man born blind? Was it because he himself sinned, or his parents?"

3 **Yeshua** answered, "It wasn't either this man or his parents that sinned.[65] But so that **God** can work in him for others to see, **4** as long as it's daytime, we need to do what the one who sent us wants, but when nighttime comes, no one will be able to work. **5** As long as I'm here in this world, I am the light of the world."[66]

6 After he'd said this, Yeshua spat on the ground and after mixing some clay into a slurry, he spread it on the eyes of the man **7** and told him to go and wash in the Siloam Pool.[67]

8 Then the neighbours of the man and others who had seen him earlier, knowing that he was a beggar asked, "Isn't he the one who always sat and begged here?"

9 And indeed, some were saying, "Yes, this is him." But others were saying, "No, but he looks quite similar."

And the man said, "I *am* him."

10 So they asked him, "Well, how come that now you can

63 **RV 8:57 · Note** Avraham lived some 2,000 years before Yeshua.

64 **RV 8:58 · Note** This awkward English is necessary to catch the play on words, because 'I am' is the meaning of God's name *Yahweh*.

65 **RV 9:3 · Note** We just want to alert our readers here that we have divided the Greek sentences here in a way that's different from the long-standing tradition. (The Greek originals have no punctuation, so either way is valid.)

66 **RV 9:5 · Cross-ref.** Mat 5:14; Yhn 8:12.

67 **RV 9:7 · Note** Siloam means 'to be sent out'.

68 **LV 9:3 · Note** Traditionally, most translations have placed a comma here (which is also a good possibility—remember that the original Greek manuscripts contain no punctuation), but this interpretation is equally valid and perhaps gives a more acceptable interpretation.

Readers' Version

see?"

11 "A man named **Yeshua** (Jesus; Grk. Yesus) made a slurry," he said, "and spread it on my eyes and told me to go and wash at Siloam Pool. So I went and did it, and when I washed my eyes, I could see."

12 "Where is he now?" they asked.

"I don't know," said the man.

The Farisaios can't accept the healing of the blind man

13 Then they brought the man who had been blind to the Farisaios. **14** Now, it had been the Rest Day when **Yeshua** (Jesus; Grk. Yesus) had made the slurry and enabled him to see, **15** and because of this, some in the Farisaios party asked him how it was that now he could see. And he answered, "Well, he put a slurry on my eyes and when I washed them, I could see."

16 "Well clearly that man is not from **God**," some of them said, "because he doesn't respect the Rest Day."

However others said, "But if he's just a sinner, how could he do miracles like that?"

17 So they asked the man who had been blind, "Well, what do *you* have to say because it was your eyes that he opened?"

"He must be a prophet," the man said.

18 But some of the Yehudim (Jews) weren't even sure that he really had been blind before and could now see, so they called for his parents **19** and asked them, "You two say that this is your son and that he was born blind. If so, how come that now he can see?"

20 His parents answered, "We know that he's our son, and we know that he was born blind. **21** But as for how come he can now see, we don't know that. Nor do we know who healed his eyes. But ask him—he's old enough to speak for himself." **22** (His parents said these things because they were afraid of the Jewish religious leaders, because the leaders had already announced that anyone who said that Yeshua (Jesus; Grk. Yesus) was **the messiah** would get banned from all religious ceremonies, **23** so that's why they had said, "He's old enough—just ask him.")

24 So the leaders summoned the man born blind a second time and commanded him, "Only praise **God** himself for this, because we know that that man is a sinner."

25 "Well, I don't know whether or not he's a sinner," replied the man. "All I know is that I used to be blind but now I can see."

26 "What did he do to you?" they asked again. "How did he open your eyes?"

27 And he answered, "I already told you that, and you didn't even listen. Why do you want to hear it all over again? Do you guys all want to become his followers as well?"

28 Then they insulted him and said, "*You* might be a follower of that man, but *we* are followers of Mosheh (Moses). **29** We know that **God** spoke to Mosheh, but we don't even know where this other fellow is from."

30 "Wow, that's pretty amazing," the man responded. "That man opened up my eyes, and you teachers don't even know where he's from! **31** We know that **God** doesn't listen to sinners, but he listens to those who worship him and do what he wants. **32** In all the centuries past we never heard that a per-

Literal Version

_received_sight. **12** And they_said to_him: Where is that one? He_is_saying: I_have_ not _known.

13 They_are_bringing him to the Farisaios_party, the once blind man. **14** And it_was the_day_of_rest in that day ~~the~~ **Ya^{y}sous** made the clay, and opened_up the eyes of_him. **15** Therefore again the Farisaios_party they_were_asking him also how he_received_sight. And he said to_them: He_put_on clay on the eyes of_me, and I_washed, and I_am_seeing. **16** Therefore some of the Farisaios_party were_saying, this one ~~the~~ man is not from **god**, because he_is_ not _keeping the day_of_rest. Others were_saying: How is_ sinful a_man _able to_be_doing such signs? And was a_division among them. **17** Therefore they_are_saying again to_the blind man: What are_ you _saying about him, because he_opened_up the eyes of_you? And he said, ~~that~~ He_is a_prophet. **18** Therefore the Youdaiōns not believed him concerning that he_was blind and received_sight, until they_called the parents of_him of_ _which ~~which~~ having_received_sight. **19** And they_asked them saying: This is the son of_you_all, whom you_all are_saying that he_was_born blind? Therefore how he_is_seeing now? **20** Therefore the parents of_him answered and said: We_ _have_known that this is the son of_us, and that he_was_born blind. **21** But how he_is_seeing now, we_have_ not _known, or who opened_up the eyes of_him, we have_ not _known, ask him, he he_is_having age, he will_be_speaking about himself. **22** The Parents of_him said these things, because they_were_ _fearing the Youdaiōns, because/for already the Youdaiōns had_decided that if anyone may_confess him the_**chosen_ _one/messiah**, he_may_become excommunicated. **23** Because_of this the parents of_him said, ~~that~~ Is_having age, ask. him. **24** Therefore they_called the man who was blind out_of a_second time, and they_said to_him: Give glory to_ ~~the~~ **_god**, we have_known that this ~~the~~ man is a_sinner. **25** Therefore that one answered: Whether is a_sinner I_have_ not _known. one thing I_have_known, that being blind, now I_am_seeing. **26** Therefore they_said to_him: What he_did to_ _you? How he_opened_up the eyes of_you? **27** He_answered to_them: I_told to_you_all already, and you_all_ not _heard. Why again are_you_all_wanting to_be_hearing? are_ you_all not _wanting also to_become apprentices/followers of_him? **28** And they_insulted him, and said: You are an_ _apprentice/follower, of_that one, but we are apprentices/followers of_ ~~the~~ _Mōsa^{y}s/(Mosheh). **29** We have_ _known that ~~the~~ **god** has_spoken to_Mōsa^{y}s, but we_have_ not _known this man from_where he_is. **30** the man answered and said to_them, because/for in this ~~the~~ is a_marvellous thing, that you_all have_ not _known from_where he_is, and_ _yet he_opened_up the eyes of_me. **31** We_have_known that ~~the~~ **god** is_ not _hearing from_sinners, but if any may_be god-fearing, and may_be_doing the will of_him, he_is_ _hearing from_this one. **32** Out_of the age it_was_ not _heard that anyone opened_up the_eyes of_ having_been_born _ _blind. **33** Except ~~not/lest~~ this man was from **god**, he_was_ not _able to_be_doing nothing. **34** They_answered and said to_ _him: You were_born entirely in sins, and you are_teaching us? And they_throw_out him out.

Literal Version

35 **Ya^{y}sous/(Yəhōshūʻa)** heard that they_throw_out him out, and having_found him said: Are_ you _believing in the son of_ ~~the~~ _Man? **36** That one answered: And he_was_saying who is_ _he, master, in_order_that I_may_believe in him? **37** ~~the~~ **Ya^{y}sous** Said to_him: You_have_ both _seen him, and the one speaking with you is that one. **38** And he was_saying: I_am_ _believing, **master**, and he_prostrated before_him. **39** And ~~the~~ **Ya^{y}sous** said, I came into ~~the~~ this world for judgement, in_ _order_that the ones not seeing, may_be_seeing, and the ones seeing, may_become blind. **40** The Farisaios_party heard of these things the ones being with him, and they_said to_ _him: Also are we not blind? **41** ~~The~~ **Ya^{y}sous** said to_them: If you_all_were blind, you_all_were_ not _having ~~wishfully~~ sin, but now you_all_are_saying, ~~that~~ We_are_seeing, the sin of_ _you_all is_remaining.

10:1 Truly, truly, I_am_saying to_you_all, the one not coming_ _in by the door, to the field of_the sheep, but going_up another_way, that one is a_thief and a_robber. **2** But the one coming_in by the door, is shepherd of_the sheep. **3** To_this one the doorkeeper is_opening_up, and the sheep is_hearing of_the voice of_him, and he_is_calling his own sheep by name, and is_leading_ them _out. **4** Whenever he_may_send_ _forth all his own, he_is_going before them, and the sheep is_ _following after_him, because they_have_known the voice of_ _him. **5** And by_no_means they_may_ not _follow after_a_ _stranger, but they_will_be_fleeing from him, because they_ _have_ not _known the voice of_ ~~the~~ _strangers. **6** ~~The~~ **Ya^{y}sous/(Yəhōshūʻa)** spoke this ~~the~~ allegory to_them, but those not knew what_all it_was, which he_was_speaking to_ _them.

7 Therefore ~~the~~ **Ya^{y}sous** said to_them again: Truly, truly, I_ _am_saying to_you_all that I am the door of_the sheep. **8** All as_much_as came before me are thieves and robbers, but the sheep not heard from_them. **9** I am the door, if anyone may_ _come_in by me he_will_be_being_saved, and will_be_ _coming_in, and will_be_coming_out, and will_be_finding pasture. **10** The thief is_ not _coming, except ~~not/lest~~ in_order_ _that he_may_steal, and may_sacrifice, and may_destroy. I came, in_order_that they_may_be_having life, and they_may_ _be_having it abundantly. **11** I am the ~~the~~ good shepherd. The ~~the~~ good shepherd is_laying the life of_him for the sheep. **12** The hired_hand even not being the_shepherd, of_whose sheep is not his own, is_observing the wolf coming, and is_ _leaving the sheep and is_fleeing, and the wolf is_snatching and is_scattering them, **13** because he_is a_hired_hand and is_ not _caring to_him about the sheep. **14** I am the ~~the~~ good shepherd, and I_am_knowing ~~the~~ mine, and mine are_ _knowing me ~~the~~, **15** as the father is_knowing me, and_I am_

Readers' Version

son could give sight to someone who was born blind. **33** If this man isn't from **God**, surely he wouldn't be able to do that!"

34 They reacted, "You're just an ignorant sinner, and you think you can teach *us*!" Then they had him thrown out of the room.

Spiritual blindness and hypocrisy

35 **Yeshua** (Jesus; Grk. Yesus) heard that they had thrown out the man who could now see, and when he found him, he said, "Do you believe that the son of humanity came from God?"

36 And the man answered, "Mister, who is he so that I can believe in him?"

37 "You've seen him and heard him and he's speaking to you right now," said **Yeshua**.

38 "I do believe, **master**," the man responded. Then he knelt down in front of Yeshua.

39 **Yeshua** said, "I came into this world to dispense judgement, so that the people who can't see will be able to see, and so that the ones who can see will become blind."

40 The Farisaios with him heard that and asked, "Are you saying that we're blind?"

41 "If you were blind," **Yeshua** replied, "you wouldn't be sinning, but since you all declare that you can see, then your sin remains.

The sheep know their true carer

10:1 "Honestly I can tell you: It's not the person that enters the sheep enclosure by the gate that is a thief and robber, but rather the one who climbs in a different way. **2** The one that comes in the gate is the shepherd of the sheep. **3** The gatekeeper opens up for him, and when he calls the sheep by name they listen to his voice and he leads them out. **4** Whenever he moves the sheep, he goes in front and the sheep follow him because they recognise his voice. **5** They would never follow a stranger because they wouldn't know his voice, in fact they'd run away from him."

6 **Yeshua** (Jesus; Grk. Yesus) told them this illustration, but none of those who heard it knew what it meant.

Yeshua is the good shepherd

7 So **Yeshua** (Jesus; Grk. Yesus) continued, "Honestly I will tell you that *I am* the entrance for the sheep. **8** The ones who came before me are thieves and robbers, but the sheep didn't listen to them. **9** *I am* the entrance. Anyone who comes in via me will be saved, and will be able to go in and out and find pasture. **10** The thief only comes to steal and kill and destroy, but I came so that they could live, and live a full life.

11 "*I am* the good shepherd[69]—the good shepherd gives his own life for the sheep.[70] **12** The paid worker is not even the shepherd, because the sheep aren't his own and if he sees a wolf coming he just abandons the sheep and takes off and the wolf scatters the sheep and snatches some— **13** that's because he's just a worker and doesn't really care about the sheep. **14** *I am* the good shepherd and I know my sheep and they know me, **15** just like the father knows me and I know the fa-

69 **RV 10:11 · Cross-ref.** Eze 34:11-16,23.

70 **RV 10:11 · Note** See http://bibleandtech.blogspot.com/2021/04/john-1011-18-translations-and-notes-rcl.html

Readers' Version

ther[71]—in fact I will give my life for the sheep. **16** I also have other sheep which are not in this field and it's appropriate for me to bring those other sheep also, then they'll be hearing my voice because there'll be just one flock with one shepherd.[72]

17 The father loves me because I am laying down my life so that I can take it back again. **18** No one is taking it from me, but I'm laying it down myself. I have authority to lay it down, and also authority to take it back again because I received this command from my father."

19 The Jewish religious leaders were again divided about Yeshua's (Jesus'; Grk. Yesus') teaching **20** with many of them saying, "He's got a demon," and, "He's stark raving mad—why are you all even listening to him!"

21 But others were saying, "He doesn't sound like he's demon-possessed. And how could a demon make a blind man see?"

The Jewish leaders won't accept Yeshua's teaching

22 By then it was winter and the time for the Jewish Festival of Dedication in Yerushalem (Jerusalem). **23** **Yeshua** (Jesus; Grk. Yesus) was walking in the temple in an area known as Shelomoh's Porch **24** when he was surrounded by the Jewish religious leaders and interrogated, "How long do you plan to keep us in suspense for? If you are the **messiah**, just tell us clearly."

25 "I already told you all," **Yeshua** answered, "but you didn't believe me. The miracles that I do with the authority of my father testify about me, **26** but you don't accept what the miracles point to because you aren't part of my flock. **27** My sheep listen to my voice, and I know them and they follow after me. **28** I give them life which will never end so they won't ever be destroyed, and no one will be able to snatch them away from me. **29** My father is the one who gave them to me, and he's more powerful than any other, so no one can snatch them away from him. **30** The father and I are one."

31 Again the Jewish leaders picked up rocks to throw at him to kill him **32** but **Yeshua** asked them, "I showed you all many miracles from my father. Which miracle do you want to kill me for?"

33 They answered, "It's not for any *good* deed that we think you deserve to die, but because you, a human, dishonour **God** by claiming to be him."[73]

34 **Yeshua** answered, "Isn't it written in your scriptures that God said, 'You all are gods'?[74] **35** Now the scriptures can't be wrong, and if the ones who heard teaching from **God** were called gods, **36** why are you telling the one that the father blessed and sent out into the world that I am insulting **God** because I said that I'm **God's** son? **37** If I'm not doing my father's work, then you don't need to believe that he sent me, **38** but if I am doing his work, even if you don't believe that he sent me, at least believe in what I do so that you all can know that the father is in me and I'm in the father."

Literal Version

_knowing the father, and I_am_laying the life of_me for the sheep. **16** And I_am_having other sheep, which is not of this ~~the~~ field, it_is_fitting me to_bring also_those, and they_will_ _be_hearing of_the voice of_me, and they_will_be_becoming one flock with_one, shepherd. **17** Because_of this, the father is_loving me, because I am_laying the life of_me, in_order_ _that back I_may_take it. **18** No_one took_up it from me, but I am_laying it of myself. I_am_having authority to_lay it, and I_ _am_having authority again to_take it. I_received this ~~the~~ command from the father of_me. **19** A_division again became among the Youdaiōns, because_of ~~the~~ these messages. **20** and many of them were_saying: He_is_having a_demon, and he_ _is_raving_mad, why are_you_all_hearing from_him? **21** Others were_saying: These ~~the~~ sayings is not of_being_ _demon_possessed one. A_demon is_ not _able to_open_up the_eyes of_the_blind?

22 Then the feast_of_dedication became at ~~the~~ Hierousala^{y}m/(Yərūshālayim). It_was winter, **23** and ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** was_walking in the temple, in the portico of_ ~~the~~ _Solomōn/(Shəlmoh). **24** Therefore the Youdaiōns surrounded him, and they_were_saying to_him: Until when you_are_holding_in_suspense the soul of_us? If you are the **chosen_one/messiah**, tell to_us with_plainness. **25** ~~The~~ **Ya^{y}sous** answered to_them: I_told to_you_all and you_ _all_are_ not _believing. The works that I am_doing in the name of_the father of_me, these things is_testifying concerning me, **26** but you_all are_ not _believing, because you_all_are not of ~~the~~ of_my ~~the~~ sheep. **27** ~~The~~ my ~~the~~ sheep are_hearing of_the voice of_me, and_I I_am_knowing them, and they_are_following after_me, **28** and_I am_giving eternal life to_them, and by_no_means they_may_ not _perish, because/for the age, and anyone will_be_ not _snatching them out_of the hand of_me. **29** The father of_me who has_ _given them to_me, is greater than all things, and no_one is_ _able to_be_snatching out_of the hand of_the father. **30** I and the father one are. **31** The Youdaiōns bore again stones, in_ _order_that they_may_stone him. **32** ~~The~~ **Ya^{y}sous** answered to_them: I_showed many good works to_you_all from the father, of_me because_of which work of_them, are_you_all_ _stoning me? **33** The Youdaiōns answered to_him: We_are_ not _stoning you for a_good work, but for slander, and because you, a_human being, are_making yourself **god**. **34** ~~The~~ **Ya^{y}sous/(Yəhōshūʻa)** answered to_them: Is_it not having_ _been_written in the law of_you_all, ~~that~~ I said: You_all_are gods? **35** If he_called those gods, to whom the message of_ ~~the~~ **_god** became (and not is_able to_be_broken the scripture), **36** are_ you_all _saying whom the father sanctified and sent_ _out into the world, ~~that~~ You_are_slandering, because I_said: I_am the_son of_ ~~the~~ **_god**? **37** If I_am_ not _doing the works of_the father of_me, be_ not _believing in_me, **38** but if I_am_ _doing, even_if in_me you_all_may_be_ not _believing, be_ _believing in_the works, in_order_that you_all_may_know and you_all_may_be_knowing that the father in me is, and_I am in the father. **39** Therefore they_were_seeking again to_ _arrest him, but he_came_out out_of the hand of_them.

71 **RV 10:15 · Cross-ref.** Mat 11:27; Luk 10:22.

72 **RV 10:16 · Cross-ref.** Eze 37:21-24.

73 **RV 10:33 · Cross-ref.** Lev 24:16.

74 **RV 10:34 · Cross-ref.** Psa 82:6.

Literal Version

40 And he_went_away again beyond the Yordanaʸs/(Yardēn), to the place where was Yōannaʸs ~~which~~ before immersing, and he_remained there. 41 And many came to him, and they_ _were_saying, ~~that~~ Yōannaʸs on_one_hand did not_one sign, on_the_other_hand all things as_much_as Yōannaʸs said concerning this man was true. 42 And many believed in him there.

11:1 And a_certain man was ailing, Lazaros of Baʸthania of the village of_Maria/(Miryām), and Martha the sister of_her. 2 And Maria was the woman having_anointed the **master** with_ointment, and having_wiped_off the feet of_him with_ _the hairs of_her, whose ~~the~~ brother Lazaros was_ailing. 3 Therefore the sisters sent_out to him saying: **master**, see, he_whom you_are_loving is_ailing. 4 But having_heard ~~the~~ **Yaʸsous/(Yəhōshūʻa)** said: This ~~the~~ sickness not is to death, but for the glory of_ ~~the~~ **_god**, in_order_that the son of_ ~~the~~ _ **_god** may_be_glorified by it. 5 And ~~the~~ **Yaʸsous** was_loving ~~the~~ Martha, and the sister of_her, and ~~the~~ Lazaros. 6 Therefore when he_heard that he_is_ailing, then indeed he_remained in the_place which he_was two days. 7 Then after this he_is_ _saying to_the apprentices/followers: We_may_be_going into ~~the~~ Youdaia back. 8 The Disciples are_saying to_him: My_ _great_one, the Youdaiōns were_seeking now to_stone you, and you_are_going there again? 9 **Yaʸsous** answered are not Twelve, hours of_the day? If anyone may_be_walking in the day, he_is_ not _stumbling, because he_is_seeing the light of_ ~~the~~ this _world. 10 But if anyone may_be_walking in the night, he_is_stumbling, because the light is not in him. 11 He_said these things, and after this he_is_saying to_them: Lazaros the the_friend of_us has_been_fallen_asleep, but I_am_going, in_ _order_that I_may_awaken him. 12 Therefore the apprentices/followers said to_him: **master**, if he_has_been_ _fallen_asleep he_will_be_being_healed. 13 But ~~the~~ **Yaʸsous/(Yəhōshūʻa)** had_spoken about the death of_him. But those supposed that he_is_speaking about the sleep of_ ~~the~~ _sleep. 14 Therefore then ~~the~~ **Yaʸsous** said to_them with_ _plainness: Lazaros died_off, 15 and I_am_rejoicing because_ _of you_all, that not I_was there in_order_that you_all_may_ _believe, but we_may_be_going to him. 16 Therefore Thōmas ~~which~~ being_called Didumos/[twin] said, to_the fellow-apprentices/followers: May_be_ we _going also, in_ _order_that we_may_die_off with him.

17 Therefore having_come ~~the~~ **Yaʸsous** found him, having already four days. in the tomb. 18 And Baʸthania was near ~~the~~ Hierousalaʸm/(Yərūshālayim), from about fifteen stadiums. 19 And many of the Youdaiōns had_come to ~~the~~ Martha and Maria/(Miryām), in_order_that they_may_console them concerning their brother. 20 Therefore ~~the~~ Martha when, she_ _heard that **Yaʸsous** is_coming, met with_him, But Maria was_sitting in the house. 21 Therefore ~~the~~ Martha said to ~~the~~

Readers' Version

39 That was enough that they tried yet again to arrest him, but he was able to get out and away from their influence.

40 Then Yeshua crossed the Yarden (Jordan) river to the place where Yohan (John; Grk. Yoannes) had immersed the people,[75] and he stayed there. 41 Many people visited him there, and they were saying that even though Yohan had never done even one miracle, on the other hand everything that he had said about Yeshua was true, 42 and many people there believed that Yeshua was from God.

Yeshua is aware of Eleazar' death from afar

11:1 Now there was a man called Eleazar (Lazarus; Grk. Lazaros) who lived in the village of Beyt-Ania (Bethany) along with his sisters Marta and Miryam (Grk. Maria/Mariam).[76] 2 (Miryam was the one who later (https://Freely-Given.org/OBD/OET/byDoc/JHN.htm#C12V3) poured fragrant oil over Yeshua (Jesus; Grk. Yesus) and wiped his feet with her hair.)[77] But now their brother was seriously ill 3 and so the two sisters sent a message to Yeshua saying, "**Master**, this man that you love is seriously ill."

4 However, when **Yeshua** got the message he said to those around him, "This sickness won't end in death but in honour for **God**, so that his son will also be honoured because **of** it."

5 Now it was true that **Yeshua** loved the three of them. 6 Yet when he heard that Eleazar was sick, he stayed in the place where he was for two more days 7 before he said to his followers, "It's time to head down to Yehudah (Judea) again."

8 But they double-checked, "Honoured teacher, the Yehudim (Jews) wanted to execute you, so do you really want to go back there again?"

9 And **Yeshua** answered, "There are twelve hours of light in the day. Anyone who walks during the daytime doesn't stumble because he is seeing the light that shines in this world. 10 But anyone who walks at night will stumble, because the light is not in them." 11 And he continued, "Our friend Eleazar has fallen asleep, but I'm going so that I can wake him up."

12 But his followers objected, "**Master**, it's good if he's sleeping because it helps with healing."

13 But **Yeshua** had spoken about Eleazar' death—not just normal sleep as they had thought. 14 So **Yeshua** told them plainly, "Eleazar is dead 15 and I'm glad that I wasn't there, because you all will benefit as your faith grows. Anyway, let's get moving."

16 Toma (Thomas) (nicknamed 'Twin') grumbled to the others, "Yeah, we might as well go so that we can get killed as well."

Yeshua is the resurrection and the life

17 So when they eventually arrived, Eleazar (Lazarus; Grk. Lazaros) body had already been in the burial chamber for four days. 18 The village of Beyt-Ania (Bethany) was less than three kilometres from Yerushalem (Jerusalem), 19 so many of the Yehudim (Jews) from there had come out to console Marta and Miryam (Grk. Maria/Mariam) after the death of their

75 **RV 10:40 · Cross-ref.** Yhn 1:28.

76 **RV 11:1 · Cross-ref.** Luk 10:38-39.

77 **RV 11:2 · Cross-ref.** Yhn 12:3.

Readers' Version

brother.

20 As soon as Marta heard that **Yeshua** (Jesus; Grk. Yesus) had arrived, she went out to meet him, but Miryam stayed behind where she was sitting in the house. 21 Marta cried, "**Yeshua**, **master**. If you'd been here, my brother wouldn't have died, 22 because I already know that anything that you ask from **God**, he will give it to you."

23 **Yeshua** responded, "Your brother will come back to life."

24 "Yes, I know that he'll come back to life at the resurrection on the last day," said Marta.

25 But **Yeshua** continued, "*I am* the resurrection and the life. Anyone who believes that I'm from God, even if they die they'll still be living, 26 and everyone who's alive and believes that I was sent from God, will not die in the next age."

27 Marta replied, "Yes, **master**, I do believe that you're the **messiah**, **God's** son, the **one** sent into this world."

Yeshua weeps with his close friends

28 After saying this, Marta went and quietly called her sister Miryam (Grk. Maria/Mariam), "The teacher is on his way and he wants to see you." 29 So Miryam quickly got up and went to find him. 30 At that stage, **Yeshua** (Jesus; Grk. Yesus) hadn't yet come into the village proper, but was still at the edge where Marta had met him. 31 The Yehudi (Jew) people who'd been sitting with Miryam in sympathy there in the house, when they saw her get up quickly and go out, they assumed that she was going to the cemetery to weep there.

32 But when Miryam found **Yeshua**, she knelt at his feet and said, "**Master**, if you'd been here my brother wouldn't have died."

33 Now when **Yeshua** saw her weeping there, along with the others that had followed also weeping, he himself was quite affected and groaned inside, 34 but he just asked, "Where has he been laid?"

"**Master**, come and see," they replied.

35 Then **Yeshua** broke down and burst into tears, 36 which made the others comment, "See how much he cared about him."

37 But some of them mocked, "This is the man who could make a blind man see again, yet how come he wasn't able to stop this man from dying!"

Yeshua calls Eleazar back to life

38 So **Yeshua** (Jesus; Grk. Yesus) who was still holding back sobs, went to the cemetery. Eleazar' (Lazarus'; Grk. Lazaros') body had been placed in a cave with a stone blocking it, 39 and **Yeshua** instructed them to take away the stone.

Marta (the sister of the dead man) spoke up, "**Master**, the stink will be bad because it's already been four days."

40 But **Yeshua** responded, "Didn't I tell you that if you would believe, then you would see **God's** power?" 41 So they took the stone away and **Yeshua** looked upwards and said, "Father, I thank you that you listen to me. 42 Actually I know that you always hear me, but I said that for the sake of these people so that they will believe that it was you who sent me here." 43 After saying that, he shouted, "Eleazar, come out!" 44 Then the man who had died slowly shuffled out—still with linen strips wrapped around his hands and his feet, and a cloth wrapped

Literal Version

Ya^{y}sous: **master**, if you_were here, the brother of_me would not died_off. 22 also now I_have_known that as_much_as ~~wishfully~~ you_may_request ~~the~~ **god**, ~~the~~ **god** will_be_giving to_ _you. 23 ~~The~~ **Ya^{y}sous** is_saying to_her, the brother of_you Will_be_rising_up. 24 Martha is_saying to_him: I_have_known that he_will_be_rising_up in the resurrection at the last day. 25 ~~The~~ **Ya^{y}sous/(Yəhōshūʹa)** said to_her: I am the resurrection and the life, the one believing in me, even_if he_ _may_die_off, will_be_living, 26 and everyone ~~which~~ living and believing in me, by_no_means may_ not _die_off to the age. Are_you_believing this? 27 She_is_saying to_him: Yes, **master**, I have_believed that you are the **chosen_ _one/messiah**, the son of_ ~~the~~ **_god**, the one coming into the world.

28 And having_said this she_went_away, and called Maria, the sister of_her secretly, having_said: The teacher is_coming, and he_is_calling you. 29 And that woman when she_heard, she_was_raised quickly and was_coming to him. 30 And ~~the~~ **Ya^{y}sous** had_ not_yet _come into the village, but was still at the place where ~~the~~ Martha met with_him. 31 Therefore the Youdaiōns ~~which~~ being with her in the house and consoling her, having_seen that ~~the~~ Maria/(Miryām) quickly she_rose_ _up and came_out, they_followed after_her, having_supposed that she_is_going to the tomb, in_order_that she_may_weep there. 32 Therefore ~~the~~ Maria, when she_came where **Ya^{y}sous** was, having_seen him, fell of_him at his feet, saying to_him, **master**, if you_were here, the brother ~~wishfully~~ of_me not died_off. 33 Therefore **Ya^{y}sous/(Yəhōshūʹa)** when he_saw her weeping, and the ones Youdaiōns having_come_together to_her weeping, he_groaned in_the spirit and disturbed himself. 34 And he_said: Where have_you_all_laid him? They_ _are_saying to_him: **master**, be_coming and see. 35 ~~The~~ **Ya^{y}sous** wept. 36 Therefore the Youdaiōns were_saying: Behold, how he_was_loving him. 37 But some of them said: This man the one having_opened_up the eyes of_the blind man was_ not _able, to_ also _make that this one may_ not _ _die_off?

38 Therefore **Ya^{y}sous** again groaning in himself, is_coming to the tomb. And it_was a_cave, and a_stone was_laying_on against it. 39 ~~The~~ **Ya^{y}sous** is_saying: Take_away the stone. Martha the_sister of_the one having_died is_saying to_ _him: **master**, he_is_ already _stinking, because/for it_is the_ _fourth_day. 40 ~~The~~ **Ya^{y}sous** is_saying to_her: Not I_said to_ _you that if you_may_believe, you_will_be_seeing the glory of_ ~~the~~ **_god**? 41 Therefore they_took_away the stone. And ~~the~~ **Ya^{y}sous** lifted_up his eyes upward, and said: father, I_am_ _giving_thanks to_you that you_heard from_me. 42 And I had_known that always you_are_hearing from_me, but because_of the crowd ~~which~~ having_stood_around, I_said it, in_order_that they_may_believe that you sent_ me _out. 43 And having_said these things, with_a_ loud _voice he_ _cried_out: Lazaros, come out. 44 the one having_died Came_ _out, his feet and his hands having_been_bound with_linen_ _strips, and the face of_him had_been_bound_about. with_a_ _handkerchief. ~~The~~ **Ya^{y}sous/(Yəhōshūʹa)** is_saying to_them:

Literal Version

Release him and allow him to_be_going.

45 Therefore many of the Youdaiōns, ~~which~~ having_come to ~~the~~ Maria/(Miryām), and having_seen what he_did, they_ _believed in him. **46** But some of them went_away to the Farisaios_party, and told to_them what **Ya^{y}sous** did. **47** Therefore the chief_priests and the Farisaios_party gathered_together the_council, and they_were_saying: What are_we_doing, because this ~~the~~ man is_doing many signs? **48** If we_may_allow him thus, all will_be_believing in him, and the Ῥōmaios will_be_coming, and they_will_be_taking_ _away of_us both the place and the nation. **49** But an_ one _ _certain of them, Kaiafas being chief_priest ~~the~~ year that, said to_them: You_all have_ not _known nothing. **50** Nor you_all_ _are_counting that it_is_benefitting for_you_all that one man may_die_off for the people, and not all the nation may_ _perish. **51** And he_said this not from himself, but being chief_priest ~~the~~ that year, he_prophesied that **Ya^{y}sous** was_ _going to_be_dying_off for the nation, **52** and not only for the nation, but in_order_that also the children of_ ~~the~~ **_god**, the ones having_been_scattered may_gather_together into one. **53** Therefore from that ~~the~~ day, they_counselled that they_ _may_kill_ him _off. **54** therefore ~~The~~ **Ya^{y}sous/(Yəhōshūʻa)** no_longer was_walking in_public among the Youdaiōns, but went_away from_there into the region near the wilderness, to a_city being_called Ephraim, and_there he_remained with the apprentices/followers. **55** And the passover_feast of_the Youdaiōns was near, and many went_up to Hierousala^{y}m/(Yərūshālayim) out_of the region before the passover_feast, in_order_that they_may_purify themselves. **56** Therefore they_were_seeking ~~the~~ **Ya^{y}sous**, and they_were_ _saying with one_another having_stood in the temple: What it_is_supposing to_you_all? That by_no_means he_may_ not _ _come to the feast? **57** And had_given the chief_priests and the Farisaios_party commands, that if anyone may_know where he_is, he_may_divulge it, so_that they_may_arrest him.

12:1 Therefore ~~the~~ Six days before the passover_feast **Ya^{y}sous**, came to Ba^{y}thania, where Lazaros was, whom **Ya^{y}sous** raised from the_dead. **2** Therefore they_made a_supper for_him there, and ~~the~~ Martha was_serving, and ~~the~~ Lazaros was one of the ones reclining with him. **3** Therefore ~~the~~ Maria/(Miryām) having_taken a_litra_weight of_ointment of_ precious genuine _nard, anointed the feet of_ ~~the~~ **_Ya^{y}sous**, and wiped_ _off the feet of_him with_the hairs of_her, and the house was_filled with the aroma of_the ointment. **4** But Youdas/(Yəhūdāh) ~~the~~ Iskariōta^{y}s, one of_the apprentices/followers of_him, the one going to_be_giving_ him _over, is_saying, **5** for/because_ Why _reason this ~~the~~ ointment was_ not _sold for/because_three_hundred da^{y}narion_coins, and was_given to_the_poor? **6** But he_said this, not that was_caring to_him for the poor, but because he_ _was a_thief, and having the moneybag was_bearing the money being_thrown in. **7** Therefore ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** said: Allow her, in_order_that she_

78 **RV 11:45 · Parallel** Mat. 26:1-5; Mark 14:1-2; Luke 22:1-2

79 **RV 12:1 · Parallel** Mat. 26:6-13; Mark 14:3-9

80 **RV 12:3 · Cross-ref.** Luk 7:37-38.

Readers' Version

around his face.

The leaders create a plan to execute Yeshua[78]

45 Because of that, many of the Yehudim (Jews) believed that Yeshua (Jesus; Grk. Yesus) was from God after having followed Miryam (Grk. Maria/Mariam) and seeing what Yeshua did. **46** But others went and told the Farisaios party what **Yeshua** had done. **47** So the chief priests and the Farisaios party called a formal meeting and asked, "What should we do because this man is doing many miracles. **48** If we allow him to continue like this, all the crowds will be believing he's the messiah, and then the Romaios will come and destroy both our temple and our governance."

49 But one of them, Kayafa (Caiaphas; Grk. Kaiafas) who was chief priest that year, spoke up, "You don't know anything. **50** Don't you all realise that it's better for all of us if one man dies so that the people and the nation won't be destroyed?" **51** (He didn't say this from his own thinking, but being chief priest that year, he was announcing God's message that **Yeshua** was going to die for the nation, **52** and not only for this nation, but for all **of God's** children scattered around the world to become united.)

53 As a result, from that day on they decided that Yeshua needed to be executed. **54** Because of that, **Yeshua** no longer walked around Yehudah (Judah) in public, but went out to the town of Efrayim (Ephraim) out in the wilderness and stayed there with his followers.

55 At that time, the Jewish Passover celebrations were approaching, and many people from the regions went to Yerushalem (Jerusalem) ahead of the celebrations to purify themselves. **56** They were looking out for **Yeshua** and as they stood around in the temple, they asked each other, "What do you think? Surely he won't come to the celebrations." **57** The chief priests and the Farisaios party had already announced that if anyone knew where Yeshua was, they must inform them so that they could arrest him.

Miryam sacrifices expensive fragrant oil[79]

12:1 Because of this, **Yeshua** (Jesus; Grk. Yesus) went to Beyt-Ania (Bethany) six days before the Passover. This was where Eleazar (Lazarus; Grk. Lazaros) lived, the one he had brought back to life. **2** So they prepared dinner for him there and Marta was serving and Eleazar was among those sitting with Yeshua. **3** Then Miryam (Grk. Maria/Mariam) took about 300g of very expensive nard oil and smeared it on **Yeshua's** feet, and then wiped off his feet with her own hair,[80] and the house was filled with the fragrance of the oil. **4** But Yehudah (Judas; Grk. Yudas), one of Yeshua's apprentices (the one who would eventually turn him in) complained, **5** "How come this lotion wasn't sold for almost a year's wages and then the money given to the poor?" **6** But he didn't say this because he cared for poor people, but because he carried the purse for the group and used to steal from it.

Readers' Version

7 But **Yeshua** responded, "Let her continue. She has kept this
for the time of my burial. 8 You'll always have poor people
with you,[81] but you won't always have me here."

The leaders also plan to kill Eleazar

9 When it was discovered that Yeshua (Jesus; Grk. Yesus) was there in Beyt-Ania (Bethany), many Yehudim (Jews) started arriving, not only because of **Yeshua**, but also to see Eleazar (Lazarus; Grk. Lazaros) who'd been dead and Yeshua had brought him back to life. 10 But the chief priests decided in a meeting that they should also have Eleazar killed, 11 because many people were ignoring them and instead were believing that **Yeshua** came from God.

Yeshua rides into Yerushalem with many cheers[82]

12 The next day a large crowd of people who had come for the celebrations and had heard that **Yeshua** (Jesus; Grk. Yesus) was coming to Yerushalem (Jerusalem) 13 took long branches from palm trees and brought them out as they went to meet him. They called out, "Honoured saviour! The one coming in **Yahweh's** authority has been blessed by God.[83] This is Yisrael's (Israel's) king."

14 Now **Yeshua** had found a young donkey and rode it into the city just like it was written in the scriptures,

15 "Don't be worried you children of Tsiyon (Zion). Your king is coming mounted on a donkey's foal."[84]

16 (**Yeshua's** apprentices didn't realise all these things at the time, but it was later after **Yeshua** was lifted up to heaven that they were reminded that these things had been written about him, and that they had indeed happened to him.)

17 People in the crowd were telling each other about how they'd been with Yeshua when he'd called Eleazar (Lazarus; Grk. Lazaros) out from the burial chamber and brought him back to life, 18 So because of this, others also wanted to met Yeshua because they'd heard that he'd done that miracle. 19 So the Farisaios discussed this together, "We're getting nowhere with this. Look, it seems like the whole world wants to follow him."

Some Hellains want to meet Yeshua

20 And some Hellain (Greek) people were also going to Yerushalem (Jerusalem) to worship God at the celebrations 21 and they approached Filippos (Philip) from Beyt-Tsayda (up in Galil) and asked him, "Mister, we'd like to meet this **Yeshua** (Jesus; Grk. Yesus)." 22 So Filippos went and told Andreas, and the two of them went and told **Yeshua**.

Yeshua predicts his death again

23 **Now Yeshua** (Jesus; Grk. Yesus) told them, "The time has come for the son of humanity to be honoured. 24 I can assure you that unless a wheat seed drops into the ground and dies, it will stay just as it is, but if it dies, it's able to produce a harvest. 25 Anyone who loves their life will lose it, but the person hating their life in this world will stay alive forever.[85] 26 Anyone who wants to

Literal Version

_may_keep it for the day of_the burial of_me. 8 For/Because you_all_are_ always _having the poor with yourselves, but you_all_are_ not always _having me.

9 Therefore ~~the~~ a_ great _crowd of the Youdaiōns knew that he_is there, and they_came, not only because_of ~~the~~ **Ya^{y}sous**, but in_order_that they_may_ also _see ~~the~~ Lazaros, whom he_ _raised from the_dead. 10 But the chief_priests counselled that they_may_kill_off ~~the~~ Lazaros also, 11 because many of_ _the Youdaiōns were_going_away because_of him, and they_ _were_believing in ~~the~~ **Ya^{y}sous**.

12 On_the day of_next the great crowd, the one having_come to the feast, having_heard that ~~the~~ **Ya^{y}sous** is_coming into Hierousala^{y}m/(Yərūshālayim), 13 they_took ~~the~~ palm_ _branches of_the palm_trees and came_out in meeting to_ _him, and they_were_crying_out: Honoured_saviour. Having_ _been_blessed is the one coming in the_name of_the_**master**, and the king of_ ~~the~~ _Israa^{y}l/(Yisrā'ēl). 14 And ~~the~~ **Ya^{y}sous** having_found a_little_donkey, sat_down on it, as is having_ _been_written, 15 Be_ not _fearing, daughter of_ _Siōn/(Tsiyyōn), see, the king of_you is_coming, sitting on a_ _colt of_a_donkey. 16 The Disciples of_him not knew these things from_the first, but when **Ya^{y}sous/(Yəhōshūʻa)** was_ _glorified, then they_were_reminded that these things was having_been_written concerning him, and they_did these things to_him. 17 Therefore the crowd was_testifying ~~which~~ being with him, when he_called ~~the~~ Lazaros out_of the tomb, and raised him from the_dead. 18 Because_of this the crowd also met with_him, because they_heard about_him to_have_ _done ~~the~~ this sign. 19 Therefore the Farisaios_party said to themselves: You_all_are_observing that you_all_are_ not _ _benefiting nothing, see, the world went_away after him.

20 And Hella^{y}ns were some of the ones going_up, in_order_ _that they_may_prostrate at the feast, 21 therefore these approached to_Filippos, who from Ba^{y}thsaida of_ ~~the~~ _ _Galilaia/(Gālīl), and they_were_asking him saying: Master, we_are_wanting to_see ~~the~~ **Ya^{y}sous**. 22 ~~The~~ Filippos is_coming and he_is_telling to_ ~~the~~ _Andreas, Andreas and Filippos is_ _coming and they_are_telling to_ ~~the~~ _**Ya^{y}sous**.

23 And ~~the~~ **Ya^{y}sous** is_answering to_them saying: The hour has_come, in_order_that the son of_ ~~the~~ _man may_be_ _glorified. 24 Truly, truly, I_am_saying to_you_all, if the seed of_ ~~the~~ _wheat may_ not _die_off having_fallen into the ground, only it is_remaining, but if it_may_die_off, it_is_ _bearing much fruit. 25 The one loving the life of_him, is_ _losing it, and the one hating the life of_him in ~~the~~ this world, will_be_keeping it to eternal life. 26 If anyone may_be_

81 **RV 12:8 · Cross-ref.** Deu 15:11.

82 **RV 12:12 · Parallel** Mat. 21:1-11; Mark 11:1-11; Luke 19:28-40

83 **RV 12:13 · Cross-ref.** Psa 118:25-26.

84 **RV 12:15 · Cross-ref.** Zech 9:9.

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

Literal Version

_serving unto_me, him _let_be_following after_me, and where am I, there also ~~the~~ ~~the~~ my servant will_be. If anyone may_be_serving unto_me, the father will_be_honouring him. **27** Now the soul of_me has_been_disturbed, and what may_I_ _say: father, save me from ~~the~~ this hour? But because_of this, I_came to ~~the~~ this hour. **28** father, glorify the name of_you. Therefore a_voice came out_of ~~the~~ heaven: Both I_glorified it, and I_will_be_glorifying it again. **29** Therefore the crowd ~~which~~ having_stood and having_heard, was_saying thunder to_have_become. Others were_saying: An_messenger has_ _spoken to_him. **30** **Ya^{y}sous/(Yəhōshūʹa)** answered and said, this ~~the~~ voice has_become not because_of me, but because_of you_all. **31** Now is the_judgement of_ ~~the~~ this _world, now the ruler of_ ~~the~~ this _world will_be_being_thrown_out out. **32** And_I if may_be_exalted from the earth, I_will_be_drawing all to myself. **33** But he_was_saying this, signifying by_what death he_was_going to_be_dying_off. **34** Therefore the crowd answered to_him: We heard out_of the law that the **chosen_ _one/messiah** is_remaining to the age, and how are_saying you that it_is_fitting the son of_ ~~the~~ _man to_be_exalted? Who is this ~~the~~ son of_ ~~the~~ _Man? **35** Therefore ~~the~~ **Ya^{y}sous** said to_ _them: The light is with you_all still a_little time. be_walking while you_all_are_having the light, in_order_that you_all may_ not _grasp darkness, and the one walking in the darkness, has_ not _known where he_is_going. **36** While you_ _all_are_having the light, be_believing in the light, in_order_ _that you_all_may_become sons of_light. **Ya^{y}sous** spoke these things, and having_gone_away, was_hidden from them.

37 But having_done so_many signs of_him before them, they_ _were_ not _believing in him, **38** in_order_that the message of_A^{y}saias/(Yəshaʹ^{yāh}) the prophet may_be_fulfilled that he_ _said: **master**, who believed in_the report of_us? And to_ _whom was_revealed the arm of_the_**master**? **39** Because_of this they_were_ not _able to_be_believing, because furthermore A^{y}saias said, **40** He_has_blinded the eyes of_ _them and he_maimed the heart of_them, in_order_that they_may_ not _see with_their eyes and they_may_ _understand with_their heart, and they_may_be_turned and I_will_be_healing them. **41** A^{y}saias said these things, because he_saw the glory of_him, and spoke concerning him. **42** Likewise however even many from of_the rulers believed in him, but because_of the Farisaios_party they_were_ not _ _confessing, in_order_that they_ not _may_become excommunicated. **43** For/Because they_loved the glory of_ ~~the~~ _humans more than the glory of_ ~~the~~ **_god**.

44 and **Ya^{y}sous/(Yəhōshūʹa)** cried_out and said: The one believing in me, is_ not _believing in me, but in the one having_sent me, **45** and the one observing me, is_observing the one having_sent me. **46** I have_come into the world as_a_

Readers' Version

serve me needs to follow after me, so that wherever I am, my servant will also be there. Anyone who serves me will be honoured by the father.

27 Now, I'm very troubled. What else could I say other than, 'Father, let me avoid what's coming'? But it was exactly this that I came for. **28** Father, may your authority be honoured."

And a voice from the sky answered, "I've already brought honour to it and will do so again."

29 This caused some in the crowd standing there to say that they'd heard thunder while others said that a messenger must have spoken to Yeshua (Jesus; Grk. Yesus).

30 "That voice wasn't for my sake," **Yeshua** responded, "but for all of you. **31** This world is about to be judged and its ruler will be thrown out, **32** and when I'm lifted up[86] from the earth, I will attract everyone towards me." **33** By saying this, he was indicating how he was going to die.

34 So the crowd queried him, "We heard from the scriptures that the **messiah** will stay until the end of the age[87] so why do you say that the son of humanity will be lifted up? And who is this 'the son of humanity'?"

35 **Yeshua** answered them, "The light will be among you all for just a little bit longer, so get walking while you have the light so that you won't have to deal with darkness. Anyone walking in the dark doesn't know where they're going. **36** While you still have the light, believe in the light so that you will become children of light."

Yeshua said these things and then after leaving them, he was hidden from them.

Many people refuse to stand for Yeshua

37 Even though Yeshua (Jesus; Grk. Yesus) had done so many miracles in front of the people, they didn't believe that he was the messiah. **38** This fulfilled what the prophet Yeshayah (Isaiah) wrote,

"**Yahweh**, who believed our report?
And who was **Yahweh's** power revealed to?"[88]

39 Because of this, they weren't able to believe, and again as Yeshayah wrote,

40 "He has blinded their eyes and maimed their emotions,
so that they can't see with their eyes and understand with their minds,
or they might be turned and then I would heal them."[89]

41 Yeshayah wrote this because he saw the messiah's greatness[90] and spoke concerning him. **42** Likewise, many of the Jewish leaders believed that Yeshua (Jesus; Grk. Yesus) was the messiah, but they didn't tell others because they didn't want the Farisaios party to banish them from their services **43** as they valued the praise of people more than praise from **God**.

It's Yeshua's teachings that will judge the hearers

44 Then **Yeshua** (Jesus; Grk. Yesus) called out, "Anyone who believes that I came from God is not just believing in

86 **RV 12:32 · Note** lifted up / exalted: See https://bibleDifferences.net/2019/04/25/156-exulted

87 **RV 12:34 · Cross-ref.** Psa 110:4; Isa 9:7; Eze 37:25; Dan 7:14.

88 **RV 12:38 · Cross-ref.** Isa 53:1 (LXX).

89 **RV 12:40 · Cross-ref.** Isa 6:10 (LXX).

90 **RV 12:41 · Cross-ref.** Isa 6:1-5.

Readers' Version

me, but also believing in the one who sent me, **45** and anyone who watches me working, is watching the one who sent me. **46** I came into this world as light so that anyone who believes in me won't have darkness residing in them. **47** I won't be judging anyone who hears my teaching and doesn't obey it, because I didn't come to judge the world but rather to save it. **48** Anyone who rejects me and doesn't accept my teaching does have a judge though—it's the message that I spoke that will judge them at the end of time **49** because I wasn't speaking from my own thoughts, but it was the father himself who sent me that told me what to say and what to teach. **50** And I'm fully aware that obeying his commands leads to living forever. Therefore whenever I speak, I just say whatever the father said to me."

Yeshua washes the feet of his apprentices

13:1 Even before the actual feast part of the Passover celebrations, **Yeshua** (Jesus; Grk. Yesus) knew that his time had come—the time when he would leave this world and return to the father. He loved his followers who were in the world right through to the end.

2 And now it was getting near time for the dinner and the devil had already put into Yehudah (Judas; Grk. Yudas) Iskariot's mind the idea of handing Yeshua over to the authorities. **3** Yeshua knew that the father had given everything to him, putting it under his control, and he knew that he had come from **God** and would return to **God**. **4** So he got up from the dinner table, changed out of his clothes, and wrapped a linen towel around himself. **5** Then he put water into the wash bowl and started washing the feet of his apprentices, wiping them dry with the linen towel that he was wearing wrapped around him. **6** After he'd washed a few, he got to Shim'on (Simon) Kefa (Peter; Grk. Petros) who asked him, "**Master**, are you going to wash my feet?"

7 "What I'm doing now," **Yeshua** answered, "you won't really understand, but in the future you will."

8 Kefa responded, "Well I'm never ever going to let you wash *my* feet!"

"If I don't wash them," **Yeshua** answered, "then you won't be included in my group."

9 "Well, if that's so," Kefa said, "don't just wash my feet but my hands and my head as well."

10 **Yeshua** responded, "Any person who's already washed themselves only needs to wash their feet now to be clean. And so you're clean, but not every one of you." **11** He said this last bit because he already knew who was going to hand him over.

12 So when he'd finished washing their feet,[91] he got dressed again and sat down and asked, "Do you know what I just did to you all? **13** You call me teacher and **master**, and so you should, because I am. **14** So if the **master** and teacher of you all washed your feet, then you also ought to wash each other's feet. **15** I have given this to you all as an example that you can also do to others. **16** I can assure you that a slave isn't greater than his master, and a missionary isn't greater than the king

Literal Version

_light, in_order_that everyone ~~which~~ believing in me, in the darkness may_ not _remain. **47** And if anyone may_hear of_ _the messages of_me, and not may_keep them, I am_ not _ _judging him, because/for I_came not, in_order_that I_may_ _judge the world, but in_order_that I_may_save the world. **48** The one rejecting me and not receiving the messages of_ _me, is_having the one judging him, the message which I_ _spoke, that will_be_judging him at the last day. **49** Because I spoke not from myself, but the father himself having_sent me to_me has_given a_command, what I_may_say, and what I_may_speak. **50** And I_have_known that the command of_ _him is eternal life. Therefore what I am_speaking, as the father has_said to_me, thus I_am_speaking.

13:1 And before the feast of_the passover_feast, ~~the~~ **Ya^{y}sous** having_known that the hour of_him came, that he_may_ _depart out_of ~~the~~ this world to the father, having_loved his own who were in the world, he_loved them to the_end. **2** And becoming, supper, the devil already having_put into the heart Youdas/(Yəhūdāh) of_Simōn Iskariōta^{y}s that may_give_ him _over **3** having_known that the father has_given all things to_him, into his hands, and that he_came_out from **god** and he_is_going to ~~the~~ **god**, **4** he_is_being_raised from the supper and is_laying aside his clothes, and having_taken a_ _linen_towel he_girded himself. **5** Thereafter he_is_putting water into the wash_basin, and began to_be_washing the feet of_the apprentices/followers, and to_be_wiping_off them with_the linen_towel with_which he_was having_been_ _girded. **6** Therefore he_is_coming to Simōn Petros. He_is_ _saying to_him: **master**, are_ you _washing the feet of_me? **7** **Ya^{y}sous/(Yəhōshūʻa)** answered and said to_him: What I am_doing, you you_have_ not _known now, but you_will_be_ _knowing after these things. **8** Petros is_saying to_him: By_ _no_means you_may_ not _wash the feet of_me to the age. **Ya^{y}sous** answered to_him: If I_may_ not _wash you, are_ not _ _having part with me. **9** Simōn Petros is_saying to_him: **master**, not only the feet of_me, but also my hands and my head. **10** ~~The~~ **Ya^{y}sous** is_saying to_him: The one having_been_ _washed is_ not _having need, except to_wash ~~not/lest~~ the feet, but he_is all clean, and you_all are clean, but not all. **11** For/Because he_had_known the one giving_ him _over, because_of this he_said, ~~that~~ You_all_are not all clean. **12** Therefore when he_washed the feet of_them, and took the clothes of_him, and sat_down, again he_said to_them: Are_ _you_all_knowing what I_have_done to_you_all? **13** You_all are_calling me ~~the~~ Teacher and, ~~the~~ **master**, and you_all_are_ _saying rightly, because/for I_am. **14** Therefore if I the **master** and the Teacher washed the feet of_you_all, you_all also are_ought to_be_washing the feet of_one_another. **15** For/Because I_gave to_you_all an_example that as I did to_ _you_all, you_all also may_be_doing. **16** Truly, truly, I_am_ _saying to_you_all, is not a_slave greater than the master of_ _him, nor an_ambassador greater than the one having_sent him. **17** If you_all_have_known these things, you_all_are blessed if you_all_may_be_doing them. **18** I_am_speaking not about all of_you. I have_known whom_all I_chose, but in_ _order_that the scripture may_be_fulfilled: The one eating the bread with me, lifted_up the heel of_him against me.

91 **RV 13:12-15 · Cross-ref.** Luk 22:27.

Literal Version

19 From now I_am_telling to_you_all before the time to_
_become, in_order_that you_all_may_believe whenever it_
_may_become that I am he. 20 Truly, truly, I_am_saying to_
_you_all, the one receiving ~~wishfully~~ anyone I_may_send, is_
_receiving me, and the one receiving me, is_receiving the one
having_sent me.

21 Having_said these things, ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** was_
_disturbed ~~the~~ in_spirit and testified and said: Truly, truly, I_
_am_saying to_you_all that one of you_all will_be_giving_ me
_over. 22 Therefore the apprentices/followers were_looking
among one_another, perplexing about whom he_is_speaking.
23 And one out_of the apprentices/followers whom ~~the~~
Ya^{y}sous was_loving was reclining in the bosom of_him of_ ~~the~~
_Ya^{y}sous. 24 Therefore Simōn Petros is_nodding to_this one,
to_inquire who ~~wishfully~~ it_might_be about whom he_is_
_speaking. 25 therefore that one Having_leaned_back thus on
the chest of_ ~~the~~ **_Ya^{y}sous**, is_saying to_him: **master**, who is_
_it? 26 ~~the~~ **Ya^{y}sous** is_answering: That one is to_whom I,
having_dipped the piece_of_bread will_be_handing_out it.
And having_dipped the piece_of_bread, he_is_giving to_
_Youdas/(Yəhūdāh) of_Simōn Iskariōta^{y}s. 27 And after the
piece_of_bread, then ~~the~~ Satan/(Sāṭān) came_in into that one.
Therefore ~~the~~ **Ya^{y}sous** is_saying to_him: What you_are_doing,
do more_quickly. 28 And no_one of_the ones reclining knew,
to what he_said this to_him. 29 For/Because some were_
_supposing, because Youdas was_having the moneybag, that
~~the~~ **Ya^{y}sous** is_saying to_him: Buy of_what things we_are_
_having need for the feast, or in_order_that something may_
_give to_the poor. 30 Therefore having_received the piece_of_
_bread, that one came_out immediately. And it_was night.

31 Therefore when he_came_out, **Ya^{y}sous/(Yəhōshūʻa)** is_
saying: Now the son of ~~the~~ _man was_glorified, and ~~the~~ **god**
was_glorified in him. 32 Also ~~the~~ **god** will_be_glorifying him
in himself, and immediately will_be_glorifying him. 33 Little_
_children, I_am still a_little time with you_all. You_all_will_
_be_seeking me, and as I_said to_the Youdaiōns, ~~that~~ Where I
am_going, you_all are_ not _being_able to_come, now I_am_
also _saying to_you_all. 34 I_am_giving to_you_all a_ new _
_command, that you_all_may_be_loving one_another, as I_
_loved you_all, that also you_all may_be_loving one_another.
35 By this all will_be_knowing that you_all_are my
apprentices/followers, if you_all_may_be_having love among
one_another.

Readers' Version

who sends him.[92] 17 If you can figure all this out and then do it, you will be blessed by God.

18 "But I'm not talking about all of you. I know each one that I chose, but this that was written in the scriptures must be fulfilled,

'The one sharing food with me, lifted up his boot against me.'[93]

19 So I'm telling you now before it happens so that when it does happen, then you'll all believe that I am the messiah. 20 I can assure you all that anyone who accepts any person that I might send, they're accepting me, and anyone who accepts me, is accepting the one who sent me."[94]

Yeshua indicates who will hand him over[95]

21 After saying these things, **Yeshua's** (Jesus'; Grk. Yesus') thoughts were troubled and he said, "I can assure you that one of you will be turning me in."

22 This made his apprentices glance around at each other, puzzled about which one he was talking about. 23 **One** of them that **Yeshua** especially liked,[96] was leaning against him at the table. 24 So Shim'on (Simon) Kefa (Peter; Grk. Petros) nodded to him to find out who Yeshua had been talking about, 25 and he leaned back on **Yeshua** and asked quietly, "**Master**, who is it?"

26 "It's the one I hand this piece of bread to after I've dipped it in the sauce," **Yeshua** answered. Then after dipping his piece of bread in, he gave it to Yehudah (Judas; Grk. Yudas) Iskariot. 27 After Yehudah accepted the piece of bread, Satan entered into him, and then **Yeshua** told him, "What you're about to do, do it soon." 28 But none of the others sitting around the table knew what Yeshua meant. 29 Some of them thought that since Yehudah held their purse, perhaps **Yeshua** was getting him to buy something they needed for the feast or to give something to the poor.

30 Anyway, having eaten the piece of bread, Yehudah went straight outside where it was already dark.

The new command to love each other

31 After Yehudah (Judah) had gone, **Yeshua** (Jesus; Grk. Yesus) told the others, "Now the son of humanity will be honoured and **God** will be honoured through him. 32 Also **God** himself will be honouring him and will do that immediately. 33 My friends, I'll only be with you a little bit longer. Then you'll all look for me and as I told the religious leaders, you won't be able to go where I'm going.[97] So now I've also told all of you. 34 I'm giving you a new command—you need to love each other. The way that I loved all of you is how you should love each other.[98] 35 This is actually how you'll know if you're my follower: if you're loving each other."

92 **RV 13:16 · Cross-ref.** Mat 10:24; Luk 6:40; Yhn 15:20.

93 **RV 13:18 · Cross-ref.** Psa 41:9.

94 **RV 13:20 · Cross-ref.** Mat 10:40; Mrk 9:37; Luk 9:48; 10:16.

95 **RV 13:21 · Parallel** Mat. 26:20-25; Mark 14:17-21; Luke 22:21-23

96 **RV 13:23 · Note** This apprentice, unnamed here, is assumed to be the author of this account (being shy or modest).

97 **RV 13:33 · Cross-ref.** Yhn 7:34.

98 **RV 13:34 · Cross-ref.** Yhn 15:12,17; 1Yhn 3:23; 2Yhn 5.

Readers' Version

Yeshua predicts that Kefa will disown him[99]

36 Now Kefa (Peter; Grk. Petros) followed-up, "**Master**, where are you going?"

"Where I'm going," **Yeshua** (Jesus; Grk. Yesus) answered, "you won't be able to follow me at this stage, but you will follow me eventually."

37 Kefa asked again, "Why can't I follow after you now? I'm prepared to give my life for you."

38 "You think you'll be giving your life for me?" **Yeshua** responded. "I can assure you that the rooster won't crow until you've already disowned knowing me three times."

Yeshua is the road to the father but will be leaving

14:1 Yeshua (Jesus; Grk. Yesus) continued telling them, "Don't be living in fear. You believe that **God** is real, and you also believe that I was sent by him. 2 There are many places to live in my father's residence—I would have told you if there wasn't because I'm going there to prepare a place for all of you. 3 And after I've gone to prepare that place, then I'll be coming back again and will bring you to myself, so that where I am, you can all be there also. 4 You know how to get where I'm going."

5 "**Master**," Toma (Thomas) asked, "we don't even know *where* you're going, let alone how to get there."

6 And **Yeshua** answered, "*I am* the path and the truth and the life. No one can get to the father except via me. 7 If you had all known me, you would also have known my father, and from now on you do know him and have seen him."

8 So Filippos (Philip) said, "**Master**, show us the father and that'll be enough for us."

9 "I've been with you all for quite some time," **Yeshua** replied, "and yet you still don't even know me, Filippos. 10 You don't believe that I am in the father and the father is in me. These things that I've been telling you all, I don't just make them up myself, but the father who lives in me is doing what he wants. 11 You all need to believe that I am in the father and the father is in me. If that's hard, at least believe it because of what he's doing. 12 I can assure you all that anyone who believes that God sent me and is the source of the miracles that I do, that person will be able to do the same and even greater miracles because I am going to the father. 13 Whatever you request from me with my name and authority, I will do it so that the father might be honoured because of the son. 14 Anything that you all request using my name and authority will be done.

The father will be sending a different advocate

15 "If you all love me, you will obey my commands. 16 Then I will ask the father, and he will give you a different assistant to be with you all for this age— 17 the **spirit** of truth. The world can't accept him, because it doesn't see or know him.

18 "And I won't leave you all here as orphans, but I'll come back to you. 19 It won't be long now and the world won't see me any more, but you will see me because I'll be alive and you all will be alive also. 20 At that time you will know that I am in my father, and you all are in me, and I am in you all.

Literal Version

36 Simōn Petros is_saying to_him: **master**, where you_are_ _going? **Ya^{y}sous** answered to_him: Where I_am_going, you_ _are_ not _being_able to_follow after_me now, but you_will_ _be_following later. 37 ~~The~~ Petros is_saying to_him: **master**, because/for_ why _reason I_am_ not _being_able to_follow after_you now? I_will_be_laying down the life of_me for you. 38 **Ya^{y}sous** Is_answering: ‹Will›_you_be_laying the life of_you for me? Truly, truly, I_am_saying to_you, by_no_means the_ _rooster may_ not _crow, until of_which you_will_be_ _disowning me three-times.

14:1 Not let_be_being_disturbed the heart of_you_all, you_ _are_believing in ~~the~~ **god**, also you_are_believing in me. 2 Many dwellings are in the house of_the father of_me, and if not, I_ would _told to_you_all, because I_am_going to_prepare a_place for_you_all. 3 And if I_may_be_gone and I_may_ _prepare you_all a_place I_am_coming again and I_will_be_ _receiving you_all to myself, in_order_that where am I, you_ _all may_be also. 4 And you_all_have_known the way where I am_going. 5 Thōmas is_saying to_him: **master**, we_have_ not _known where you_are_going, how are_we_being_able to_ _have_known the way? 6 **Ya^{y}sous/(Yəhōshūʻa)** is_saying to_ _him: I am the way, and the truth, and the life. No_one is_ _coming to the father, except ~~not/lest~~ by me. 7 If you_all_had_ _known me, you_all_ also _will_be_knowing the father of_me, and from now you_all_are_knowing him and you_all_have_ _seen him. 8 Filippos is_saying to_him: **master**, show the father to_us, and it_is_sufficing for_us. 9 ~~The~~ **Ya^{y}sous** is_ _saying to_him: So_much time I_am with you_all, and you_ _have_ not _known me, Filippos? The one having_seen me, has_seen the father, how are_ you _saying: Show the father to_us? 10 You_are_ not _believing that I in the father, and the father is in me? The messages which I am_speaking to_you_ _all, I_am_ not _speaking from myself, but the the_father remaining in me, is_doing the works of_him. 11 Be_believing in_me that I in the father, and the father in me, but if not, be_ _believing because_of the works themselves 12 Truly, truly, I_ _am_saying to_you_all, the one believing in me, the works that I am_doing, also_that one will_be_doing, and he_will_be_ _doing greater than these, because I am_going to the father. 13 And whatever anything ~~wishfully~~ you_all_may_request in the name of_me, this I_will_be_doing, in_order_that the father may_be_glorified in the son. 14 If you_all_may_request me anything in the name of_me, this will_be_doing it.

15 If you_all_are_loving me, you_all_will_be_keeping ~~the~~ my ~~the~~ commands. 16 And_I will_be_asking the father, and he_ _will_be_giving another advocate to_you_all, in_order_that he_may_be with you_all to the age 17 the **spirit** of_ ~~the~~ _truth, whom the world is_ not _able to_receive, because it_is_ not _ _observing nor is_knowing him. You_all are_knowing him, because he_is_remaining with you_all, and is in you_all. 18 I_ _‹will›_ not _be_leaving you_all orphans, I_am_coming to you_ _all. 19 Still a_little time and the world is_ no_longer _ _observing me, but you_all are_observing me, because I am_ _living, also you_all will_be_living. 20 In that ~~the~~ day will_be_ _knowing you_all that I in the father of_me, and you_all in

99 RV 13:36 · Parallel Mat. 26:31-35; Mark 14:27-31; Luke 22:31-34

Literal Version

me, and_I in you_all. **21** The one having the commands of_me
and keeping them, that one is the one loving me, and the one
loving me, will_be_being_loved by the father of_me, and_I
will_be_loving him, and will_be_manifesting myself to_him.
22 Youdas/(Yəhūdāh) not to_him the Iskariōtaʸs is_saying:
master, what has_become, that you_are_going to_be_
_manifesting yourself to_us, and not to_the world?
23 **Yaʸsous/(Yəhōshūʿa)** answered and said to_him: If anyone
may_be_loving me, he_will_be_keeping the message of_me,
and the father of_me will_be_loving him, and we_will_be_
_coming to him, and we_will_be_making a_dwelling with
him. **24** The one not loving me, is_ not _keeping the messages
of_me, and ~~the~~ message that you_all_are_hearing, is not mine,
but of_the father having_sent me. **25** I_have_spoken these
things to_you_all remaining with you_all. **26** But the
advocate, the ~~the~~ holy **spirit**, whom the father will_be_
_sending in the name of_me, that one will_be_teaching you_
_all all things, and will_be_reminding you_all all things which
I_said to_you_all. **27** I_am_leaving peace with_you_all, I_am_
_giving ~~the~~ my peace to_you_all, not as the world is_giving, I
am_giving to_you_all. ‹Let›_ not _be_being_disturbed the
heart of_you_all, nor it _let_be_fearing. **28** You_all_heard that
I said to_you_all: I_am_going_away and I_am_coming to you_
_all. If you_all_were_loving me, you_all_ would _were_elated
that I_am_going to the father, of_me because the father is
greater than of_me. **29** And now I_have_told to_you_all before
it to_become, in_order_that whenever it_may_become, you_
_all_may_believe. **30** I_will_be_speaking no_ much _longer
with you_all, because/for the ruler of_the world is_coming,
and he_is_ not _having nothing in me, **31** but in_order_that
the world may_know that I_am_loving the father, and as the
father he_gave command to_me, thus I_am_doing. Be_raising,
we_may_be_going from_here.

15:1 I am the ~~the~~ true vine, and the father of_me is the farmer.
2 Every branch in me not bearing fruit, he_is_taking_ it _
away, and every fruit - bearing _branch, he_is_pruning it,
in_order_that it_may_be_bearing more. fruit. **3** You_all are
already clean, because_of the message which I_have_spoken
to_you_all. **4** Remain in me, and_I in you_all. As the branch is_
not _able to_be_bearing fruit of itself, if it_may_ not _remain
in the vine, thus neither you_all, if you_all_may_ not _be_
_remaining in me. **5** I am the vine, you_all are the branches.
The one remaining in me and_I in him, this one is_bearing
much fruit, because apart_from me, you_all_are_ not _being_
_able to_be_doing nothing. **6** If anyone may_ not _be_
_remaining in me, he_was_thrown out as the branch and
was_withered, and they_are_gathering_ them _together and
they_are_casting into the fire, and it_is_being_burned. **7** If
you_all_may_remain in me, and the messages of_me may_
_remain in you_all, whatever ~~if~~ you_all_may_be_wanting,
request and it_will_be_becoming to_you_all. **8** In this the
father of_me was_glorified, that you_all_may_be_bearing
much fruit and you_all_may_become to_my
apprentices/followers. **9** As the father loved me, also_I loved
you_all, remain in ~~the~~ my ~~the~~ love. **10** If you_all_may_keep the
commands of_me, you_all_will_be_remaining in the love of_
_me, as I have_kept the commands of_the father, and I_am_
_remaining in the love of_him. **11** I_have_spoken these things
to_you_all, in_order_that ~~the~~ my ~~the~~ joy may_be in you_all,

Readers' Version

21 "Anyone who takes my commands and obeys them, that's
the person who loves me, and anyone who loves me will be
loved by my father, and I too will be loving them and will be
revealing myself to them."
22 Yehudah (Judas; Grk. Yudas) (not Yehudah Iskariot) asked,
"**Master**, what's going on? Why would you reveal yourself to
us and not to the whole world?"
23 **Yeshua** (Jesus; Grk. Yesus) answered, "If anyone loves me,
they'll obey my teaching, and my father will love them and we
will go to that person and live with them. **24** But anyone who
doesn't love me, won't obey my teaching. The words that you
hear from me are not my own, but come from the father who
sent me.
25 "I told you all this while I have been here with you all.
26 But the holy **spirit**, the assistant who the father will be
sending with my authority, he will be teaching you every-
thing, and will be reminding you of everything that I told you
all.
27 I will leave peace with you all. I'm giving my peace to you
all, but what I'm giving isn't like what the world gives. Don't
be upset or afraid. **28** You all heard me say that I'm going away
and then will be coming back. If you really loved me, you'd be
very happy that I'm going to the father, because the father is
greater than me.
29 But I've told you now before it happens, so that when it
does come to pass, you'll be able to believe that it was pre-
planned. **30** I won't have much more time to talk to you, be-
cause the ruler of the world is coming and he has nothing in
common with me, **31** but he's coming so that the world can
know that I love the father and whatever the father told me to
do, I'm doing it.
"Come on, stand up. We need to be leaving this place."

The branches must stay connected to the vine

15:1 "*I am* the true vine and my father is the farmer. **2** He removes every one of my branches that doesn't bear fruit, but those that do bear fruit, he prunes them so they'll produce even more. **3** You are all clean already because of the teaching that I've given you. **4** Stay in me, and I will stay in you all, because just as a branch can't bear fruit in isolation when it's not connected to the vine, neither can you if you don't stay in me.
5 "*I am* the vine and you all are the branches. Anyone who stays in me will produce a lot of fruit—apart from me you can't do anything. **6** Anyone who doesn't stay in me will be thrown away like a branch, and will wither and be gathered together with others, and thrown into the fire to be burnt. **7** If you stay in me and my teaching stays in you, then you can request whatever you all want and it will be done for you. **8** My father will be honoured and praised when you produce a lot of fruit, and you all become my followers. **9** I loved you all just as the father loved me, so stay in my love. **10** If you obey my commands, you all will be staying in my love, just like I've obeyed my father's commands and I am staying in his love.
11 "I've told you these things so that I'll be happy with you all, and so that your happiness will be genuine and long-lasting. **12** So here's my request: keep loving each other just like I

Readers' Version

loved you all.[100] 13 No one has greater love than the one who
gives up their own life for their friends. 14 You are my friends
if you do what I am telling you. 15 I'm not calling you slaves,
because a slave doesn't know his master's plans, but I'm call-
ing you friends because I've told you everything that I heard
from my father. 16 You didn't choose me, but I chose you all,
and I assigned you to go and produce fruit and for your fruit to
be permanent so that whatever you request from the father in
my name and authority, he will give it to you. 17 I am telling
you all this so that you can all love each other.

People will hate Yeshua-followers

18 "If the world hates you, you all
know that it hated me before it hated
you. 19 If you belonged to this world, then the world would
love you as it loves its own people, but you don't belong to this
world because I chose you out of it. That's why they hate all of
you. 20 Remember that I told you that slaves are not greater
than their master.[101] So if they persecuted me, they'll also be
persecuting you all. (If they'd obeyed my teaching, they would
also obey your teaching.) 21 But they will do all these things
against you because of my name, because they don't know the
father who sent me. 22 They wouldn't be considered sinners
except that I came and spoke to them, so now they don't have
any excuse for their sin. 23 Anyone who hates me, also hates
my father. 24 If I hadn't done miracles among them of the sort
that no one else has done, they wouldn't be considered to be
sinners, but now they've observed me and hated both me and
my father. 25 The writings of the prophets will certainly come
to pass, that 'they hated me undeservedly'.[102]

26 "When the assistant arrives that I will send to you all from
the father, the **spirit** of truth coming from the father, he will
tell the truth about me. 27 You also will be able to tell the
truth about me because you all were with me from the begin-
ning.

16:1 "I've told you this so that you won't stumble. 2 First they
will ban you all from their religious services, then there's a
time coming when people will kill you thinking they're actu-
ally doing a sacred service to **God**, 3 but they'll be doing these
things because they don't know either the father or me. 4 I've
told you these things so that when they happen in the future,
you'll remember that I've already told you about them.

The work of God's spirit

"I didn't tell you all of this right at the
beginning because I was with you all,
5 but soon I'll be returning to the one who sent me. Yet none
of you are asking me where I'll be going, 6 rather you are all

Literal Version

and the joy of_you_all may_be_fulfilled. 12 This is ~~the~~ my ~~the~~
command, that may_be_loving one_another as I_loved you_
_all. 13 No_one is_having love greater than this: that someone
may_lay the life of_himself for the friends of_him. 14 You_all
are friends of_me, if you_all_may_be_doing what I am_
_commanding to_you_all. 15 I_am_ no_longer _calling you_all
slaves, because the slave has_ not _known what the master
of_him is_doing. But you_all I_have_called friends, because I_
_made_known to_you_all all things what I_heard from the
father of_me. 16 You_all not chose me, but I chose you_all,
and I_appointed you_all in_order_that you_all may_be_going
and may_be_bearing fruit, and the fruit of_you_all may_be_
_remaining, in_order_that whatever anything ~~wishfully~~ you_
_all_may_request the father in the name of_me, he_may_give
to_you_all. 17 I_am_commanding these things to_you_all, that
you_all_may_be_loving one_another.

18 If the world is_hating you_all, you_all_are_knowing that it_
_has_hated me before of_you_all. 19 If you_all_were of the
world, the world would was_loving its own, but because you_
_all_are not of the world, but I chose you_all out_of the world,
because_of this the world is_hating you_all. 20 Be_
_remembering about_the message which I said to_you_all: a_
_slave is Not greater than the master of_him. If they_
persecuted me, they‹will›_ also _be_persecuting you_all, if
they_kept the message of_me, they_‹will›_ also _be_keeping
~~the~~ your message. 21 But they_will_be_doing all these things
against you_all because_of the name of_me, because they_
have not _known the one having_sent me. 22 They_were_
not _having sin except ~~not/lest~~ I_came and spoke to_them, but
now they_are_ not _having excuse for the sin of_them. 23 The
one hating me, is_ also _hating the father of_me. 24 If not I_
_did the works among them that not_one other did, they_
were not _having, sin, but now both they_have_seen and
they_have_hated, both me and the father of_me. 25 But in_
_order_that the message ~~which~~ having_been_written in the
law of_them may_be_fulfilled, ~~that~~ They_hated me
undeservedly. 26 Whenever the advocate may_come, whom I
will_be_sending to_you_all from the father, the **spirit** of_ ~~the~~ _
_truth, who is_going_out from the father, that one will_be_
_testifying concerning me. 27 Also and you_all are_testifying,
because you_all_are with me from the_beginning.

16:1 I_have_spoken these things to_you_all, in_order_that
you_all_may_ not _be_stumbled. 2 they_will_be_making you_
_all excommunicated, but an_hour is_coming, that everyone
~~which~~ having_killed_ you_all _off, may_suppose it_is a_sacred_
_service to_be_offering ~~the~~ to_**god**. 3 And they_will_be_doing
these things, because they_ not _knew the father nor me.
4 But I_have_spoken these things to_you_all, in_order_that
whenever the hour of_them may_come, you_all_may_be_
_remembering that I told to_you_all about_them. But these
things I_ not _said to_you_all from the_beginning, because I_
_was with you_all.

5 But now I_am_going to the one having_sent me, and no_one
of you_all is_asking me: Where are_you_going? 6 But because
I_have_spoken these things to_you_all, ~~the~~ sorrow has_filled
the heart of_you_all. 7 But I am_saying the truth to_you_all,
it_is_benefitting for_you_all that I may_go_away. For/Because

100 RV 15:12 · Cross-ref. Yhn 13:34; 15:17; 1Yhn 3:23; 2Yhn 5.

101 RV 15:20 · Cross-ref. Mat 10:24; Luk 6:40; Yhn 13:16.

102 RV 15:25 · Cross-ref. Psa 35:19; 69:4.

Literal Version

if I_may_ not _go_away, the advocate he_‹will›_ not _be_ _coming to you_all, but if I_may_be_gone, I_will_be_sending him to you_all. **8** And having_come, that one will_be_ _rebuking the world concerning sin, and concerning righteousness, and concerning judgement, **9** concerning sin on_one_hand, because they_are_ not _believing in me, **10** concerning righteousness on_the_other_hand, because I_ _am_going to the father, and you_all_are_ no_longer _ _observing me, **11** on_the_other_hand concerning judgement, because the ruler of_ ~~the~~ this _world has_been_judged. **12** I_ _am_ still _having many things to_be_saying to_you_all, but you_all_are_ not _being_able to_be_bearing them now. **13** But whenever that one may_come, the **spirit** of_ ~~the~~ _truth, he_ _will_be_guiding you_all in all ~~the~~ truth, because/for he_ _‹will›_ not _be_speaking from himself, but as_much_as he_ _will_be_hearing, he_will_be_speaking, and he_will_be_ _declaring to_you_all the things coming. **14** That one will_be_ _glorifying me, because he_will_be_taking of what is mine, and will_be_declaring to_you_all. **15** All things as_much_as the father is_having, is mine, because_of this I_said that of the thing of_mine he_is_taking, and will_be_declaring to_ _you_all.

16 A_little time and you_all_are_ no_longer _observing me, and again a_little time and you_all_will_be_seeing me. **17** Therefore the apprentices/followers of_him said to one_ _another: What is this that he_is_saying to_us: A_little time and you_all_are_ not _observing me, and again a_little time and you_all_will_be_seeing me, and Because I_am_going to the father? **18** Therefore they_were_saying: What is this, which he_is_saying A_little time? We_have_ not _known what he_is_speaking. **19** **Ya^{y}sous/(Yəhōshūʹa)** knew that they_ _were_wanting to_be_asking him, and he_said to_them: You_ _all_are_seeking concerning this with one_another, because I_said: A_little time and you_all_are_ not _observing me, and again a_little time and you_all_will_be_seeing me? **20** Truly, truly, I_am_saying to_you_all that you_all will_be_weeping and will_be_lamenting, but the world will_be_being_elated, you_all will_be_being_sorrowed, but the sorrow of_you_all will_be_becoming to joy. **21** The woman whenever she_may_ _be_bearing, is_having sorrow, because the hour of_her came, but whenever she_may_bear the little_child, she_is_ no_ _longer _remembering about_the tribulation because_of the joy that a_person was_born into the world. **22** Therefore you_ _all also now on_one_hand you_all_are_having sorrow, on_ _the_other_hand I_will_be_seeing you_all again, and the heart of_you_all will_be_being_elated, and no_one is_taking_ _away the joy of_you_all, from you_all. **23** And in that ~~the~~ day you_all_‹will›_ not _be_asking me nothing. Truly, truly, I_am_ _saying to_you_all, ~~wishfully~~ anything you_all_may_request from_the father, in the name of_me. Will_be_giving to_you_ _all. **24** Until now you_all_ not _requested nothing in the name of_me. Be_requesting and you_all_will_be_receiving, in_order_that the joy of_you_all may_be having_been_ _fulfilled.

25 These things I_have_spoken to_you_all in allegories, an_ _hour is_coming when I_‹will›_ no_longer _be_speaking in allegories to_you_all, but I_will_be_reporting concerning the father with_plainness to_you_all. **26** In that ~~the~~ day you_all_ _will_be_requesting in the name of_me, and I_am_ not _ _saying to_you_all that I will_be_asking the father for you_all, **27** for/because the father himself is_loving you_all, because

Readers' Version

just weighed down because I've told you these things. **7** But honestly it's for your benefit that I will leave here, because if I don't, then the assistant won't be coming to you. But after I've gone, I'll send him to you all. **8** When he comes, he'll scold the world about sin and teach them about righteousness and judgement— **9** about sin because they don't believe that I was sent by God, **10** about righteousness because I am going to the father and you won't be able to see me any longer, **11** and about judgement because the ruler of this world has been judged.

12 "I still have a lot to tell you all, but you're not able to handle it all right now. **13** But when the assistant comes, the **spirit** of truth, he will guide you in all truth because he won't be speaking from his own thoughts, but will tell you what he's been told, and he will explain to you what's still going to happen. **14** He'll be honouring me because he'll take what is mine and will explain it to you all. **15** Everything that the father has is mine, that's why I said he will take what is mine and explain it to you.

A brief upset coming followed by happiness

16 "It won't be much longer and you won't be able to see me any more, and then a little while after that, and you'll see me again."

17 This got his followers asking each other, "What's all this about seeing him for not much longer, and then seeing him again after a while? And why does he say he's going to the father?" **18** So they were saying, "What's this about 'not much longer'? We don't know what he means."

19 **However Yeshua** (Jesus; Grk. Yesus) knew what they wanted to ask him, and so he said to them, "You are trying to find out from each other what I meant when I said that you won't be able to see me after a little while, and then a little while after that you'll see me again. **20** I can assure you that you'll be weeping and mourning but the world will be elated. You'll be upset but then your upset will turn into happiness. **21** A woman giving birth has pains when the delivery begins, but when she hears that the baby is born, she doesn't remember those pains any more because she's so happy that her child was born. **22** So too with all of you: you'll be upset for a while but then I'll be with you again and you'll be so happy and no one will be able to take that happiness away from you.

23 "When that happens, you won't be asking me for anything. I can assure you that whatever you request from the father in my name and my authority will be given to you. **24** Up until now you haven't asked him for anything using my authority, but after that time, you'll be able to make requests and they'll be answered so that your happiness will be complete.

A new era is coming very soon

25 "So far I've told you these things in parables, however a time is coming when I'll no longer be speaking in parables but will tell you things about the father quite plainly. **26** At that time you'll have my authority to request from the father. I'm not saying that I'll be asking him on your behalf, **27** no, because he him-

Readers' Version

self loves you all because you have loved me and have believed that I was sent by **God**. 28 I was sent out by the father and I have come into the world, but I'll be leaving the world again and returning to the father."

29 Yeshua's (Jesus'; Grk. Yesus') followers responded, "Ah, now you're speaking plainly and not using parables. 30 Finally we realise that you know everything already and don't need to ask anyone else, and so we now believe that you came from **God**."

31 "So now you all believe?" **Yeshua** answered. 32 "The time is coming and is here already when you will all be scattered in various directions and will leave me by myself, but I won't be alone because the father is always with me. 33 I've told you these things so that you can all have peace in me. You will have troubles in this world, but be courageous because I have overcome the world."

Yeshua prays for his current and future followers

17:1 **After Yeshua** (Jesus; Grk. Yesus) had finished speaking, he looked up to the sky and said, "Father, it's now the time for you to honour your son so that the son can honour you. 2 You already gave me authority over all people so that I could grant eternal life to everyone that you've given me. 3 And eternal life means knowing you, the only true **God**, and knowing me—**Yeshua the messiah** that you sent. 4 I honoured you here on the earth by completing everything that you gave me to do. 5 So father, now you yourself can honour me with the greatness that I had when I was together with you before the creation of the world.

6 "I revealed your power to the ones that you gave me from this world. They were yours and you gave them to me, and they have obeyed your teaching. 7 Now they understand that everything that you gave to me came from you, 8 because I passed on to them the messages that you gave to me, and they accepted them. Now they believe that I came from you and that it was you who sent me here.

9 "I'm asking about *them*. It's not the people of this world that I'm asking about, but about the ones that you gave me because they belong to you. 10 Everything that's mine is yours, and everything that's your is mine, and I've been honoured by their actions. 11 I'm about to leave this world and come to you, but they will stay here in it. Holy father, use your power to keep protect the ones that you gave me, so that they might be united just like you and I are one. 12 When I was with them, I protected them with the authority that you gave, and I guarded them so that not one of them perished, except the one who chose destruction so that it will indeed happen as the scriptures foretold.[103] 13 But soon I'll be coming to you, and I'm speaking these things in the world so that they will have the same happiness as me and be fulfilled in their lives. 14 I've passed on your teaching to them, and the world hated them because they don't belong to this world, just as I don't. 15 I'm not asking you to remove them out of this world, but rather to stop evil from overcoming them. 16 They don't belong to this world just as I don't. 17 Purify them with the truth—your mes-

Literal Version

you_all have_loved me, and you_all_have_believed that I came_out from **god**. 28 I_came_out from the father, and I_ _have_come into the world, in_contrast I_am_leaving the world, and I_am_going to the father. 29 The Disciples of_him are_saying: Behold, now you_are_speaking with plainness, and you_are_speaking not_one allegory. 30 Now we_have_ _known that you_have_known all things, and you_are_ not _ _having need that anyone you may_be_asking. By this we_ _are_believing that you_came_out from **god**.

31 **Yaʸsous/(Yəhōshūʻa)** answered to_them, are_you_all_ _believing Now? 32 Behold, an_hour is_coming and has_ _come, that you_all_may_be_scattered each to his own, and_ you_all_may_leave _me only, and_yet I_ not _am alone, because the father is with me. 33 I_have_spoken these things to_you_all, in_order_that you_all_may_be_having peace in me. You_all_are_having tribulation in the world, but be_ _having_courage, I have_overcome the world.

17:1 **Yaʸsous** spoke these things, and having_lifted_up the eyes of_him to the sky said: father, the hour has_come, glorify the son of_you, in_order_that the son may_glorify you. 2 As you_gave authority of_all flesh to_him, in_order_ _that everything which you_have_given to_him, you_may_ _give eternal life to_him. 3 And this is ~~the~~ eternal life, that they_may_be_knowing you, the only true **god**, and **Yaʸsous chosen_one/messiah** whom you_sent_out. 4 I you glorified on the earth, having_completed the work, that you_have_ _given to_me that I_may_do. 5 And now you father glorify me, with yourself, with_the glory which I_was_having with you before the time the world to_be. 6 I_revealed the name of_you to_the men whom you_gave to_me out_of the world. they_were Yours, for_and_me you_gave them, and they_ _have_kept the message of_you. 7 Now they_have_known that all things as_much_as you_have_given to_me, are from you, 8 because the messages that you_gave to_me, I_have_given to_them, and they received them, that truly I_came_out from you, and they_believed that you me sent_out. 9 I am_asking concerning them, not concerning the world I_am_asking, but concerning whom you_have_given to_me, because they_are for_you. 10 And all things what is mine, is yours, and what is yours, is mine, and I_have_been_glorified in them. 11 And I_ _am no_longer, in the world, and_yet they in the world are, and_I am_coming to you. holy father, keep them in the name of_you, to_which you_have_given to_me, in_order_that they_ _may_be one, as we are. 12 When I_was with them, I was_ _keeping them to_me in the name of_you, to_which you_ _have_given, and I_guarded them, and no_one of them perished, except ~~not/lest~~ the son of_ ~~the~~ _destruction, in_ _order_that the scripture may_be_fulfilled. 13 But now I_am_ _coming to you, and I_am_speaking these things in the world, in_order_that they_may_be_having ~~the~~ ~~the~~ my joy, having_ _been_fulfilled in themselves. 14 I have_given the message of_ _you to_them, and the world hated them, because they_are not of the world, as I am not. of the world. 15 I_am_ not _ _asking that you_may_take_ them _away out_of the world, but that you_may_keep them from ~~the~~ evil. 16 They_are not of the world, as I am not. of the world. 17 Sanctify them by the truth, ~~the~~ your ~~the~~ message is truth. 18 As you_sent_ me _out into the world, also_I sent_ them _out into the world. 19 And for them I am_sanctifying myself, in_order_that they also may_be having_been_sanctified in truth. 20 But I_am_ not _

103 RV 17:12 · Cross-ref. Psa 41:9; Yhn 13:18.

Literal Version

_asking for these only, but also for the ones believing in me through the message of_them, **21** in_order_that they_may_be all one, as you, father, in me are, and_I am in you, in_order_ _that they also may_be in us, in_order_that the world may_ _be_believing that you sent_ me _out. **22** And_I I_have_given to_them the glory which you_have_given to_me, in_order_ _that they_may_be one, as we one, **23** I in them, and you in me, in_order_that they_may_be having_been_perfected in one, and the world may_be_knowing that you sent_ me _out, and you_loved them as you_loved me. **24** father, I_am_ _wanting those whom you_have_given to_me, in_order_that where am I, also_those may_be with me, in_order_that they_ _may_be_observing ~~the~~ my ~~the~~ glory, that you_gave to_me, because you_loved me before the_foundation of_the_world. **25** righteous father, also the world not knew you, but I knew you, and these knew that you sent_ me _out. **26** And I_made_ _known to_them the name of_you, and I_will_be_making_ _known it, in_order_that the love which you_loved me, may_ _be in them, and_I in them.

18:1 Having_said these things, **Ya^{y}sous/(Yəhōshūʻa)** came_ _out with the apprentices/followers of_him beyond the winter_stream of_the Kedrōn/(Qidrōn), where was a_garden, into which he and the apprentices/followers of_him came_in. **2** And Youdas/(Yəhūdāh) who giving_ him _over had_ also _ _known, the place, because often **Ya^{y}sous** was_gathered_ _together There with the apprentices/followers of_him. **3** therefore ~~the~~ Youdas having_received the cohort, and attendants from the chief_priests and Farisaios_party, is_ _coming there with lanterns, and torches, and weapons. **4** **Ya^{y}sous** therefore having_known all the things coming on him, having_come_out he_said to_them: Whom are_you_all_ _seeking? **5** They_answered to_him: **Ya^{y}sous** the from_ _Nazaret. **Ya^{y}sous** he_is_saying to_them: I am he. and also Youdas, who giving_ him _over had_stood, with them. **6** Therefore when he_said to_them: I am he, they_went_away back to the things and they_fell on_the_ground. **7** Therefore again he_asked them: Whom are_you_all_seeking? And they said: **Ya^{y}sous** the from_Nazaret. **8** Answered **Ya^{y}sous**: I_told to_you_all that I am he. Therefore if you_all_are_seeking me, allow these to_be_going_away, **9** in_order_that the message may_be_fulfilled that he_said, ~~that~~ Whom you_have_given to_ _me, I_ not _lost no_one of them. **10** Therefore Simōn Petros having a_sword, drew it and struck the slave of_the chief_ _priest, and cut_off the ~~the~~ right ear of_him. And was Malḳos the_name to_the slave. **11** Therefore ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** said to_ ~~the~~ _Petros: Put the sword into the sheath, the cup which the father has_given to_me, by_ _no_means I_may_ not _drink it?

Readers' Version

sage is that truth. **18** In the same way that you sent me out into this world, so I also send them out into the world. **19** I'm purifying myself for their sakes so that they also may be made pure by the truth.

20 "But it's not just on behalf of the ones right here that I'm asking, but also for all the others who will believe that I came from you when they hear the message of these ones, **21** so that they will all become united, just as you, father, are in me and I am in you. I ask that they will also be in us so that the world will be able to believe that it was you who sent me here. **22** And the honour that you've given me, I've passed on to them so that they can be united just as we are one— **23** me in them and you in me so that they can be perfected as one. Then the world will know that you sent me here and that you love them just like you love me.

24 Father, I want those that you've given me to be with me wherever I am so that they'll be able to see my greatness—the greatness that you gave me because you loved me even before the creation of the world. **25** Righteous father, this world didn't know you, but I know you and these ones know that you sent me here. **26** I revealed your power and authority to them and will continue to do so, so that the love that you love me with might be in them, and I too might be in them."

Yeshua is arrested[104]

18:1 After he'd said all this, **Yeshua** (Jesus; Grk. Yesus) and his followers left Yerushalem (Jerusalem) proper and over the Kidron stream towards a garden that he and his followers entered. **2** And Yehudah (Judas; Grk. Yudas) (the one who would hand him over) also knew the place because **Yeshua** and his followers often met there. **3** Meanwhile Yehudah had met with the soldiers and servants of the chief priests and the Farisaios party, and they all started coming into the garden with lanterns and flaming torches and weapons. **4** **Yeshua** who already knew what was going to happen to him, came forward and asked them, "Who are you all looking for?"

5 And they answered, "**Yeshua**—the one from Nazaret."

Yeshua responded, "*I am* the one."

Yehudah, the one handing him over, was standing there among them. **6** But when Yeshua had said that he is the one, they backed away and fell to the ground.[105] **7** So he asked them again, "Who are you all looking for?"

And they answered, "**Yeshua**—the one from Nazaret."

8 **Yeshua** responded, "I already told you all that *I am* the one. So if it's me that you're looking for, let these others leave." **9** (In this way, the statement was fulfilled that Yeshua had said previously: 'I didn't lose any of the ones that you gave me.')[106]

10 Then Shim'on (Simon) Kefa (Peter; Grk. Petros) drew the sword that he was carrying and swiped at the servant of the high priest, cutting off his right ear. The servant's name was Malkos. **11** But **Yeshua** said to Kefa, "Put your sword back in its sheath. I need to proceed with the plan that the father has

104 **RV 18:1 · Parallel** Mat. 26:47-56; Mark 14:43-50; Luke 22:47-53

105 **RV 18:6 · Note** TD: It's not clear from the original if they fell over backwards, or if they stepped back and then fell forward (either voluntarily or involuntarily) onto their knees.

106 **RV 18:9 · Note** TD: It's not certain from the original whether v9 was part of Mark's commentary on the events or part of Yeshua's response to the arresting party.

Readers' Version

prepared for me—I can't just avoid the suffering."[107]

Yeshua is taken to Hanan

12 So the soldiers and their commander, and the servants of the Jewish leaders arrested **Yeshua** (Jesus; Grk. Yesus) and tied him up.
13 First they took him to Hanan (Annas; Grk. Hannas), the father-in-law of Kayafa (Caiaphas; Grk. Kaiafas) who was the chief priest that year. 14 (Kayafa was the one who had suggested that it was better for the people and the nation if *one* man should die for all of them.)[108]

Kefa denies being a Yeshua-follower[109]

15 Now Shim'on (Simon) Kefa (Peter; Grk. Petros) and another apprentice were following **Yeshua** (Jesus; Grk. Yesus), and since that other apprentice was known to the chief priest, he was allowed to enter following **Yeshua** into the courtyard of the chief priest 16 while Kefa waited outside at the door. Then the other apprentice who was known to the chief priest went back and spoke to the woman at the door and brought Kefa in too.
17 But the servant girl who was watching the door challenged Kefa, "Aren't you also one of the followers of that man?"

"No, I'm not," he responded.

18 Meanwhile the servants and attendants had made a fire and were standing around it warming themselves, and Kefa also went and stood there to warm himself.

Hanan tries to interrogate Yeshua[110]

19 Now the chief priest interrogated **Yeshua** (Jesus; Grk. Yesus) about his followers and about his teaching.
20 **Yeshua** answered him, "I've spoken openly to the people. I always taught in the meeting halls and in the temple where Jewish people meet. I didn't speak in secret 21 so why are you asking *me*? Ask the people who heard what I told them—they're the ones who know what I said."

22 When he said that, one of the attendants standing there slapped **Yeshua** on the face and said, "You think you can answer the chief priest like that?"

23 But **Yeshua** responded, "If I said anything wrong, tell me my error. But if it was true, why are you hitting me?"

24 So Hanan (Annas; Grk. Hannas) sent him away, still tied up, to Kayafa (Caiaphas; Grk. Kaiafas) the chief priest.

Kefa again denies following Yeshua[111]

25 Shim'on (Simon) Kefa (Peter; Grk. Petros) was still standing by the fire warming himself when he was asked, "Aren't you also one of his followers?"

But he denied it, saying, "No, I'm not."

26 One of the servants of the chief priest who was a relative of the man whose ear Kefa had cut off said, "Didn't I see you in the garden with that Yeshua (Jesus; Grk. Yesus)?"

27 But Kefa again denied it, and just then a rooster crowed.

Pilatos interrogates Yeshua[112]

28 Then they led **Yeshua** (Jesus; Grk. Yesus) out from Kayafa' (Caiaphas'; Grk.

Literal Version

12 Therefore the cohort, and the commander, and the attendants of_the Youdaiōns, captured ~~the~~ **Ya^{y}sous** and bound him. 13 And they_led him to Annas first, because/for he_was father_in_law of_ ~~the~~ _Kaiafas, who was chief_priest of_ ~~the~~ that _year. 14 And Kaiafas was the one having_ _counselled to_the Youdaiōns that it_is_benefitting for_one man to_die_off for the people.

15 And Simōn Petros and the_other apprentice/follower was_ _following. ~~the~~ with_**Ya^{y}sous**. And ~~the~~ that apprentice/follower was known to_the chief_priest, and he_ _entered_with ~~the~~ with_**Ya^{y}sous** into the courtyard of_the chief_priest. 16 But ~~the~~ Petros had_stood at the door outside. Therefore the ~~the~~ other apprentice/follower came_out which was known of_the chief_priest, and he_spoke to_the doorkeeper and brought_in ~~the~~ Petros. 17 The servant_girl the doorkeeper is_saying therefore, to_ ~~the~~ _Petros: Are you not also of the apprentices/followers of_ ~~the~~ this _man? That one he_is_saying: I_am not. 18 And the slaves and the attendants had_stood, having_made a_charcoal_fire, because it_was cold, and they_were_warming themselves, and ~~the~~ Petros was also with them having_stood and warming himself.

19 Therefore the chief_priest asked ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** concerning the apprentices/followers of_him, and concerning the teaching of_him. 20 **Ya^{y}sous** answered to_ _him: I have_spoken with_plainness to_the world, I always taught in the_synagogue and in the temple, where all the Youdaiōns are_coming_together, and I_spoke nothing in secret. 21 Why are_you_asking me? Ask the ones having_ _heard what I_spoke to_them, see, these have_known what I said. 22 And these things of_him having_said, one of_the ones attendants having_stood_by gave a_slap to_ ~~the~~ _**Ya^{y}sous** having_said: Are_you_answering thus to_the chief_priest? 23 **Ya^{y}sous** answered to_him: If I_spoke wrongly, testify concerning the evil, but if rightly, why are_you_beating me? 24 Therefore ~~the~~ Annas sent_ him _out, having_been_bound to Kaiafas the chief_priest.

25 And Simōn Petros was having_stood and warming himself. Therefore they_said to_him: Are not you also of the apprentices/followers of_him? That one he_disowned and said: I_am not. 26 one of the slaves of_the chief_priest, being a_relative of_whom Petros cut_off his ear Is_saying: Not I saw you in the garden with him? 27 Therefore again Petros disowned, and immediately a_rooster crowed.

28 Therefore they_are_leading ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** from ~~the~~ Kaiafas into the residence_of_the_governor, and it_was early. And they not came_in into the residence_of_the_

107 **RV 18:11 · Cross-ref.** Mat 26:39; Mrk 14:36; Luk 22:42.
108 **RV 18:14 · Cross-ref.** Yhn 11:49-50.
109 **RV 18:15 · Parallel** Mat. 26:59-66; Mark 14:55-64; Luke 22:66-71
110 **RV 18:19 · Parallel** Mat. 26:59-66; Mark 14:69-72; Luke 22:58-62
111 **RV 18:25 · Parallel** Mat. 26:71-75; Mark 14:69-72; Luke 22:58-62
112 **RV 18:28 · Parallel** Mat. 26:71-75; Mark 14:69-72; Luke 22:58-62

Literal Version

_governor, in_order_that they_may_ not _be_defiled, but they_may_eat the passover_feast. **29** Therefore ~~the~~ Pilatos came_out outside to them and is_saying: What accusation are_you_all_bringing against this ~~the~~ man? **30** They_answered and said to_him: Except ~~not/lest~~ this one was doing evil, we_ would not _gave_over him to_you **31** Therefore Pilatos said to_them: You_all take him, and judge according_to the law of_you_all, him. The Youdaiōns said to_him, is_ not _ _permitting To_us to_kill_off no_one, **32** in_order_that the message of_ ~~the~~ **_Ya^{y}sous** may_be_fulfilled, that he_spoke, signifying by_what death he_was_going to_be_dying_off. **33** Therefore ~~the~~ Pilatos came_in again into the residence_of_ _the_governor, and he_called ~~the~~ **Ya^{y}sous** and said to_him: Are you the king of_the Youdaiōns? **34** **Ya^{y}sous** answered Are_ you _saying this of yourself, or others said it to_you concerning me? **35** ~~The~~ Pilatos answered: Surely_not am I a_ _Youdaios? ~~The~~ Your ~~the~~ nation and the chief_priests gave_ you _over to_me. What did_you? **36** **Ya^{y}sous/(Yəhōshūʹa)** answered: - my ~~the~~ kingdom is not of ~~the~~ world this, if ~~the~~ my ~~the~~ kingdom was of this ~~the~~ world, ~~the~~ my ~~the~~ attendants would were_fighting, in_order_that I_may_ not _be_given_ _over to_the Youdaiōns. But now ~~the~~ my ~~the~~ kingdom is not from_here. **37** Therefore ~~the~~ Pilatos said to_him: Are you not_ _then a_king? ~~The~~ **Ya^{y}sous** answered: You are_saying that I am a_king. for this I_have_been_born, and for this I_have_ _come into the world, in_order_that I_may_testify to_the truth. Everyone ~~which~~ being of the truth, is_hearing of_the voice of_me. **38** ~~The~~ Pilatos is_saying to_him: What is truth? And having_said this, he_came_out again to the Youdaiōns, and is_saying to_them: I am_finding not_one Guilt in him.

39 But it_is a_custom with_you_all, that I_may_send_away one to_you_all at the passover_feast, therefore are_you_all_ _wishing I_may_send_away to_you_all the king of_the Youdaiōns? **40** Therefore they_cried_out again saying: Not this one, but ~~the~~ Barabbas. And ~~the~~ Barabbas was a_robber. **19:1** Therefore ~~the~~ Pilatos then took ~~the~~ **Ya^{y}sous** and flogged him. **2** And the soldiers having_twisted_together a_crown of thorns, they_put_on it on_the head of_him, and they_clothed him in_a_ purple _robe, **3** and they_were_coming to him and they_were_saying: Greetings, ~~the~~ king of_the Youdaiōns. And they_were_giving slaps to_him. **4** And ~~the~~ Pilatos came_out again outside, and is_saying to_them: Behold, I_am_bringing him out to_you_all, in_order_that you_all_may_know that I_ _am_ not _finding guilt in him. **5** Therefore ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** came_out outside, wearing the thorny crown and the purple robe. And he_is_saying to_them: Behold, the man. **6** Therefore when the chief_priests and the attendants saw him, they_cried_out saying: Execute_on_a_ _stake. Execute_on_a_stake. ~~The~~ Pilatos is_saying to_them: You_all take him and execute_on_a_stake him, because/for I am_ not _finding guilt in him. **7** The Youdaiōns answered, to_ _him: We are_having a_law, and according_to the law he_ _ought to_die_off, because he_made himself the_son of_**god**. **8** Therefore when ~~the~~ Pilatos heard this ~~the~~ message, he_was_ more _afraid. **9** And he_came_in into the residence_of_the_

Readers' Version

Kaiafas') place and towards the residence of the governor. It was now the early hours of the morning and as Yehudim (Jews), they didn't enter the residence of the Romaios governor so they wouldn't become defiled and thus unable to eat the Passover meal. **29** So Governor Pilatos (Pilate) came outside to them and asked, "What charge are you all bringing against this man?"

30 "We wouldn't have brought him to you if he hadn't committed a serious crime," they answered.

31 So Pilatos said, "You just take him and judge him yourselves according to your own laws."

But the Jewish leaders responded, "We don't have permission to execute anyone." **32** (This happened to fulfil what **Yeshua** had said **about** the way that he was going to die.)[113]

33 So Pilatos went back into his governor's residence and called for **Yeshua** and asked him, "So you're the king of the Yehudim?"

34 "Are you saying this yourself," **Yeshua** asked, "or did others say it about me?"

35 Pilatos retorted, "Hoy! I'm not a Yehudi (Jew). It was your own people and the chief priests that handed you over to me. What have you done?"

36 "My kingdom isn't in this world," **Yeshua** answered, "because if it was, my supporters would have fought so that I wouldn't have been handed over to the Jewish leaders. But no, my kingdom isn't from here."

37 "So you *are* a king then?" Pilatos responded.

"You're saying that I'm a king," said **Yeshua**, "and indeed I was born to be a king. I came into the world so that I could testify to the truth."

38 "Yeah. What is truth?" said Pilatos.

Pilatos gives permission to execute an innocent man[114]

After he'd said this, Pilatos (Pilate) went back outside to the Yehudim (Jews) and told them, "I can't find anything that he's guilty of. **39** But you all have a custom here that the governor can release one prisoner during the Passover. So would you like me to release the king of the Yehudim?"

40 But they all yelled back, "No, not this one. Release Bar-Aba (Grk. Barabbas)." (Bar-Aba was a robber.)

19:1 So Pilatos took **Yeshua** (Jesus; Grk. Yesus) and had him flogged. **2** Then the soldiers twisted some thorn branches together into a crown and put it on Yeshua's head, and they dressed him in a royal purple robe. **3** They came up to him and said, "Greetings, you king of the Yehudim," and then slapped him.

4 Then Pilatos went back outside and said to the Yehudim, "Look here. I'm bringing him out to you so that you all can know that I didn't find him guilty of anything." **5** So they led **Yeshua** out wearing the thorny crown and the kingly robe, and Pilatos said, "Look. Here's the man."

6 Now when the chief priests and their supporters saw him, they yelled out, "Execute him on a stake! Execute him on a

113 **RV 18:32 · Cross-ref.** Yhn 3:14; 12:32.

114 **RV 18:39 · Parallel** Mat. 27:15-31; Mark 15:6-20; Luke 23:13-25

Readers' Version

stake!"

"Well you take him and execute him on a stake," Pilatos answered, "because I haven't found anything that he's guilty of."

7 The Yehudim responded, "We have a law and he should be executed according to that law because he said he was the son **of God**."

8 Now when Pilatos heard that, he became more afraid. 9 So he went back inside the residence and asked **Yeshua**, "Where do you come from?"

But **Yeshua** didn't answer him. 10 So Pilatos said, "Why don't you answer me? Don't you realise that I have the authority to release you and I also have the authority to have you executed on a stake?"

11 "You have no authority over me," **Yeshua** answered, "none at all, except what has been granted to you from above. Because of this, the sin of the person who handed me over to you is greater."

12 After hearing this, Pilatos wanted to release him but the Yehudim yelled out, "If you release that man, you're no friend of Kaisar. Everyone who claims to be a king is no friend of Kaisar's."

13 So now Pilatos, having heard all this, brought **Yeshua** outside again. Pilatos sat down on the judge's seat at a place called The Stone Pavement (and called Gabatha in Hebrew). 14 It was now about noon on the day when the Passover meal is prepared, and Pilatos said to the Yehudim, "Look. Here's your king."

15 They yelled back, "Take him away. Take him away. Execute him on a stake."

Pilatos asked them, "You want me to have your king executed on a stake?"

"We don't have any king other than Kaisar," the chief priests answered.

16 So Pilatos gave them his permission and handed **Yeshua** over to them, and they took him away to be executed on a stake.

Yeshua is hung on a stake[115]

17 Carrying the pole[116] himself, Yeshua (Jesus; Grk. Yesus) arrived at the Place of the Skull (called Golgotha in Hebrew) just out of the city 18 where they secured him to a stake along with two others—one stake on each side and with **Yeshua** on the middle one. 19 Pilatos (Pilate) wrote out a title and put it on the stake: **Yeshua** from Nazaret, the king of the Yehudim (Jews). 20 Many Yehudim read this title because the place where **Yeshua** was executed was near the city, and it had been written in Hebrew, Latin, and Greek. 21 But the Jewish chief priests complained to Pilatos, "Don't write 'The king of the Yehudim', but rather 'The one who *said* he was king of the Yehudim'."

22 However Pilatos answered, "What I've written, I've written."

23 After the soldiers had fastened **Yeshua** to the stake, they took his clothes and placed them in four piles, one for each of

Literal Version

_governor again, and is_saying to_ ~~the~~ _**Ya^{y}sous**: From_where are you? But ~~the~~ **Ya^{y}sous** not gave an_answer to_him. 10 Therefore ~~the~~ Pilatos is_saying to_him, you_are_ not _ _speaking To_me? You_have_ not _known that I_am_having authority to_send_ you _away, and I_am_having authority to_ _execute_on_a_stake you? 11 **Ya^{y}sous** answered to_him: You_ _were_ not _having authority against me not_one, except ~~not/lest~~ was having_been_given to_you from_above. Because_ _of this the one having_given_ me _over to_you, is_having greater sin. 12 Out_of this ~~the~~ Pilatos was_seeking to_send_ _away him. But the Youdaiōns cried_out saying: If you_may_ _send_away this man, you_are not a_friend of_ ~~the~~ _Kaisar. Everyone making himself ~~which~~ a_king, is_speaking_against ~~the~~ against_Kaisar. 13 Therefore ~~the~~ Pilatos, having_heard of_ ~~the~~ _messages these, brought outside ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)**, and he_sat_down on the_tribunal, at a_place being_called the_Stone_Pavement, But in_Hebraios, Gabbatha. 14 And it_was the_preparation day of_the passover_feast, the_hour was about the_sixth. And he_is_ _saying to_the Youdaiōns: Behold, the king of_you_all. 15 And they cried_out: Take_away. Take_away. Execute_on_a_stake him. ~~The~~ Pilatos is_saying to_them: May_I_execute_on_a_stake the king of_you_all? The Chief_priests answered: We_are_ not _having a_king, except ~~not/lest~~ Kaisar. 16 Therefore then he_ _gave_ him _over, to_them, in_order_that he_may_be_ _executed_on_a_stake. They_took And ~~the~~ **Ya^{y}sous**, led_ him _ _away

17 And bearing the stake to_himself, he_came_out to the place being_called: place Of_the_skull, which is_being_called In_Hebraios, Golgotha/(Gulgolet), 18 where they_executed_ _on_a_stake him, and with him two others, on_this_side and on_that_side, and ~~the~~ **Ya^{y}sous** in_the_middle. 19 And ~~the~~ Pilatos wrote also a_title, and put on the stake. And it_was having_been_written: **Ya^{y}sous** the from_Nazaret, the king of_ _the Youdaiōns. 20 Therefore this ~~the~~ title many of_the Youdaiōns read, because the place was near of_the city, where ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** was_executed_on_a_stake, and it_was having_been_written In_Hebraios, In_Latin, In_ _Hella^{y}n. 21 Therefore the chief_priests of_the Youdaiōns were_saying to_ ~~the~~ _Pilatos: Be_ not _writing: The king of_the Youdaiōns, but that that one said: I_am king. of_the Youdaiōns. 22 ~~The~~ Pilatos answered: What I_have_written, I_ _have_written. 23 Therefore the soldiers when they_ _executed_on_a_stake ~~the~~ **Ya^{y}sous**, took the clothes of_him, and they_made four parts, a_part to_each soldier, and the

115 RV 19:17 · Parallel Mat. 27:32-44; Mark 15:21-32; Luke 23:26-43

116 RV 19:17 · Note TD: The Greek word used here is used in other places to mean a stake such as used to make a fence. It's uncertain whether or not it had a horizontal cross-piece, although the Romans did use a range of methods.

Literal Version

tunic. And the tunic was seamless, from the_ top _parts
woven through all. **24** Therefore they_said to one_another:
We_may_ not _tear it, but we_may_choose_by_lot for it,
whose it_will_be, in_order_that the scripture may_be_
_fulfilled ~~which~~ saying: They_divided the clothes of_me to_
_themselves, and they_threw a_lot for the clothing of_me.
The therefore on_one_hand soldiers did these things. **25** On_
_the_other_hand the mother of_him had_stood by the stake
of_ ~~the~~ _**Ya^{y}sous**, and the sister of_the mother of_him,
Maria/(Miryām) the wife of_ ~~the~~ _Clopas, and Maria the from_
_Magdala. **26** **Ya^{y}sous** therefore having_seen his mother, and
the apprentice/follower having_stood_by whom he_was_
_loving, is_saying to_the mother: Woman, see, the son of_you.
27 Thereafter he_is_saying to_the apprentice/follower:
Behold, the mother of_you. And from that ~~the~~ hour took the
apprentice/follower her to his own.

28 After this having_known ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** that all
things now has_been_accomplished, in_order_that the
scripture may_be_completed, he_is_saying: I_am_thirsting.
29 A_vessel was_lying full of_wine_vinegar, therefore a_
_sponge full of_the wine_vinegar having_put_around around_
_a_hyssop stalk, they_brought over_it to_his mouth.
30 Therefore when ~~the~~ **Ya^{y}sous** took the wine_vinegar, he_
_said: It_has_been_finished. And having_bowed the head, he_
_gave_over his spirit.

31 Therefore the Youdaiōns, because it_was the_preparation
day, in_order_that the bodies may_ not _remain on the stake
on the day_of_rest (for it_was great the day of_that ~~the~~ day_
_of_rest), they_asked ~~the~~ Pilatos that the legs of_them may_
_be_broken, and they_may_be_taken_away. **32** Therefore the
soldiers came, and they_broke the legs of_the first on_one_
_hand, and of_the other ~~which~~ having_been_executed_on_a_
_stake_with with_him, **33** on_the_other_hand having_come to
~~the~~ **Ya^{y}sous**, when they_saw him having_died already, they_
not _broke the legs of_him. **34** But one of_the soldiers pierced
the side of_him with_a_spear, and immediately blood and
water came_out. **35** And the one having_seen has_testified,
and the testimony of_him is true, and that one has_known
that he_is_speaking true, in_order_that also you_all you_all_
_may_be_believing. **36** For/Because these things became, in_
_order_that the scripture may_be_fulfilled: Bone of_him
‹will›_ not _be_being_broken. **37** And furthermore another
scripture is_saying: They_will_be_looking on whom they_
_pierced.

38 And after these things, Yōsa^{y}f/(Yōşēf) ~~which~~ from
Arimathaia being an_apprentice/follower of_ ~~the~~ _
_**Ya^{y}sous/(Yəhōshūʹa)**, but having_been_hidden because_of
the fear of_the Youdaiōns asked ~~the~~ Pilatos, that he_may_
_take_away the body of_ ~~the~~ _**Ya^{y}sous**, and ~~the~~ Pilatos
permitted it. Therefore came and they_took_ him. _away.

Readers' Version

them. This left his robe, which had been woven from top to bottom in one piece. **24** So they said to each other, "Rather than tearing this, let's throw a dice to see who will get it." (This fulfilled what was written in the scriptures that said: they divided my garments among themselves and threw a dice for my clothes.)[117] So they went ahead and did that.

25 Meanwhile a group of women had stayed standing near **Yeshua** on the stake: his mother and his aunt, Miryam (Grk. Maria/Mariam) the wife of Klopas, and Miryam from Magdala. **26** When **Yeshua** saw his mother and also the apprentice that he loved standing nearby, he said to her, "Look, he'll be your son." **27** And to the apprentice he said, "Look, she'll be your mother." And that apprentice took her into his own home from then on.

Yeshua gives up his life on the stake[118]

28 Having done this, **Yeshua** (Jesus; Grk. Yesus) knew that everything had been accomplished, and (in order for the scriptures to be fulfilled) said, "I'm thirsty."[119]

29 There was a container lying there full of vinegary wine, so they placed a sponge on a hyssop stalk, soaked it in the wine, and held it up to his mouth. **30** After **Yeshua** had sucked some wine out, he said, "It is finished." Then he bowed his head and gave up his spirit.

Yeshua's side is pierced with a spear

31 Now because it was the preparation day[120] for the coming Rest Day, the Yehudim (Jews) didn't want the bodies to remain on the stakes after dusk (because it was even a special Rest Day.) So they asked Pilatos (Pilate) to command for their legs to be broken to hasten their deaths and then they could be taken down sooner. **32** So the soldiers came and broke the legs of the men on each side of Yeshua (Jesus; Grk. Yesus), **33** but when they got to him, they saw that he was already dead so they didn't break his legs. **34** Instead one of the soldiers stabbed his side with a spear and immediately blood and water came out. **35** The one who actually saw this happen[121] has testified this and his account is accurate so that you readers can also believe it, **36** because these things also happened to fulfil what was written in the scriptures, that 'none of his bones will be broken,'[122] **37** and in another place, 'they will look at the one that they pierced.'[123]

The wrapping and laying of Yeshua's body[124]

38 After all of this, Yosef (Joseph) from Arimathaia went to Pilatos (Pilate). (Yosef was a follower **of Yeshua** (Jesus; Grk. Yesus), but secretly because he was afraid of what the Jewish leaders might do.) He asked Pilatos for permission to

117 **RV 19:24 · Cross-ref.** Psa 22:18.

118 **RV 19:28 · Parallel** Mat. 27:45-56; Mark 15:33-41; Luke 23:44-49

119 **RV 19:28 · Cross-ref.** Psa 69:21; 22:15.

120 **RV 19:31 · Cross-ref.** Yhn 19:14.

121 **RV 9:35 · Note** Believed to be the author of this account.

122 **RV 19:36 · Cross-ref.** Exo 12:46; Num 9:12; Psa 34:20.

123 **RV 19:37 · Cross-ref.** Zech 12:10; Rev 1:7.

124 **RV 19:38 · Parallel** Mat. 27:57-61; Mark 15:42-47; Luke 23:50-56

Readers' Version

remove **Yeshua's** body, and it was granted to him so they went and got his body. 39 Nikodemos (the one who had first visited Yeshua at night)[125] also came, bringing around 30kg of burial spices. 40 So they took **Yeshua's** body and wrapped it around with linen strips with the spices as per the Jewish burial customs. 41 There was a garden out at the place where Yeshua had been executed, and in the garden there was a new tomb that hadn't been used yet. 42 So because it was the preparation day and because the tomb was nearby, they laid his body in there.

The body is missing from the chamber[126]

20:1 The following Sunday, Miryam (Grk. Maria/Mariam) from Magdala went out to the tomb very early when it was still dark, and she saw that the stone had been removed from the entrance. 2 So she ran quickly and went to Shim'on (Simon) Kefa (Peter; Grk. Petros) and the other apprentice that **Yeshua** (Jesus; Grk. Yesus) loved, and told them, "They've taken the **master's** body out of the tomb and we don't know where they've put it."

3 So Kefa and the other apprentice went out to the tomb. 4 They were running together, but the other apprentice was a bit faster than Kefa and so he got to the tomb first. 5 Without going in, he stooped down at the entrance and looked in and saw the linen strips lying there. 6 But Kefa came along behind him and went straight into the tomb and also saw the linen strips lying there. 7 But the piece of cloth that had been on the head wasn't lying there with the linen strips, but had been folded and placed separately. 8 So now the other apprentice who had arrived first also went inside and he saw it all and believed that Yeshua had risen. 9 (At that time they weren't yet aware of the scripture about him coming back to life.) 10 So they went back again to their homes.

Yeshua reveals himself to Miryam from Magdala[127]

11 But Miryam (Grk. Maria/Mariam) had stayed there outside the tomb weeping. But when she stooped down and looked into the tomb, 12 she saw two messengers dressed in white sitting there—one at the head end and one at the feet end **of** the slab where **Yeshua's** (Jesus'; Grk. Yesus') body had been lying. 13 They spoke to her, "Woman, why are you crying?"

"Because they've taken away my **master**," she replied, "and I don't know where they've put him."

14 Then she turned back around and saw **Yeshua** standing there, but she didn't realise who it was. 15 **Yeshua** asked her, "Woman, why are you crying? Who are you looking for?"

Miryam assumed he might be the gardener, so she answered, "Mister, if you took the body, tell me where you put it and I'll get it taken away for you."

16 **Yeshua** just answered, "Miryam."

She spun around and said, "My teacher!" ('Rabboni' in Hebrew.)

17 "Don't touch me," **Yeshua** said to her, "because I haven't

Literal Version

39 And Nikoda^{y}mos also came, the one having_come to him at_the first by_night, bringing a_wrapping of_myrrh and aloe, about a_hundred pounds. 40 Therefore they_took the body ~~the~~ of_**Ya^{y}sous**, and they_bound it in_linen_cloths with the spices, as the_custom of_the Youdaiōns is to_be_burying. 41 And there_was a_garden in the place where he_was_ _executed_on_a_stake, and in the garden a_ new _tomb, in which not_yet no_one was having_been_laid. 42 Therefore because_of the preparation day of_the Youdaiōns, because near was the tomb, they_laid ~~the~~ **Ya^{y}sous** there.

20:1 And on_the first day of_the week, Maria/(Miryām) the from_Magdala is_coming early, to the tomb still being darkness, and is_seeing the stone having_been_taken_away from the tomb. 2 Therefore she_is_running and is_coming to Simōn Petros, and to the other apprentice/follower whom was_loving ~~the~~ **Ya^{y}sous**, and she_is_saying to_them: They_ _took_away the **master** out_of the tomb, and we_have_ not _ _known where they_laid him. 3 Therefore ~~the~~ Petros and the other apprentice/follower came_out, and they_were_coming to the tomb. 4 And the two were_running together, and the other apprentice/follower ran_ahead more_quickly than ~~the~~ Petros, and came to the tomb first. 5 And having_stooped_ _down, he_is_seeing lying there the linen_cloths, however he_ not _came_in. 6 Therefore Simōn Petros is_ also _coming following after_him, and came_in into the tomb, and is_ _observing the linen_cloths lying there, 7 and the handkerchief, which was on the head of_him, lying there not with the linen_cloths, but separately having_been_wrapped in one place. 8 Therefore then the other apprentice/follower also came_in, ~~which~~ having_come first to the tomb, and he_ _saw and believed, 9 for/because they_had_ not_yet _known the scripture that it_is_fitting him to_rise_up from the_dead. 10 Therefore the apprentices/followers they_went_away again to themselves.

11 But Maria/(Miryām) had_stood at the tomb outside weeping. Therefore as she_was_weeping, she_stooped_down into the tomb, 12 and is_observing two messengers in white sitting, one at the head, and one at the feet, where the body of_ ~~the~~ **_Ya^{y}sous/(Yəhōshūʻa)** was_lying. 13 And those are_ _saying to_her: Woman, why are_you_weeping? She_is_ _saying to_them: Because they_took_away the **master** of_me, and I_have_ not _known where they_laid him. 14 Having_said these things, she_was_turned back to the things, and is_ _observing ~~the~~ **Ya^{y}sous** having_stood, and had_ not _known that it_is **Ya^{y}sous**. 15 **Ya^{y}sous** is_saying to_her: Woman, why are_you_weeping? Whom are_you_seeking? That woman supposing that he_is the gardener, is_saying to_him: Master, if you bore him, tell to_me where you_laid him, and_I will_ _be_taking_ him _away. 16 ~~The~~ **Ya^{y}sous** is_saying to_her: Maria. that woman Having_been_turned is_saying to_him In_ _Hebraios: Rabboni (that is_being_called: Teacher). 17 ~~The~~ **Ya^{y}sous** is_saying to_her: Be_ not _touching against_me, because/for I_have_ not_yet _gone_up to the father, but be_ _going to the brothers of_me, and say to_them: I_am_going_ _up to the father of_me, and the_father of_you_all, and **god** of_me, and **god** of_you_all. 18 Maria/(Miryām) the from_ _Magdala Is_coming announcing to_the

125 **RV 19:39 · Cross-ref.** Yhn 3:1-2.

126 **RV 20:1 · Parallel** Mat. 28:1-8; Mark 16:1-8; Luke 24:1-12

127 **RV 20:11 · Parallel** Mat. 28:9-10; Mark 16:9-11

Literal Version

apprentices/followers, ~~that~~ I_have_seen the **master**, and he_ _said these things to_her.

19 Therefore being evening ~~the~~ on_ that _day ~~the~~ first of_the_ _week, and the doors having_been_shut where the apprentices/followers were because_of the fear of_the Youdaiōns, ~~the~~ **Yaʸsous/(Yəhōshūʻa)** came and stood in the midst, and is_saying to_them: Peace to_you_all. **20** And having_said this, he_showed his hands and his side to_them. Therefore the apprentices/followers were_elated, having_ _seen the **master**. **21** Therefore ~~the~~ **Yaʸsous** he_said to_them again: Peace to_you_all, as the father has_sent_ me _out, also_ _I am_sending you_all. **22** And having_said this, he_breathed_ _on them and is_saying to_them: Receive holy the_**spirit**. **23** If of_any you_all_may_forgive the sins, they_have_been_ _forgiven to_them, if of_any you_all_may_be_restraining, they_have_been_restrained.

24 But Thōmas, one of the twelve, the one being_called Didumos/[twin], was not with them when **Yaʸsous** came. **25** Therefore the other apprentices/followers were_saying to_him: We_have_seen the **master**. But he said to_them: If I_ _may_ not _see the mark of_the nails in the hands of_him, and I_may_put the finger of_me into the mark of_the nails, and I_may_put the hand of_me into the side of_him, by_no_ _means I_‹will›_ not _be_believing. **26** And after eight days the apprentices/followers of_him were again inside, and Thōmas with them. ~~the~~ **Yaʸsous/(Yəhōshūʻa)** Is_coming, the doors having_been_shut, and stood in the midst, and said: Peace to_you_all. **27** Thereafter he_is_saying to_ ~~the~~ _Thōmas: Be_bringing the finger of_you here, and see the hands of_me, and be_bringing the hand of_you, and put it into the side of_ _me, and be_ not _becoming unbelieving, but believing. **28** Thōmas answered and said to_him: - **master** of_me and ~~the~~ **god** of_me. **29** ~~The~~ **Yaʸsous** is_saying to_him: Because you_ _have_seen me, have_believed, blessed are the ones not having_seen, and_yet having_believed.

30 Many therefore on_one_hand other signs ~~the~~ **Yaʸsous** also did before of_the apprentices/followers of_him, which is not having_been_written in the this scroll. **31** On_the_other_hand these things has_been_written, in_order_that you_all_may_ _be_believing that **Yaʸsous** is the **chosen_one/messiah**, the son of_ ~~the~~ **_god**, and in_order_that believing, you_all_may_ _be_having life in the name of_him.

21:1 After these things, **Yaʸsous** revealed himself again to_the apprentices/followers at the sea of_ ~~the~~ _Tiberios, and he_ _revealed himself thus: **2** Simōn Petros, and Thōmas ~~which~~ being_called Didumos/[twin], and Nathanaaʸl the one from Kana of_ ~~the~~ _Galilaia/(Gālīl), and the sons ~~the~~ of_Zebedaios, and two others of the apprentices/followers of_him. were together. **3** Simōn Petros is_saying to_them: I_am_going to_ _be_fishing. They_are_saying to_him: We are_ also _coming with you. They_came_out and they_boarded into the boat, and at that ~~the~~ night they_caught nothing. **4** But in_the_

Readers' Version

gone back up to the father yet, but go and tell my brothers that I'm going up to my father and the father of you all, and my **god** and the **god** of you all."

18 So Miryam went and told the apprentices, "I've seen the **master**," and she told them what he'd said.

Yeshua appears to his followers[128]

19 On Sunday evening **Yeshua's** (Jesus'; Grk. Yesus') apprentices had met together and had the doors locked because they were afraid of the Jewish leaders, but **Yeshua** arrived and stood in the middle of the room and said, "Peace to you all." **20** Then he showed them his hands and his side and they were so happy now that they had seen the **master**. **21** **Yeshua** continued, "Peace to you all. Now I'm sending you all out just like the father sent me out." **22** Then he breathed on them[129] and said, "Receive the holy **spirit**. **23** If you forgive anyone's sins, then they'll be forgiven but if you withhold forgiveness, then it will be withheld."[130]

Toma sees the evidence for himself

24 But Toma (Thomas), one of the twelve (nicknamed 'Twin'), wasn't with them when **Yeshua** (Jesus; Grk. Yesus) had come **25** so the other apprentices told him, "We have seen the **master**."

But he replied, "I won't believe that unless I see the mark of the nails in his hands and I can put my finger into the marks and can put my hand into the gash on his side."

26 Eight days later, **Yeshua's** apprentices were again together inside, and this time Toma was with them. **27** Yeshua came and stood in the middle of the room even though the doors were shut, and said, "Peace to you all."

28 Toma spoke up, "My **master** and my **god**!"

29 "So you believe now because you've seen me," said **Yeshua**. "The ones who haven't seen me, but who believe anyway, will certainly be rewarded."

Why this document was written

30 **Yeshua** (Jesus; Grk. Yesus) went on to do many other miracles in front of his apprentices which aren't recorded in this account. **31** But what has been written here has been recorded so that you might all believe that **Yeshua** is the **messiah**, **God's** son, and then by believing, so that you might have true life through his power.

The miracle of the net full of fish

21:1 After all this, **Yeshua** (Jesus; Grk. Yesus) revealed himself again to his apprentices at Lake Galil. It happened like this: **2** Shim'on (Simon) Kefa (Peter; Grk. Petros), Toma (Thomas) nicknamed 'Twin', Netanel (Nathanael) from Kana in Galil, the sons of Zavday (Grk. Zebedaios), and two other apprentices had gathered together **3** when Shim'on Kefa said that he was going fishing and the others said that they'd join him.

So they went off and got in the boat, but they didn't catch

128 **RV 20:19 · Parallel** Mat. 28:16-20; Mark 16:14-18; Luke 24:36-49

129 **RV 20:22 · Cross-ref.** Gen 2:7.

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

Readers' Version

anything that night.[131]

4 **When** the dawn was approaching, **Yeshua** was standing there on the shore, but they didn't know that it was him. **5** He called out, "Hey, young fellas. Don't you have any fish?"

"None." they answered.

6 Then he said, "Throw the net out over the right side of the boat and you'll find some." So they did it and they caught so many fish that the net was too heavy to pull back in.[132]

7 Now the apprentice that **Yeshua** loved said to Kefa, "It's the **master**!" When Shim'on Kefa heard that, he put on his robe (because he didn't have it on), and jumped overboard into the lake. **8** The other apprentices followed in the little boat dragging the net behind them because they were only about 100m out from the shore. **9** When they went up the beach, they saw some bread there and a charcoal fire with fish cooking on it **10** and **Yeshua** told them, "Bring some of the fish that you just caught."

11 So Shim'on Kefa went and dragged the net up onto the beach. Amazingly it hadn't torn even though it contained 153 large fish. **12** Then **Yeshua** said, "Now, come and have breakfast." But none of the apprentices dared to ask who he was, because they figured it must be the **master**. **13** **Yeshua** brought the bread to them and shared it around, and then likewise for the fish.

14 This was now the third time that **Yeshua** had appeared to his apprentices since he'd come back to life.

Yeshua questions Kefa

15 While they were eating, **Yeshua** (Jesus; Grk. Yesus) asked Shim'on (Simon) Kefa (Peter; Grk. Petros), "Shim'on, son of Yohan (John; Grk. Yoannes), do you love me more than these?"

Kefa answered, "Yes, **master**, you know that I love you."

Yeshua responded, "Feed my lambs." **16** Then he asked again, "Shim'on, son of Yohan, do you love me?"

Kefa replied, "Yes, **master**, you know that I love you."

Yeshua responded, "Shepherd my sheep." **17** Then he asked a third time, "Shim'on, son of Yohan, do you love me?"

Kefa was now upset that he'd been asked a third time if he loved him, and he answered, "**Master**, you know everything."

"Feed my sheep," **Yeshua** responded. **18** "I can assure you that while you are young, you dress yourself and go wherever you want to go, but as you age, you'll be stretching out your hands and others will dress you and will take you where you don't want to go." **19** When he said this, Yeshua was indicating how Kefa would die honouring **God**, and he told Kefa, "Keep following me."

20 When Kefa turned around he saw that the apprentice that **Yeshua** loved was following them—the one who'd leaned on **Yeshua's** chest during the supper and asked who the one was who would turn Yeshua over.[133] **21** Noticing him, Kefa asked **Yeshua**, "**Master**, what about that one?"

22 But **Yeshua** replied, "If I want him to stay alive until I come back, what business would it be of yours? You just stay

Literal Version

morning already becoming, **Ya^{y}sous/(Yəhōshūʻa)** stood on the shore, however the apprentices/followers had not _ _known that it_is **Ya^{y}sous**. **5** therefore **Ya^{y}sous** is_saying to_ _them: Little_children, you_all_are_ not _having any fish? They_answered to_him: No. **6** And he said to_them: Cast the net to the right side of_the boat, and you_all_will_be_finding them. Therefore they_throw, and was_ no_longer _able to_ _drag it because_of the multitude of_the fishes. **7** Therefore ~~the~~ apprentice/follower that whom ~~the~~ **Ya^{y}sous** was_loving is_saying to_ ~~the~~ _Petros: It_is the **master**. Therefore Simōn Petros having_heard that it_is the **master**, girded his outer_ _garment, because/for he_was naked, and throw himself into the sea. **8** And the other apprentices/followers in_the little_ _boat came, because/for they_were not far from the land, but from about two_hundred cubits dragging the net with_the fishes. **9** Therefore when they_got_out on the land, they_are_ _seeing a_charcoal_fire lying, and fish laying_on it, and bread. **10** ~~The~~ **Ya^{y}sous** is_saying to_them: Bring from the fish which you_all_caught now. **11** Therefore Simōn Petros went_ _up, and dragged the net to ~~the~~ land full of_ large _fishes a_ _hundred fifty three, but being so_many, the net was_ not _ _torn. **12** ~~The~~ **Ya^{y}sous/(Yəhōshūʻa)** is_saying to_them: Come, eat_breakfast. But no_one of_the apprentices/followers was_ _daring to_question him, who are You? Having_known that it_is the **master**. **13** **Ya^{y}sous** is_coming, and is_taking the bread and is_giving to_them, and the fish likewise. **14** This now the_third time **Ya^{y}sous** was_revealed to_the apprentices/followers, having_been_raised from the_dead.

15 Therefore when they_ate_lunch, ~~the~~ **Ya^{y}sous** is_saying to_ ~~the~~ _Simōn Petros: Simōn son of_Yōanna^{y}s, are_you_loving me more than these? He_is_saying to_him: Yes, **master**, you have_known that I_am_loving you. He_is_saying to_him: Be_ _feeding the lambs of_me. **16** He_is_saying to_him again secondly: Simōn son of_Yōanna^{y}s, are_you_loving me? He_is_ _saying to_him: Yes, **master**, you have_known that I_am_ _loving you. He_is_saying to_him: Be_shepherding the sheep of_me. **17** He_is_saying to_him the third time: Simōn son of_ _Yōanna^{y}s, are_you_loving me? ~~the~~ Petros was_sorrowed because he_said to_him the third time: Are_you_loving me? And he_is_saying to_him: **master**, you have_known all things, you are_knowing that I_am_loving you. **Ya^{y}sous/(Yəhōshūʻa)** is_saying to_him: Be_feeding the lambs of_me. **18** Truly, truly, I_am_saying to_you, when you_were younger, you_were_ _girding yourself, and you_were_walking where you_were_ _wanting, but whenever you_may_age, you_will_be_ _stretching_out the hands of_you, and another will_be_ _girding you, and will_be_bringing where you_are_ not _ _wanting. **19** And he_said this, signifying by_what death he_ _will_be_glorifying ~~the~~ **god**. And having_said this, he_is_ _saying to_him: Be_following after_me. **20** Having_been_ _turned_back, ~~the~~ Petros is_seeing the apprentice/follower whom ~~the~~ **Ya^{y}sous** was_loving who also sat_down at the supper on the chest of_him following, and said: **master**, who is, the one giving_ you _over? **21** Therefore having_seen this one, ~~the~~ Petros is_saying to_ ~~the~~ **_Ya^{y}sous: master**, and what about this one? **22** ~~The~~ **Ya^{y}sous** is_saying to_him: If I_may_be_ _wanting him to_be_remaining until I_am_coming, what is_it

131 **RV 21:3 · Cross-ref.** Luk 5:5.

132 **RV 21:6 · Cross-ref.** Luk 5:6.

133 **RV 21:20 · Cross-ref.** Yhn 13:25.

Literal Version

to you? You be_following after_me. **23** Therefore this ~~the~~ statement came_out among the brothers, that ~~the~~ that apprentice/follower is_dying_off. Not but ~~the~~ **Ya^{y}sous** not said to_him that He_is_ not _dying_off, but only: If I_may_be_ _wanting him to_be_remaining until I_am_coming, what is_it to you?

24 This one is the apprentice/follower ~~which~~ testifying concerning these things, and the one having_written these things, and we_have_known that the testimony of_him is true. **25** And is also many other things that ~~the~~ **Ya^{y}sous/(Yəhōshūʿa)** did, which if in_every one may_be_ _being_written, I_am_supposing not_even the world itself going_to_be_having_room for_the scrolls being_written.

JHN · OET-LV v0.2.0 (NT set)

Readers' Version

following me."

23 As a result of that, a rumour went around the others that that one wouldn't die, but **Yeshua** never said that. (He only said, "If I want him to stay alive until I come back, what business would it be of yours?")

24 This author is the apprentice that **Statement of fact** testifies about these things—the one who wrote this down and whose account is true. **25** (There were also many other things that **Yeshua** (Jesus; Grk. Yesus) did, which if they were all written down then even the world itself wouldn't have room for all the books that would need to be written.)

JHN · OET-RV V0.3.3

The account of Yeshua's ministry by

Markos

Introduction

Author

This account about Yeshua's activities and teachings was written by Markos (typically shortened to 'Mark' in English), the son of a Jewish family who lived in Yerushalem/Jerusalem. His mother was named Miryam/Mary (Acts 12:12).

Many people think he was Yohan/John Markos, a cousin of Barnabas (Col. 4:10) who accompanied Paulos on his first long-distance trip to spread the good message about Yeshua the messiah (Acts 12:25, 13:13). We also know that Markos accompanied Kefa (1 Peter 5:13), and some consider that it might have been Kefa who narrated to Markos what Yeshua had done and taught.

This account

This account seems to have been written for non-Jews, especially perhaps those familiar with Romaios customs. So he didn't use as much ink as Matay or Lukas explaining prophecies from the Jewish scriptures but he does however, take time to explain Jewish customs to help non-Jewish readers.

Markos explains here that Yeshua came to serve both God and the people, and he often refers to him as 'the son of humanity' (traditionally translated very literally from the Greek as the 'Son of Man'). We can see that especially in 10:45: "Even the son of humanity didn't come to be served, but to serve others and to give his life as a ransom to set many people free." Markos wants his readers to know that Yeshua did incredible things, but especially focuses on Yeshua's teaching. Markos confirms Yeshua's power and authority by telling about the miracles that he did, his healing of the sick, and his exorcism of demons.

The ending of this account is often disputed, and scholars are still debating (https://textandcanon.org/a-case-for-the-longer-ending-of-mark) about whether or not the longer ending (16:9-20) is original to Markos. The *OET* includes the disputed longer ending, but displays it in a lighter colour to indicate its debatable status.

Main components of Markos' account

Preparation for and arrival of the messiah *1:1-13*
Yeshua's activities in and around Galil *1:14–9:50*
The transition from Galil to Yerushalem *10:1-52*
The final week in Yerushalem *11:1–15:47*
Yeshua comes back to life *16:1-20*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Literal Version

1:1 The_beginning of_the good_message of_ **_Ya^{y}sous/(Yəhōshūʹa) chosen_one/messiah**, son of_**god**.
2 As it_has_been_written in ~~the~~ A^{y}saias/(Yəshaʹ^{yāh}) the prophet: Behold, I_am_sending_out the messenger of_me before the_face of_you, who will_be_preparing the way of_ _you. **3** The_voice of_a_shouting one in the wilderness prepare the way of_the_**master**, be_making the paths of_him straight. **4** Yōanna^{y}s became the one immersing in the wilderness, and proclaiming an_immersion of_repentance for forgiveness of_sins. **5** And all the Youdaia region and all of_ _the ones_from_Hierousala^{y}m/(Yərūshālam) was_going_out to him and they_were_being_immersed by him in the Yordana^{y}s/(Yardēn) river, confessing the sins of_them. **6** And ~~the~~ Yōanna^{y}s was having_dressed_in hairs of_a_camel, and a_ leather _belt around the waist of_him, and eating locusts and wild honey. **7** And he_was_proclaiming saying: The one mightier than me is_coming after me, of_whom I_am not worthy having_bent_down, to_untie the strap of_the sandals of_him. **8** I immersed you_all in_water, but he will_be_ _immersing you_all the_ holy _**spirit**.

9 And it_became in those ~~the~~ days, **Ya^{y}sous** came from Nazaret of_ ~~the~~ _Galilaia/(Gālīl), and he_was_immersed in the Yordana^{y}s by Yōanna^{y}s. **10** And immediately going_up from the water, he_saw the heavens being_divided, and the **spirit** as a_dove coming_down on him. **11** And a_voice became out_ _of the heavens: You are the ~~the~~ beloved son of_me, I_took_ _pleasure in you. **12** And immediately the **spirit** is_sending_ him _forth into the wilderness. **13** And he_was in the wilderness forty days being_tempted by ~~the~~ Satan/(Sāṭān), and he_was with the wild_beasts, and the messengers were_ _serving unto_him.

14 And after ~~the~~ Yōanna^{y}s ~~which~~ to_be_given_over, ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** came into ~~the~~ Galilaia, proclaiming the good_message of_ ~~the~~ **_god** **15** and saying, ~~that~~ The time has_ _been_fulfilled and the kingdom of_ ~~the~~ **_god** has_neared, be_ _repenting and be_believing in the good_message. **16** And passing_by by the sea of_ ~~the~~ _Galilaia, he_saw Simōn and Andreas the brother of_Simōn casting a_net in the sea for they_were fishermen. **17** And ~~the~~ **Ya^{y}sous** said to_them: Come after me, and I_will_be_making you_all to_become fishermen of_people. **18** And immediately having_left their nets, they_

Readers' Version

1:1 Here begins the good message about[1] **God's** son, **Yeshua** (Jesus; Grk. Yesus) the **messiah**:

The ministry of Yohan the immerser (The return of 'Eliyah')[2]

2 The prophet Yeshayah (Isaiah) wrote:
"Look, I'm sending my messenger ahead of you,
the one who'll be preparing your path.[3]
3 The voice out in the wilderness shouting,
'Get the path ready for **Yahweh**—
make it smooth for him to walk on.' "[4]
4 Yohan (John; Grk. Yoannes) turned up in the wilderness announcing that people should get immersed in water in order to show that their sins have been forgiven, **5** and many from the Yehudah (Judea) region and from Yerushalem (Jerusalem) city went out to hear him, and asked Yohan to immerse them in the Yarden (Jordan) river as they confessed their sins.
6 Yohan was dressed in simple clothes made from camel hair with a leather belt around his waist,[5] and he lived on locusts and wild honey. **7** He also announced, "There's a greater man coming soon—in fact I'm not even good enough to bend down and untie his sandal straps. **8** I immersed you all in water, but he'll immerse you in God's holy **spirit**."

Yeshua gets immersed and then tempted[6]

9 Then one day **Yeshua** (Jesus; Grk. Yesus) came from Nazaret (Nazareth) in the Galil region, and he got immersed in the Yarden (Jordan) river by Yohan (John; Grk. Yoannes). **10** As Yeshua came up out of the water, he saw the sky being opened up, and God's **spirit** coming down on him like a dove. **11** And a voice came from the sky saying, "You're my son who I love and am pleased with."[7]
12 After that, the **spirit** sent him out into the wilderness **13** where he was tested by Satan for forty days. He was out there with the wild animals, but God's messengers[8] looked after him there.

The selection of the first followers/apprentices[9]

14 After Yohan (John; Grk. Yoannes) had been arrested, **Yeshua** (Jesus; Grk. Yesus) went back up north to Galil, announcing the good news from **God** **15** saying, "The promised time is here, and **God's** kingdom is now near. Turn from your sins and believe this good news."[10]
16 As he went around Lake Galil, Yeshua saw two fishermen, Shim'on (Simon) and his brother Andreas, throwing a net into the lake **17** and he said to them, "Come with me and I'll make

1 RV 1:1 · Note As well as 'about', the Greek construction can also have the connotation of 'brought by', or even imply both. (Yohan 1:1 also confirms that Yeshua was both the messenger and the message itself.)
2 RV 1:2 · Parallel Mat. 3:1-12; Luke 3:1-18; Yhn. 1:19-28
3 RV 1:2 · Cross-ref. Mal 3:1.
4 RV 1:3 · Cross-ref. Isa 40:3 (LXX).
5 RV 1:6 · Cross-ref. 2Ki 1:8.
6 RV 1:9 · Parallel Mat. 3:13–4:11; Luke 3:21-22; 4:1-13
7 RV 1:11 · Cross-ref. Gen 22:2; Psa 2:7; Isa 42:1; Mat 3:17; 12:18; Mrk 9:7; Luk 3:22.
8 RV 1:13 · Note The Greek doesn't actually distinguish between human messengers and heavenly messengers (so-called 'angels'—the Greek word just transliterated letter-by-letter instead of being actually translated).
9 RV 1:14 · Parallel Mat. 4:12-22; Luke 4:14-15; 5:1-11
10 RV 1:15 · Cross-ref. Mat 3:2.

Readers' Version

you into fishers of people." 18 So they left their fishing work and went off with Yeshua.

19 Then a bit further on he saw two of Zavday's (Grk. Zebedaios') sons, Ya'akov (James; Grk. Yakobos) and his brother Yohan, in a boat getting the nets ready. 20 Yeshua called them and they too went off with him, leaving their father Zavday in the boat with the hired workers.

Yeshua drives out a demon[11]

21 They went on into Kafarnaoum (Capernaum) where as soon as a rest day started, he would go into the Jewish meeting hall (Grk. synagogue) and teach there. 22 The congregation was amazed at his teaching, because he taught like someone with authority, not like the regular teachers there.[12]

23 Then a demon-possessed man in the meeting hall suddenly yelled out, 24 "What are we to you, **Yeshua** (Jesus; Grk. Yesus) of Nazaret (Nazareth)? You've come to destroy us. I know that you're **God's** holy one."

25 But **Yeshua** scolded it,[13] saying, "Keep quiet!", and, "Come out of him!"

26 Then the demon threw the man into a convulsion, cried out loudly, and left him. 27 Everyone was astounded and asked each other, "What just happened? We haven't heard anything like this before—he has authority to command demons, and they obey him!" 28 So then the news about Yeshua spread all over that entire Galil region.

Yeshua heals many others[14]

29 After leaving the meeting hall, Yeshua (Jesus; Grk. Yesus) went with Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes) into the home of Shim'on (Simon) and Andreas. 30 Inside, Shim'on's mother-in-law was lying down with a fever, and the others spoke to Yeshua about her. 31 When he went up to her, and took hold of her hand and helped her up, the fever left her and she prepared something for them to eat.

32 That evening when the sun set, the people brought all those who were sick or demon-possessed to Yeshua. 33 It seemed like the entire town had gathered there outside the front door. 34 Yeshua healed many who were sick from a range of diseases, and he commanded many demons to leave—not allowing them to speak because they knew that he was **the messiah**.

Yeshua prays before going preaching[15]

35 In the small hours of the morning, Yeshua (Jesus; Grk. Yesus) got up and went out to a quiet place and prayed there. 36 But Shim'on (Simon) and the others came looking for him, 37 and when they found him they said, "Everyone's looking for you!"

38 "Well," Yeshua answered, "we'll be going into the other villages around here, so that I can also tell them. That's what I came here for." 39 Then he went preaching in all their meeting

Literal Version

_followed after_him. 19 And having_advanced little, he_saw Yakōbos/(Ya´ₐqov) the son of_ ~~the~~ _Zebedaios and Yōannaʸs the brother of_him, also them in the boat preparing the nets. 20 And immediately he_called them. And having_left Zebedaios the father of_them in the boat with the hired_ _hands, they_went_away after him.

21 And they_are_entering_in into Kafarna'oum. And immediately on_the days_of_rest, having_come_in into the synagogue, he_was_teaching. 22 And they_were_being_ _astonished at the teaching of_him, because/for he_was teaching them as one having authority, and not as the scribes. 23 And immediately a_man with an_ unclean _spirit was in the synagogue of_them, and he_cried_out 24 saying: What to_us and to_you, **Yaʸsous/(Yəhōshūʻa)** Nazaraʸnos? You_came to_destroy us? I_have_known who you are, the holy one of_ ~~the~~ **_god**. 25 And ~~the~~ **Yaʸsous** gave_rebuke to_him saying: Be_silenced and come_out out_of him. 26 And the ~~the~~ unclean spirit having_convulsed him and having_called with_ _a_ loud _voice, it_came_out from him. 27 And all were_ _amazed, so_as to_be_debating them saying: What is this? A_ new _teaching, he_is_commanding even to_the ~~the~~ unclean spirits with authority, and they_are_submitting to_him. 28 And the report of_him came_out immediately everywhere into all the surrounding_region of_ ~~the~~ _Galilaia/(Gālīl).

29 And immediately having_come_out out_of the synagogue, he_came into the house of_Simōn and Andreas, with Yakōbos/(Ya´ₐqov) and Yōannaʸs. 30 And the mother_in_law of_Simōn was_lying being_feverish, and immediately they_ _are_speaking to_him about her. 31 And having_approached, having_taken_hold of_her hand, he_raised her. And the fever left her, and she_was_serving unto_them. 32 And having_ _become evening when the sun set, they_were_bringing all the ones being sickly and the ones being_demon_possessed to him. 33 And all the city was having_been_gathered_ _together at the door. 34 And he_healed many being sickly of_various diseases, and he_throw_out many demons, and he_was_ not _allowing the demons to_be_speaking because they_had_known him to_be **chosen_one/messiah**.

35 And exceedingly early in_the_night, having_risen_up he_ _came_out and went_away into a_ desolate _place, and_there he_was_praying. 36 And Simōn and the ones with him searched_for him, 37 and they_found him and they_are_ _saying to_him, ~~that~~ All are_seeking you. 38 And he_is_saying to_them: We_may_be_going elsewhere into the neighbouring villages, in_order_that also there I_may_proclaim, because/for I_came_out for this reason. 39 And he_came proclaiming in the synagogues of_them in all ~~the~~

11 **RV 1:21 · Parallel** Luke 4:31-37

12 **RV 1:22 · Cross-ref.** Mat 7:28-29.

13 **RV 1:25 · Note** The Greek pronoun is masculine, implying that the man was the one being scolded, yet "Come out of him!" implies that the spirit is being spoken to.

14 **RV 1:29 · Parallel** Mat. 8:14-17; Luke 4:38-41

15 **RV 1:35 · Parallel** Luke 4:42-44

Literal Version

Galilaia/(Gālīl), and casting_out ~~the~~ demons.
40 And a_leper is_coming to him, imploring him, saying to_ _him, ~~that~~ If you_may_be_willing, you_are_being_able to_ _cleanse me. **41** And having_been_feeling_compassion, having_stretched_out the hand of_him, he_touched and is_ _saying to_him: I_am_willing, be_cleansed. **42** And immediately the leprosy went_away from him, and he_was_ _cleansed. **43** And having_admonished to_him, immediately sent_ him _forth, **44** and he_is_saying to_him: Be_seeing, you_ _may_speak to_no_one, nothing, but be_going, show yourself to_the priest and offer for the cleansing of_you which Mōsaʸs/(Mosheh) commanded, because/for a_testimony to_ _them. **45** But he having_come_out began to_be_proclaiming much and to_be_spreading_abroad the message, so_that no_ _longer him to_be_able to_come_ openly _in into the_city, but he_was outside in desolate places and they_were_coming to him on_every_side.

2:1 And having_come_in again into Kafarna'oum through days, it_was_heard that he_is in the_house. **2** And many were_gathered_together so_that no_longer to_be_having_ _room, not even ~~which~~ at the door, and he_was_speaking the message to_them. **3** And they_are_coming bringing a_ _paralytic to him, being_carried by four. **4** And not being_able to_bring to_him because_of the crowd, they_unroofed the roof where he_was, and having_dug_ it _out, they_are_ _lowering the pallet where the paralytic was_lying. **5** And ~~the~~ **Yaʸsous/(Yəhōshūʻa)** having_seen the faith of_them, he_is_ _saying to_the paralytic: Child, the sins of_you have_been_ _forgiven. **6** But some of_the scribes were there, sitting and reasoning in the hearts of_them, **7** Why is_ this man _ _speaking thus? He_is_slandering. Who is_able to_be_ _forgiving sins, except ~~not/lest~~ one, ~~the~~ **god**? **8** And ~~the~~ **Yaʸsous** immediately having_known in_the spirit of_him that they_ _are_reasoning thus in themselves, he_is_saying to_them: Why these things you_all_are_reasoning in the hearts of_you_ _all? **9** Which is easier, to_say to_the paralytic: The sins have_ _been_forgiven to_you. or to_say: Be_raising and take_up the pallet of_you and be_walking? **10** But in_order_that you_all_ _may_have_known that the son of_ ~~the~~ _man is_having authority on the earth to_be_forgiving sins, (he_is_saying to_ _the paralytic), **11** To_you I_am_saying, be_raising, take_up the pallet of_you, and be_going to the home of_you. **12** And he_was_raised, and immediately having_taken_up the pallet, he_came_out before all so_as all to_be_marvelling and to_be_ _glorifying ~~the~~ **god** saying, ~~that~~ We_ never _saw thus.

13 And he_came_out again beside the sea, and all the crowd was_coming to him, and he_was_teaching them. **14** And passing_by, he_saw Leui/(Lēvī) the son of_ ~~the~~ _Alfaios sitting at the tax_office, and is_saying to_him: Be_following after_ _me. And having_risen_up, he_followed after_him. **15** And is_ _becoming him to_be_reclining in the house of_him, and many tax_collectors and sinners were_reclining ~~the~~ with_

Readers' Version

halls in Galil, and driving out demons.[16]

Yeshua heals a man with leprosy[17]

40 One day, a man with leprosy came to Yeshua (Jesus; Grk. Yesus) asking him, "I know that you could heal me if you wanted to."
41 Yeshua felt compassion for him, reached out his hand and touched him, and said, "Yes, I will. Get well." **42** Then immediately the leprosy disappeared and he was well again. **43** So Yeshua sent him away, but warned him: **44** "Don't talk to anyone—just go to the priest and show him that you're well, and as a testimony of that, make the offering that Mosheh (Moses) commanded so as to be declared clean again."[18]
45 But after the man left, he started telling lots of people and spreading the news—so much so that Yeshua could no longer come into the town but had to stay out in quieter places, and people kept coming to him.

Yeshua heals a paralysed man[19]

2:1 When Yeshua (Jesus; Grk. Yesus) went back to Kafarnaoum (Capernaum) after a few days, people soon heard that he was back in the house **2** and so many people turned up there that there wasn't any room left—not even in the doorway. Inside, Yeshua was explaining the scriptures to them. **3** Four men arrived, carrying a paralysed man to Yeshua, **4** but because of the crowd, they were unable to get close. So they climbed up onto the flat roof, removed a section, and lowered the paralysed man lying on a pallet. **5** **Yeshua**, observing their faith, said to the man, "Son, your sins are forgiven!"[20]
6 But some of the religious teachers were sitting there, thinking to themselves, **7** "Why's that fellow talking like that? He's seriously insulting God. There's only one who can forgive sins, and that's **God** himself."
8 Then **Yeshua**, knowing in his spirit that they were reasoning like that, said to them, "Why are you thinking that to yourselves? **9** Which is easier: to tell the paralysed man that his sins have been forgiven, or to tell him to pick up his bedding and walk? **10** But so you all can see that the son of humanity *does* have authority here on the earth to forgive sins," he turned and said to the paralysed man, **11** "Listen. Get up, take your bedding, and go home!"
12 So the man stood up, and picked up his bedding, and went outside, where everyone saw him and marvelled and praised **God** saying, "We've never seen anything like that happen before!"

Levi's (Matthew's) calling[21]

13 Yeshua (Jesus; Grk. Yesus) went back out beside the lake where crowds of people kept coming to him and he taught them. **14** As he was passing by the tax office, he saw Levi Halfay (Grk. Halfaios) sitting there and said to him, "Come along with me." So Levi stood up and followed Yeshua.

16 **RV 1:39 · Cross-ref.** Mat 4:23; 9:35.
17 **RV 1:40 · Parallel** Mat. 8:1-4; Luke 5:12-16
18 **RV 1:44 · Cross-ref.** Lev 14:1-32.
19 **RV 2:1 · Parallel** Mat. 9:1-8; Luke 5:17-26
20 **RV 2:5 · Note** Yeshua's hearers would have taken this as a claim to be God, as they knew that only God could forgive sins as v7 shows.
21 **RV 2:13 · Parallel** Mat. 9:9-13; Luke 5:27-32

Readers' Version

15 Yeshua ended up having a meal at Levi's place, and many other tax collectors and undesirables were sitting there also, along **with Yeshua** and his followers, because by then, many people were following him around. 16 When the teachers from the Farisaios party noticed that Yeshua was eating beside undesirables and tax-collectors, they asked his followers, "How come he eats with tax-collectors and other low-life?"

17 **Yeshua** overheard them and said, "Healthy people don't need a doctor—it's the sick ones that do. I didn't come here to help those who think they have no needs, but I came to call sinners."

The question of fasting[22]

18 Now the followers of Yohan-the-immerser, and members of the Farisaios party, regularly fasted. So a small group came to Yeshua (Jesus; Grk. Yesus) and asked, "How come Yohan's (John's; Grk. Yoannes') followers and the Farisaios party fast regularly, yet your followers don't?"

19 "Can the groomsmen fast when they're celebrating along with him?" **Yeshua** answered, "No, as long as he's still there, they won't be fasting. 20 But in the future, the groom will be taken away from them, and *then* they'll be fasting.

21 "No one sews a patch of new, unshrunken cloth onto used clothes, because the new patch will tear away from that old fabric, and it will end up with a worse tear. 22 And no one puts new wine into old wineskin containers, because the wine will burst the already stretched wineskins, and then both the wine and the wineskins will be destroyed. New wine must be put into *new* wineskins."

Working on the Rest Day[23]

23 Then it so happened that Yeshua (Jesus; Grk. Yesus) and his followers passed through some fields of grain on some days of rest. As they went through, they plucked off some heads of grain,[24] 24 and some members of the Farisaios party said, "Hey, it's breaking the law to harvest grain on a rest day!"

25 "You've read yourselves," Yeshua replied, "what David did when he and his men were hungry. 26 They went into **God's** tent and ate the sacred bread representing God's presence. Only the priests were allowed to eat that,[25] and yet David even gave some to his companions!" 27 Then he told the Farisaios, "The days of rest were created for people, not people for the rest days. 28 So I, the son of humanity, have authority also over the day of rest."

The man with the curled-up hand[26]

3:1 Again at another time, Yeshua (Jesus; Grk. Yesus) went into the Jewish meeting hall and there was a man there with a curled-up hand. 2 The religious leaders there were watching him closely to see if he would heal the man on the rest day, and then if he did, they would have a case against him. 3 Then Yeshua said to

Literal Version

**Ya^{y}sous/(Yəhōshūʻa)** and the apprentices/followers of _him, because/for they_were many and they_were_following after_him. 16 And the scribes of_the Farisaios_party, having_ _seen that he_is_eating with the sinners and the tax_ _collectors, they_were_saying to_the apprentices/followers of_him, ~~that~~ he_is_eating with the tax_collectors and sinners? 17 And having_heard, ~~the~~ **Ya^{y}sous** is_saying to_them: The ones being_strong are_ not _having need of_a_doctor, but the ones being sickly. I_came not to_call the_righteous, but sinners.

18 And the apprentices/followers of_Yōanna^{y}s and the Farisaios_party were fasting. And they_are_coming and they_ _are_saying to_him: For/Because_ why _reason the apprentices/followers of_Yōanna^{y}s and the apprentices/followers of_the Farisaios_party are_fasting, but ~~the~~ your apprentices/followers are_ not _fasting? 19 And ~~the~~ **Ya^{y}sous** said to_them: The sons of_the bridal_chamber in which the bridegroom is with them are_ not _being_able to_ _be_fasting? As_long_as time they_are_having the bridegroom with them, are_ not _being_able to_be_fasting. 20 But days will_be_coming when the bridegroom may_be_ _taken_away from them, and then they_will_be_fasting in that ~~the~~ day. 21 No_one is_sewing_on a_patch of_ unshrunken _cloth on an_ old _garment, and if not the patch is_tearing_ _away from it, ~~the~~ new from_the old, and is_becoming a_ _worse tear. 22 And no_one is_putting new wine into old wineskins, and if not the wine will_be_bursting the wineskins, and the wine and the wineskins is_being_ _destroyed. But new wine is placeable into new wineskins.

23 And it_became him on the days_of_rest to_be_passing_ _through through the grainfields, and the apprentices/followers of_him began to_be_making way, plucking the heads_of_grain. 24 And the Farisaios_party were_saying to_him: Behold, why they_are_doing on_the days_of_rest what it_is_ not _permitting? 25 And he_is_saying to_them: You_all_ never _read what Dawid/(Dāvid) did, when he_had need and he and the ones with him hungered? 26 How he_came_in into the house of_ ~~the~~ _**god** during Abiathar/(ʾEvyātār) the_chief_priest, and ate the bread of_ _the presence, which it_is_ not _permitting to_eat except ~~not/lest~~ the priests, and he_gave even to_the ones being with him?, 27 And he_was_saying to_them: The day_of_rest became because_of the person, and not the person because_ _of the day_of_rest. 28 So_then the son of_ ~~the~~ _man is **master** also of_the day_of_rest.

3:1 And he_came_in again into the_synagogue, and a_man was there having the hand having_been_withered. 2 And they_were_watching_ him _closely, whether he_will_be_ _healing him on_the days_of_rest, in_order_that they_may_ _accuse against_him. 3 And he_is_saying to_the man ~~which~~ having the withered hand: Be_raising in the midst. 4 And he_ _is_saying to_them: Is_it_permitting on_the days_of_rest to_

22 **RV 2:18 · Parallel** Mat. 9:14-17; Luke 5:33-39

23 **RV 2:23 · Parallel** Mat. 12:1-8; Luke 6:1-5

24 **RV 2:23 · Cross-ref.** Deu 23:25.

25 **RV 2:26 · Cross-ref.** Lev 24:9.

26 **RV 3:1 · Parallel** Mat. 12:9-14; Luke 6:6-11

Literal Version

_do_good or to_do_evil, to_save life or to_kill_off? But they were_keeping_silent. **5** And having_looked_around them with anger, grieving at the hardening of_the heart of_them, he_is_ _saying to_the man: Stretch_out the hand of_you. And he_ _stretched_out it, and the hand of_him was_restored. **6** And the Farisaios_party having_come_out, immediately they_ _produced counsel with the supporters_of_Haʸrōdaʸs against him, so_that they_may_destroy him.

7 And ~~the~~ **Yaʸsous/(Yəhōshūʻa)** withdrew to the sea with the apprentices/followers of_him, and a_great multitude from ~~the~~ Galilaia/(Gālīl) and from ~~the~~ Youdaia followed, **8** and from Hierousalaʸm/(Yərūshālayim), and from ~~the~~ Idoumaia, and beyond the Yordanaʸs/(Yardēn), and around Turos/(Tsor) and Sidōn/(Tsīdōn), a_ great _multitude hearing as_much_as he_was_doing, came to him. **9** And he_told to_the apprentices/followers of_him that a_little_boat may_be_ _continuing with_him because_of the crowd, in_order_that they_may_ not _be_crowding him. **10** For/Because he_healed many, so_that as_many_as were_having afflictions to_be_ _pressing_on on_him, in_order_that may_touch against_him. **11** And the ~~the~~ unclean spirits, whenever they_were_ _observing him, they_were_falling_before to_him and were_ _crying_out saying, ~~that~~ You are the son of_ ~~the~~ **_god**. **12** And he_was_warning much to_them that they_may_ not _make him manifest.

13 And he_is_going_up on the mountain and is_calling_to whom he was_wanting, and they_went_away to him. **14** And he_established twelve which also he_named ambassadors, in_ _order_that they_may_be with him and in_order_that he_ _may_be_sending_ them _out to_be_proclaiming **15** and to_ _be_having authority to_be_casting_out ~~the~~ demons. **16** And he_established the twelve: and he_added_on the_name Petros to_ ~~the~~ _Simōn, **17** and Yakōbos/(Yaʻaqov) the son of_the Zebedaios, and Yōannaʸs the brother ~~the~~ of_Yakōbos, and he_ _added_on to_them the_names Boanerges, which is sons of_ _thunder, **18** and Andreas, and Filippos, and Bartholomaios, and Matthaios, and Thōmas, and Yakōbos the son of_ ~~the~~ _ _Alfaios, and Thaddaios, and Simōn the member_of_ _Kananitaʸs, **19** and Youdas/(Yəhūdāh) Iskariōtaʸs, who also gave_ him _over.

20 And he_is_coming to a_house, and the crowd is_coming_ _together again, so_that them to_ not _be_able to_ not _eat bread. **21** And the ones with him having_heard it, they_came_ _out to_apprehend him for they_were_saying ~~that~~ He_flipped_ _out. **22** And the scribes, ~~which~~ having_come_down from Hierousalaʸm/(Yərūshālayim) were_saying, he_is_having ~~that~~ Be'elzeboul, and, ~~that~~ He_is_casting_out the demons by the ruler of_the demons. **23** And having_called_to them, he_was_ _saying to_them in parables: How is_ Satan/(Sāṭān) _able to_

Readers' Version

the man with the flawed hand, "Stand up there in the middle." **4** And he asked the leaders, "Is it allowable to do good on the rest day, or only to do evil? To save life, or to kill?" But they didn't reply.

5 After angrily looking around at them, grieving at their complete lack of compassion, he told the man, "Open up your hand!" The man stretched out his fingers, and his hand became totally normal. **6** But the Farisaios quickly left, and meeting with King Herodes's (Herod's) supporters, they conspired to kill Yeshua.

Big crowds press against Yeshua

7 After that, **Yeshua** (Jesus; Grk. Yesus) withdrew towards the lake with his apprentices as well as a huge crowd of people from the regions of both Galil and down in Yehudah (Judea), **8** along with others from Yerushalem (Jerusalem), Idoumaia, from across the Yarden (Jordan) River, and from up near Tsor (Tyre) and Tsidon (Sidon). That huge crowd came because they had heard about the amazing things he had done. **9** So Yeshua asked his apprentices to organise a small boat to be there for him so he wouldn't be cramped by the press of the crowd.[27] **10** Virtually anyone who had any physical issues was pressing towards him to touch him, because he had already healed so many. **11** And the demons, whenever they saw Yeshua, they fell to their knees on the ground in front of him and yelled out, "You are **God's** son!" **12** However he regularly warned them not to reveal who he was.

Yeshua appoints his twelve representatives[28]

13 As Yeshua (Jesus; Grk. Yesus) started going up a hill, he called the followers that he had selected and they went off with him. **14** He appointed twelve of them as his representatives so that they could stick with him, and be sent off to be proclaiming his message **15** and to also have authority to exorcise demons.

16 These are the twelve that he appointed: Shim'on (Simon) (but he appended the name "Kefa (Peter; Grk. Petros)"), **17** Ya'akov (James; Grk. Yakobos) and his brother Yohan (John; Grk. Yoannes) who were Zavday's (Grk. Zebedaios') sons (and he nicknamed them the "sons of thunder"), **18** Andreas, Filippos (Philip), Bar-Talmay (Bartholomew; Grk. Bartholomaios), Matay (Matthew; Grk. Matthaios), Toma (Thomas), Ya'akov Halfay (Grk. Halfaios), Thaddaios (Thaddeus), Shim'on from Kena'an (Canaan), **19** and Yehudah (Judas; Grk. Yudas) Iskariot who later betrayed him.

The two opposing spiritual powers[29]

20 Then Yeshua (Jesus; Grk. Yesus) was approaching a house, but the crowd swarmed them again so they had no opportunity to eat. **21** The ones with him heard all the noise and came to get him, because they were wondering if he was crazy.

22 The religious teachers had come up from Yerushalem (Jerusalem) and were complaining, "He's possessed by the prince of demons. He can command them because he rules

27 **RV 3:9-10 · Cross-ref.** Mrk 4:1; Luk 5:1-3.

28 **RV 3:13 · Parallel** Mat. 10:1-4; Luke 6:12-16

29 **RV 3:20 · Parallel** Mat. 12:22-32; Luke 11:14-23; 12:10

Readers' Version

them!"[30]

23 But Yeshua addressed them: "How could Satan command himself? **24** If a kingdom is divided against itself, that kingdom could never prosper. **25** If a household is divided against itself, that family will never prosper. **26** So if Satan attacked himself and was split, he couldn't possibly be powerful, but his time would be over.

27 On the contrary, no one can enter a strong man's house to clean out his possessions unless he first ties up that strong man—after that he can work on the goods.

28 Honestly, I assure you that any sins of a person can be forgiven, no matter how much they curse God. **29** But anyone who speaks against the Holy **Spirit** can never be forgiven, but is eternally responsible for their sin."[31] **30** (He said that because they were saying that he was demon-possessed.)

Yeshua's mother and brothers arrive[32]

31 Now Yeshua's (Jesus'; Grk. Yesus') mother and brothers came and were standing outside, and they asked someone to tell him that they were there. **32** Some in the crowd sitting around him told Yeshua that his mother and brothers were waiting outside for him.

33 But Yeshua answered, "Who is my mother and who are my brothers?" **34** And having looked around at the people sitting here, he said, "Actually, you all are my mother and my brothers, **35** because anyone who obeys **God**, that person is my brother and my sister and my mother."

The parable about planting seed[33]

4:1 Again Yeshua (Jesus; Grk. Yesus) started teaching by the edge of the lake. A huge crowd gathered around him, but he had boarded a boat that was floating in the water, and all the people were there on the shore.[34] **2** From there, he taught them many different things in parables, including this one: **3** "Listen. Once there was a farmer who went to spread some seed. **4** As he spread it, some landed on the path, and the birds came and fed on it. **5** Some landed on a rocky part without a lot of soil, and it quickly sprouted in the warm, shallow soil, **6** but when the sun came up, it dried out because the roots weren't deep, and so it just withered up. **7** Some of the seed landed in a thistle patch, and the thistles grew and choked it out, so the plants never bore a crop. **8** But some seed landed in fertile soil and it bore a harvest—some of it multiplying thirty times, some sixty, and some a hundred times."

9 Then Yeshua added, "Anyone who wants to understand, let them consider it."

Why Yeshua speaks in parables[35]

10 Later when the crowd had left, the twelve apprentices asked him about the parables **11** and he told them, "You've been given understanding about **God's** kingdom, but for others, they'll get it in parables

Literal Version

_be_casting_out Satan? **24** And if a_kingdom may_be_divided against itself, that ~~the~~ kingdom is_ not _able to_be_ _established. **25** And if a_house may_be_divided against itself, that ~~the~~ house ‹will›_ not _be_able to_be_established. **26** And if ~~the~~ Satan rose_up against himself and was_divided, he_is_ not _able to_stand, but is_having an_end. **27** But no_one is_ not _ _able having_come_in into the house of_the strong man to_ _thoroughly_plunder the goods of_him, if not first he_may_ _bind the strong man, and then he_will_be_thoroughly_ _plundering the house of_him. **28** Truly, I_am_saying to_you_ _all that all the sins will_be_being_forgiven to_the sons of_ ~~the~~ _men, and as_many_as the slander ~~if~~ they_may_slander. **29** But ~~wishfully~~ whoever may_slander against the ~~the~~ holy **spirit**, is_ not _having forgiveness to ~~the~~ eternity, but is liable of_eternal sin, **30** because they_were_saying: He_is_having an_ unclean _spirit.

31 And the mother of_him and the brothers of_him are_ _coming and standing outside, they_sent_out to him calling him. **32** And the_crowd was_sitting around him and, they_ _are_saying to_him: Behold, the mother of_you and the brothers of_you, are_seeking you outside. **33** And answering to_them he_is_saying: Who is the mother of_me and the brothers of_me? **34** And having_looked_around the ones around him sitting around, he_is_saying: Behold, the mother of_me and the brothers of_me. **35** For/Because whoever ~~wishfully~~ may_do the will of_ ~~the~~ **_god**, this one is the_brother of_me and the_sister and the_mother.

4:1 And again he_began to_be_teaching beside the sea. And a_ very_great _crowd is_being_gathered_together to him, so_ _that him having_boarded into the boat, to_be_sitting in the sea, and all the crowd were on the land to the sea. **2** And he_ _was_teaching them many things in parables, and was_saying to_them in the teaching of_him, **3** Be_hearing. Behold, the one sowing came_out to_sow. **4** And it_became at the time to_ _be_sowing, some indeed fell along the road, and the birds came and devoured it. **5** And other fell on the rocky place and where it_was_ not _having much soil, and immediately sprang_up because_of the to_ not _be_having depth of_soil, **6** and when the sun rose, it_was_scorched and because_of the depth to_be_having no root, it_was_withered. **7** And other fell among the thorns, and the thorns went_up and choked it and it_ not _gave fruit. **8** And others fell on the ~~the~~ good soil, and it_was_giving fruit, going_up and being_grown, and it_was_ _bearing in thirty, and in sixty, and in a_hundred. **9** And he_ _was_saying: Who is_having ears to_be_hearing, let_him_be_ _hearing.

10 And when he_became ~~down/against/according_to~~ alone, they with the twelve about him were_asking him the parables. **11** And he_was_saying to_them: The mystery of_the kingdom of_ ~~the~~ **_god** has_been_given to_you_all, but to_those who are outside, all the things is_becoming in parables, **12** in_order_ _that seeing, they_may_be_seeing and may_ not _perceive,

30 **RV 3:22 · Cross-ref.** Mat 9:34; 10:25.

31 **RV 3:29 · Cross-ref.** Luk 12:10.

32 **RV 3:31 · Parallel** Mat. 12:46-50; Luke 8:19-21

33 **RV 4:1 · Parallel** Mat. 13:1-9; Luke 8:4-8

34 **RV 4:1 · Cross-ref.** Luk 5:1-3.

35 **RV 4:10 · Parallel** Mat. 13:10-17; Luke 8:9-10

Literal Version

and hearing, they_may_be_hearing and may_ not _be_
_understanding, lest they_may_turn_back and it_may_be_
_forgiven to_them.

13 And he_is_saying to_them: You_all_have_ not _known ~~the~~
this parable, and how ‹will›_you_all_be_knowing all the
parables? **14** The one sowing is_sowing the message. **15** And
these are the ones along the road where the message is_
_being_sown, and whenever they_may_hear, ~~the~~
Satan/(Sāṭān) immediately is_coming and is_carrying the
message ~~which~~ having_been_sown in them. **16** And these are
likewise the ones being_sown on the rocky places, who
whenever they_may_hear the message, are_receiving it
immediately with joy, **17** and they_are_ not _having root in
themselves, but are temporary, thereafter tribulation or
persecution having_become because_of the message,
immediately they_are_being_stumbled. **18** And others are the
ones being_sown among the thorns, these are the ones
having_heard the message, **19** and the worries of_the age,
and the seduction of_the riches, and the desires for ~~the~~ other
things entering_in, are_choking the message and it_is_
becoming unfruitful. **20** And those are the ones having
_been_sown on the the good soil, who are_hearing the
message and are_accepting it and are_bearing_fruit, in thirty,
and in sixty, and in a_hundred.

21 And he_was_saying to_them: Surely_not the lamp is_
_coming, in_order_that it_may_be_put under the basket or
under the bed? Not in_order_that it_may_be_put on the
lampstand? **22** For/Because there_is not hidden, if not in_
_order_that it_may_be_revealed, and_not it_became a_secret,
but in_order_that it_may_come to_manifest. **23** If anyone is_
_having ears to_be_hearing, let_him_be_hearing. **24** And he_
_was_saying to_them: Be_watching_out what you_all_are_
_hearing. With that measure you_all_are_measuring, it_will_
_be_being_measured to_you_all and it_will_be_being_added
to_you_all. **25** For/Because whoever is_having, it_will_be_
_being_given to_him, and who is_ not _having, even what he_
_is_having will_be_being_taken_away from him.

26 And he_was_saying: Thus is the kingdom of_ ~~the~~ **_god**: as a_
_man may_throw the seed on the earth, **27** and he_may_be_
_sleeping and may_be_being_raised night and day, and the
seed may_be_sprouting and may_be_growing, he has_ not _
_known how. **28** The earth is_bearing_fruit automatic: first a_
_blade, thereafter a_head_of_grain, thereafter full grain in
the head_of_grain. **29** But whenever it_may_give_over the
fruit, immediately he_is_sending_out the sickle because the
harvest has_presented.

Readers' Version

12 so that when they look, they might see but not perceive,
and when they listen, they might hear but not understand,
otherwise they might turn from their sins and be for-
given."[36]

The ground where the seed fell[37]

13 Then Yeshua (Jesus; Grk. Yesus) said
to them, "If you didn't understand this
parable, how will you understand any others? **14** The person
spreading seed is spreading the good message, **15** and there are
some along the path where the good message is being spread,
who hear, but Satan turns up immediately and snatches the
message that had been planted in them. **16** Similarly, there's
some seed that falls onto rocky places where the people who
hear the good message happily accept it, **17** but don't make
strong roots—just temporary changes. So when they get
mocked or attacked about accepting the good message, they
quickly stumble. **18** Others are the ones where the seed was
spread among the thistles. They heard the good message,
19 but contemporary topics, or the lure of money, or the ap-
petite for other things, choke their good intentions and the
message becomes unfruitful in them. **20** But lastly, the seed
that landed on the good soil represents the people who hear
the good message, accept it, and are fruitful thirty, sixty, or
even a hundred times over."

The light will shine on everything[38]

21 Then Yeshua (Jesus; Grk. Yesus) told
them, "Obviously no one goes and gets a
lamp, and then puts it under a basket or under the bed, but
rather they place it somewhere higher on a stand.[39] **22** You see,
nothing is hidden that won't eventually be disclosed, and
there's no secret that won't eventually be revealed.[40] **23** Any-
one who wants to understand must listen carefully," **24** and he
continued, "Take care what you listen to. How much you all
judge others, so too will judgement be handed out to you, and
even more.[41] DOUBLE-CHECK **25** Anyone who has faith will be
given a reward, but if you have none, even the little you have
will be taken away."[42] DOUBLE-CHECK

The parable about the sprouting seed

26 And then, "**God's** kingdom is like a
person throwing some seed onto the
ground. **27** Whether the person sleeps at night or stays up
night and day, the seed will sprout and grow either way, and
they don't know how it does it. **28** The earth is designed to
multiply the seed: first a sprout appears, then a bigger plant,
and then the full head of grain. **29** Then when it's ripe, the har-
vester is sent in because it's ready for harvest."[43]

36 **RV 4:12 · Cross-ref.** Isa 6:9-10 (LXX).

37 **RV 4:13 · Parallel** Mat. 13:18-23; Luke 8:11-15

38 **RV 4:21 · Parallel** Luke 8:16-18

39 **RV 4:21 · Cross-ref.** Mat 5:15; Luk 11:33.

40 **RV 4:22 · Cross-ref.** Mat 10:26; Luk 12:2.

41 **RV 4:24 · Cross-ref.** Mat 7:2; Luk 6:38.

42 **RV 4:25 · Cross-ref.** Mat 13:12; 25:29; Luk 19:26.

43 **RV 4:29 · Cross-ref.** Yoel 3:13.

Readers' Version

The small seed produces a large result[44]

30 Again he said, "What could we liken **God's** kingdom to? Or what parable could we explain it with? 31 It's like planting a mustard seed in the ground—a very small seed. 32 But when it's planted and grows up, it forms a large bush with many branches so that birds can nest in its shade."

33 And so as much as they could handle it, Yeshua (Jesus; Grk. Yesus) shared the good message with them via many similar word pictures. 34 He never spoke without those illustrations, but he explained all of them to his close followers.

Yeshua halts the storm on the lake[45]

35 It was already becoming evening on that day, so Yeshua (Jesus; Grk. Yesus) told his apprentices, "Let's all go across to the other shore." 36 Then after sending the crowd away, they got into the boat with him, plus there were some other boats with them. 37 Out on the lake, a big storm came up with strong winds, and the waves started breaking across the boat and filling it with water. 38 However, Yeshua was asleep on a cushion in the back, so they woke him, calling out, "Teacher, don't you care that we're all about to drown?"

39 Now awake, Yeshua scolded the wind and waves, "Quieten down! Stop that!" Then the wind died down and the lake became very calm. 40 Turning back to them he asked, "Why were you all afraid? Don't you have any faith yet?"

41 But now they were very afraid again, and asked each other, "Who could this man be that both the wind and the waves obey him?"

Yeshua sends the demons into pigs[46]

5:1 So they got safely to the Gerasainon region on the other side of the lake. 2 As Yeshua (Jesus; Grk. Yesus) climbed out of the boat, a demon-possessed man came out of the tombs to meet him. 3 He lived in those tombs, and no one could tie him up, not even with chains, 4 because he had often been tied up in the past with shackles and chains but had always pulled the chains apart and smashed the shackles, and no one was able to subdue him. 5 All through the day and night, whether in the tombs or up in the hills, he was yelling out and hurting himself with stones.

6 So when he had seen **Yeshua** in the distance, he ran and as a sign of honour fell to his knees on the ground in front of him. 7 Then he called out very loudly, "What will happen between us, **Yeshua**—the son **of** the highest **God**? I beg you in **God's** name not to torment me." 8 Because Yeshua had already started saying, "Come out of the man you ungodly spirit!"

9 Yeshua asked, "What's your name?"

The man answered, "My name is 'Thousands' because there's many of us," 10 and he begged Yeshua not to send them out of the country.

11 It just so happened that there was a large herd of pigs being fed near the hill, 12 and the demons begged Yeshua again saying, "Send us to the pigs so that we can enter them."

Literal Version

30 And he_was_saying: How may_we_liken the kingdom of_ ~~the~~ _**god**, or with what parable may_we_present it? 31 As to_ _a_seed of_mustard, which whenever it_may_be_sown on the earth, being smaller than all the seeds which on the earth, 32 and whenever it_may_be_sown, is_going_up and is_ _becoming greater than all the garden_plants, and is_ _producing great branches, so_that the birds of_the sky to_ _be_able to_be_nesting under the shadow of_it. 33 And with_ many _such parables, he_was_speaking the message to_them, as they_were_able to_be_hearing, 34 and he_was_ not _ _speaking without parable to_them, by but himself to_his own apprentices/followers, he_was_explaining all things.

35 And he_is_saying to_them on that ~~the~~ day having_become evening: We_may_pass_through to the side across. 36 And having_sent_away the crowd, they_are_taking him as he_was in the boat. And other boats was with him. 37 And a_storm of_ great _wind is_becoming, and the waves was_breaking_ _down into the boat, so_that already the boat to_be_being_ _filled. 38 And he was in the stern, sleeping on the cushion. And they_are_awaking him and are_saying to_him: Teacher, is_ not _caring to_you that we_are_perishing? 39 And having_ _been_awoke, he_gave_rebuke to_the wind and said to_the sea: Be_keeping_silent, be_silenced. And the wind died_down and became a_ great _calm. 40 And he_said to_them: Why are_you_all fearful? You_all_are_ not_yet _having faith? 41 And they_were_afraid with_ great _fear and they_were_ _saying to one_another: Who consequently is this, that both the wind and the sea is_submitting to_him?

5:1 And they_came to the side across the sea, to the region of_ _the Gerasaʸnōn. 2 And him having_come_out out_of the boat, a_man out_of the tombs with an_ unclean _spirit met with_him, 3 who was_having his dwelling in the tombs, and no_one was_able to_bind him no_longer, not_even with_ _chain, 4 because_of that him often to_have_bound with_ _shackles and chains, and the chains to_have_torn_apart by him and the shackles to_have_broken, and no_one was_able to_tame him. 5 And through all time night and day in the tombs and in the mountains, he_was crying_out and bruising himself with_stones. 6 And having_seen ~~the~~ **Yaʸsous/(Yəhōshūʻa)** from afar, he_ran and prostrated him, 7 and having_cried_out with_a_ loud _voice he_is_saying: What to_me and to_you **Yaʸsous**, son of_ ~~The~~ the highest _ _**god**? I_am_imploring you ~~the~~ by_**god**, you_may_ not _ _torment me. 8 For/Because he_was_saying to_him: Come_ _out out_of the man ~~the~~ ~~the~~ unclean spirit. 9 And he_was_ _asking him: What is the_name of_you? And he_is_saying to_ _him: Many_thousands is the_name to_me, because we_are many. 10 And he_was_imploring him much that he_may_ not _send_out them out the country. 11 And there was a_ great _ _herd of_pigs being_fed near the mountain, 12 and they_ _implored him saying: Send us into the pigs, in_order_that we_may_come_in into them. 13 And he_permitted to_them. And the ~~the~~ unclean spirits having_come_out, came_in into the pigs, and the herd about two_thousand rushed down the steep_bank into the sea and they_were_being_drowned in the

44 **RV 4:30 · Parallel** Mat. 13:31-32,34; Luke 13:18-19

45 **RV 4:35 · Parallel** Mat. 8:23-27; Luke 8:22-25

46 **RV 5:1 · Parallel** Mat. 8:28-34; Luke 8:26-39

Literal Version

sea. **14** And the ones feeding them fled, and they_reported to the city and to the country. And came_out to_see what is the thing having_become. **15** And they_are_coming to ~~the~~ **Ya^{y}sous/(Yəhōshū´a)**, and they_are_observing the man being_demon_possessed sitting, having_been_clothed and being_sensible, the one having_had the Many_thousands, and they_were_afraid. **16** And the ones having_seen it described to_them, how it_became to_the one being_demon_possessed, and concerning the pigs. **17** And they_began to_be_imploring him to_go_away from the regions of_them. **18** And him boarding into the boat, the one having_been_demon_possessed was_begging him that he_may_be with him. **19** And he_ not _allowed him, but he_is_saying to_him: Be_going to the home of_you, to ~~the~~ your people, and report to_them as_much_as the **master** has_done for_you, and he_showed_mercy to_you. **20** And he_went_away and began to_be_proclaiming in the Dekapolis as_much_as ~~the~~ **Ya^{y}sous** did for_him, and all were_marvelling.

21 And ~~the~~ **Ya^{y}sous** having_crossed_over in the boat back to the side across, a_ great _crowd was_gathered_together to him, and he_was beside the sea. **22** And see, one of_the synagogue_leaders by_the_name Yaeiros is_coming, and having_seen him, is_falling at the feet of_him, **23** and he_is_imploring him much saying, ~~that~~ The little_daughter of_me is_holding to_the_end, in_order_that having_come, you_may_lay_on the hands on_her, in_order_that she_may_be_healed and may_live. **24** And he_went_away with him. And a_ great _crowd was_following after_him, and they_were_pressing_on him. **25** And a_woman being twelve years with a_haemorrhage of_blood, **26** and having_suffered much under many doctors, and having_spent all the things by herself and having_been_benefitted nothing, but rather having_come to the worse, **27** having_heard the things concerning ~~the~~ **Ya^{y}sous/(Yəhōshū´a)**, having_come behind in the crowd, she_touched against_the garment of_him. **28** For/Because she_was_saying ~~that~~ If I_may_touch even_if against_the garments of_him, I_will_be_being_healed. **29** And immediately the flow of_the blood of_her was_dried_up, and she_knew in_her body that she_has_been_healed from the affliction. **30** And immediately ~~the~~ **Ya^{y}sous**, having_known in himself the power having_come_out out_of him, having_been_turned_back in the crowd he_was_saying: Who touched against_the clothes of_me? **31** And the apprentices/followers of_him were_saying to_him: You_are_seeing the crowd pressing_on you, and you_are_saying: Who touched against_me? **32** And he_was_looking_around to_see the woman having_done this. **33** And the woman having_been_afraid and trembling, having_known what has_become to_her, came and fell_before before_him and told all the truth to_him. **34** And he said to_her: Daughter, the faith of_you has_healed you, be_going in peace, and be healthy from the affliction of_you. **35** Still of_him speaking, they_are_coming from the synagogue_leader saying, ~~that~~ The daughter of_you

Readers' Version

13 Yeshua agreed to that, so the ungodly spirits came out of the man, went into the pigs, and the entire herd of some two thousand pigs rushed down the steep bank into the lake and were drowned.

14 The ones who had been feeding them rushed off and spread the news around in the city and the surrounding area, So the people hurried out to see what had happened. **15** When they arrived where **Yeshua** was, they saw the man who had been demon-possessed, fully-clothed and sitting there in full control of his senses. They knew it was the man called 'Thousands' and they became frightened. **16** Those who had seen it all happen described it all to the people—what had happened both to the demon-possessed man and to the pigs.

17 So then the people began asking Yeshua to go away from their region.

18 As Yeshua was climbing back into the boat, the man who had been demon-possessed wanted to go with him. **19** But Yeshua wouldn't let him and told him to head back home to his own people, and explain to them what the **master** had done for him, and how he had been merciful to him.

20 So he went away and shared with the people in the Ten Cities region what **Yeshua** had done for him, and they were all amazed.

A woman healed as Yeshua goes to help a dying girl[47]

21 When **Yeshua** (Jesus; Grk. Yesus) had crossed in the boat to the other side of the lake, a large crowd of people came out to the lake edge to see him. **22** Then unexpectedly, one of the religious leaders named Yair (Jairus) came out, and when he found Yeshua, he fell to his knees in front of him **23** and pleaded, "My young daughter is critical and just hanging on for you to come and touch her so that she'll be healed and live."

24 So Yeshua went off with Yair. The large crowd followed also, and many were getting pressed against Yeshua.

25 Then a woman came who had been losing blood for twelve years, **26** and who'd endured much under various doctors despite spending everything she had. After all that, she'd ended up even worse, **27** but when she heard about what **Yeshua** had been doing, she worked her way through the crowd to the back of Yeshua and touched his clothes, **28** because she had told herself, "If I could even just touch his clothes, I'd be healed."

29 Immediately the bleeding stopped, and she knew that she had been healed. **30** Immediately also, **Yeshua** knew that power had gone out of him, and he turned back towards the crowd and said, "Who touched my clothes?"

31 But his followers said, "You can see all the people that were pressing on you so why would you ask who touched you?"

32 But Yeshua was still looking around to see who had done it **33** when the woman, scared and shaking because of what was happening, came and fell to her knees in front of Yeshua and told him the whole story. **34** "Daughter, your faith has healed you," Yeshua said. "Go in peace and full health."

47 RV 5:21 · Parallel Mat. 9:18-26; Luke 8:40-56

Readers' Version

35 While he was still speaking, messengers came from the religious leader's house to tell Yair (Jairus), "Your daughter has died. Why bother the teacher any more?"

36 But **Yeshua** overheard them telling that to the leader and told him, "Don't be afraid—just keep believing." 37 Yeshua didn't allow anyone to accompany him other than Kefa (Peter; Grk. Petros), and Ya'akov (James; Grk. Yakobos) and his brother, Yohan (John; Grk. Yoannes). 38 As they approached Yair' house, Yeshua saw a big commotion ahead of them, with lots of wailing and crying going on. 39 As he entered, he said, "Why are you all crying in distress? The child hasn't died—she's just sleeping!"

40 But they just ridiculed Yeshua, so he sent them all outside, just taking the father and mother of the child, along with three with him. He went in where the girl was, 41 and taking her hand, he said, "Young woman, I tell you: get up!" 42 Immediately she got up and walked around, and everyone marvelled at the amazing thing that had happened. (She was twelve years old.) 43 Yeshua repeatedly told them to keep this to themselves, and added that they should give her something to eat.

Yeshua's community can't believe he's from God[48]

6:1 So Yeshua (Jesus; Grk. Yesus) left Kafarnaoum (Capernaum) and went back with his followers to Nazaret (Nazareth) , his birthplace. 2 It was now the Rest Day and when he started teaching in the Jewish meeting hall, many who heard him were astonished, saying, "Where did that man learn all that? How could he have such wisdom and be able to do those miracles? 3 Isn't that the carpenter, the son of Maria (Mary; Heb. Miryam; Grk. Maria/Mariam), and the brother of Ya'akov (James; Grk. Yakobos) and Yosef (Joseph) CHECK and Yehudah (Judas; Grk. Yudas) and Shim'on (Simon)? Don't his sisters live around here?" And they were offended by his teaching.

4 Then **Yeshua** told them, "A prophet is only dishonoured in his own home town, and among his own relatives, and in his own home."[49]

5 He wasn't able to do even one miracle there, except for placing his hands on a few sick people and healing them. 6 He was amazed at how they wouldn't believe him as he went around the villages teaching.

Yeshua sends his apprentices out in pairs[50]

7 Then he called his twelve apprentices and started sending them out in pairs and giving them authority over demons. 8 He insisted that they can carry a walking stick, but not to take food, a backpack, or money. 9 They could wear one pair of sandals, but not take changes of clothes, 10 and he told them, "Whenever you're invited into a home, stay at that one place until you all leave that town. 11 But if any places don't want you or don't want to hear what you have to say, just leave that place. As you go, shake the dust off your sandals[51] so

Literal Version

died_off, why you_are_ still _troubling the teacher? 36 But ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** having_overheard the message being_ _spoken is_saying to_the the_synagogue_leader: Be_ not _ _fearing, only be_believing. 37 And he_ not _allowed no_one with him to_accompany, except ~~not/lest~~ ~~the~~ Petros, and Yakōbos/(Yaʻaqov), and Yōanna^{y}s the brother of_Yakōbos. 38 And they_are_coming to the house of_the the_synagogue_ _leader, and he_is_observing a_commotion and weeping and much screaming. 39 And having_come_in, he_is_saying to_ _them: Why are_you_all_being_distressed and are_you_all_ _weeping? The little_child not died_off, but is_sleeping. 40 And they_were_ridiculing of_him. But he having_throw_ all _out, is_taking the father of_the little_child and the mother and the ones with him, and he_is_entering_in where the little_child was. 41 And having_taken_hold of_the hand of_the little_child, he_is_saying to_her: Talitha, koum. Which is being_translated - Little_girl, I_am_saying to_you, be_ _raising. 42 And immediately the little_girl rose_up and she_ _was_walking, because/for she_was twelve of_years. And they_marvelled immediately with_ great _amazement. 43 And he_ much _instructed to_them that no_one may_know this, and he_said to_be_given to_her something to_eat.

6:1 And he_came_out from_there, and he_is_coming into the hometown of_him, and the apprentices/followers of_him are_following after_him. 2 And of_the_day_of_rest having_ _become, he_began to_be_teaching in the synagogue, and many hearing were_being_astonished saying: From_where these things, to_this man, and what is the wisdom ~~which~~ having_been_given to_this one, and the such miracles becoming by the hands of_him? 3 Is not this the carpenter, the son of_ ~~the~~ _Maria/(Miryām), and brother of_ _Yakōbos/(Yaʻaqov), and Yōsa^{y}s/(Yōşēf?), and Youdas/(Yəhūdāh), and Simōn? And are not the sisters of_ _him here with us? And they_were_being_offended at him. 4 And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** was_saying to_them, ~~that~~ A_ _prophet is not dishonourable, except ~~not/lest~~ in the hometown of_him, and among the relatives of_him, and in the house of_him. 5 And he_was_ not _able there to_do not_ _one miracle, except ~~not/lest~~ for_a_few sick, having_laid_on the hands, he_healed them. 6 And he_marvelled because_of the unbelief of_them. And he_was_going_around the villages, around teaching.

7 And he_is_calling_to the twelve, and began to_be_sending_ them _out two by_two, and was_giving authority to_them over_the ~~the~~ unclean spirits. 8 And he_commanded to_them that they_may_be_taking_away nothing for journey, except only ~~not/lest~~ a_staff, not bread, not a_knapsack, not money in the belt, 9 but having_tied_on sandals, and you_all_may_ not _dress_in two tunics. 10 And he_was_saying to_them: Wherever ~~if~~ you_all_may_come_in into a_house, be_ _remaining there until ~~wishfully~~ you_all_may_come_out from_ _there. 11 And whatever ~~wishfully~~ place may_ not _receive you_all, nor may_they_hear from_you_all, going_out from_ _there, shake_off the dust which beneath the feet of_you_all

48 **RV 6:1 · Parallel** Mat. 13:53-58; Luke 4:16-30

49 **RV 6:4 · Cross-ref.** Yhn 4:44.

50 **RV 6:7 · Parallel** Mat. 10:5-15; Luke 9:1-6

51 **RV 6:11 · Cross-ref.** Acts 13:51.

Literal Version

for a_testimony to_them. **12** And having_come_out, they_ _proclaimed that they_may_be_repenting. **13** And they_were_ _casting_out many demons, and they_were_anointing many sick with_olive_oil and they_were_healing them.

14 And ~~the~~ king Haʸrōdaʸs heard, because/for the name of_ _him became manifest, and he_was_saying, ~~that~~ Yōannaʸs the one immersing has_been_raised from the_dead, and because_ _of this the miracles are_working in in_him. **15** But others were_saying, ~~that~~ He_is Aʸlias/(ʾĒliyʸāh), and others were_ _saying, ~~that~~ A_prophet, like one of_the prophets. **16** But having_heard, ~~the~~ Haʸrōdaʸs was_saying, ~~that~~ Yōannaʸs whom I beheaded, this was_raised. **17** For/Because ~~the~~ Haʸrōdaʸs himself, having_sent_out, apprehended ~~the~~ Yōannaʸs and bound him in prison because_of Haʸrōidias, the wife of_ _Filippos, the brother of_him, because he_married her. **18** For/Because ~~the~~ Yōannaʸs was_saying to_ ~~the~~ _Haʸrōdaʸs, ~~that~~ It_is_ not _permitting for_you to_be_having the wife of_ _the brother of_you. **19** And ~~the~~ Haʸrōidias was_resenting him, and was_wanting to_kill_ him _off, and he_was_ not _ _able, **20** for/because ~~the~~ Haʸrōdaʸs was_fearing ~~the~~ Yōannaʸs, having_known him as_a_ righteous and holy _man, and was_ _preserving him, and having_heard from_him, he_was_ _perplexing much, and he_was_hearing gladly from_him. **21** And having_become an_ opportune _day, when Haʸrōdaʸs on_the birthday_celebrations of_him made a_supper, to_the magnates of_him, and to_the commanders, and to_the leaders of_ ~~the~~ _Galilaia/(Gālīl). **22** And of_Haʸrōidias the daughter for_him having_come_in and having_danced, she_ _brought_pleasure to_ ~~the~~ _Haʸrōdaʸs and the ones reclining. And the king said to_the little_girl: Ask me whatever ~~if~~ you_ _may_be_wanting and I_will_be_giving it to_you. **23** And he_ _swore to_her, ~~that~~ Whatever if you_may_ask me, I_will_be_ _giving to_you, up_to half of_the kingdom of_me. **24** And having_come_out, she_said to_the mother of_her: What may_ _I_request? And she said: The head of_Yōannaʸs the one immersing. **25** And having_come_in immediately with earnestness to the king, she_requested saying: I_am_wanting that immediately you_may_give the head of_Yōannaʸs the immerser to_me on a_platter. **26** And the king having_ _become very_sorrowful, because_of the oaths and the ones reclining he_ not _wanted to_reject her. **27** And immediately the king having_sent_out an_executioner, commanded to_ _bring the head of_him. And having_gone_away, he_beheaded him in the prison, **28** and brought the head of_him on a_ _platter, and gave it to_the little_girl, and the little_girl gave it to_the mother of_her. **29** And having_heard it, the apprentices/followers of_him came and took_up the corpse of_him, and they_laid it in a_tomb.

30 And the ambassadors are_being_gathered_together to ~~the~~ **Yaʸsous/(Yəhōshūʿa)**, and they_reported to_him all things as_much_as they_did and as_much_as they_taught. **31** And he_is_saying to_them: Come you_all yourselves by yourselves to a_desolate place and rest a_little. For/Because the ones

Readers' Version

they can see that you pass the responsibility of your leaving, onto them."

12 So the apprentices went off and started telling people to repent. **13** In addition, they drove out many demons, and anointed many sick people with olive oil and healed them.[52]

The execution of Yohan-the-immerser[53]

14 Yeshua (Jesus; Grk. Yesus) was now becoming well known and King Herodes (Herod) Antipas heard about him. He thought that maybe Yohan-the-immerser had come back to life and that's why Yeshua was able to do miracles.[54]

15 But others thought it was the promised return of Eliyah (Elijah), and yet others thought he must be another prophet like the ones in the Scriptures.

16 But hearing about Yeshua, Herodes was telling people, "That Yohan (John; Grk. Yoannes) who I had beheaded, he must have come back to life!" **17** Because Herodes himself had had Yohan arrested and put in prison because he had married Herodias, his brother Filippos's (Philip's) wife.[55] **18** Yohan had been telling the king that it was wrong for him to marry his brother's wife, **19** and so Herodias resented him enough to want to kill him, but Herodes hadn't be able to **20** because he respected Yohan as a righteous and holy teacher and so he kept him alive. He often enjoyed hearing from Yohan and thought a lot about what he said.

21 However, an opportunity came at Herodes's birthday celebration, when he threw a feast for his top officials and generals, and for the leaders in Galil. **22** The daughter of Herodias came in and danced for them, and the king and his party guests all enjoyed it. So the king said to the young woman, "Just ask me for anything and I'll give it to you." **23** Then he promised her, "Even if you asked for half of my kingdom, I'd give it to you!"

24 So she went out and asked her mother what she should ask for. Her mother told her that she should ask for Yohan's head.

25 So going back into the party, she said seriously to the king, "I would like the head of Yohan-the-immerser right now on a plate!"

26 The king was really upset with that, but because he'd made loud promises in front of all his guests, he couldn't say no. **27** So he ordered an executioner to go out and return with Yohan's head. He went off and beheaded him in the prison **28** and brought the head into the party on a plate and gave it to the girl, and she gave it to her mother. **29** When Yohan's followers heard about that, they came and fetched his body and put it into a tomb.

Yeshua feeds 5,000 people[56]

30 Now the apprentices who had been sent out, returned back to **Yeshua** (Jesus; Grk. Yesus), and they reported back everything they had done and what they had been teaching people. **31** Then he told

52 **RV 6:13 · Cross-ref.** Jam 5:14.

53 **RV 6:14 · Parallel** Mat. 14:1-12; Luke 9:7-9

54 **RV 6:14-15 · Cross-ref.** Mat 16:14; Mrk 8:28; Luk 9:19.

55 **RV 6:17-18 · Cross-ref.** Luk 3:19-20.

56 **RV 6:30 · Parallel** Yhn 6:1-14; Mat. 14:13-21; Luke 9:10-17

Readers' Version

them to head to a quiet place with him to take a break. That was because there were so many people always coming and going, and sometimes they didn't even have a chance to eat.
32 So they went away by boat to a quiet place by themselves.
33 But people from towns all around had seen them going and recognised who they were, so they ran around the lake on foot and got there ahead of them. **34** So when Yeshua got out of the boat, he saw a big crowd and felt sorry for them because they seemed like sheep without a shepherd,[57] so he started teaching them many things. **35** Then, when it was already getting late, his apprentices came up and said, "This place is pretty isolated and it's already late. **36** Send these people off now so they can go to the nearby settlements and villages and buy themselves something to eat."
37 But Yeshua answered them, "You give them something to eat."
They complained, "If we go, should we buy several months wages worth of bread so we can give all of them something to eat?"
38 But he asked, "Go and find out how much bread you all have."
When they'd found out they said, "Five buns and two fish."
39 Yeshua told all the people to line up in rows and sit down on the green grass. **40** So they sat down in rows of fifty to a hundred. **41** Then holding the five buns and two fish, he looked up to the sky and blessed God, and then broke up the buns and gave pieces to his apprentices so they could do likewise to the people, and he also divided up the two fish, **42** and all the people ate and were satisfied. **43** Then they collected the leftover pieces of bread, filling twelve baskets, as well as the leftover pieces of fish. **44** The headcount of men who ate that evening was five thousand.

Yeshua walks on the lake surface[58]

45 Straight after that, Yeshua (Jesus; Grk. Yesus) sent his apprentices off in the boat to go across to Beyt-Tsayda while he sent the crowd home. **46** Then he said goodbye to everyone, and climbed the hill to pray. **47** Later in the night, the boat was out in the middle of the lake, and only Yeshua remained back there on the land. **48** He saw them struggling to row against the wind, and some time after 3am he came out to them, walking on the lake surface as if to walk past them. **49** But they had seen someone walking on the lake and thought it was a ghost, and they yelled out **50** because they had all seen it and were terrified.
But Yeshua immediately spoke to them and told them, "Hey, take heart, it's me, don't be afraid!" **51** Then he climbed up into the boat and the wind died down. They were all totally astounded **52** because they hadn't understood the implications of him feeding all the people because their minds were closed.

Literal Version

coming and the ones going were many, and they_were_ not_ _even _having_opportunity to_eat. **32** And they_went_away by the boat into a_ desolate _place by themselves. **33** And they_saw them going and many recognised them, and from all the the_cities they_ran_together there on_foot and they_ _went_ahead of_them. **34** And having_come_out, he_saw a_ _great crowd and he_was_feeling_compassion to them because they_were as sheep not having a_shepherd, and he_ _began to_be_teaching them many things. **35** And the_hour already it_having_become late, the apprentices/followers of_ _him having_approached to_him were_saying, ~~that~~ The place is desolate, and it_is already a_ late _hour, **36** send_ them _ _away, in_order_that having_gone_away to the surrounding country and villages, they_may_buy something for_ _themselves they_may_eat. **37** But answering he said to_ _them: You_all give something to_them to_eat. And they_are_ _saying to_him: Having_gone_away, may_we_buy two_ _hundred of_daʸnarion_coins loaves, and we_will_be_giving something to_them to_eat? **38** And he is_saying to_them: How_many loaves are_you_all_having? Be_going, see. And having_known they_are_saying: Five and two fishes. **39** And he_commanded to_them to_sit_down all, groups by_groups on the green grass. **40** And sat_down groups by_groups, by hundred and by fifty. **41** And having_taken the five loaves and the two fishes, having_looked_up to the sky, he_blessed and broke_up the loaves, and was_giving to_the apprentices/followers of_him in_order_that they_may_be_ _setting_before to_them, and he_divided the two fishes to_all. **42** And they_ all _ate and were_satisfied. **43** And they_took_up fragments of_twelve baskets fillings, and of the fishes. **44** And the ones having_eaten the loaves were five_thousand men.

45 And immediately he_compelled the apprentices/followers of_him to_board into the boat, and to_be_going_before to the side across to Baʸthsaida, until he is_sending_away the crowd. **46** And having_bid_goodbye to_them, he_went_away into the mountain to_pray. **47** And having_become evening, the boat was in the_midst of_the sea, and only he on the land. **48** And having_seen them being_tormented in the time to_ _be_rowing, because/for the wind was contrary to_them, about the_fourth watch of_the night he_is_coming to them, walking on the sea, and was_wanting to_pass_by them. **49** And they, having_seen him on the sea walking, supposed that he_is a_ghost, and they_cried_out. **50** For/Because all saw him and were_disturbed. And he immediately spoke with them, and is_saying to_them: Be_having_courage, I am he, be_ not _fearing. **51** And he_went_up to them into the boat, and the wind died_down. And they_were_marvelling exceedingly in themselves, **52** for/because they_ not _ _understood concerning the loaves, but the heart of_them was having_been_hardened.

57 **RV 6:34 · Cross-ref.** Num 27:17; 1Ki 22:17; 2Ch 18:16; Eze 34:5; Mat 9:36.
58 **RV 6:45 · Parallel** Yhn 6:15-21; Mat. 14:22-33

Literal Version

53 And having_crossed_over to ~~the~~ land, they_came to Genna^{y}saret and were_anchored. **54** And of_them on_having_ _come_out out_of the boat, immediately having_recognised him, **55** ran_around all ~~the~~ that country, and they_began to_ _be_carrying_about on the pallets the ones having sickly, where they_were_hearing that he_is. **56** And wherever ~~wishfully~~ he_was_entering_in into villages, or into cities, or into fields, in the marketplaces they_were_laying the ones ailing, and they_were_imploring him that they_may_touch even_if against_the fringe of_the garment of_him, and as_ _many_as ~~wishfully~~ touched against_him were_being_healed.
7:1 And the Farisaios_party and some of_the scribes, having_ _come from Hierousala^{y}m/(Yərūshālayim), are_being_ _gathered_together to him, **2** and having_seen some of_the apprentices/followers of_him, that they_are_eating the loaves with_unclean hands, this is with_unwashed.
3 (For/Because the Farisaios_party and all the Youdaiōns, are_ not _eating if they_may_ not _wash the hands with_the_ _fist, taking_hold_of the tradition of_the elders, **4** and from the_marketplace they_are_ not _eating if they_may_ not _ _wash, and many other things there_is which they_received to_be_taking_hold_of, washings of_cups and pitchers and copper_kettles.) **5** And the Farisaios_party are_asking him and the scribes: For/Because_ why _reason the apprentices/followers of_you are_ not _walking according_to the tradition of_the elders, but they_are_eating the bread with_common hands? **6** And he answering said to_them: A^{y}saias/(Yəsha$'^{yāh}$) rightly prophesied concerning you_all ~~the~~ hypocrites, as it_has_been_written, ~~that~~ This ~~the~~ people is_ _honouring me with_the lips, but the heart of_them is_being_ _away far_away from me. **7** And they_are_worshipping me uselessly, teaching the_commands of_humans as_teachings.
8 Having_left the command of_ ~~the~~ **_god**, you_all_are_taking_ _hold_of the tradition of_ ~~the~~ _humans. **9** And he_was_saying to_them: You_all_are_rejecting well the command of_ ~~the~~ _ **_god**, in_order_that you_all_may_keep the tradition of_you_ _all. **10** For/Because Mōsa^{y}s/(Mosheh) said: Be_honouring the father of_you and the mother of_you, and: The one speaking_ _evil father or mother let_be_dying in_death. **11** But you_all are_saying: If a_person may_say to_the father or the mother: whatever you_may_be_benefitted ~~if~~ from me it_is Korban (that is 'a_gift'), **12** you_all_are_ no_longer _allowing him to_ _do nothing for_the father or the mother, **13** annulling the message of_ ~~the~~ **_god** for_the tradition of_you_all to_which you_all_gave_over. And many similar such things you_all_are_ _doing.

14 And again having_called_to the crowd, he_was_saying to_ _them: All be_hearing from_me and be_understanding:
15 there_is nothing outside the person entering_in into him,

Readers' Version

Yeshua heals many people around Gennaisaret[59]

53 After completing their crossing, they anchored at Gennaisaret. **54** When they got out of the boat, again people recognised Yeshua (Jesus; Grk. Yesus) **55** and ran around that region, so next minute people began bringing all of those who were sick, carrying them on pallets to wherever they heard that Yeshua was. **56** After that, whenever Yeshua entered villages or cities, or fields or marketplaces, they laid the sick down there and were imploring him that they might even just touch the edge of his robe, and anyone who did so was healed.

Yeshua suggests obeying God, not tradition[60]

7:1 Some from the Farisaios party and some of the law teachers had come from Yerushalem (Jerusalem) to observe Yeshua (Jesus; Grk. Yesus) **2** and noticed that some of his followers were eating their food without following their religious customs, i.e., without washing their hands. **3** (The Farisaios and, in fact, all the Jewish religious leaders don't eat without first ceremonially washing their hands as taught by their elders over the generations. **4** They won't eat at the market if they can't do that first, and have many other regulations about ceremonial washing of cups and jugs and copper containers.)

5 Then the Farisaios and religious teachers asked Yeshua, "How come your followers don't respect our Jewish traditions, but eat without the ceremonial washing of hands?"

6 "Yeshayah (Isaiah) got it exactly right," he answered, "when he expressed God's thoughts about you hypocrites and wrote:

'These people honour me with their lips,
but their real desires are far away from me.
7 Their worship of me is worthless—
teaching man-made rules as if they are from God.'[61]

8 You've ignored **God's** commands instead accepting human traditions.

9 "You all simply dismiss **God's** commands in favour of your own customs, Yeshua (Jesus; Grk. Yesus) continued. **10** Mosheh (Moses) teaches us,

'Honour your parents,'[62]
and
'Anyone dishonestly slandering their parents deserves the death penalty.'[63]

11 But when you all encourage people to say, 'Whatever I had that may have helped you guys has been given to God', **12** you are actively discouraging them from helping their parents— **13** overriding **God's** message with your very convenient teaching that you disseminate instead. And that's not the only example!"

Evil comes from inside a person[64]

14 Yeshua (Jesus; Grk. Yesus) called out to the crowd, "Everyone listen to me

59 **RV 6:53 · Parallel** Mat. 14:34-36
60 **RV 7:1 · Parallel** Mat. 15:1-9
61 **RV 7:6-7 · Cross-ref.** Isa 29:13 (LXX).
62 **RV 7:10 · Cross-ref.** Exo 20:12; Deu 5:16.
63 **RV 7:10 · Cross-ref.** Exo 21:17; Lev 20:9.
64 **RV 7:14 · Parallel** Mat. 15:10-20

Readers' Version

carefully: **15** Nothing that enters your mouth makes you guilty in God's eyes. It's what comes *out* of you that demonstrates your culpability."

16 ◘ **17** When Yeshua came back inside, his apprentices asked him what he meant. **18** "Can't you understand something so simple," he scolded them. "Can't you see that anything from the outside that enters your body doesn't make you guilty in God's sight, **19** because it doesn't enter your mind but merely goes into your stomach and ends up in the toilet." (By saying this he clearly showed that it was ok for Yehudim (Jews) to eat any food.)

20 "It's what comes out of you that makes you guilty in God's eyes," he continued. **21-22** "That's because evil thoughts, sexual immorality, theft, murder, adultery, greed, wickedness, deceit, arrogance, lust, slander, pride, and foolishness all come from *inside* people's hearts and minds. **23** So it's the evil that's inside a person and comes out that makes them guilty in God's eyes."

The bold faith of a non-Jewish woman[65]

24 Yeshua (Jesus; Grk. Yesus) left that place and went up north into the regions of Tsor (Tyre) and Tsidon (Sidon). He tried to enter a house without being noticed but didn't succeed, **25** and straight away a woman who had heard about him turned up. She knelt in front of him because she had a young daughter who was demon-possessed. **26** The woman was Greek from Foinikai in Aram (Syria), and she begged Yeshua to command the demon to leave her daughter. **27** "Let the Jewish children be treated first," he told her, "because it's not good to take the children's food and give it to the household dogs."

28 "Yes, **master**," she responded, "but the puppies under the table *do* get to eat the little crumbs that the children drop."

29 "Ha, go home now" he answered, "As a result of how you just spoke, the demon has already left your daughter."

30 And when she got home, the demon had indeed gone and the young girl was lying quietly on her bed.

Yeshua heals a deaf man who couldn't speak

31 Yeshua (Jesus; Grk. Yesus) left the Tsor (Tyre) region, passed through Tsidon (Sidon), and came down the eastern side of Galil Lake to the Dekapolis region. **32** The people there brought a man to him who couldn't hear or speak, and asked Yeshua to heal him. **33** So Yeshua took the man back away from the crowd, put his fingers in the man's ears, then he spat and touched the man's tongue. **34** Looking up to the sky, he sighed and said, "Open up!"

35 Then the man could hear, and his tongue was released and he began to speak properly. **36** Then Yeshua advised that they shouldn't tell anyone, but the more he said that, the more they seemed to spread it around. **37** The crowds were totally amazed, saying, "He can do anything—he makes the deaf able to hear, and enables those who couldn't speak."

Literal Version

which is_able to_defile him but the things going_out out_of the person is the things defiling the person. **16** ◘ **17** And when he_came_in into the_house from the crowd, the apprentices/followers of_him were_asking him the parable. **18** And he_is_saying to_them: Are you_all thus also unintelligent? You_all_are_ not _understanding that everything the part outside entering_in into the person is_ not _able to_defile him, **19** because it_is_ not _entering_in into the heart of_him but into the belly, and it_is_going_out into the latrine? (Purifying all the foods.) **20** And he_was_ _saying ~~that~~ The thing going_out out_of the person, that is_ _defiling the person. **21** For/Because from inside the heart of_ ~~the~~ _people are_going_out the ~~the~~ evil speculations, sexual_ _immoralities, thefts, murders, adulteries, **22** greediness, wickedness, deceit, wantonness, eyeing evil, slander, pride, foolishness. **23** All these ~~the~~ evil things inside is_going_out and is_defiling the person.

24 And from_there having_risen_up, he_went_away into the regions of_Turos/(Tsor) and Sidōn/(Tsīdōn). And having_ _come_in into the_house, he_was_wanting no_one to_know, but was_ not _able to_escape_notice. **25** But immediately a_ _woman having_heard about him, of_whom the little_ _daughter was_having of_her an_ unclean _spirit having_ _come, fell_before at the feet of_him. **26** And the woman was Hella^{y}n, from_Foinika^{y}_in_Suria ~~the~~ by_descent, and she_was_ _asking him that he_may_throw_out the demon out_of the daughter of_her. **27** And he_was_saying to_her: Allow the children to_be_satisfied first, because/for it_is not good to_ _take the bread of_the children, and to_throw it to_the little_ _dogs. **28** And she answered and is_saying to_him: Yes, **master**, even the little_dogs beneath the table are_eating of the little_crumbs of_the little_children. **29** And he_said to_ _her: Because_of this ~~the~~ message be_going, the demon, has_ _come_out out_of the daughter of_you. **30** And having_gone_ _away to the home of_her, she_found the demon having_ _come_out and the little_child having_been_laid on the bed.

31 And back having_come_out from the regions of_Turos, he_ _came through Sidōn to the sea of_ ~~the~~ _Galilaia/(Gālīl), among the_midst of_the regions of_Dekapolis. **32** And they_ _are_bringing a_deaf and speech_impaired man to_him, and they_are_imploring him that he_may_lay_on his hand on_ _him. **33** And having_taken_ him _back from the crowd by himself, he_put the fingers of_him to the ears of_him, and having_spat, touched against_the tongue of_him, **34** and having_looked_up to the sky, he_groaned and is_saying to_ _him: Effatha/(Fətaḥ), that is: Be_opened_up. **35** And the ears of_him were_opened_up, and the bond of_the tongue of_him was_untied/released, and he_was_speaking correctly. **36** And he_instructed to_them that they_may_be_telling to_no_one. But as_much_as was_instructing to_them, they were_ _proclaiming it more more_abundantly. **37** And they_were_ _being_ exceedingly _astonished saying: He_has_done all things well, he_is_making both the deaf to_be_hearing and the_mute to_be_speaking.

65 **RV 7:24** · **Parallel** Mat. 15:21-28

Literal Version

8:1 In those ~~the~~ days again the_crowd of_being great and not having anything they_may_eat, having_called_to the apprentices/followers of_him he_is_saying to_them, **2** I_am_ _feeling_compassion for the crowd, because they_are_ already _remaining with_me three days and they_are_ not _ _having anything they_may_eat. **3** And if I_may_send_ them _ _away hungry to home of_them, they_will_be_being_ _exhausted on the way. And some of_them have_come from afar. **4** And the apprentices/followers of_him answered to_ _him: From_where ‹will›_ anyone _be_able to_satisfy these with_loaves here in wilderness? **5** And he_was_asking them: How_many loaves are_you_all_having? And they said: Seven. **6** And he_is_commanding to_the crowd to_sit_down on the ground. And having_taken the seven loaves, having_given_ _thanks he_broke and he_was_giving to_the apprentices/followers of_him, in_order_that they_may_be_ _setting_before them, and they_set_before it to_the crowd. **7** And were_having a_few little_fishes, and having_blessed them, he_told also these things to_be_setting_before them. **8** And they_ate and were_satisfied, and they_took_up the_ _excess of_fragments seven baskets. **9** And they_were they having_eaten about four_thousand. And he_sent_ them _ _away. **10** And immediately having_boarded into the boat with the apprentices/followers of_him, he_came into the districts of_Dalmanoutha.

11 And the Farisaios_party came_out and they_began to_be_ _debating against_him, seeking a_sign from the sky from him, testing him. **12** And having_sighed_deeply in_the spirit of_him he_is_saying: Why ~~the~~ is_ this generation _seeking a_ _sign? Truly, I_am_saying to_you_all, a_sign ‹will›_ never _be_ _being_given to_ ~~the~~ this _generation. **13** And having_sent_ _away them, having_boarded again he_went_away to the side across.

14 And they_forgot to_take loaves, and except ~~not/lest~~ one loaf they_were_ not _having with themselves in the boat. **15** And he_was_instructing to_them saying: Be_seeing, be_watching_ _out for the leaven of_the Farisaios_party and of_the leaven of_Haʸrōdaʸs. **16** And they_were_reasoning with one_another, because they_are_ not _having loaves. **17** And having_known it, ~~the~~ **Yaʸsous/(Yəhōshūʻa)** is_saying to_them: Why are_you_ _all_reasoning because you_all_are_ not _having loaves? You_ _all_are_ not_yet _understanding, nor you_all_are_ _understanding? Are_you_all_having the heart of_you_all having_been_hardened? **18** Having eyes, you_all_are_ not _ _seeing? And having ears, you_all_are_ not _hearing? And you_all_are_ not _remembering? **19** When I_broke the five loaves for the five_thousand, how_many baskets full of_ _fragments you_all_took_up? They_are_saying to_him: Twelve. **20** And when the seven for the four_thousand, of_ _how_many baskets the_fillings of_fragments you_all_took_ _up? and they_are_saying Seven. **21** And he_was_saying to_

Readers' Version

Yeshua feeds 4,000 people[66]

8:1 Another time there was a large crowd again with nothing to eat. Yeshua (Jesus; Grk. Yesus) called his apprentices and told them, **2** "I feel sorry for all these people because they've already been with us for three days and haven't had anything to eat. **3** I can't send them home because they're too weak to walk, and some have a long way to go."

4 "Where could anyone find enough food out here in the wilderness?" his apprentices queried.

5 "How much bread have you all got?" he asked.

"Seven buns," they answered.

6 So Yeshua instructed the crowd to sit down on the ground. Then he took the seven buns, gave thanks and pulled them apart, giving pieces to his apprentices to then distribute to the crowd. **7** They also had a few small cooked fish, so he blessed them too and got them to distribute them as well. **8** After all the people had eaten and were full, they collected seven basketfuls of leftovers. **9** There were some four thousand people there that day, and Yeshua sent them home after they'd eaten. **10** Then he and his apprentices climbed into the boat and headed for the Dalmanoutha region.

The religious leaders want to see a miracle[67]

11 Some men from the Farisaios party came out to Yeshua (Jesus; Grk. Yesus) and started arguing with him. They were checking him out and wanted to see him do a miracle.[68] **12** Yeshua grieved inside and asked, "Why do you people need to see a miracle before you'll believe me? Actually, no miracle will be done for this generation."[69]

13 So Yeshua left in the boat again and crossed to the other side of the lake.

The apprentices miss the significance of what's happening[70]

14 But Yeshua's (Jesus'; Grk. Yesus') apprentices forgot to take any food other than one bun that someone in the boat had. **15** He told them, "Watch out for the yeast of the Farisaios[71] and of King Herodes (Herod)."

16 They asked each other what it meant—was it because they forgot food?

17 But **Yeshua** knew what they were saying and asked, "Why are you all discussing about not having food? Can't you figure it out? Or are your minds completely closed? **18** You all have eyes but can't seem to see and have ears but can't seem to listen.[72] Have you already forgotten what just happened? **19** When I broke up the five buns to feed five thousand people, how many basketfuls of leftovers did you collect?"

"Twelve," they answered.

20 "And when we fed four thousand with seven buns, how

66 **RV 8:1 · Parallel** Mat. 15:32-39

67 **RV 8:11 · Parallel** Mat. 16:1-4

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

69 **RV 8:12 · Cross-ref.** Mat 12:39; Luk 11:29.

70 **RV 8:14 · Parallel** Mat. 16:5-12

71 **RV 8:15 · Cross-ref.** Luk 12:1.

72 **RV 8:18 · Cross-ref.** Jer 5:21; Eze 12:2; Mrk 4:12.

Readers' Version

many full baskets of leftovers then?"
"Seven," they answered.
21 "So how can you all fail to understand what's going on right in front of you," Yeshua asked.

Yeshua heals a blind man near Beyt-Tsayda

22 As they entered Beyt-Tsayda, the people brought a blind man to Yeshua (Jesus; Grk. Yesus) and asked him to touch him. **23** So Yeshua took the man's hand and led him out of the village. Then he spat in his eyes, placed his hands on him, and asked him, "Can you see anything?"
24 The man looked around and answered, "I can see the people, but they just look like trees." **25** Yeshua touched the man's eyes again and then he could see clearly—he was now completely better. **26** Then Yeshua told him not to go back into the village but to go straight home.

Yeshua asks who they think he is[73]

27 Then **Yeshua** (Jesus; Grk. Yesus) and his apprentices moved around the various villages of Kaisareia-Filippi (Caesarea Philippi). On the way, he asked them, "Who does everyone think I am?"
28 "Some say Yohan-the-immerser," they said, "some say Eliyah (Elijah), and some say one of the prophets."[74]
29 "And what do you all think?" he asked.
"You are the promised one sent by God," Kefa (Peter; Grk. Petros) answered him.[75]
30 Then Yeshua warned them not to tell others about him.

Yeshua's radical challenge to his would-be followers[76]

31 Then Yeshua (Jesus; Grk. Yesus) began teaching his apprentices that the son of humanity would need to suffer a lot, to be rejected by the religious leaders, and so to be put to death but to come back to life after three days. **32** He taught this very clearly, but Kefa (Peter; Grk. Petros) took him aside and told him off. **33** Yeshua turned back and looked at the others, then reprimanded Kefa, "Stand back, Satan—you're applying human values instead of considering **God's** plan."
34 Calling out to them and to the crowd, he said, "Anyone who wants to follow me must first put aside their own desires and then follow me—even through very difficult times.[77]
35 Anyone who worries about saving their own life will lose it, but anyone who gives their life due to following me and my teaching will save their life.[78] **36** No, it doesn't benefit a person if they gain everything in the world yet lose their soul.
37 What can someone offer in order to buy a home for their soul? **38** Yes, anyone who's ashamed of me and my message in front of this adulterous and sinful generation, the son of humanity will likewise be ashamed of them when he comes clearly displaying his father's greatness and bringing the holy messengers."

Literal Version

_them: How you_all_are_ not_yet _understanding?

22 And they_are_coming to Baʸthsaida, and they_are_ _bringing a_blind man to_him, and they_are_imploring him that he_may_touch against_him. **23** And having_taken_hold of_the hand of_the blind man, he_brought_ him _out out of_ _the village, and having_spat in the eyes of_him, having_laid_ _on the hands on_him, he_was_asking him: - Are_you_seeing anything? **24** And having_looked_up he_was_saying: I_am_ _seeing the people, because I_am_seeing them walking as trees. **25** Thereafter again he_laid_on the hands on the eyes of_him, and he_saw_clearly and he_restored him and he_was_ _looking_at all things clearly. **26** And he_sent_ him _out to the_home of_him saying: You_may_ not _come_in into the village.

27 And ~~the~~ **Yaʸsous/(Yəhōshūʻa)** and the apprentices/followers of_him came_out into the villages of_ _Kaisareia ~~which~~ Filippou. And on the way he_was_asking the apprentices/followers of_him saying to_them: Whom are_ the people _saying me to_be? **28** And they spoke to_him saying, ~~that~~ Yōannaʸs the immerser, and others Aʸlias/(ʼĒliyʸāh), but others ~~that~~ one of_the prophets. **29** And he was_asking them: But whom you_all are_saying me to_be? And ~~the~~ Petros answering is_saying to_him: You are the **chosen_one/messiah**. **30** And he_warned to_them that they_ _may_be_telling no_one concerning him.
31 And he_began to_be_teaching them that it_is_fitting the son of_ ~~the~~ _man to_suffer many things, and to_be_rejected by the elders and the chief_priests and the scribes, and to_ _be_killed_off, and to_rise_up after three days. **32** And he_ _was_speaking the message with_plainness. And having_ _taken_ him _aside, ~~the~~ Petros began to_be_giving_rebuke to_ _him. **33** And he, having_been_turned_back and having_seen the apprentices/followers of_him, gave_rebuke to_ ~~the~~ _ _Petros and is_saying: Be_going behind me, Satan/(Sāṭān), because you_are_ not _thinking the things of_ ~~the~~ **_god**, but the things of_ ~~the~~ _humans. **34** And having_called_to the crowd with the apprentices/followers of_him, he_said to_ _them: If anyone is_wanting to_be_following after me, let_ _him_renounce himself and let_him_take_up the stake of_ _him, and let_him_be_following after_me. **35** For/Because whoever ~~if~~ may_be_wanting to_save the life of_him, will_be_ _losing it, but whoever ~~wishfully~~ will_be_losing the life of_him on_account me and of_the good_message, will_be_saving it. **36** For/Because what is_it_benefiting a_person, he_may_gain the whole world and the soul of_him to_be_lost?
37 For/Because what ‹will›_ a_person _be_giving as_an_ _exchange for_the soul of_him? **38** For/Because whoever ~~if~~ may_be_ashamed_of me and ~~the~~ my messages in ~~the~~ this ~~the~~ adulterous and sinful generation, the son of_ ~~the~~ _man ‹will›_ also _be_being_ashamed of_him whenever he_may_come in the glory of_the father of_him with the ~~the~~ holy messengers.

73 **RV 8:27 · Parallel** Mat. 16:13-20; Luke 9:18-21
74 **RV 8:28 · Cross-ref.** Mrk 6:14-15; Luk 9:7-8.
75 **RV 8:29 · Cross-ref.** Yhn 6:68-69.
76 **RV 8:31 · Parallel** Mat. 16:21-28; Luke 9:22-27
77 **RV 8:34 · Cross-ref.** Mat 10:38; Luk 14:27.
78 **RV 8:35 · Cross-ref.** Yhn 12:25; Mat 10:39; Luk 17:33.

Literal Version

9:1 And he_was_saying to_them: Truly, I_am_saying to_you_ _all that are some of_the ones having_stood here, who by_no_ _means may_ not _taste of_death until ~~wishfully~~ they_may_see the kingdom of_ ~~the~~ **_god** having_come with power.
2 And after six days, ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** is_taking ~~the~~ Petros and ~~the~~ Yakōbos/(Yaʹ$_{a}$qov) and ~~the~~ Yōanna^{y}s, and is_ _bringing_ them _up into a_ high _mountain by themselves alone. And he_was_transformed before them, **3** and the clothes of_him became shining exceedingly white, such_as a_ _launderer on the earth is_ not _able to_whiten thus. **4** And A^{y}lias/(ʾĒliy^{yāh}) with Mōsa^{y}s/(Mosheh) was_seen to_them, and they_were conversing_with ~~the~~ with_**Ya^{y}sous**. **5** And ~~the~~ Petros answering is_saying to_ ~~the~~ **_Ya^{y}sous**: My_great_one, it_is good for_us to_be here, and we_may_make three tents, one for_you, and one for_Mōsa^{y}s, and one for_A^{y}lias.
6 For/Because he_had_ not _known what he_may_answer, because/for they_became terrified. **7** And a_cloud became overshadowing on_them, and a_voice became out_of the cloud: This is the the beloved son of_me, be_hearing from_ _him. **8** And suddenly having_looked_around, they_ no_ _longer _saw no_one, except only ~~not/lest~~ ~~the~~ **Ya^{y}sous** with themselves. **9** And them coming_down from the mountain, he_instructed to_them that they_may_describe to_no_one what they_saw, except ~~not/lest~~ whenever the son of_ ~~the~~ _man may_rise_up from the_dead. **10** And they_took_hold_of the statement to themselves, debating what is the meaning of the_dead to_rise_up. **11** And they_were_asking him saying, ~~that~~ The scribes are_saying that it_is_fitting A^{y}lias to_come first? **12** And he was_saying to_them: A^{y}lias indeed having_ _come first is_restoring all things, but how has_it_‹been›_ _written concerning the son of_ ~~the~~ _Man, that he_may_suffer many things and may_be_scorned? **13** But I_am_saying to_ _you_all that A^{y}lias/(ʾĒliy^{yāh}) has_ also _come, and they_did to_him as_much_as they_were_wanting, as it_has_been_ _written concerning him.

14 And having_come to the apprentices/followers, he_saw a_ great _crowd around them, and the_scribes debating with with_them. **15** And immediately all the crowd having_seen him were_greatly_amazed, and running_up they_were_ _greeting him. **16** And he_asked them: What are_you_all_ _debating with them? **17** And one out_of the crowd answered to_him: Teacher, I_brought the son of_me to you, having a_ mute _spirit. **18** And wherever it_may_grasp ~~if~~ him, it_is_ _attacking him, and he_is_foaming and is_grating his teeth and is_being_paralysed. And I_told to_the apprentices/followers of_you that they_may_throw_ it _out, and they_ not _prevailed. **19** And he answering to_them is_ _saying: Oh unbelieving generation. Until when will_ I _be with you_all? Until when ‹will› I_be_tolerating of_you_all? Be_bringing him to me. **20** And they_brought him to him. And having_seen him, the spirit immediately threw_ him _ _into_convulsions, and having_fallen on the ground, he_was_ _rolling foaming. **21** And he_asked the father of_him: How_ _much time it_is while this has_become with_him? And he

Readers' Version

9:1 Then he continued, "I can assure you that some of the ones standing here won't die until they've seen **God's** powerful kingdom arrive."

Mosheh and Eliyah speak with Yeshua[79]

2 Six days later, **Yeshua** (Jesus; Grk. Yesus) took Kefa (Peter; Grk. Petros) and Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes), and just the four of them went up onto a high hill. Then he was transformed right in front of their eyes[80] **3** and his clothes turned incredibly shining white—whiter than any bleach could make them. **4** Then Eliyah (Elijah) and Mosheh (Moses) appeared beside **Yeshua** and started talking with him. **5** Kefa said **to Yeshua**, "Teacher, it's good that we're here. Maybe we could make three shelters up here: one for you, one for Mosheh, and one for Eliyah?" **6** He said that because they were terrified and didn't know what to say.
7 Then a cloud shadowed them from the sun, and a voice came out of the cloud saying, "This is my dear son. Listen to him."[81] **8** When they looked around, they couldn't see anyone else there anymore, except for **Yeshua** himself.
9 As they came down the hill again, Yeshua told them not to tell anyone what had happened up there until after the son of humanity had come back to life.
10 They remembered that, although between all three of them they couldn't understand the bit about coming back to life, **11** so they asked Yeshua, "Isn't it written that Eliyah will be the first to return?"[82]
12 "Yes," he answered, "Eliyah (Elijah) is indeed the one to come first to start the restoration. But isn't it also written that the son of humanity will be despised and will suffer a lot? **13** You see, Eliyah has come already, and they treated him just however they liked, just like it was written that it would happen."

Yeshua drives out a stubborn demon[83]

14 When they got back to his other followers, Yeshua (Jesus; Grk. Yesus) saw that they were surrounded by a large crowd and the religious teachers were debating with them. **15** The crowd were very surprised when they noticed Yeshua and came running to greet him. **16** He asked them, "What were you all arguing with them about?"
17 One of the people answered, "Teacher, I brought my son here—he has a demon that prevents him from speaking. **18** Whenever it takes hold of him, it attacks him and he starts foaming at the mouth and grating his teeth and his joints lock up. I tried to get your followers to command it to leave but they couldn't."
19 "You're a faithless generation," Yeshua replied. "How much longer will I have to be here? How much longer can I tolerate you all? Bring him here." **20** So they brought the boy to him. When he saw Yeshua, the demon immediately caused

79 **RV 9:2 · Parallel** Mat. 17:1-13; Luk 9:28-36
80 **RV 9:2-7 · Cross-ref.** 2Pe 1:17-18.
81 **RV 9:7 · Cross-ref.** Mat 3:17; Mrk 1:11; Luk 3:22.
82 **RV 9:11 · Cross-ref.** Mal 4:5; Mat 11:14.
83 **RV 9:14 · Parallel** Mat. 17:14-21; Luk 9:37-43a

Readers' Version

him to have convulsions and fall on the ground—rolling over and foaming at the mouth.

21 Yeshua asked the boy's father, "How long has this been happening for?"

"Since he was small," he replied, **22** "and often it throws him into the fire or into water to try to destroy him. But if can do anything and you feel sorry for us, please help us."

23 **Yeshua** asked him, "If I can? A person who believes can do anything."

24 The boy's father cried out, "I do believe—help me to fight unbelief."

25 Then **Yeshua** noticing that a big crowd was quickly forming, scolded the evil spirit, "You spirit who causes muteness and deafness, leave this boy now and never return to him."

26 There was yelling and strong convulsions, and then the demon left him and the boy lay still as if dead, and many people thought he was. **27** However **Yeshua** took his hand and lifted it, and the boy got up.

28 When Yeshua and his apprentices had gone into the house by themselves, they asked him, "How come we couldn't drive it out?"

29 "That kind will only leave after prayer and fasting," he replied.

Yeshua talks again about being executed[84]

30 Then they left that place and were moving around Galil, because Yeshua (Jesus; Grk. Yesus) didn't want people to know where he was **31** while he was teaching his apprentices. He told them, "The son of humanity will be arrested and executed, but after three days he'll come back to life."

32 But they didn't know what that meant, and they were too scared to ask him.

How to be the best[85]

33 Then they went to Kafarnaoum (Capernaum) and when they arrived at the house, Yeshua (Jesus; Grk. Yesus) asked them what they were discussing on the way.

34 But they didn't reply because while they were walking, they'd been talking about which of them is the best.[86] **35** So Yeshua sat down and called the twelve of them and explained, "Anyone who wants to be at the top, has to be at the bottom and help all the others."[87] **36** Then Yeshua called a young boy and stood him in the middle of them, and giving him a hug said, **37** "Anyone who welcomes young children on my behalf, welcomes me, and anyone who welcomes me is not actually welcoming me, but welcoming the one who sent me here."[88]

Others are also serving Yeshua[89]

38 Yohan (John; Grk. Yoannes) checked with Yeshua (Jesus; Grk. Yesus), "Teacher, we saw someone using your authority to command demons to leave, but we told him off because he wasn't one of

Literal Version

said: From from_childhood. **22** And often it_throw him both into fire and into waters in_order_that it_may_destroy him. But if anything you_are_being_able, give_help to_us, having_ _been_feeling_compassion on us. **23** And ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** said to_him, ~~the~~ If you_are_being_able? All things possible to_the one believing. **24** And immediately having_cried_out, the father of_the little_child was_saying: I_ _am_believing, be_giving_help of_me for_the unbelief. **25** And ~~the~~ **Ya^{y}sous** having_seen that a_crowd is_running_together, he_gave_rebuke to_the ~~the~~ unclean spirit saying to_it: - Mute and deaf spirit, I am_commanding to_you, come_out out_of him, and no_longer you_may_come_in into him. **26** And having_cried_out and having_convulsed much, it_came_out, and he_became as_if dead, so_that ~~the~~ many to_be_saying that he_died_off. **27** And ~~the~~ **Ya^{y}sous** having_taken_hold of_ _the hand of_him, raised him, and he_rose_up. **28** And him having_come_in into a_house, the apprentices/followers of_ _him by themselves were_asking him, ~~That~~ We were_ not _ _able to_throw_ it _out? **29** And he_said to_them: This ~~the~~ kind is_able to_come_out by nothing except ~~not/lest~~ by prayer and fasting.

30 And_from_there having_come_out, they_were_passing_ _through through ~~the~~ Galilaia/(Gālīl), and he_was_ not _ _wanting that anyone may_know, **31** for/because he_was_ _teaching the apprentices/followers of_him, and was_saying to_them, ~~that~~ The son of_ ~~the~~ _man is_being_given_over into the_hands of_men, and they_will_be_killing_ him _off, and having_been_killed_off, after three days he_will_be_rising_ _up. **32** And they were_not_knowing of_the saying, and they_ _were_fearing to_ask him.

33 And they_came to Kafarna'oum. And having_become in the house, he_was_asking them: What were_you_all_ _reasoning on the way? **34** And they were_keeping_silent, because/for they_were_discussing with one_another on the road, who was greater. **35** And having_sat_down, he_called the twelve and is_saying to_them: If anyone is_wanting to_be first, he_will_be last of_all and servant of_all. **36** And having_ _taken a_little_child, he_stood him in the_midst of_them, and having_embraced him, he_said to_them, **37** Whoever may_ _receive ~~wishfully~~ one of_ ~~the~~ _such little_children in the name of_me is_receiving me, and whoever may_receive ~~wishfully~~ me, is_ not _receiving me, but the one having_sent_ me _out.

38 ~~The~~ Yōannaʸs was_saying to_him: Teacher, we_saw someone casting_out demons in the name of_you, and we_ _were_forbidding him, because he_was_ not _following with_ _us. **39** And ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** said: Be_ not _ _forbidding him, because/for is no_one who will_be_doing a_

84 **RV 9:30 · Parallel** Mat. 17:22-23; Luk 9:43b-45

85 **RV 9:33 · Parallel** Mat. 18:1-5; Luk 9:46-48

86 **RV 9:34 · Cross-ref.** Luk 22:24.

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

88 **RV 9:37 · Cross-ref.** Yhn 13:20; Mat 10:40; Luk 10:16.

89 **RV 9:38 · Parallel** Luke 9:49-50

Literal Version

_miracle in the name of_me, will_be_able quickly also to_
_speak_evil_of me. **40** For/Because whoever is not against us,
is for us. **41** For/Because if whoever may_give_ you_all _to_
_drink a_cup of_water in my_name, because you_all_are of_
the**chosen_one/messiah**, truly, I_am_saying to_you_all
that by_no_means he_may_ not _lose the reward of_him.

42 And whoever ~~wishfully~~ may_stumble one of_ ~~the~~ these _little
ones ~~which~~ believing in me, it_is better for_him rather if a_
heavy _grinding_stone is_hung_around around the neck of_
_him, and he_has_been_throw into the sea. **43** And if the hand
of_you may_be_stumbling you, cut_ it _off, it_is better for_
_you to_come_in into ~~the~~ life maimed, than to_go_away into
~~the~~ geenna having ~~the~~ two hands, into the ~~the~~
inextinguishable fire. **44** ◘ **45** And if the foot of_you may_be_
stumbling you, cut it _off, it_is better for_you to_come_in
into ~~the~~ life lame, than having ~~the~~ two feet to_be_thrown into
~~the~~ geenna. **46** ◘ **47** And if the eye of_you may_be_stumbling
you, throw_ it _out, it_is better you to_come_in into the
kingdom of_ ~~the~~ _**god** one-eyed, than to_be_thrown into ~~the~~
geenna, having two eyes **48** where the worm of_them is_ not _
dying and the fire is not _being_extinguished.
49 For/Because everyone will_be_being_salted with_fire.
50 The salt is good, but if the salt may_become unsalty, with
what ‹will›_you_all_be_seasoning it? Be_having salt in
yourselves and be_being_at_peace with one_another.

10:1 And from_there having_risen_up, he_is_coming into the
regions of_ ~~the~~ _Youdaia and beyond the Yordanaʸs/(Yardēn),
and again crowds are_going_with to him, and he_was_
_teaching them again as he_had_been_accustomed. **2** And
the_Farisaios_party having_approached, were_asking him: -
Is_it_permitting for_a_husband to_send_away a_wife? Testing
him. **3** And he answering said to_them: What commanded
Mōsaʸs/(Mosheh) to_you_all? **4** And they said, Mōsaʸs
permitted to_write a_scroll of_divorce and to_send_away.
5 And ~~the~~ **Yaʸsous/(Yəhōshūʻa)** said to_them: He_wrote ~~the~~
this command for_you_all for the hard_heart of_you_all, **6** but
from the_beginning of_creation, he_made them male and
female. **7** On_account of_this a_man will_be_leaving the
father of_him and the mother, and will_be_being_joined wife
of_him **8** and the two will_be into one flesh. So_that they_are
no_longer two, but one flesh. **9** Therefore what ~~the~~ **god**
joined_together, let_ a_person not _be_separating. **10** And in
the house again, the apprentices/followers were_asking him
concerning this. **11** And he_is_saying to_them: Whoever
~~wishfully~~ may_send_away the wife of_him and may_marry
another, is_causing_adultery against her. **12** And if she
having_sent_away the husband of_her, may_marry another,

Readers' Version

us."

39 **Yeshua** responded, "No, don't stop him, because anyone
who does a miracle using my name won't just quickly turn
around and slander me. **40** Yes, anyone who's not against us is
for us.[90] **41** **Anyone** who gives you water to drink because
you're followers **of** God's **chosen one** and who does it because
they're working for me, I can assure you that they'll receive
their reward.[91]

Difficult teachings about disobedience[92]

42 "But anyone who causes a young
person to falter from their trust in me,
it would be better if they were thrown
into the sea with a heavy weight tied around their neck. **43** If
your hand causes you to disobey God, cut it off—it's better to
enter eternal life being maimed, than to have two hands but to
be thrown into the fire that never goes out.[93] **44** ◘ **45** And if
your foot causes you to disobey God, cut it off—it's better to
enter eternal life being maimed, than to have two feet but to
be thrown into hell. **46** ◘ **47** And if your eye causes you to dis-
obey God, gouge it out—it's better to enter **God's** kingdom
one-eyed, than to have two eyes and be thrown into hell[94]
48 where the worms never die and the fire never goes out.

49 "Everyone will be salted with fire.

50 "Now salt is good, but if it were to go bad, what would you
season your food with then?[95] So keep yourselves like salt, and
strive to get on well with each other."

It's God that joins husband and wife[96]

10:1 Then Yeshua (Jesus; Grk. Yesus)
left Kafarnaoum (Capernaum) and went
down to the Yehudah (Judea) area and across the Yarden (Jor-
dan) river. Again the crowds followed him, and he taught
them just like he usually did.

2 Some from the Farisaios party approached Yeshua to check
him out and asked, "Does the law allow a husband to dismiss
his wife?"

3 "Well, what law did Mosheh (Moses) give to you all?" he
asked.

4 They answered, "Mosheh said that a husband is allowed to
write a statement of divorce and dismiss his wife with it."[97]

5 "Yes, he wrote that law," **Yeshua** responded, "because he
saw your stubborn desires, **6** but God made both men and
women right at the beginning.[98] **7** As a result, a man leaves his
parents and joins together with his wife[99] **8** and the couple be-
come a single unit. So there's no longer two of them, but only
one. **9** So if it's **God** who joins them together like that, no per-
son has the authority to separate them."

90 **RV 9:40 · Cross-ref.** Mat 12:30; Luk 11:23.
91 **RV 9:41 · Cross-ref.** Mat 10:42.
92 **RV 9:42 · Parallel** Mat. 18:6-9; Luke 17:1-2
93 **RV 9:43 · Cross-ref.** Mat 5:30.
94 **RV 9:47 · Cross-ref.** Mat 5:29.
95 **RV 9:50 · Cross-ref.** Mat 5:13; Luk 14:34-35.
96 **RV 10:1 · Parallel** Mat. 19:1-12; Luke 16:18
97 **RV 10:4 · Cross-ref.** Deu 24:1-4; Mat 5:31.
98 **RV 10:6 · Cross-ref.** Gen 1:27; 5:2.
99 **RV 10:7-8 · Cross-ref.** Gen 2:24.

Readers' Version

10 Back in the house again, his apprentices asked about that,
11 and Yeshua told them, "Anyone who divorces his wife and
marries another person, commits adultery towards his
wife."[100] 12 And likewise, if the wife divorces her husband and
marries another person, she's committing adultery towards
her husband."

Yeshua encourages childlike faith[101]

13 The people were bringing small children for Yeshua (Jesus; Grk. Yesus) to touch, but his apprentices scolded them. 14 However, **Yeshua** noticed it and was upset, "Just let those kids come. Don't prevent them, because **God's** kingdom consists of people like them. 15 Actually, you can't even enter **God's** kingdom unless you accept it just like a small child does."[102] 16 So he continued hugging the children and commanding a good life for them as he placed his hands on each one.

Leaving everything behind to be saved[103]

17 One time when Yeshua (Jesus; Grk. Yesus) was starting out on a trip, a man caught up to him and kneeling down in front of him asked, "Good teacher, what do I have to do to inherit eternal life?"

18 "Why do you call me *good*?" he asked. "No person is good—only **God** is. 19 You know God's instructions: don't murder,[104] don't commit adultery,[105] don't steal,[106] don't lie in court,[107] don't defraud others, and honour your parents."[108]

20 "Teacher, I've kept all of those since I was young," the man responded.

21 **Yeshua** looked up at him with genuine love and said, "There's one thing still to be done: sell everything you have and give the money to the poor—then you'll have wealth in heaven. After that, come and follow me." 22 But the man grew very sad when he heard that, and he went away upset because he owned many properties.

23 **Yeshua** looked around and told his followers, "It's so difficult for wealthy people to enter **God's** kingdom."

24 (His followers were a bit stunned at his teaching.) **Yeshua** continued, "Yes, it's certainly difficult to enter into **God's** kingdom. 25 It's easier for a camel to go through the eye of a needle than for a rich person to enter **God's** kingdom."

26 Now they were totally stunned, asking, "How can anyone possibly be saved then?"

27 **Yeshua** looked intently at them, "Yes, humanly it's quite impossible. But with **God** it's different—God can do anything!"

28 Kefa (Peter; Grk. Petros) said, "Well, we left everything and came and followed you."

29 "Yes, I can assure you all," **Yeshua** answered, "that anyone who left their home or farm, and left their siblings or parents

Literal Version

she_is_causing_adultery.

13 And they_were_bringing little_children to_him, in_order_
_that he_may_touch against_them, but the
apprentices/followers gave_rebuke to_them. 14 But ~~the~~
Ya^{y}sous having_seen, resented, and said to_them: Allow the
little_children to_be_coming to me and be_ not _forbidding
them, because/for the kingdom of_ ~~the~~ **_god** is ~~the~~ of_such.
15 Truly, I_am_saying to_you_all, whoever ~~wishfully~~ may_ not _
receive the kingdom of ~~the~~ **_god** as a_little_child by_no_
means may not _come_in into it. 16 And having_embraced
them, he_was_blessing them, laying his hands on them.
17 And of_him going_out on the_journey, one having_run_up
and having_knelt to_him was_asking him: Good Teacher,
what may_I_do in_order_that I_may_inherit eternal life?
18 And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** said to_him: Why are_you_
_calling me good? No_one is good, except ~~not/lest~~ one ~~the~~ **god**.
19 You_have_known the commands: you_may_ not _murder,
you_may_ not _commit_adultery, you_may_ not _steal, you_
may not _give_false_testimony, you_may_ not _defraud: Be_
_honouring the father and the mother of_you. 20 And he
was_saying to_him: Teacher, I_kept all these from the_youth
of_me. 21 And ~~the~~ **Ya^{y}sous** having_focused_in on_him, loved
him and said to_him: one thing is_lacking you: be_going, sell
as_much_as you_are_having, and give poor, and you_will_be_
_having treasure in heaven, and come, be_following after_
_me. 22 But he, having_saddened at the message, went_away
being_sorrowed, because/for he_was having many
properties. 23 And ~~the~~ **Ya^{y}sous** having_looked_around, is_
_saying to_the apprentices/followers of_him: How difficultly
the ones having ~~the~~ wealth will_be_coming_in into the
kingdom of_ ~~the~~ **_god**. 24 And the apprentices/followers
were_being_amazed at the messages of_him. But ~~the~~ **Ya^{y}sous**
again answering is_saying to_them: Children, how difficult it_
_is to_come_in into the kingdom of_ ~~the~~ **_god**. 25 It_is easier
for_a_camel to_pass_through through eye needle than a_rich
one to_come_in into the kingdom of_ ~~the~~ **_god**. 26 But they
were_being_ exceedingly _astonished, saying to him: And
who is_able to_be_saved? 27 ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)**
having_focused_in on_them, is_saying: With humans it_is
impossible, but not with **god**, because/for all things are
possible with ~~the~~ **god**. 28 ~~The~~ Petros began to_be_saying to_
_him: Behold, we left all things and have_followed after_you.
29 ~~The~~ **Ya^{y}sous** was_saying: Truly, I_am_saying to_you_all,
there_is no_one who left house, or brothers, or sisters, or
mother, or father, or children, or farms, on_account of_me
and of_the good_message, 30 if may_ not _receive hundred_

100 **RV 10:11-12 · Cross-ref.** Mat 5:32; 1Cor 7:10-11.
101 **RV 10:13 · Parallel** Mat. 19:13-15; Luke 18:15-17
102 **RV 10:15 · Cross-ref.** Mat 18:3.
103 **RV 10:17 · Parallel** Mat. 19:16-30; Luke 18:18-30
104 **RV 10:19 · Cross-ref.** Exo 20:13; Deu 5:17.
105 **RV 10:19 · Cross-ref.** Exo 20:14; Deu 5:18.
106 **RV 10:19 · Cross-ref.** Exo 20:15; Deu 5:19.
107 **RV 10:19 · Cross-ref.** Exo 20:16; Deu 5:20.
108 **RV 10:19 · Cross-ref.** Exo 20:12; Deu 5:16.

Literal Version

_fold now in ~~the~~ this time, houses, and brothers, and sisters, and mothers, and children, and farms, with persecutions, and in the age which coming, eternal life. **31** But many first will_be last, and last first.

32 And they_were on the way going_up to Hierousalaʸm/(Yərūshālayim), and ~~the~~ **Yaʸsous** was going_ _before them, and they_were_being_amazed, and they following were_fearing. And having_taken the twelve back, he_began to_be_telling to_them the things going to_be_ _happening to_him. **33** ~~That~~ Behold, we_are_going_up to Hierousalaʸm, and the son of_ ~~the~~ _man will_be_being_given_ _over to_the chief_priests and the scribes, and they_will_be_ _condemning him to_death, and they_will_be_giving_ him _ _over to_the pagans. **34** And they_will_be_mocking at_him, and they_will_be_spitting on_him, and they_will_be_flogging him, and they_will_be_killing_off, and after three days he_ _will_be_rising_up.

35 And Yakōbos/(Yaʹₐqovʿ) and Yōannaʸs the two sons of_ _Zebedaios are_approaching to_him, saying to_him: Teacher, we_are_wanting that whatever ~~if~~ we_may_request you, you_ _may_do for_us. **36** And he said to_them: What are_you_all_ _wanting me I_may_do for_you_all? **37** And they said to_him: Give to_us, that we_may_sit_down in with_the glory of_you, one on the_right and one on the_left of_you. **38** And ~~the~~ **Yaʸsous/(Yəhōshūʹa)** said to_them: You_all_have_ not _ _known what you_all_are_requesting. Are_you_all_being_able to_drink the cup which I am_drinking, or to_be_immersed the immersion which I am_being_immersed? **39** And they said to_him: We_are_being_able. And ~~the~~ **Yaʸsous** said to_ _them: The cup which I am_drinking, you_all_will_be_ _drinking, and the immersion which I am_being_immersed, you_all_will_be_being_immersed, **40** but ~~which~~ to_sit_down on the_right or on the_left of_me, is not mine to_give, but for_ _whom it_has_been_prepared. **41** And having_heard, the ten began to_be_resenting about Yakōbos and Yōannaʸs. **42** And having_called_to them, ~~the~~ **Yaʸsous** is_saying to_them: You_ _all_have_known that the ones supposing to_be_ruling over_ _the pagans are_exercising_mastership over_them, and the great ones of_them are_exercising_authority over_them. **43** But it_is not thus among you_all, but whoever ~~wishfully~~ may_be_wanting to_become great among you_all, will_be servant of_you_all, **44** and whoever ~~wishfully~~ may_be_wanting to_be first among you_all, will_be slave of_all. **45** For/Because even the son of_ ~~the~~ _man came not to_be_served, but to_ _serve and to_give the life of_him as_a_ransom for many.

46 And they_are_coming to Yerikō/(Yərīḥō). And him and the apprentices/followers of_him and a_ large _crowd going_out from Yerikō, Bartimaios blind beggar, ~~the~~ a_son of_Timaios,

Readers' Version

or children because of me and my teaching, **30** they'll be rewarded one hundred times over with homes and farms and siblings and parents and children along with times of persecution, but gaining eternal life in the next era. **31** But many at the top now will be at the bottom then, and many at the bottom now will be blessed then."[109]

Yeshua's third prediction about his execution[110]

32 They were heading south on their way to Yerushalem (Jerusalem) with **Yeshua** (Jesus; Grk. Yesus) in front, and his followers were a bit surprised and a bit scared. Yeshua took the twelve aside, and started telling them what was going to happen to him, **33** "We're on our way down to Yerushalem and the son of humanity will be turned over to the chief priests and the religious teachers, and they'll sentence him to be executed and hand him over to the non-Jews. **34** Then they'll ridicule him and spit on him before they beat him and execute him, but he'll come back to life again in three days time."

How to become respected in God's kingdom[111]

35 Then Zavday's (Grk. Zebedaios') two sons, Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes), approached Yeshua (Jesus; Grk. Yesus) and asked, "Teacher, we'd like to ask a favour from you—please don't disappoint us."

36 "What do you want from me?" Yeshua asked.

37 They answered, "Allow us two to sit beside you in heaven—one of us on each side of you."

38 "You don't even understand what you're asking for," **Yeshua** replied. "Do you think you could endure the suffering that I have to go through? Or to be enveloped in the darkness that I have to go down into?"[112]

39 "Sure we can," they replied.

"And indeed you all will suffer like me and be enveloped in darkness like I will be," responded **Yeshua**, **40** "but as for deciding who will sit next to me, that's not my decision to make because it's already been decided."

41 When the ten other apprentices heard what those two had asked for, they were upset at Ya'akov (Jacob) and Yohan (John; Grk. Yoannes). **42** But **Yeshua** called them over, "Listen, in most countries their rulers boss the people around and their leaders exert their authority over them.[113] **43** But it doesn't work like that with you—anyone of you who wants to be honoured must serve the others,[114] **44** and anyone who wants to become the most respected has to work like a slave does. **45** Even the son of humanity didn't come to be served, but to serve others and to give his life as a ransom to set many people free."

Blind Bar-Timaios gets his miracle[115]

46 They arrived at Yeriho (Jericho), and then when Yeshua (Jesus; Grk.

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

110 **RV 10:32 · Parallel** Mat. 20:17-19; Luke 18:31-34

111 **RV 10:35 · Parallel** Mat. 20:20-28

112 **RV 10:38 · Cross-ref.** Luk 12:50.

113 **RV 10:42-43 · Cross-ref.** Luk 22:25-26.

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

115 **RV 10:46 · Parallel** Mat. 20:29-34; Luke 18:35-43

Readers' Version

Yesus) and his apprentices were leaving again with a large crowd following, they came across blind Bar-Timaios (Grk. Bartimaios) (Timaios' son) sitting beside the path begging.
47 When he heard that it was **Yeshua** from Nazaret going past, he yelled out, "**Yeshua**, promised descendant of David, help me please."
48 When several people told him to stop, he just yelled out even louder, "Yeshua, promised descendant of David, please help me."
49 Then **Yeshua** stopped and got the people to call the blind man. So they called him, "Hey, be confident! Get up and come because he's called for you."
50 So Bar-Timaios threw off his jacket, jumped up, and was led to **Yeshua**.
51 "Now, what do you want me to do for you?" **Yeshua** asked.
"My teacher, I'd like to be able to see," Bar-Timaios replied.
52 "Okay, off you go then," **Yeshua** responded. "Your faith has saved you."
Immediately Bar-Timaios was able to see, and followed along the path after Yeshua.

Yeshua is treated like a king entering Yerushalem[116]

11:1 As they got close to Yerushalem (Jerusalem) and were passing Beyt-Fagey (Bethphage) and Beyt-Ania (Bethany) on the Mt. of Olives, Yeshua (Jesus; Grk. Yesus) sent two of his apprentices ahead. **2** telling them, "Go on to the next village and as you enter it, you'll see a young donkey that hasn't ever been ridden yet. Untie it and bring it back here. **3** If anyone asks what you're doing, tell them that the **master** needs it and he'll return it later."
4 So they went ahead and found a donkey tied up on the path just outside the door of a house, and so they went to untie it.
5 But some of the people standing around there said, "Hoy! What do you think you're doing untying that donkey?"
6 So they responded just as **Yeshua** had told them, and the people allowed them to proceed. **7** They brought the young donkey to **Yeshua**, placing their coats over it before Yeshua mounted it. **8** As Yeshua rode it into Yerushalem, many people laid their coats on the road, while others lay down leafy branches cut from trees in nearby fields. **9** Some went ahead and others came along behind, shouting, "This is the saviour who comes with the authority and blessing from **Yahweh**[117]—
10 the promised ancestor of King David who is blessed as he ushers in his kingdom—the blessed saviour from heaven."
11 And so Yeshua arrived in Yerushalem and went into the temple and looked all around, but because it was now evening, he went back out to Beyt-Ania (Bethany) village (Bethany) with his twelve apprentices.

Yeshua curses a fig tree[118]

12 The next day after they'd left Beyt-Ania (Bethany) village (Bethany), Yeshua (Jesus; Grk. Yesus) was hungry. **13** From a distance he noticed a fig tree that was in leaf so he went over to see if there was any fruit on it, but when he reached it there was

Literal Version

was_sitting beside the road. **47** And having_heard that it_is **Ya^{y}sous/(Yəhōshūʻa)** the from_Nazaret, he_began to_be_ _crying_out and to_be_saying, son of_Dawid/(Dāvid), **Ya^{y}sous**, show_mercy to_me. **48** And many were_warning to_ _him that he_may_keep_silent, but he was_crying_out by_ _much more: son of_Dawid, show_mercy to_me. **49** And ~~the~~ **Ya^{y}sous** having_stopped said: Call him. And they_are_calling the blind man, saying to_him: Be_having_courage, be_raising, he_is_calling you. **50** And he, having_thrown_away the coat of_him, having_jumped_up came to ~~the~~ **Ya^{y}sous**. **51** And ~~the~~ **Ya^{y}sous** answering to_him said: What are_you_wanting I_ _may_do for_you? And the blind man said to_him: My_ _teacher, that I_may_receive_sight. **52** And ~~the~~ **Ya^{y}sous** said to_him: Be_going, the faith of_you has_saved you. And immediately he_received_sight, and was_following after_him on the way.

11:1 And when they_are_nearing to Hierousala^{y}m/(Yərūshālayim), to Ba^{y}thfaga^{y} and Ba^{y}thania near the Mount ~~the~~ of_Olives, he_is_sending_out two of_the apprentices/followers of_him, **2** and is_saying to_them: Be_ _going into the village ~~which~~ in_front_of you_all, and immediately entering_in into it, you_all_will_be_finding a_ _colt having_been_bound on which no_one of_the_people not_yet sat_down, untie it and be_bringing it. **3** And if anyone may_say to_you_all: Why are_you_all_doing this? Say, ~~that~~ The **master** is_having need of_it, and immediately he_is_sending_ it _out back here. **4** And they_went_away, and they_found the_colt having_been_bound at the door outside by the street, and they_are_untying it. **5** And some of_the ones having_stood there were_saying to_them: What are_you_all_ _doing releasing the colt? **6** And they spoke to_them as ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** told, and they_allowed them. **7** And they_are_bringing the colt to ~~the~~ **Ya^{y}sous**, and they_are_ _laying_on the coats of_them to_it, and he_sat_down on it. **8** And many spread the coats of_them on the road, and others leafy_branches having_cut_off from the fields. **9** And the ones going_before and the ones following were_crying_out: Honoured_saviour. Having_been_blessed is the one coming in name of_the_**master**. **10** Having_been_blessed is the coming kingdom of_the father of_us, Dawid/(Dāvid). Honoured_ _saviour in the highest. **11** And he_came_in into Hierousala^{y}m/(Yərūshālayim), into the temple, and having_ _looked_around all things, already being the evening hour, he_came_out to Ba^{y}thania with the twelve.

12 And on_the day of_next, of_them having_come_out from Ba^{y}thania, he_hungered. **13** And having_seen afar a_fig_tree from having leaves, he_came if perhaps anything he_will_be_ _finding on it, and having_come to it, he_found nothing except ~~not/lest~~ leaves, because/for was not the season of_figs. **14** And answering he_said to_it: No_longer for the age, of you

116 **RV 11:1 · Parallel** Yhn 12:12-19; Mat. 21:1-11; Luke 19:28-40
117 **RV 11:9 · Cross-ref.** Psa 118:25-26.
118 **RV 11:12 · Parallel** Mat. 21:18-19

Literal Version

no_one might_eat fruit. And the apprentices/followers of_
_him were_hearing.

15 And they_are_coming to Hierousalaʸm, and having_come_
_in into the temple, he_began to_be_casting_out the ones
selling and the ones buying in the temple, and the tables of_
_the moneychangers and he_overturned the seats of_the
ones selling the doves. **16** And was_ not _allowing that
anyone may_carry_ an_object _through through the temple.
17 And he_was_teaching and was_saying to_them: Not has_it_
_‹been›_written, ~~that~~ The house of_me will_be_being_called a_
_house of_prayer for_all the nations? But you_all made it a_
_hideout of_robbers. **18** And the chief_priests and the scribes
heard it, and they_were_seeking how they_may_destroy him,
because/for they_were_fearing him, because/for all the
crowd was_being_astonished at the teaching of_him. **19** And
whenever evening became, they_were_going_out outside the
city.

20 And passing_through in_the_morning, they_saw the fig_
_tree having_been_withered from roots. **21** And ~~the~~ Petros
having_been_reminded is_saying to_him: My_great_one, see,
the fig_tree which you_cursed has_been_withered. **22** And ~~the~~
Yaʸsous/(Yəhōshūʻa) answering is_saying to_them: Be_
having faith of**god**. **23** Truly, I_am_saying to_you_all that
whoever ~~wishfully~~ may_say to_ ~~the~~ this _mountain: Be_taken_
_away and be_thrown into the sea, and it_may_ not _be_
_doubted in the heart of_him, but may_be_believing that
whatever he_is_speaking is_becoming, will_be done for_him.
24 Because_of this I_am_saying to_you_all, all things as_
_much_as you_all_are_praying and are_requesting, be_
_believing that you_all_received, and it_will_be done for_you_
_all. **25** And whenever you_all_may_be_standing praying, be_
_forgiving if you_all_are_having anything against anyone, in_
_order_that the father of_you_all, who is in the heavens may_
also, _forgive to_you_all the transgressions of_you_all.

26 ◘ **27** And they_are_coming back to
Hierousalaʸm/(Yərūshālayim), and him walking in the
temple, the chief_priests, and the scribes, and the elders. are_
_coming to him. **28** And they_were_saying to_him: By what
authority are_you_doing these things? Or who gave ~~the~~ this
authority to_you, in_order_that you_may_be_doing these
things? **29** And ~~the~~ **Yaʸsous** said to_them: Also_I I_will_be_
_asking you_all one message, and answer to_me, and I_will_
_be_telling to_you_all by what authority I_am_doing these
things. **30** The immersion ~~which~~ of_Yōannaʸs, was_it from
heaven or from humans? Answer to_me. **31** And they_were_
_reasoning with themselves saying, if we_may_say: From
heaven, he_will_be_saying: For/Because_ why _reason
therefore you_all_ not _believed in_him? **32** But we_may_say:

Readers' Version

only leaves because it wasn't the right season for figs. **14** So he
spoke to the tree, "No one in this age will ever eat fruit from
you again." (His followers heard him say that.)

Yeshua upsets the traders inside the temple[119]

15 Then they came back into
Yerushalem (Jerusalem) and on into the
temple where Yeshua (Jesus; Grk. Yesus)
started driving out the sellers and the buyers that were trad-
ing in there. Then he tipped over the money-changers' tables
and the chairs of the ones selling doves, **16** and stopped others
from carrying goods through the temple. **17** He taught them,
"Isn't it written in the Scriptures,

'My house will be known as a prayer house for all the nations
to use'?[120]

But all of you have turned it into a sanctuary for swindlers."[121]

18 When the chief priests and the religious teachers heard
that, they started looking for a way that they could destroy
him, because they were afraid of him and the way that the
whole crowd marvelled at his teaching.

19 Every evening, Yeshua and his apprentices would go out of
the city to stay overnight.

Yeshua gives a lesson on moving mountains[122]

20 As they entered the city again in the
morning, Yeshua's (Jesus'; Grk. Yesus')
apprentices noticed that the fig tree was
totally dead. **21** Kefa (Peter; Grk. Petros) remembered what he
had said to the tree, and commented, "Teacher, that fig tree
that you cursed has withered up."

22 "Use your faith in **God**, **Yeshua** responded. **23** I can assure
you all that if anyone tells a mountain to go away into the sea,
and doesn't doubt in their mind but believes that what they're
saying will happen, then it will.[123] **24** So I tell you all that any-
thing you ask God for in your prayers, if you believe that you
have received it, then you will. **25** All of you, whenever you're
standing praying, if you have something against someone, be
sure to forgive them so that your father in heaven can also
forgive your disobedience."[124]

The leaders question Yeshua's authority[125]

26 ◘ **27** They continued on into
Yerushalem (Jerusalem) and on to the
temple where they were met by the
chief priests and the religious teachers and the elders. **28** They
asked Yeshua (Jesus; Grk. Yesus), "Did you have any authority
to do what you did? If so, who gave it to you?"

29 "Okay, I'll also ask you something," **Yeshua** replied, and
when you all answer me, I'll tell you about my authority to do
that: **30** When Yohan (John; Grk. Yoannes) preached and im-
mersed people, did the authority for that come from heaven
or from people here?"

31 They discussed that among themselves, reasoning, "If we

119 **RV 11:15 · Parallel** Yhn 2:13-22; Mat. 21:12-17; Luke 19:45-48
120 **RV 11:17 · Cross-ref.** Isa 56:7.
121 **RV 11:17 · Cross-ref.** Jer 7:11.
122 **RV 11:20 · Parallel** Mat. 21:20-22
123 **RV 11:23 · Cross-ref.** Mat 17:20; 1Cor 13:2.
124 **RV 11:25-26 · Cross-ref.** Mat 6:14-15.
125 **RV 11:26 · Parallel** Mat. 21:23-27; Luke 20:1-8

Readers' Version

say it was from heaven, he'll ask us why we didn't believe him then. **32** But we can't say that it was just from people." (They said that because they were scared of the crowds, knowing that they believed that Yohan really was a prophet.) **33** So they answered, "We don't know."

"Well then," **Yeshua** responded, "I won't tell you about my authority to do those things either."

The parable about the tenants killing the owner's son[126]

12:1 Then he started telling them some parables: "A man planted a vineyard and put a fence around it, dug out a wine-pressing pit, and built a security tower.[127] Then he rented it out and went off travelling. **2** At harvest time, he sent a slave to go to the tenant farmers and get his percentage of the harvest. **3** But the tenants grabbed the slave and beat him up, then sent him back empty-handed. **4** The owner sent a second slave, but they insulted that one and struck him on the head. **5** So the owner sent a third slave and they murdered him. He sent many other slaves—some they just beat up and others they murdered. **6** But the owner still had his one, dearly loved son, so finally he sent him to go, thinking that they would now be convinced because it was his son. **7** However, those tenant farmers said to each other, 'Ah ha. This is the one who will inherit this land. If we kill *him*, we'll be the ones to control the estate.' **8** So they took him and killed him, and threw the body outside the vineyard fence.

9 "Now, what do you think the vineyard owner will do? Yes, he'll come and eliminate those evil tenants, and give the contract to others. **10** Haven't you all read this in the scriptures:

'the stone that the builders rejected
became the important cornerstone
11 that was given by **Yahweh**,
and we think it's incredible.'?"[128]

12 Then those leaders tried to arrest him because they knew that it was them that the parable was addressed at, but they couldn't do it because Yeshua (Jesus; Grk. Yesus) had the favour of the crowd, so they just left the area.

Yeshua answers about paying taxes[129]

13 Then the religious leaders sent some members of the Farisaios party and some of the political supporters of King Herodes (Herod) to try to catch Yeshua (Jesus; Grk. Yesus) out. **14** So they flattered him, "Teacher, we know that you are honest even if it upsets others, and that you teach the truth about **God** without caring about people's opinions. Is it right for us Yehudim (Jews) to pay the poll tax to the Romaios emperor or not? How should we handle this?"

15 However, knowing their hypocrisy, Yeshua responded to them, "Why are all of you trying to test me? Bring me a coin so I can see it."

16 When they brought him a coin, he asked, "Whose image and inscription are on this coin?"

"The emperor's," they answered.

17 "Well then," said **Yeshua**, "give the emperor whatever is

Literal Version

From humans? (They_were_fearing the crowd, because/for all were_having that ~~the~~ Yōanna^{y}s he_ really _was a_prophet.) **33** And answering to_ ~~the~~ **_Ya^{y}sous/(Yəhōshūʻa)** they_are_ _saying: We_have_ not _known. And ~~the~~ **Ya^{y}sous** is_saying to_ _them: Neither I am_telling to_you_all by what authority I_ _am_doing these things.

12:1 And he_began to_be_speaking to_them in parables: A_ _man planted a_vineyard and put_ a_fence _around, and dug a_trough, and built a_tower, and rented_out it to_the_tenant_ _farmers, and travelled. **2** And he_sent_out a_slave to the tenant_farmers at_the season, in_order_that he_may_receive from the fruits of_the vineyard from the tenant_farmers. **3** But having_taken him, they_beat him and they_sent_ him _ _out empty-handed. **4** And again he_sent_out another slave to them, and_that one they_struck_on_the_head and dishonoured. **5** And he_sent_out another, and_that one they_ _killed_off, and many others, on_one_hand beating some, on_ _the_other_hand killing_ some _off. **6** He_was_having still one beloved son, he_sent_ him _out last to them saying, ~~that~~ They_will_be_being_swayed by_the son of_me. **7** But those ~~the~~ tenant_farmers said to themselves, ~~that~~ This is the heir, come, we_may_kill_ him _off, and the inheritance will_be of_us. **8** And having_taken, they_killed_ him _off, and they_throw_ him _out outside the vineyard. **9** Therefore what ‹will› the master of_the vineyard _be_doing? He_will_be_coming and will_be_destroying the tenant_farmers, and will_be_giving the vineyard to_others. **10** You_all_ not_even _read ~~the~~ this scripture: The_stone which the ones building rejected, this was_become for the_head of_the_corner, **11** this became from the_**master**, and it_is marvellous in eyes of_us? **12** And they_ _were_seeking to_apprehend him, and they_were_afraid the crowd, because/for they_knew that he_spoke the parable against them. And having_left him, they_went_away.

13 And they_are_sending_out some of_the Farisaios_party and of_the supporters_of_Ha^{y}rōda^{y}s to him, in_order_that they_may_catch him in_a_statement. **14** And having_come, they_are_saying to_him: Teacher, we_have_known that you_ _are true, and is_ not _caring to_you about no_one, because/for you_are_ not _looking on appearance of_people, but you_are_teaching the way of_ ~~the~~ **_god** with the_truth. Is_ _it_permitting to_give a_poll_tax to_Kaisar or not? May_we_ _give or we_may_ not _give? **15** And he having_known the hypocrisy of_them, said to_them: Why are_you_all_testing me? Be_bringing to_me a_da^{y}narion_coin, in_order_that I_ _may_see it. **16** And they brought it. And he_is_saying to_ _them: Of_whose is ~~the~~ this image and the inscription? And they said to_him: Of_Kaisar. **17** And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** said to_them: The things of_Kaisar give_back to_Kaisar, and the things of_ ~~the~~ **_god** to_ ~~the~~ **_god**. And they_were_ _begrudgingly_amazed at him.

126 **RV 12:1 · Parallel** Mat. 21:33-46; Luke 20:9-19

127 **RV 12:1 · Cross-ref.** Isa 5:1-2.

128 **RV 12:10-11 · Cross-ref.** Psa 118:22-23.

129 **RV 12:13 · Parallel** Mat. 22:15-22; Luke 20:20-26

Literal Version

18 And the_Saddoukaios_sect are_coming to him, who are_
saying to not _be a_resurrection, and they_were_asking
him saying, 19 Teacher, Mōsaʸs/(Mosheh) wrote to_us, ~~that~~ if
A_brother of_anyone may_die_off, and may_leave a_wife and
may_ not _leave children, that the brother of_him may_take
the wife, and may_raise_up seed for_the brother of_him.
20 There_were seven brothers, and the first took a_wife, and
dying_off, not left seed, 21 and the second took her, and died_
_off, not having_left seed, and the third likewise. 22 Also the
seven not left seed. Lastly of_all, the woman also died_off.
23 In the resurrection, of_which of_them will_be_she the_
_wife? For/Because the seven had her as_a_wife. 24 ~~the~~
Yaʸsous was_saying to_them: Not are_you_all_being_strayed
because_of this, not having_known the scriptures, nor the
power of_ ~~the~~ **_god**? 25 For/Because whenever they_may_
_rise_up from the_dead, they_are_ neither _marrying nor
are_being_betrothed, but they_are like messengers in the
heavens. 26 But concerning the dead, that they_are_being_
_raised, not you_all_read in the scroll of_Mōsaʸs concerning
the thorn_bush, how ~~the~~ **god** spoke to_him saying: I am the
god of_Abra'am/('Avrāhām), and **god** of_Isa'ak/(Yitsḥāq),
and the **god** of_Yakōb/(Ya'ₐqov)? 27 Not is **god** of_the_dead,
but of_the_living. You_all_are_being_ much _strayed.

28 And one of_the scribes having_approached, having_heard
of_them debating, having_seen that he_answered well to_
_them, asked him: Which command is the_first of_all? 29 ~~the~~
Yaʸsous/(Yəhōshūʻa) answered, ~~that~~ The_first is:
Israaʸl/(Yisrāʾēl) be_hearing, the_**master** the **god** of_us is one
master, 30 and you_will_be_loving the_**master** the **god** of_
_you, with all the heart of_you, and with all the soul of_you,
and with all the mind of_you, and with all the strength of_
_you. 31 The_second is this: You_will_be_loving the
neighbour of_you as yourself. Another command is not
greater than these. 32 And the scribe said to_him: Rightly,
Teacher, in truth having_said, ~~that~~ He_is one, and there_is not
another except him, 33 and, ~~the~~ To_be_loving him with all the
heart, and with all the intelligence, and with all the strength,
and, ~~which~~ To_be_loving his neighbour as himself, is more_
_important all the whole_burnt_offerings and sacrifices.
34 And ~~the~~ **Yaʸsous** having_seen him, that he_answered
intelligently, said to_him: You_are not far from the kingdom
of_ ~~the~~ **_god**. And no_one no_longer was_daring to_ask him.

Readers' Version

due him, but give **God** what is owed **to God**."
After that, they had to admit that that was an outstanding answer.

Yeshua explains that those who've died are alive[130]

18 Another time, members of the Sadoukaios (Sadducee) sect (which says that there's no resurrection),[131] came to Yeshua (Jesus; Grk. Yesus) and asked, 19 "Teacher, Mosheh (Moses) wrote that if a man's married brother should die before his wife without having any children, then his brother should marry her to produce descendants in his brother's name.[132] 20 Now what if there were seven brothers and the first one got married and died childless. 21 So then the second brother took her in, but again died childless, and then too the third. 22 Eventually all seven brothers died childless, and finally the woman also died. 23 Now, at the resurrection of the dead, which brother will she be the wife of, because at some point, she was married to each of the seven of them?"

24 "Actually you're all quite wrong," **Yeshua** answered, "because you ignore the scriptures and also because you haven't experienced **God's** power. 25 When the dead do come back to life, they won't be getting engaged or married, but will be like the messengers in the heavens. 26 But as for the state of those who've died, didn't you all read in the scriptures about Mosheh when **God** spoke to him in front of the burning thorn bush and said, 'I *am* the **god** of Avraham and the **god** of Yitshak (Isaac) and the **god** of Ya'akov' (Jacob)?[133] 27 So God is not the **god** of the dead, but of the living. You Saddoukaios (Sadducees) are very wrong!"

Yeshua answers about genuine obedience to God[134]

28 Then one of the religious teachers who had heard their question and Yeshua's (Jesus'; Grk. Yesus') excellent answer, came closer and asked, "Which of God's commands is the most important?"

29 "Well," **Yeshua** answered, "the most important is this: 'Listen, Yisrael (Israel). Our **God Yahweh** is our **master**. 30 You must love **Yahweh God** with all your heart and all your soul, and with all your mind and all your strength.'[135] 31 And the second is: 'Love your neighbour like you look after yourself.'[136] There's no other commands more important than these."

32 The teacher replied to Yeshua, "Yes, teacher, you're quite right saying there's only one God and no other,[137] 33 and saying that we should love him with all our heart and all our intelligence and all our strength, and to be loving our neighbours like we look after ourselves, and all this is more important than all the required temple offerings and sacrifices."[138]

34 When **Yeshua** saw that he'd given such a thoughtful an-

130 RV 12:18 · Parallel Mat. 22:23-33; Luke 20:27-40
131 RV 12:18 · Cross-ref. Acts 23:8.
132 RV 12:19 · Cross-ref. Deu 25:5.
133 RV 12:26 · Cross-ref. Exo 3:6.
134 RV 12:28 · Parallel Mat. 22:34-40; Luke 10:25-28
135 RV 12:29-30 · Cross-ref. Deu 6:4-5.
136 RV 12:31 · Cross-ref. Lev 19:18.
137 RV 12:32 · Cross-ref. Deu 4:35.
138 RV 12:33 · Cross-ref. Hos 6:6.

Readers' Version

swer, he said, "You're very close to **God's** kingdom!"[139]

After that, no one else dared to ask Yeshua any more questions.

Yeshua asks about the messiah being David's descendant[140]

35 Later when **Yeshua** (Jesus; Grk. Yesus) was teaching in the temple, he asked the people, "How is it that the teachers here say that the **messiah** is a descendant of King David? **36** Because David himself said under the inspiration of the holy **spirit**,

'**Yahweh** told my **master**,
"Sit there in the position of honour
until I can conquer your enemies." '[141]

37 If David calls the messiah his **master**, how can the messiah possibly be David's descendant?"

The large crowd was very interested to hear everything that Yeshua had to say.

Yeshua warns about well-dressed teachers[142]

38 As Yeshua (Jesus; Grk. Yesus) continued teaching, he said, "Watch out for those religious teachers who like to wear fancy robes and be greeted in the square, **39** and have the best seats at meetings and the best places at dinners. **40** Those people trick widows out of their properties, but offer long prayers to cover it up. They will be getting a stricter judgement than others."

A widow's sacrificial donation[143]

41 As he sat down in front of the temple treasury, Yeshua (Jesus; Grk. Yesus) watched the crowd as they threw coins into the dish, and some rich people were donating quite valuable silver coins. **42** Then an impoverished widow came and threw in two small copper coins. **43** Yeshua called his followers and told them, "Honestly, that hard-up widow gave more than all the others. **44** You see, most people donate from their excess wealth, but this woman even gave some of the small amount that she needed to live on."

Yeshua predicts the temple's total destruction[144]

13:1 As they were leaving the temple area, one of Yeshua's (Jesus'; Grk. Yesus') followers noted, "Teacher, look at those large, chiselled stones and those beautiful buildings that they've been made into."

2 "Yes, incredible buildings," **Yeshua** responded, "but the time will come when they're torn down—not a single piece of stone will be left sitting in its place."

Yeshua talks about coming hardships[145]

3 Later when they were over on the Mt. of Olives overlooking the temple, Kefa (Peter; Grk. Petros) and Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes) and Andreas were with Yeshua (Jesus; Grk. Yesus) and asked **4** when all that destruction would happen, and what indications there would be that

Literal Version

35 And ~~the~~ **Ya^{y}sous** answering, teaching in the temple was_ _saying: How are_ the scribes _saying that the **chosen_ _one/messiah** is the_son of_Dawid/(Dāvid)? **36** Dawid himself said by the ~~the~~ holy **spirit**: The **master** said to_the **master** of_me: Be_sitting on the_right of_me, until ~~wishfully~~ I_ _may_put the enemies of_you beneath of_the feet of_you. **37** Dawid himself is_calling him: **master**, and from_where is_ _he son of_him? And the great crowd was_ gladly _hearing from_him.

38 And in the teaching of_him, he_was_saying: Be_watching_ _out of the scribes, the ones wanting to_be_walking in robes, and greetings in the marketplaces, **39** and best_seats in the synagogues, and best_places at the suppers, **40** the ones devouring the houses of_the widows, and praying long for_a_ _under_pretense. These will_be_receiving more_excessive judgement.

41 And having_sat_down in_front_of the treasury, he_was_ _observing how the crowd is_casting money into the treasury, and many rich were_casting much. **42** And one poor widow having_come, throw two leptons, which is a_quadran. **43** And having_called_to the apprentices/followers of_him, he_said to_them: Truly, I_am_saying to_you_all that ~~the~~ this ~~the~~ poor widow, throw more than all of_the ones casting into the treasury. **44** For/Because all throw from the wealth being_plentiful to_them, but this woman she_was_having throw all out_of the poverty of_her, as_much_as all the living of_her.

13:1 And him going_out out_of the temple, one of_the apprentices/followers of_him is_saying to_him: Teacher, see, what_kind_of stones and what_kind_of buildings. **2** And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** said to_him: Are_you_seeing these ~~the~~ great buildings? Stone on stone by_no_means may_ not _be_ _left here, which by_no_means may_ not _be_torn_down.

3 And of_him sitting on the Mount of_ ~~the~~ _Olives in_front_of the temple, Petros, and Yakōbos/(Yaʻ$_{a}$qov), and Yōanna^{y}s, and Andreas was_asking, him by themselves, **4** Tell to_us when these things will_be, and what is the sign whenever all these things may_be_going to_be_being_completed? **5** And ~~the~~ **Ya^{y}sous** began to_be_saying to_them: Be_watching_out, lest anyone may_mislead you_all. **6** Many will_be_coming in

139 **RV 12:28-34 · Cross-ref.** Luk 10:25-28.
140 **RV 12:35 · Parallel** Mat. 22:41-46; Luke 20:41-44
141 **RV 12:36 · Cross-ref.** Psa 110:1.
142 **RV 12:38 · Parallel** Mat. 23:1-36; Luke 20:45-47
143 **RV 12:41 · Parallel** Luke 21:1-4
144 **RV 13:1 · Parallel** Mat. 24:1-2; Luke 21:5-6
145 **RV 13:3 · Parallel** Mat. 24:3-14; Luke 21:7-19

Literal Version

the name of_me saying, ~~that~~ I am he, and they_will_be_ _misleading many. **7** And whenever you_all_may_hear of_ _wars and reports of_wars, be_ not _being_alarmed, it_is_ _fitting to_become, but is not_yet the end. **8** For/Because nation will_be_being_raised against nation, and kingdom against kingdom. There_will_be earthquakes in places, there_ _will_be famines, these are the_beginning of_birth_pains. **9** But be_watching_out you_all yourselves, they_will_be_ _giving_ you_all _over to councils and you_all_will_be_being_ _beat in synagogues, and will_be_being_stood before governors and kings on_account of_me, because/for a_ _testimony to_them. **10** And it_is_fitting the good_message to_ first _be_proclaimed to all the nations. **11** But whenever they_may_be_bringing you_all giving_over, be_ not _ _worrying_beforehand what you_all_may_speak, but whatever ~~if~~ may_be_given to_you_all in that ~~the~~ hour, this be_ _speaking, because/for you_all are not the ones speaking, but the ~~the~~ holy **spirit**. **12** And brother will_be_giving_over brother to death, and father child, and they_will_be_raising_ _up children against parents and they_will_be_putting_ them _to_death. **13** And you_all_will_be being_hated by all because_ _of the name of_me. But the one having_endured to the_end, this one will_be_being_saved.

14 But whenever you_all_may_see the abomination of_the desolation, having_stood where it_is_ not _fitting, let_ the one reading _be_understanding, then the ones in ~~the~~ Youdaia, let_them_be_fleeing to the mountains, **15** and the one on the housetop, let_ not _come_down, nor let_come_in to_take_ _away anything out_of the house of_him, **16** and the one in the field, him_let_ not _return back to the things to_take_ _away the garment of_him. **17** But woe to_the women having child in womb and to_the women nursing in those ~~the~~ days. **18** But be_praying that it_may_ not _become in_the_winter. **19** For/Because ~~the~~ those days will_be tribulation, such_as has_ not _become such, from the_beginning of_creation which ~~the~~ **god** created, until the time now, and by_no_means may_ not _become. **20** And except ~~not/lest~~ the_**master** shortened the days, no any flesh would was_saved. But because_of the chosen, whom he_chose, he_shortened the days. **21** And then if anyone may_say to_you_all: Behold, here is the **chosen_one/messiah**, or Or_see, there, be_ not _ _believing it. **22** For/Because false_messiahs and false_ _prophets will_be_being_raised, and they_will_be_giving signs and wonders, because/for that the chosen ones if possible to_be_wandering_away. **23** But you_all be_watching_ _out, see, I_have_previously_spoken all things to_you_all.

Readers' Version

it would be about to happen.

5 But **Yeshua** told them, "Be careful so you all aren't misled by others. **6** Plenty of people will say that they're coming because they were sent by me, or that they *are* me, and they'll mislead many others. **7** Also, whenever you all hear about wars or about battles about to begin, don't be worried—those things will certainly happen, but there's more to follow. **8** Countries will take up arms against other countries, and kingdoms against other kingdoms. There'll be earthquakes in many places and there'll be famines, but those will be just like the beginning of birth pains.

9 "So be careful. You'll be turned over to local councils for questioning, will be whipped in the Jewish meeting halls, and will be stood in front of governors and kings because of following me. However, you'll be able to present your life stories to them[146] **10** and it's right that the good message first[147] be proclaimed to every people group. **11** But whenever they take you all along to hand you over, don't worry in advance about what you're going to say to defend yourselves, but wait until the hearing proceeds and speak what you are given then, because then it won't be you speaking, but God's **spirit**. **12** In those times, a brother will report on his brother to have him executed, and a father report on his child, and children will be encouraged to report on their own parents and then they'll be executed as a result. **13** Then every one will hate you all because they hate my name, but anyone who endures to the end will be saved.[148]

Yeshua warns about coming horror and deceptions[149]

14 "But whenever you all see the most horrible thing that drives people from God, standing where it shouldn't be[150] (and you readers should understand that), then anyone in Yehudah (Judea) should flee into the hills, **15** and anyone upstairs looking outside shouldn't come down into the bedrooms to get anything,[151] **16** and anyone working outside shouldn't go back inside to get a change of clothes. **17** It will be extremely difficult for pregnant women and for mothers who are breast-feeding their children in those days. **18** Just pray that it won't happen in the winter, **19** because those days will be terrible like nothing that's ever happened before, all the way back to when **God** created the world, right until the present time, and won't ever happen again.[152] **20** If **Yahweh** hadn't shortened that time, no humans would even survive, but he shortened that time so that the chosen ones could be saved.

21 So don't believe it if you all hear someone say, 'Look, the **messiah** has arrived here.' or 'There's the **one** that God has sent.' **22** Plenty of fake messiahs and deceiving prophets will certainly come and even do things that humans can't normally do, so much so that even the chosen ones would defect

146 **RV 13:9-11 · Cross-ref.** Mat 10:17-20; Luk 12:11-12.

147 **RV 13:10 · Note** TD: It's not clear here what was meant by 'first'—'first' before what?

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

149 **RV 13:14 · Parallel** Mat. 24:15-28; Luke 21:20-24

150 **RV 13:14 · Cross-ref.** Dan 9:27; 11:31; 12:11.

151 **RV 13:15-16 · Cross-ref.** Luk 17:31.

152 **RV 13:19 · Cross-ref.** Dan 12:1; Rev 7:14.

Readers' Version

if that were possible. 23 So watch out, but I've warned you in advance about all of that.

The universe collapses as the son arrives[153]

24 "After those very difficult times, the sun will go dark[154] and the moon won't shine at night.[155] 25 The stars will fall down out of the sky[156] and the powers in the heavens will be shaken up.[157] 26 Then the people will see the son of humanity in the clouds coming with incredible power and brightness.[158] 27 He'll send the messengers out to collect all the chosen people from the four corners of the world—from everywhere between the earth and the sky.

Watch out for the change in season[159]

28 "So learn a lesson from fig trees—whenever the branches green up and start sprouting leaves, then everyone knows that summer is close. 29 So too whenever you see all those things happening, you know that the end of this current world is close. 30 I can assure you all that the generation of people who see those things won't die off before those latter things happen. 31 The sky and the planet might collapse, but my teachings will never become irrelevant.

Stay alert for the coming of the master[160]

32 "But as for the date or time when all that will happen, only the father knows that—even the son and the messengers in heaven don't know.[161] 33 So watch out, observe current events, and be praying, because you won't know exactly when all this will happen. 34 It can all be compared to a man who was about to leave his home and go on a trip. Before he leaves, he gives certain jobs and responsibilities to his various slaves, and instructs his security guard to stay alert.[162] 35 So you all watch and stay alert, because you don't know when the master of the house might return—perhaps one evening or at midnight, or at dawn or maybe mid-morning. 36 You certainly don't want to be caught napping when he comes, 37 and what I'm telling all of you now, I tell everyone: stay alert and watch."

The leaders plan to eliminate Yeshua[163]

14:1 Now it was two days before the Passover Feast and the *Flat Bread Celebration*,[164] and the chief priests and the religious teachers were trying to figure out how they could have Yeshua (Jesus; Grk. Yesus) set up so they could arrest him and have him executed, 2 but they knew that the Feast wouldn't be a good time because the people would protest in Yeshua's favour.

Literal Version

24 But in those ~~the~~ days, after ~~the~~ that tribulation: the sun will_be_being_darkened, and the moon ‹will›_ not _be_giving the radiance of_it, 25 and the stars will_be falling out_of of_ _the sky, and the powers ~~which~~ in the heavens will_be_being_ _shaken. 26 And then they_will_be_seeing the son of_ ~~the~~ _ _man coming in the_clouds, with great power. and glory. 27 And then he_will_be_sending_out the messengers and he_ _will_be_gathering_together the chosen ones of_him from the four winds, from extremity of_the_earth to extremity of_ _heaven.

28 And learn the parable of the fig_tree: whenever the branch of_it may_become already tender, and may_be_sprouting_out the leaves, you_all_are_knowing that the summer is near. 29 Thus also you_all, whenever you_all_may_see these things becoming, you_all_are_knowing that it_is near at doors. 30 Truly, I_am_saying to_you_all that by_no_means ~~the~~ this generation may_ not _pass_away, until that all these things may_become. 31 The heaven and the earth will_be_passing_ _away, but the the_messages of_me by_no_means ‹will›_ not _ _be_passing_away.

32 But concerning ~~the~~ that day or ~~the~~ hour, no_one has_ _known, not_even the messengers in heaven, nor the son, except ~~not/lest~~ the father. 33 Be_watching_out, be_watching, and be_praying, because/for you_all_have_ not _known when the time is. 34 Like a_man travelling it_is, having_left the house of_him, and having_given the authority to_the slaves of_him, to_each the work of_him, and to_the doorkeeper he_ _commanded that he_may_be_watching. 35 Therefore be_ _watching, because/for you_all_have_ not _known when the master of_the house is_coming, either evening, or midnight, or of_the_cockcrow, or in_the_morning, 36 lest having_come suddenly, he_may_find you_all sleeping. 37 And what I_am_ _saying to_you_all, I_am_saying to_all, be_watching.

14:1 And it_was the passover_feast and ~~the~~ non-fermented bread after two days. And the chief_priests and the scribes were_seeking, how having_apprehended him by deceit, they_ _may_kill_ him _off. 2 For/Because they_were_saying: Not at the feast, lest will_be a_commotion of_the people.

153 **RV 13:24 · Parallel** Mat. 24:29-31; Luke 21:25-28
154 **RV 13:24 · Cross-ref.** Isa 13:10; Yoel 2:10,31; 3:15; Rev 6:12.
155 **RV 13:24 · Cross-ref.** Isa 13:10; Eze 32:7.
156 **RV 13:25 · Cross-ref.** Isa 34:4; Rev 6:13.
157 **RV 13:25 · Cross-ref.** Yoel 2:10.
158 **RV 13:26 · Cross-ref.** Dan 7:13; Rev 1:7.
159 **RV 13:28 · Parallel** Mat. 24:32-35; Luke 21:29-33
160 **RV 13:32 · Parallel** Mat. 24:36-44
161 **RV 13:32 · Cross-ref.** Mat 24:36.
162 **RV 13:34 · Cross-ref.** Luk 12:36-38.
163 **RV 14:1 · Parallel** Yhn 11:45-53; Mat. 26:1-5; Luke 22:1-2
164 **RV 14:1 · Cross-ref.** Exo 12:1-27.

Literal Version

3 And him being in Baʸthania, in the house of_Simōn the leprous, reclining of_him, a_woman came having an_ _alabaster_flask of_ointment, of_ genuine expensive _nard, having_broken the alabaster_flask, she_poured_down it on_ _the head of_him. 4 But some were resenting to themselves: For/Because why ~~the~~ this destruction of_the ointment has_ _become? 5 For/Because this ~~the~~ ointment was_able to_be_ _sold for_over three_hundred daʸnarion_coins and to_be_ _given to_the poor. And they_were_admonishing to_her. 6 But ~~the~~ **Yaʸsous/(Yəhōshūʻa)** said: Leave her, why are_you_ _all_bringing_about troubles to_her? She_did a_good work in me. 7 For/Because you_all_are_ always _having the poor with yourselves, and whenever you_all_may_be_wanting, you_all_ _are_being_able to_do well to_them, but you_all_are_ not always _having me. 8 What she_had she_did, she_anticipated to_anoint the body of_me for my burial. 9 And truly I_am_ _saying to_you_all, wherever the good_message ~~if~~ may_be_ _proclaimed in all the world, what this woman did ‹will›_ also _be_being_spoken for a_memorial of_her.

10 And Youdas/(Yəhūdāh) Iskariōtaʸs, ~~the~~ one of_the twelve, went_away to the chief_priests, in_order_that he_may_give_ him _over to_them. 11 And they having_heard were_elated, and they_promised to_give silver to_him. And he_was_ _seeking how he_may_give_ him _over conveniently.

12 And on_the first day of_ ~~the~~ _non-fermented bread, when they_were_sacrificing the passover_feast, the apprentices/followers of_him are_saying to_him: Where are_ _you_wanting having_gone_away we_may_prepare in_order_ _that you_may_eat the passover_feast? 13 And he_is_sending_ _out two of_the apprentices/followers of_him, and he_is_ _saying to_them: Be_going into the city, and a_man will_be_ _meeting with_you_all bearing a_pitcher of_water, follow after_him. 14 And wherever ~~if~~ he_may_come_in, say to_the the_home_owner, ~~that~~ The teacher is_saying: Where is the guest_room of_me where I_may_eat the passover_feast with the apprentices/followers of_me? 15 And he will_be_showing to_you_all a_ large _upper_room having_been_furnished ready, there prepare for_us. 16 And the apprentices/followers came_out, and came into the city, and they_found it as he_ _said to_them, and they_prepared the passover_feast.

17 And of_evening having_become, he_is_coming with the twelve. 18 And them reclining and eating, ~~the~~ **Yaʸsous/(Yəhōshūʻa)** said: Truly, I_am_saying to_you_all that one of you_all will_be_giving_ me _over, the one eating with me. 19 They_began to_be_being_sorrowed, and to_be_saying to_him one by one: Surely_not I? 20 And he said to_them: one

Readers' Version

The woman anoints Yeshua for his burial[165]

3 Meanwhile, Yeshua (Jesus; Grk. Yesus) was in Beyt-Ania (Bethany) at the home of Shim'on (Simon) who had previously had leprosy. Yeshua was sitting there when a woman came in with a hand-crafted container of very expensive fragrant lotion. Breaking open the sealed flask, she poured the fragrant oil over Yeshua's head.[166] 4 Immediately some in the room started quietly grumbling about the extravagant waste, 5 then they scolded the woman because a flask of genuine lotion like that could easily fetch almost a year's wages if it was sold.

6 But **Yeshua** spoke up, "What do you think you're all doing abusing her—leave her alone! She's done something very good for me. 7 You'll always have poor people around,[167] and you can help them whenever you want to, but I won't be around forever. 8 She has performed the traditional anointing of my body in advance of my burial, 9 and I can assure you all, that wherever the good message is proclaimed around the world, what she has done today will be part of the story and she'll be remembered for it."

Yehudah offers to hand Yeshua over[168]

10 Then Yehudah (Judas; Grk. Yudas) Iskariot, one of Yeshua's (Jesus'; Grk. Yesus') twelve apprentices, visited the chief priests to offer to hand Yeshua over to them. 11 When they heard that, they were very pleased and promised to pay him well, and Yehudah asked them about the most convenient way for them to get hold of Yeshua.

Yeshua's apprentices prepare the Passover meal[169]

12 On the first day of the *Flat Bread Celebration* when the lambs would be slaughtered ready for the special Passover meal, Yeshua's (Jesus'; Grk. Yesus') apprentices asked him, "Where do you want us to get everything ready for our Passover meal?"

13 So Yeshua sent off two of them with these instructions, "Go into town and a man carrying a pitcher of water will meet you there. Just follow him 14 until he goes into a house. Then find the owner of the house and tell him that the teacher wants to know the location of the guestroom where he and his apprentices can celebrate their Passover meal. 15 He'll show you a large, furnished room upstairs—that's where you can get everything ready."

16 So the two of them went off into the town, and everything happened there exactly as Yeshua had told them, and so they prepared the special meal there.

Yeshua shocks his apprentices at the Passover meal[170]

17 As the evening approached, Yeshua (Jesus; Grk. Yesus) went in for dinner with his twelve apprentices. 18 As they were sitting around eating, he told them, "I'll tell you frankly that one of you eating with me here will hand me over to be

165 RV 14:3 · Parallel Yhn 12:1-8; Mat. 26:6-13

166 RV 14:3 · Cross-ref. Luk 7:37-38.

167 RV 14:7 · Cross-ref. Deu 15:11.

168 RV 14:10 · Parallel Mat. 26:14-16; Luke 22:3-6

169 RV 14:12 · Parallel Yhn 13:21-30; Mat. 26:17-25; Luke 22:7-14, 21-23

170 RV 14:17 · Parallel Yhn 13:21-30; Mat. 26:20-30; Luke 22:14-23; 1 Cor. 11:23-25

Readers' Version

arrested."[171] **19** That upset them, and several of them individually asked, "Surely it couldn't be me?"

20 Then he continued, "It's one of you twelve—the one who dips his bread in the sauce at the same time as me. **21** Indeed it's written in the scriptures that the son of humanity will be arrested, but on the other hand, what a tragedy it'll be for the one who hands him over—in fact it would be better for that man if he was never born."

22 As they carried on eating, he took some bread, blessed God, broke it apart and gave a piece to them, saying, "Take this bread—it's my body."

23 Then he picked up a cup, gave thanks to God, and passed it around so they could each drink from it, **24** saying, "That is the blood of my contract[172] that will be poured out for many people.[173] **25** I can assure you all that I won't drink anything made from grapes until I drink new juice in **God's** kingdom."

26 Then after they'd sung some songs, they left the town and went across to the Mt. of Olives.

Yeshua predicts Peters denials[174]

27 Then **Yeshua** (Jesus; Grk. Yesus) continued his teaching, "All of you will stumble because it's written in the scriptures: 'I'll strike down the shepherd and the sheep will get scattered.'[175] **28** But after I come back to life, I'll go on ahead of you all back to Galil."[176]

29 But Kefa (Peter; Grk. Petros) contradicted him, "Even if everyone else stumbles, I won't!"

30 "I can assure you," **Yeshua** responded, "that you'll renounce me three times this very night, before the rooster crows early tomorrow morning."

31 But Kefa argued forcibly, "Even if I had to die with you, I would never disown you!"

And all the others said similar things.

Yeshua, in distress, prays at Gethsaimanai[177]

32 They walked along until they came to a piece of land called Gethsaimanai where Yeshua (Jesus; Grk. Yesus) told his apprentices to sit down while he prayed. **33** He took Kefa (Peter; Grk. Petros) and Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes) further in with him where he stared off in a daze but was obviously very distressed. **34** He told the three of them, "My soul is deathly sad! You guys just stay here and keep alert."

35 He went ahead a little way, where he knelt on the ground with his head down and prayed—asking if it was possible to avoid what was ahead of him. **36** But he said, "Father, I know that you can do anything. Let me avoid this suffering, but yes I do know, it doesn't matter what I want but rather what you've planned."

37 Then he went back and found the others sleeping. "Shim'on (Simon), are you asleep?" he asked Kefa. "Couldn't

Literal Version

of_the twelve it_is, the one dipping_in with me in the bowl. **21** Because on_one_hand the the_son of_ ~~the~~ _man is_going, as it_has_been_written concerning him, on_the_other_hand woe to_the man that by whom the son of_ ~~the~~ _man is_being_ _given_over, better it_was for_him if that ~~the~~ man was_ not _ _born. **22** And of_them eating, having_taken bread, having_ _blessed it, broke it and gave to_them, and said: Take, this is the body of_me. **23** And having_taken the_cup, having_given_ _thanks, he_gave it to_them, and all drank of it. **24** And he_ _said to_them: This is the blood of_the covenant of_me, ~~which~~ being_poured_out for many. **25** Truly, I_am_saying to_you_all that no_longer by_no_means I_may_ not _drink of the fruit of_the vine, until ~~the~~ that day when I_may_be_drinking it new, in the kingdom of_ ~~the~~ **_god.** **26** And having_sung_ _hymns, they_came_out to the Mount of_ ~~the~~ _Olives.

27 And ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** is_saying to_them, ~~that~~ All you_all_will_be_being_stumbled, because it_has_been_ _written: I_will_be_striking the shepherd and the sheep will_ _be_being_scattered. **28** But after the time me to_be_raised, I_ _will_be_going_before you_all into ~~the~~ Galilaia/(Gālīl). **29** And ~~the~~ Petros was_saying to_him, even if all will_be_being_ _stumbled, but not I. **30** And ~~the~~ **Ya^{y}sous** is_saying to_him: Truly, I_am_saying to_you that you today, on_this ~~the~~ on_ _night, before the_rooster to_crow ~~or/than~~ twice, will_be_ _renouncing me three-times. **31** But he was_saying exceedingly: If it_may_be_fitting me to_die_together with_ _you, by_no_means I_‹will›_ not _be_renouncing you. And all were_ also _speaking likewise.

32 And they_are_coming to a_property, of_which the name is Gethsa^{y}mana^{y}, and he_is_saying to_the apprentices/followers of_him: Sit_down here, until I_may_pray. **33** And he_is_taking ~~the~~ Petros, and ~~the~~ Yakōbos/(Ya$'_{a}$qovˇ), and ~~the~~ Yōanna^{y}s, with him, and began to_be_being_greatly_amazed and to_be_ _distressing. **34** And he_is_saying to_them: The soul of_me is very_sorrowful to death, remain here and be_watching. **35** And having_gone_ahead a_little, he_was_falling on the ground and he_was_praying that if it_is possible, the hour may_pass_by from him. **36** And he_was_saying: father, ~~the~~ father, all things are_possible to_you. Take_away ~~the~~ this cup from me, but not what I am_wanting, but what you want. **37** And he_is_coming and is_finding them sleeping, and he_is_ _saying to_ ~~the~~ _Petros: Simōn, you_are_sleeping? Not were_ you _able to_watch one hour? **38** Be_watching and be_praying that you_all_may_ not _come into temptation. On_one_hand the spirit is eager, on_the_other_hand the flesh is weak. **39** And back having_gone_away, he_prayed having_said the same statement. **40** And having_come again, he_found them

171 RV 14:18 · Cross-ref. Psa 41:9.

172 RV 14:24 · Cross-ref. Exo 24:8.

173 RV 14:24 · Cross-ref. Jer 31:31-34.

174 RV 14:27 · Parallel Yhn 13:36-38; Mat. 26:31-35; Luke 22:31-34

175 RV 14:27 · Cross-ref. Zech 13:7.

176 RV 14:28 · Cross-ref. Mat 28:16.

177 RV 14:32 · Parallel Mat. 26:36-46; Luke 22:39-46

Literal Version

sleeping, because/for the eyes of_them were being_weighed_
_down, and they_had_ not _known what they_may_be_
_answer to_him. **41** And he_is_coming the third time, and is_
_saying to_them: Are_you_all_sleeping for_the rest and are_
_resting. It_is_receiving_fully, the hour came. Behold, the son
of_ ~~the~~ _man is_being_given_over into the hands of_ ~~the~~ _
_sinners. **42** Be_being_raised, we_may_be_going. Behold, the
one giving_ me _over has_neared.

43 And immediately still of_him speaking, Youdas/(Yəhūdāh)
is_arriving, one of_the twelve, and with him a_crowd with
swords and clubs, from the chief_priests, and the scribes, and
the elders. **44** And the one giving_ him _over had_given a_
_signal to_them saying: Whomever ~~wishfully~~ I_may_kiss, it_is
he, apprehend him, and be_leading_away securely. **45** And
having_come immediately having_approached to_him, he_is_
_saying: My_great_one, and he_kissed him. **46** And they laid_
_on the hands of_them and apprehended him. **47** But a_
_certain one of_the ones having_stood_by, having_drawn the
sword, struck the slave of_the chief_priest, and he_cut_off the
ear of_him. **48** And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** answering said
to_them: You_all_came_out with swords and clubs to_capture
me as against a_robber? **49** In_every day I_was with you_all
teaching in the temple, and you_all_ not _apprehended me,
but it_is in_order_that the scriptures may_be_fulfilled. **50** And
having_left him, all fled. **51** And a_ certain _young_man was_
_accompanying with_him, having_been_clothed a_linen_
_cloth over his_naked body. And they_are_apprehending him,
52 and the one having_left the linen_cloth, fled naked.

53 And they_led_ ~~The~~ **Ya^{y}sous** _away to the chief_priest, and
all the chief_priests, and the elders, and the scribes are_
_coming_together to_him. **54** And ~~the~~ Petros followed after_
_him from afar, as_far_as inside to the courtyard of_the chief_
_priest, and he_was sitting_with with the attendants, and
warming himself at the light of_the_fire. **55** And the the_
_chief_priests and all the council were_seeking testimony
against ~~the~~ **Ya^{y}sous**, in_order that to_put_ him _to_death, but
they_were_ not _finding. **56** For/Because many were_giving_
_false_testimony against him, but the testimonies were not
same. **57** And some having_stood_up, were_giving_false_
_testimony against him saying, **58** ~~that~~ We heard from_him
saying, ~~that~~ I will_be_tearing_down the this ~~the~~ handmade
temple, and by three days I_will_be_building another not_
_hand_made. **59** And neither thus the testimony of_them was
same. **60** And the chief_priest having_stood_up in the_midst,
asked ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** saying: Not are_you_

Readers' Version

you stay awake even for a single hour? **38** You all need to stay alert and be careful not to give into temptation. I know your spirits are enthusiastic on one hand, but it's still easy to give in to the moment."

39 Then he went further in again and prayed as before, **40** but when he returned again, he found them all asleep because they were tired, but they couldn't really find any excuse to give.

41 The third time that Yeshua (Jesus; Grk. Yesus) returned, he said to them, "Ah, you're all sleeping again and having a good rest. It's well-earned but look, the time has come for the son of humanity to be handed over to evil men. **42** Come on—get up—we need to go! Look, the one who'll hand me over is almost here."

Yeshua is arrested in the night[178]

43 Even while Yeshua (Jesus; Grk. Yesus) was still speaking, Yehudah (Judas; Grk. Yudas) (one of his twelve apprentices) reached him, followed by a crowd that included some of the chief priests, the religious teachers, and the Jewish elders—many armed with swords and clubs. **44** Yehudah had prearranged a signal with them that the one he greeted with a kiss, they should grab that person and lead him away under guard.

45 So he walked right up to Yeshua and said, "My honoured teacher," and greeted him with a kiss. **46** Then the others with him grabbed Yeshua and secured him. **47** But one of the ones with Yeshua that was beside him, drew his sword and struck one of the chief priest's slaves—cutting off the man's ear.

48 **Yeshua** spoke to the crowd, "Did you all bring swords and clubs to try to capture me like you'd chase down a thief? **49** I was teaching there in the temple every day[179] and you could have arrested me, but it's happened this way to ensure that what's written in scriptures will be fulfilled."

50 Meanwhile, the others who'd been with Yeshua had taken off. **51** One young fellow was wearing a single linen robe, and when the crowd tried to grab him, **52** it came off in the struggle and he ran away stark naked.

The mock trial where Yeshua is sentenced to death[180]

53 The guards led **Yeshua** (Jesus; Grk. Yesus) away to the chief priest's residence, and all the chief priests and the elders and the religious teachers gathered there also. **54** Kefa (Peter; Grk. Petros) followed along from a distance and went in as far as the courtyard of that residence, where he joined the servants who were sitting around the fire keeping warm. **55** Inside, the chief priests and all the council were trying to establish a case against **Yeshua** so he could be sentenced to death, but they weren't coming up with anything. **56** Several people were making up charges against him, but none of the accusers' stories agreed with each other.

57 Eventually some of them stood up and offered this false charge: **58** "We heard him say that he would demolish this temple made by many labourers, and within three days he'd

178 **RV 14:43 · Parallel** Yhn 18:3-12; Mat. 26:47-56; Luke 22:47-53

179 **RV 14:49 · Cross-ref.** Luk 19:47; 21:37.

180 **RV 14:53 · Parallel** Yhn 18:13-14,19-24; Mat. 26:57-68; Luke 22:54-55,63-71

Readers' Version

build another one without any helpers."[181] **59** But even then, they couldn't get their accusations to align with each other.

60 Nevertheless, the chief priest in the middle of the council stood up and asked **Yeshua**, "Aren't you going to defend yourself? These men are accusing you of those things."

61 But Yeshua didn't say anything, so the chief priest asked again, "Is it true that you're the **chosen** one that God promised to send—the son of the blessed God?"

62 "I am." **Yeshua** replied, "and you'll all see the son of humanity sitting in the honoured position by the powerful God and coming through the clouds in the sky."[182]

63 Then the chief priest tore his own robe to show his disgust and shouted, "We certainly don't need any more witnesses now! **64** You yourselves all heard him insult God. What sentence does that deserve?"

So the leaders there agreed that Yeshua needed to be sentenced to death.[183]

65 Then various people started spitting on him, and blindfolding him and beating him saying, "Ha, tell us who that was!" Even the servants joined in to slap him.

Kefa disowns Yeshua[184]

66 Meanwhile, Kefa (Peter; Grk. Petros) was down in the courtyard when one of the chief priest's servant girls came outside, **67** and seeing Kefa warming himself, she looked more closely and said, "Hey, you were with that **Yeshua** (Jesus; Grk. Yesus) from Nazaret (Nazareth)!"

68 But he denied it, "I don't know him and I don't know why you think I would!" Then he moved away from the fire.

69 But the girl that had seen him said to some of the others standing around, "That guy's one of them."

70 But again Kefa denied it.

A little while later, some of those standing there said the same thing to him, "You must be one of them because you're from Galil."

71 Now Kefa started swearing and cursing and said, "I've never even met that fellow that you're all talking about!"

72 Right then the rooster crowed for the second time and Kefa remembered now what **Yeshua** (Jesus; Grk. Yesus) had told him—how he would renounce Yeshua three times before the rooster crowed—and he broke down and cried.

Pilatos tries to interrogate Yeshua[185]

15:1 First thing in the morning, the chief priests called a meeting with the elders and the religious teachers and all the council, and they ordered that **Yeshua** (Jesus; Grk. Yesus) be tied up and taken over to Governor Pilatos (Pilate). **2** There Pilatos asked him, "Are you the king of the Yehudim (Jews)?"

"You said it," replied Yeshua.

3 Then the chief priests started hurling accusations against Yeshua, **4** so Pilatos asked him again, "Don't you have anything to say? Listen to all those accusations they're making against you."

Literal Version

_answering nothing? What is_it these men are_testifying against_you? **61** But he was_keeping_silent and not answered nothing. Again the chief_priest was_asking him and is_saying to_him: Are you the **chosen_one/messiah**, the son the blessed one? **62** And ~~the~~ **Ya^{y}sous** said: I am. And you_all_will_ _be_seeing the son of_ ~~the~~ _man sitting on the_right of_the power, and coming with the clouds of_the sky. **63** And the chief_priest having_torn the clothes of_him is_saying: What need anymore are_we_having of_witnesses? **64** You_all_heard of_the slander. What is_it_appearing to_you_all? And the ones all condemned him liable to_be of_death. **65** And some began to_be_spitting on_him, and to_be_blindfolding the face of_him, and to_be_beating him, and to_be_saying to_him: Prophesy. And the attendants received him with_slaps.

66 And ~~the~~ Petros being below in the courtyard, one of_the servant_girls of_the chief_priest is_coming, **67** and having_ _seen ~~the~~ Petros warming himself, having_focused_in to_him she_is_saying: You also were with **Ya^{y}sous** the ~~the~~ Nazara^{y}nos. **68** But he disowned it saying: I_have_ neither _ _known, nor I_am_understanding you what are_saying. And he_came_out out into the forecourt. **69** And the servant_girl having_seen him, began again to_be_saying to_the ones having_stood_by, ~~that~~ This man is of them. **70** But again he was_disowning him. And after a_little, again the ones having_ _stood_by were_saying to_ ~~the~~ _Petros: Truly you_are from them, because/for you_are also a_Galilaios, **71** but he began to_be_cursing and to_be_swearing, ~~that~~ I_have_ not _known ~~the~~ this man, whom you_all_are_speaking. **72** And immediately for the_second time a_rooster crowed. And ~~the~~ Petros was_reminded the message as ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** said to_him, ~~that~~ Before the_rooster to_ _crow three-times you_will_be_renouncing me, and having_ _broken_down, he_was_weeping.

15:1 And immediately in_the_morning, the chief_priests having_established a_counsel, with the elders and scribes, and all the council, having_bound ~~the~~ **Ya^{y}sous**, they_carried_ him _away and they_gave_ him _over to_Pilatos. **2** And ~~the~~ Pilatos asked him: Are you the king of_the Youdaiōns? And he answering to_him is_saying: You are_saying it. **3** And the chief_priests were_accusing many things against_him. **4** And ~~the~~ Pilatos again asked him saying: You_are_ not _answering nothing? Behold, how_many things they_are_accusing against_you. **5** But ~~the~~ **Ya^{y}sous** no_longer answered nothing, so_as ~~the~~ Pilatos to_be_marvelling.

181 **RV 14:58 · Cross-ref.** Yhn 2:19.

182 **RV 14:62 · Cross-ref.** Dan 7:13.

183 **RV 14:64 · Cross-ref.** Lev 24:16.

184 **RV 14:66 · Parallel** Yhn 18:15-18,25-27; Mat. 26:69-75; Luke 22:56-62

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

Literal Version

6 And on the_feast, he_was_sending_away to_them one prisoner, whom they_were_excusing. **7** And was the one being_called Barabbas, having_been_bound with the insurrectionists, who had_done murder in the insurrection. **8** And having_gone_up, the crowd began to_be_requesting as he_was_doing for_them. **9** But ~~the~~ Pilatos answered to_them saying: Are_you_all_wanting I_may_send_ The king of_the Youdaiōns _away to_you_all? **10** For/Because he_was_ _knowing that the chief_priests had_given_ him _over because_of envy. **11** But the chief_priests stirred_up the crowd, in_order_that he_may_ rather _send_away ~~the~~ Barabbas to_them. **12** And ~~the~~ Pilatos again answering was_ _saying to_them: Therefore what I_may_do which you_all_ _are_calling the king of_the Youdaiōns? **13** And they cried_ _out again: Execute_on_a_stake him. **14** And ~~the~~ Pilatos was_ _saying to_them: For/Because what evil he_did? But they exceedingly cried_out: Execute_on_a_stake him. **15** And ~~the~~ Pilatos wishing to_do, ~~the~~ much for_the crowd sent_ ~~The~~ Barabbas _away to_them, and having_flogged him, gave_ ~~The~~ **Yaʸsous/(Yəhōshūʻa)** _over in_order_that he_may_be_ _executed_on_a_stake.

16 And the soldiers led_ him _away within the palace, that is the_residence_of_the_governor, and they_are_calling_ _together all the cohort. **17** And they_are_dressing_ him _in purple, and having_twisted_together a_thorny crown they_ _are_putting_around to_him, **18** and they_began to_be_ _greeting him: Greetings, king of_the Youdaiōns. **19** And they_were_striking the head of_him with_a_staff and they_ _were_spitting on_him, and kneeling the knees, they_were_ _prostrating before_him. **20** And when they_mocked at_him, they_stripped_ the purple garment _off him, and they_ _dressed_ him _in the own clothes of_him. And they_are_ _leading_ him _out in_order_that they_may_execute_on_a_ _stake him.

21 And they_are_compelling a_certain_ from_Kuraʸnaʸ _man passing_by, Simōn, coming from the_country, the father of_ _Alexandros and Ῥoufos, in_order_that he_may_carry the stake of_him. **22** And they_are_bringing him to the Golgotha/(Gulgolet), place which is being_translated: place Of_the_skull. **23** And they_were_giving wine to_him having_ _been_mixed_with_myrrh, but which he_ not _took. **24** And having_executed_on_a_stake him, they_are_dividing the clothes of_him, casting a_lot for them, and_who may_take_ what _away. **25** And it_was the_ third _hour, and they_ _executed_on_a_stake him. **26** And the inscription of_the charge of_him having_been_inscribed was: The king of_the Youdaiōns. **27** And they_are_executing_on_a_stake two robbers with him, one on the_right and one on the_left of_ _him. **28** ◘ **29** And the ones passing_through were_slandering him, shaking the heads of_them, and saying: Aha, you tearing_down the temple and building it in three days,

Readers' Version

5 But Pilatos was astounded that **Yeshua** didn't answer any further.

Pilatos agrees to execute an innocent man[186]

6 Now at time of the Jewish Passover, at their request, Pilatos (Pilate) would normally pardon one prisoner for them. **7** There was another prisoner at that time named Bar-Aba (Grk. Barabbas), who was an activist arrested for murder. **8** By now the crowd had arrived, and asked Pilatos to release a prisoner as usual at Passover, **9** so he asked them, "Do you all want me to release the King of the Yehudim (Jews) for you?" **10** (That was because Pilatos was well aware that the chief priests had brought Yeshua (Jesus; Grk. Yesus) because they were jealous of his popularity.) **11** But the chief priests stirred up the crowd to start saying that it was Bar-Aba that they wanted released, **12** so Pilatos asked again, "Then what should I do with this man that you call the King of the Yehudim?"

13 The crowd yelled back, "Execute him on a post."

14 "What has he even done wrong?" Pilatos demanded.

But they just yelled louder, "Execute him on a post!"

15 Now Pilatos wanted to placate the crowd, so he had Bar-Aba released while he had **Yeshua** flogged and then handed over to the execution squad.

The battalion plays with their mock 'king'[187]

16 So the soldiers led Yeshua (Jesus; Grk. Yesus) inside the palace that was the governor's residence, and called in the rest of the battalion. **17** They mocked Yeshua by dressing him in a kingly robe, and after someone twisted some thorns together into a mock crown, they pressed it onto his head, **18** and began saluting him, "Greetings, king of the Yehudim (Jews)." **19** They took turns whacking his head with a stick and spitting on him, while others knelt down in front of him and pretended to be bowing to him. **20** After they'd finished having fun mocking him, they took the purple robe off him, and put his own robe back on him. Then they led him outside towards the execution area.

Yeshua is publicly executed beside thieves[188]

21 As they walked out of the city, they came across a man coming in from the country. He was Shim'on (Simon) from Kurainai (Cyrene) (Kurainai—the father of Alexandros (Alexander) and Rufos),[189] and the soldiers forced him to carry the execution post, **22** and so they all arrived at Golgotha (which means 'Place of the skull'). **23** There the soldiers went to give some spiced wine to Yeshua (Jesus; Grk. Yesus), but he declined it. **24** So they carried out the execution, taking Yeshua's clothes and drawing straws to see who would get what.[190] **25** By now it was around 9am, and they affixed Yeshua to the post. **26** The charge had been written out and attached at the top: "The king of the Yehudim (Jews)." **27** That morning, two thieves were also executed there—one on each side of Yeshua.

186 **RV 15:6 · Parallel** Yhn 18:39–19:16; Mat. 27:15-26; Luke 23:13-25

187 **RV 15:16 · Parallel** Yhn 19:2-3; Mat. 27:27-31

188 **RV 15:21 · Parallel** Yhn 19:17-27; Mat. 27:32-44; Luke 23:26-43

189 **RV 15:21 · Cross-ref.** Rom 16:13.

190 **RV 15:24 · Cross-ref.** Psa 22:18.

Readers' Version

28 ◘ 29 As people passed by on that path, they insulted Yeshua, shaking their heads[191] and shouting, "Hoy there! You who reckoned you could demolish the temple and rebuild it in three days,[192] 30 come down from that post and save yourself."

31 Similarly the chief priests and the religious teachers laughed together and mocked, "He did miracles for others, but he can't even save himself. 32 Now if that so-called '**chosen** one' or 'king of Yisrael' (Israel) would just come down from there, *then* we'd be able to believe him."

Even the other two being executed with him were deriding him.

Yeshua breathes his last[193]

33 At noon, it got dark everywhere, until around 3pm, 34 when **Yeshua** (Jesus; Grk. Yesus) shouted loudly, "My **god**, my **god**, why have you abandoned me?"[194]

35 Some of the people standing nearby thought he was calling the prophet Eliyah (Elijah). 36 One of them ran, and soaked a sponge in some sour wine, then put it on a stick and held it up for Yeshua to drink,[195] saying, "Hang on. Let's see if Eliyah does come to get him down."

37 But just then, **Yeshua** uttered a loud cry and exhaled his last breath.

38 (Back in the temple, the curtain tore down the middle from the top to the bottom.)[196] 39 When Yeshua died, the Romaios commander who had been standing back watching everything said, "That man was definitely **God's** son."

40 Further back, there was also a group of women observing everything. They included Miryam (Grk. Maria/Mariam) from Magdala, Miryam the mother of young Ya'akov (James; Grk. Yakobos) and Yoseh, and Salome,[197] 41 and others who had followed Yeshua around Galil and helped look after him, along with many others who had come down to Yerushalem (Jerusalem) with him.

Yosef boldly lays the body in a burial chamber[198]

42 As evening came, it was now the Preparation Day, i.e., the day before the Rest Day. 43 Yosef (Joseph) (who'd come from Arimathaia city and one who was waiting for the coming of **God's** kingdom), a prominent council member, steeled himself up and went in to see the governor to get permission to transfer **Yeshua's** (Jesus'; Grk. Yesus') body. 44 Governor Pilatos (Pilate) didn't think he'd be dead yet, so he called an army commander to find out if Yeshua had indeed died. 45 As soon as he found out, he gave Yosef permission, 46 so Yosef and his companions went and bought some linen burial cloth and then, removing Yeshua's body from the post, wrapped it in the cloth and placed it in a burial chamber that had been chiselled into a rockface. Then they rolled a rock across the opening. 47 Others were watching and noted where the body

Literal Version

30 having_come_down from the stake, save yourself.
31 Likewise also the chief_priests, mocking to one_another with the scribes were_saying: He_saved others, he_is_ not _ _able to_save himself. 32 The **chosen_one/messiah**, the king of_Israa^{y}l/(Yisrā'^{ēl}), let_come_down now from the stake, in_ _order_that we_may_see and we_may_believe. And the ones having_been_executed_on_a_stake_with with him were_ _deriding him.

33 And having_become the_ sixth _hour, darkness became over all the land, until the_ ninth _hour. 34 And ~~the~~ ninth hour, ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** shouted with_a_ loud _voice: Eloi, Eloi, lema sabachthani? Which is being_translated: - **god** of_me, ~~the~~ **god** of_me, because/for why you_abandoned me? 35 And some of_the ones having_stood_by, having_heard were_saying: Behold, he_is_calling A^{y}lias/('Ēliy^{yāh}). 36 And someone having_run, and having_filled a_sponge with_wine_ _vinegar having_put_around around_a_reed, was_giving_ him _to_drink saying: Leave it, we_may_see if A^{y}lias is_coming to_ _take_ him _down. 37 And ~~the~~ **Ya^{y}sous** having_sent_away with_a_ loud _cry, expired. 38 And the curtain of_the temple was_torn into two, from top to bottom. 39 And the centurion having_seen ~~which~~ having_stood_by from opposite of_him that he_expired thus said: Truly this ~~the~~ man was the_son of_ _**god**. 40 And were also women observing from afar, among whom both Maria/(Miryām) the from_Magdala, and Maria the mother of_Yakōbos/(Ya'$_{a}$qov) the little and of_ _Yōsa^{y}s/(Yōşēf?), and Salōma^{y}, 41 who were_following after_ _him when he_was in ~~the~~ Galilaia/(Gālīl) and were_serving unto_him, and many others ~~which~~ having_come_up_with to_ _him to Hierousala^{y}m/(Yərūshālayim).

42 And having_ already _become evening, because it_was the_ _preparation day, that is the_pre-day_of_rest day,
43 Yōsa^{y}f/(Yōşēf) having_come ~~which~~ from Arimathaia, a_ _prominent council_member, who also himself was waiting_ _for the kingdom of_ ~~the~~ **_god**, having_taken_courage, came_ _in to ~~the~~ Pilatos and requested the body of_ ~~the~~ _ _**Ya^{y}sous/(Yəhōshūʻa)**. 44 And ~~the~~ Pilatos wondered if he_ _has_ already _died, and having_called_to the centurion, he_ _asked him whether he_ already _died_off. 45 And having_ _known from the centurion, he_granted the corpse ~~the~~ to_ _Yōsa^{y}f. 46 And having_bought a_linen_cloth, having_taken_ him _down, he_wrapped_in in_the linen_cloth, and laid him in a_tomb which was having_been_hewn out_of a_rock, and rolled a_stone to the door of_the tomb. 47 And ~~the~~ Maria the from_Magdala and Maria the mother of_Yōsa^{y}s were_ _observing where he_has_been_laid.

191 RV 15:29 · Cross-ref. Psa 22:7; 109:25.
192 RV 15:29 · Cross-ref. Yhn 2:19; Mrk 14:58.
193 RV 15:33 · Parallel Yhn 19:28-30; Mat. 27:45-56; Luke 23:44-49
194 RV 15:34 · Cross-ref. Psa 22:1.
195 RV 15:36 · Cross-ref. Psa 69:21.
196 RV 15:38 · Cross-ref. Exo 26:31-33.
197 RV 15:40-41 · Cross-ref. Luk 8:2-3.
198 RV 15:42 · Parallel Yhn 19:38-42; Mat. 27:57-61; Luke 23:50-56

Literal Version

16:1 And the day_of_rest having_elapsed, ~~the~~ Maria/(Miryām) the from_Magdala and Maria the mother of_ ~~the~~ _ _Yakōbos/(Ya´ₐqovˇ), and Salōmaʸ, bought spices in_order_ _that having_come, they_may_anoint him. **2** And exceedingly early first of_the of_the_week, they_are_coming to the tomb, the sun having_risen. **3** And they_were_saying to themselves: Who will_be_rolling_away for_us the stone out_of the door of_the tomb? **4** And having_looked_up, they_are_observing that the stone has_been_rolled_away, because/for it_was exceedingly large. **5** And having_come_in into the tomb, they_saw a_young_man sitting on the right, having_clothed with_a_ white _robe, and they_were_greatly_amazed. **6** And he is_saying to_them: Be_ not _being_greatly_amazed. You_ _all_are_seeking **Yaʸsous/(Yəhōshūˊa)** the Nazaraʸnos, the one having_been_executed_on_a_stake. He_was_raised. He_is not here, see, the place where they_laid him. **7** But be_going, say to_the apprentices/followers of_him and to_ ~~the~~ _Petros, ~~that~~ He_is_going_before you_all into ~~the~~ Galilaia/(Gālīl), there you_all_will_be_seeing him, as he_said to_you_all. **8** And having_come_out, they_fled from the tomb, because/for trembling and amazement was_having them, and spoke nothing to_no_one for they_were_fearing.

16:9–11 No text in the Literal Version.

16:12–13 No text in the Literal Version.

16:14–18 No text in the Literal Version.

Readers' Version

had been laid, including Miryam (Grk. Maria/Mariam) from Magdala and Miryam who was Yoseh' mother.

The massive shock at the burial chamber[199]

16:1 After the Rest Day was over, Miryam (Grk. Maria/Mariam) from Magdala, Miryam the mother of Ya'akov (James; Grk. Yakobos), and Salome, all went and bought some traditional burial spices that evening to take to the burial chamber and place with the body. **2** Then very early on Sunday morning they went to the chamber, arriving just as the sun was rising. **3** Then they realised that they didn't have anyone with them to roll the rock away that was covering the entrance. **4** However when they looked, they saw that the very large rock had already been rolled away, **5** so they went on into the burial chamber and were totally stunned to find a young man dressed in white, sitting in there at the side.

6 He assured them, "Don't be surprised. I know you're looking for **Yeshua** (Jesus; Grk. Yesus) from Nazaret (Nazareth), the one who was executed on a post. But see there where his body was—he's not there, because he came back to life. **7** So you three should go and tell his apprentices, and Kefa (Peter; Grk. Petros) in particular, that he's going to go up ahead of you all to Galil and you'll see him up there, just as he already told you all."[200]

8 So they left the chamber and took off running, still stunned and shaking, and too scared to stop and talk to anyone.

The others don't believe that Miryam saw Yeshua[201]

9 After coming back to life early on Sunday morning, Yeshua (Jesus; Grk. Yesus) appeared first to Miryam (Grk. Maria/Mariam) from Magdala. (She was the one that he had once commanded seven demons to leave.) **10** After leaving him, she went and told his followers who were mourning and weeping at his loss. **11** But when she told them that he is alive again and that she'd seen him, they simply didn't believe her.

Yeshua appears to two of his followers[202]

12 Later on, Yeshua (Jesus; Grk. Yesus) appeared in a different form to two of his followers on the path as they left Yerushalem (Jerusalem) and headed out to the countryside, **13** but when they hurried back and told the others, no one believed them.

Yeshua appears to his apprentices and instructs them[203]

14 Later again when the eleven apprentices were sitting around eating, Yeshua (Jesus; Grk. Yesus) appeared in the room and scolded them for not believing and for being so stubborn when they hadn't believed others who had told them that he'd come back from the dead. **15** Then he instructed them, "Travel around all the world and tell everyone the good message.[204] **16** Anyone who believes and gets immersed in water will be saved, however, those who refuse to believe will be condemned to death. **17** Those who believe will be able to do miracles: they'll be able to use my authority to command

199 **RV 16:1 · Parallel** Yhn 20:1-10; Mat. 28:1-8; Luke 24:1-12

200 **RV 16:7 · Cross-ref.** Mat 26:32; Mrk 14:28.

201 **RV 16:9 · Parallel** Yhn 20:11-18; Mat. 28:9-10

202 **RV 16:12 · Parallel** Luke 24:13-35

203 **RV 16:14 · Parallel** Yhn 20:19-23; Mat. 28:16-20; Luke 24:36-49; Acts 1:6-8

204 **RV 16:15 · Cross-ref.** Acts 1:8.

Readers' Version

demons to leave and to speak new languages, **18** and they'll be able to pick up snakes. If they drink anything poisonous, it won't hurt them, and they will place their hands on people and make them better."

Yeshua is lifted up to heaven[205]

19 When Yeshua (Jesus; Grk. Yesus) had finished speaking, he was lifted up into heaven[206] and seated in the honoured place next to God. **20** Then his followers went around preaching everywhere, and God worked through them and so they were able to confirm the truth of their preaching by doing miracles.

MRK · OET-RV v0.5.3

Literal Version

16:19–20 No text in the Literal Version.

MRK · OET-LV v0.2.0 (NT set)

205 **RV 16:19 · Parallel** Luke 24:50-53; Acts 1:9-11

206 **RV 16:19 · Cross-ref.** Acts 1:9-11.

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.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Readers' Version

The Jewish ancestors of the messiah[1]

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

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

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

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

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

The messiah's birth[4]

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

Literal Version

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

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

1 **RV 1:1 · Parallel** Luke 3:23-38

2 **RV 1:5 · Cross-ref.** Rut 4:13,17.

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

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

5 **RV 1:18 · Cross-ref.** Luk 1:27.

Literal Version

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

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

Readers' Version

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

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

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

Easterners come to worship the new king

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

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

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

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

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

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

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

6 **RV 1:21 · Cross-ref.** Luk 1:31.

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

8 **RV 1:25 · Cross-ref.** Luk 2:21.

9 **RV 2:6 · Cross-ref.** Mic 5:2.

Readers' Version

The family escape to Mitsrayim

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

The slaughter of baby boys

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

Yosef's family return to Nazaret

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

Yohan-the-immerser's preaching[14]

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

Literal Version

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

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

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

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

Literal Version

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

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

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

Readers' Version

straighten his paths.'[16]

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

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

Yeshua gets immersed in the river[21]

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

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

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

The devil tempts Yeshua[23]

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

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

17 **RV 3:4 · Cross-ref.** 2Ki 1:8.

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

19 **RV 3:9 · Cross-ref.** Yhn 8:33.

20 **RV 3:10 · Cross-ref.** Mat 7:19.

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

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

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

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

Readers' Version

of these stones to turn into buns."

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

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

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

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

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

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

Yeshua begins his ministry[29]

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

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

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

Yeshua calls his first four followers[34]

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

Literal Version

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

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

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

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

Literal Version

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

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

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

Readers' Version

their nets immediately and followed after him.

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

Yeshua's healing is very popular[35]

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

Yeshua's sermon on the hillside[37]

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

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

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

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

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

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

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

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

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

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

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

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

37 **RV 5:1 · Parallel** Luke 6:20-23

38 **RV 5:4 · Cross-ref.** Isa 61:2.

39 **RV 5:5 · Cross-ref.** Psa 37:11.

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

41 **RV 5:8 · Cross-ref.** Psa 24:3.

42 **RV 5:10 · Cross-ref.** 1Pe 3:14.

43 **RV 5:11 · Cross-ref.** 1Pe 4:14.

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

Readers' Version

Being salt and light[45]

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

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

Mosheh's law won't be broken

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

Teaching about murder and anger

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

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

Teaching about adultery and lust

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

Literal Version

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

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

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

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

Literal Version

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

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

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

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

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

Readers' Version

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

Teaching about divorce[55]

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

Teaching about oaths and honesty

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

Teaching about being taken advantage of[64]

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

Love your enemies[66]

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

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

Readers' Version

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

Giving to the poor

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

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

Teaching about praying[69]

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

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

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

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

Teaching about fasting

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

Literal Version

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

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

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

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

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

68 **RV 6:1 · Cross-ref.** Mat 23:5.

69 **RV 6:5 · Parallel** Luke 11:2-4

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

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

Literal Version

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

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

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

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

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

Readers' Version

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

Wealth in heaven[72]

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

The eyes[74]

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

God and wealth[75]

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

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

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

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

Teaching about judging[77]

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

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

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

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

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

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

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

Readers' Version

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

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

Requesting, searching, and knocking[79]

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

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

The wide and narrow gates[81]

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

Recognising the tree by the fruit[82]

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

Words need actions[85]

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

Literal Version

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

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

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

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

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

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

Literal Version

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

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

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

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

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

Readers' Version

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

The importance of foundations[87]

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

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

Yeshua's authority

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

Yeshua heals a man with leprosy[89]

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

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

Yeshua heals a Romaios's slave[91]

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

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

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

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

86 **RV 7:23 · Cross-ref.** Psa 6:8.

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

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

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

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

91 **RV 8:5 · Parallel** Luke 7:1-10

Readers' Version

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

Yeshua heals the people[94]

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

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

Some wanted to follow Yeshua[96]

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

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

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

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

Yeshua commands the wind[98]

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

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

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

Yeshua banishes demons into a herd of pigs[99]

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

Literal Version

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

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

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

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

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

---

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

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

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

95 **RV 8:17 · Cross-ref.** Isa 53:4.

96 **RV 8:18 · Parallel** Luke 9:57-62

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

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

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

Literal Version

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

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

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

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

Readers' Version

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

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

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

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

Yeshua forgives and heals a paralysed man[100]

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

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

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

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

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

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

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

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

Yeshua is asked about fasting[104]

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

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

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

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

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

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

Readers' Version

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

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

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

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

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

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

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

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

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

Yeshua heals two blind men

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

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

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

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

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

Yeshua heals a man who couldn't talk

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

Literal Version

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

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

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

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

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

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

Literal Version

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

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

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

Readers' Version

The large harvest

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

Yeshua commissions the twelve[110]

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

Yeshua sends out the twelve[111]

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

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

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

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

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

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

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

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

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

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

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

Readers' Version

The coming persecution[116]

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

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

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

Who to fear[125]

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

Acknowledging the messiah[127]

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

Literal Version

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Literal Version

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

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

Readers' Version

Don't expect peace[129]

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

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

Acceptance rewards[133]

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

Yeshua and Yohan-the-immerser[136]

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

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

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

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

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

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

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

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

133 **RV 10:40 · Parallel** Mark 9:41

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

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

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

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

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

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

Readers' Version

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

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

Cities that rejected the messiah[143]

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

Yeshua's load is light[148]

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

Literal Version

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

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

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

140 RV 11:10 · Cross-ref. Mal 3:1.

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

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

143 RV 11:20 · Parallel Luke 10:13-15

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

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

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

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

148 RV 11:25 · Parallel Luke 10:21-22

Literal Version

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

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

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

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

Readers' Version

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

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

The discussion about rest days[152]

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

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

The man with the clawed fist[158]

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

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

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

Yeshua was chosen by God

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

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

Readers' Version

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

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

Yeshua accused of being the leader of demons[161]

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

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

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

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

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

A tree is recognised by its fruit[165]

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

Literal Version

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

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

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

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

Literal Version

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

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

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

Readers' Version

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

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

The religious leaders ask for a sign[169]

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

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

The demon's revenge[175]

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

The mother and siblings of Yeshua[176]

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

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

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

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

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

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

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

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

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

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

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

Readers' Version

The parable about spreading seed[177]

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

Yeshua's use of parables[179]

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

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

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

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

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

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

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

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

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

Literal Version

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

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

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

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

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

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

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

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

Literal Version

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

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

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

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

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

Readers' Version

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

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

The parable about the bad wheat

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

The parable about the small mustard seed[185]

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

The parable about the yeast[186]

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

The reason Yeshua used parables[187]

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

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

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

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

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

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

Readers' Version

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

Yeshua explains about the false wheat

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

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

The parable about the treasure in the field

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

The parable about the valuable pearl

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

The parable about the dragnet

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

51 "Did you all understand all of that?"

"Yes," his apprentices answered.

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

Those from Nazaret cannot accept the messiah[189]

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

Literal Version

_uttering things having_been_hidden from the_foundation of_the_world.

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

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

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

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

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

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

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

Literal Version

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

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

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

Readers' Version

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

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

The beheading of Yohan-the-immerser[191]

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

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

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

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

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

The feeding of 5,000 families[193]

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

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

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

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

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

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

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

Readers' Version

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

Yeshua and Kefa walk on the lake[194]

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

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

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

Obeying God versus tradition[196]

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

Literal Version

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

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

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

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

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

Literal Version

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

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

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

Readers' Version

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

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

True 'dirtiness'[200]

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

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

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

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

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

The non-Jewish woman with amazing faith[203]

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

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

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

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

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

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

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

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

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

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

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

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

Readers' Version

was healed that very hour.

Yeshua heals many different afflictions

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

The feeding of 4,000 families[204]

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

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

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

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

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

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

Requesting a sign in the sky[205]

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

The yeast of the Farisaios and Saddoukaios[208]

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

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

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

Literal Version

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

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

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

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

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

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

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

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

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

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

Literal Version

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

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

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

Readers' Version

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

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

Kefa acknowledges Yeshua as God's son[212]

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

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

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

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

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

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

Yeshua talks about future suffering and death[216]

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

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

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

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

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

Readers' Version

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

Yeshua's face shines brightly[221]

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

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

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

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

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

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

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

Yeshua drives a demon out of a boy[226]

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

Literal Version

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

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

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

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

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

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

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

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

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

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

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

Literal Version

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

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

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

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

Readers' Version

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

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

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

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

Yeshua speaks again about his forthcoming death[228]

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

Paying the temple tax

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

25 "Yes, he will." replied Kefa.

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

26 "From strangers," answered Kefa.

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

Who is the greatest?[230]

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

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

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

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

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

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

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

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

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

Readers' Version

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

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

Finding the lost sheep[235]

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

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

Confronting an offender

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

Restricting and releasing

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

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

The importance of forgiveness

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

Literal Version

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

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

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

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

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

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

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

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

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

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

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

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

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

Literal Version

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

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

Readers' Version

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

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

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

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

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

Yeshua answers about divorce[243]

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

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

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

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

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

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

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

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

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

Readers' Version

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

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

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

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

Yeshua blesses the children[248]

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

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

Answering the rich man[249]

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

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

18 "Which ones?" he asked.

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

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

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

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

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

Literal Version

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

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

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

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

Literal Version

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

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

Readers' Version

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

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

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

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

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

The last will be first

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

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

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

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

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

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

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

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

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

Readers' Version

Yeshua tells a third time about his death[261]

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

Requesting the top seats[262]

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

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

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

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

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

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

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

Yeshua heals two blind men[265]

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

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

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

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

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

Literal Version

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

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

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

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

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

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

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

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

Literal Version

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

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

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

Readers' Version

The jubilant entrance of Yeshua into Yerushalem[266]

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

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

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

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

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

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

Anger aroused in the temple[269]

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

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

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

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

Yeshua kills the fig tree[272]

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

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

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

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

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

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

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

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

Readers' Version

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

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

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

The source of Yeshua's authority[274]

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

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

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

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

The parable about obedience

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

"The first one," they answered.

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

The parable about the evil tenants[276]

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

Literal Version

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

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

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

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

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

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

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

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

277 RV 21:33 · Cross-ref. Isa 5:1-2.

Literal Version

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

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

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

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

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

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

Readers' Version

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

Readers' Version

the wedding reception were all full.

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

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

The question about paying tax[283]

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

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

21 "Kaisar's," they answered.

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

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

The question about marriage in heaven[284]

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

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

Literal Version

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

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

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

---

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

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

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

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

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

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

Literal Version

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

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

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

Readers' Version

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

The most important command[288]

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

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

The question about the messiah[292]

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

"A descendant of King David," they answered.

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

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

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

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

Yeshua's warnings about show and status[294]

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

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

Readers' Version

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

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

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

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

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

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

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

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

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

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

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

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

302 RV 23:23 · Cross-ref. Lev 27:30.

303 RV 23:27 · Cross-ref. Acts 23:3.

Literal Version

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

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

Literal Version

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

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

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

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

Readers' Version

Punishment for mistreating prophets[304]

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

Yeshua's concern for Yerushalem[308]

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

Yeshua foretells the destruction of the temple[311]

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

Future calamities and persecution[312]

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

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

304 **RV 23:29 · Parallel** Luke 11:47-51

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

306 **RV 23:35 · Cross-ref.** Gen 4:8.

307 **RV 23:35 · Cross-ref.** 2Ch 24:20-21.

308 **RV 23:37 · Parallel** Luke 13:34-35

309 **RV 23:38 · Cross-ref.** Jer 22:5.

310 **RV 23:39 · Cross-ref.** Psa 118:26.

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

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

Readers' Version

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

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

Desecration and false teachers[315]

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

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

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

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

Literal Version

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

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

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

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

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

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

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

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

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

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

Literal Version

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

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

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

Readers' Version

The miraculous appearance of the messiah[321]

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

Watch the fig tree[326]

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

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

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

The watchful servant and the slacker[331]

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

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

Readers' Version

finds him working faithfully when he arrives suddenly. **47** I
can assure you that he'll appoint the slave to supervise every-
thing 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 ex-
pecting it **51** and will torture him and send him off with the
hypocrites to where there'll be crying and a lot of anguish.

The parable about not being prepared

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

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

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

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

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

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

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

Literal Version

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

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

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

332 RV 25:1 · Cross-ref. Luk 12:35.

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

334 RV 25:14 · Parallel Luke 19:11-27

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

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

Literal Version

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

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

Readers' Version

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

Separating sheep and goats

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

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

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

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

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

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

Readers' Version

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

The plan to kill Yeshua[342]

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

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

Yeshua is anointed with lotion[344]

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

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

Yehudah agrees to turn in Yeshua[347]

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

Literal Version

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

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

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

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

Literal Version

him _over.

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

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

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

Readers' Version

opportunity to hand him over.

Yeshua gets ready to celebrate Passover[349]

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

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

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

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

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

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

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

"You said it," he replied.

Yeshua shares the bread and the wine[352]

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

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

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

Yeshua predicts Kefa's denials[355]

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

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

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

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

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

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

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

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

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

Readers' Version

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

33 "Even if all the others flounder," answered Kefa (Peter; Grk. Petros), "I won't."

34 "I can assure you," responded **Yeshua**, "that you'll disown me three times tonight before the rooster crows in the morning."

35 "Even if I have to die with you," said Kefa, "I'd certainly never disown you," and all the other apprentices said likewise.

Yeshua prays at Gethsaimanai[358]

36 Then they went together to a property named Gethsaimanai where he told his apprentices to sit down while he went on a little further to pray. 37 He took Kefa (Peter; Grk. Petros), Ya'akov (Jacob), and Yohan (John; Grk. Yoannes) with him, and then he was struck by feelings of sorrow and distress 38 and told them, "My soul is deathly sad. Stay here and look out for me."

39 He went on a little further, and knelt with his face to the ground, saying, "My father, if it's possible, let me avoid this suffering. However, it's not what I want because I want to do what *you* want."

40 Then he went back to the apprentices, but found them napping and said to Kefa, "Weren't you even able to stay awake for an hour for me? 41 Stay alert and pray so that you all don't fall into temptation. Your spirits are eager, but your endurance is lacking."

42 Then he went off a second time and prayed, "My father, if this can't be done any other way than me having to suffer, then I'll submit to your will." 43 Returning again, he found the apprentices sleeping because they were very tired.

44 So he left them there and went back a third time, praying in the same way. 45 Then he went back to his apprentices and told them, "You're all sleeping to get some rest? But look, it's time now, and the son of humanity is about to be handed over to sinners. 46 Get up—we need to move. The one about to turn me in is coming."

Yeshua is arrested[359]

47 While he was still speaking, Yehudah (Judas; Grk. Yudas), one of the twelve, came and he was accompanied by a large crowd from the chief priests and local elders, and they were carrying swords and clubs. 48 The one who was turning him in had prearranged a sign that he would kiss the one that they should arrest.

49 He walked straight up **to Yeshua** (Jesus; Grk. Yesus) and said, "Greetings, my honoured teacher," and he kissed him.

50 "Friend," **Yeshua** asked, "why have you come?"

Then they came up to **Yeshua**, and grabbed and arrested him. 51 But wow, one of **Yeshua's** group put out a hand to stop them, then drew his sword and struck at the chief priest's slave, cutting off his ear. 52 "Put your sword back in its sheath," **Yeshua** said, "because those who fight with the sword, die by the sword. 53 Don't you realise that I could just ask my father and he would place over a dozen divisions of

Literal Version

Galilaia/(Gālīl). 33 But ~~the~~ Petros answering said to_him: If all will_be_being_stumbled in you, I never will_be_being_ _stumbled. 34 ~~The~~ **Ya^{y}sous** was_saying to_him: Truly, I_am_ _saying to_you that at this ~~the~~ night before the_rooster to_ _crow, three-times you_will_be_renouncing me. 35 ~~The~~ Petros is_saying to_him: Even_if it_may_be_fitting me to_die_off with you, by_no_means I_‹will›_ not _be_renouncing you. All the apprentices/followers also said likewise.

36 Then ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** is_coming with them to a_ _property being_called Gethsa^{y}mana^{y}, and he_is_saying to_ _the apprentices/followers: Sit_down here until of_which having_gone_away there, I_may_pray. 37 And having_taken ~~the~~ Petros and the two sons of_Zebedaios, he_began to_be_ _being_sorrowed and to_be_distressing. 38 Then he_is_saying to_them: The soul of_me is very_sorrowful to death, remain here and be_watching with me. 39 And having_approached a_ _little, he_fell on the_face of_him, praying and saying: father of_me, if it_is possible, let_ ~~the~~ this cup _pass_by from me. However not as I am_wanting, but as you. 40 And he_is_ _coming to the apprentices/followers and is_finding them sleeping, and he_is_saying to_ ~~the~~ _Petros: Thus you_all_were_ not _able to_watch one hour with me? 41 Be_watching and be_praying, in_order_that you_all_may_ not _come_in into temptation. On_one_hand the spirit is eager, on_the_other_ _hand the the_flesh is weak. 42 Again having_gone_away for a_second, he_prayed saying: father of_me, if this is_ not _able to_pass_by, if I_may_ not _drink it, let_ the will of_you _be_ _become. 43 And having_come back, he_found them sleeping, because/for the eyes of_them were having_been_weighed_ _down. 44 And having_left them again, having_gone_away, he_prayed for the_third time having_said the same statement again. 45 Then he_is_coming to the apprentices/followers and is_saying to_them: You_all_are_sleeping for_the rest and you_all_are_resting? Behold, the hour has_neared, and the son of_ ~~the~~ _man is_being_given_over into the_hands of_ _sinners. 46 Be_being_raised, we_may_be_going. Behold, the one giving_ me _over has_neared.

47 And of_him still speaking, see Youdas/(Yəhūdāh), one of_ _the twelve came, and with him a_ great _crowd with swords and clubs from the chief_priests and elders of_the people. 48 And the one giving_over him, gave to_them a_sign saying: Whomever ~~wishfully~~ I_may_kiss, it_is he, apprehend him. 49 And immediately having_approached to_ ~~the~~ _ _**Ya^{y}sous/(Yəhōshūʻa)** he_said: Greetings, my_great_one, and he_kissed him. 50 And ~~the~~ **Ya^{y}sous** said to_him: Friend, because/for what are_you_coming? Then having_ _approached, they_laid_on their hands on ~~the~~ **Ya^{y}sous**, and they_apprehended him. 51 And see, one of_the ones with **Ya^{y}sous**, having_stretched_out his hand, drew_out the sword of_him, and having_struck the slave of_the chief_priest, cut_ _off the ear of_him. 52 Then ~~the~~ **Ya^{y}sous** is_saying to_him: Turn_away the sword of_you into the place of_it, because/for all the ones having_taken the_sword, will_be_perishing by the_sword 53 Or are_you_supposing that I_am_ not _being_ _able now to_appeal the father of_me, and he_will_be_ _standing_ more twelve of_legions of_messengers _before

357 RV 26:32 · Cross-ref. Mat 28:16.

358 RV 26:36 · Parallel Mark 14:32-42; Luke 22:39-46

359 RV 26:47 · Parallel Mark 14:43-50; Luke 22:47-53; Yhn 18:3-12

Literal Version

before_me? **54** Therefore how may_ The scriptures _be_ _fulfilled, that thus it_is_fitting to_become? **55** In that ~~the~~ hour, ~~the~~ **Ya^{y}sous** said to_the crowds: You_all_came_out with swords and clubs to_capture me as against a_robber? In_ _every day in the temple, I_was_sitting teaching, and you_all_ not _apprehended me. **56** But this all has_become, in_order_ _that the things scriptures of_the prophets may_be_fulfilled. Then all the apprentices/followers, having_left him fled.

57 And the ones having_apprehended ~~the~~ **Ya^{y}sous/(Yəhōshū´a)**, led_ him _away to Kaiafas the chief_ _priest, where the scribes and the elders were_gathered_ _together. **58** But ~~the~~ Petros was_following after_him from afar to the courtyard of_the chief_priest, and having_come_in inside, he_was_sitting with the attendants to_see the outcome. **59** And the chief_priests and the whole council were_seeking false_witness against ~~the~~ **Ya^{y}sous** so_that they_ _may_put_ him _to_death, **60** but of_many false_witnesses having_approached, they_ not _found. But later, two having_ _approached **61** said: This man was_saying: I_am_being_able to_tear_down the temple of_ ~~the~~ **_god**, and to_build it it by of_ _three days. **62** And the chief_priest having_stood_up, said to_ _him: Are_you_answering nothing, what these men are_ _testifying against_you? **63** But ~~the~~ **Ya^{y}sous** was_keeping_ _silent. And the chief_priest said to_him: I_am_adjuring you by the ~~which~~ living **god** that you_may_tell to_us if you are the **chosen_one/messiah**, the son of_the **god**. **64** ~~The~~ **Ya^{y}sous** is_ _saying to_him: You said it. However I_am_saying to_you_all, from now you_all_will_be_seeing the son of_ ~~the~~ _Man: sitting on the_right of_ ~~the~~ _power, and coming in the clouds of_the sky. **65** Then the chief_priest tore the robes of_him saying: He_slandered, why are_we_having anymore need of_ _witnesses? Behold, now you_all_heard the slander. **66** What is_it_supposing to_you_all? And ~~which~~ answering they_said: He_is liable of_death. **67** Then they_spat in the face of_him, and they_beat him and they slapped him **68** saying: Prophesy to_us, **chosen_one/messiah**, who is the one having_struck you?

69 And ~~the~~ Petros was_sitting outside in the courtyard, and one servant_girl approached to_him saying: You also were_ _were with **Ya^{y}sous/(Yəhōshū´a)** the Galilaios. **70** But he disowned him before all saying: I_have_ not _known what you_are_saying. **71** And having_come_out to the gate, another saw him and she_is_saying to_the ones there: This man was with **Ya^{y}sous** the from_Nazaret. **72** And again he_ _disowned with an_oath, ~~that~~ I_have_ not _known the man. **73** And after a_little, the ones having_stood having_ _approached said to_ ~~the~~ _Petros: Truly also you are of them, because/for even the speech of_you is_making you evident. **74** Then he_began to_be_cursing and to_be_swearing, ~~that~~ I_

Readers' Version

heavenly soldiers here in front of me, **54** however then the scriptures that tell what will happen wouldn't get fulfilled."

55 Then turning to the crowds, **Yeshua** said, "So you all came out with swords and clubs as if you were arresting a thief? **56** I was sitting, teaching every day in the temple[360] but you didn't arrest me there."

Yeshua is interrogated by the Jewish leaders[361]

57 Then the ones who had arrested **Yeshua** (Jesus; Grk. Yesus) led him away to Kayafa (Caiaphas; Grk. Kaiafas) the chief priest, where the religious teachers and the local elders had gathered together. **58** Kefa (Peter; Grk. Petros) followed along from a distance, and went inside to the chief priest's courtyard, where he sat with the attendants and waited to see what would happen. **59** The chief priests and the whole council tried to find people who would bring false accusations against **Yeshua** so they could sentence him to death, **60** but even though many people wanted to try, they couldn't find anyone suitable. Eventually, two others came up **61** and said, "We heard this man say, 'I'm able to demolish **God's** temple and rebuild it in three days.' "[362]

62 So the chief priest stood and asked Yeshua, "Don't you have any respond to what these men are accusing you of?" **63** But **Yeshua** stayed silent, so then the chief priest asked him, "I order you by the living **God** to tell us if you're the **messiah**, the son of **God**."

64 "You said it," **Yeshua** responded. "However, I can tell you all that from now on, you'll see the son of humanity sitting beside God in the position of power and coming in the clouds in the sky."[363]

65 Then the chief priest tore his robes and said, "He belittled God. Why would we need more witnesses after that? See here, you all heard him slander God. **66** What do you all think now?

"He should get the death penalty,"[364] they answered.

67 Then they spat in Yeshua's face and they beat him and slapped him[365] **68** saying, "Prophesy to us, **messiah**. Who was it that just slapped you?"

Kefa disowns Yeshua[366]

69 Meanwhile Kefa (Peter; Grk. Petros) was sitting outside in the courtyard when a servant girl went up to him and said, "You were one of the ones with **Yeshua** (Jesus; Grk. Yesus) from Galil."

70 But Kefa disowned Yeshua in front of them all saying, "I've got no idea what you're talking about." **71** Then he went out the gate, but someone else saw him and she told the others, "This man was with **Yeshua** from Nazaret."

72 Again, Kefa disowned Yeshua with an oath, "I don't even know the guy."

---

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

Readers' Version

73 A little while later, another person stood up and went to Kefa, "You must be one of them because we can tell by your accent."

74 Kefa began to curse and promise, "I don't know that man." Just then the rooster crowed **75** and then Kefa remembered that **Yeshua** had said that he would deny him three times before the rooster crowed. He left the courtyard and went away and bawled in shame.

Yeshua is taken to Pilatos[367]

27:1 By now it was early morning, and all the chief priests and local elders discussed and agreed on their plans to have **Yeshua** (Jesus; Grk. Yesus) put to death **2** then they tied his arms and led him away to be handed over to Pilatos (Pilate), the Romaios governor.

Yehudah' regret and suicide[368]

3 When Yehudah (Judas; Grk. Yudas), (the one who had turned him in) saw that he was being sentenced to death, he regretted his actions and returned the payment to the chief priests and elders **4** saying, "I've sinned and turned in an innocent man."

"What's that got to do with us?" they asked. "You sort out your own problems."

5 Then Yehudah threw the money down on the temple floor and went off and hanged himself.

6 The chief priests took the money and decided, "We can't legally deposit the money to the temple treasury because it's blood money." **7** They got advice and decided to buy the potter's field that was for sale to make it a cemetery for people from out of town, **8** so that place got called 'The field of blood'[369] until today.

9 And so the message which had been written by the prophet Yirmiyah (Jeremiah) was fulfilled, 'They took the thirty silver coins, the price of the one who was sold, the price set by the Israelis, **10** and they gave the coins for the potter's field, as **Yahweh** directed me.'[370]

Yeshua faces Pilatos[371]

11 **Meanwhile Yeshua** (Jesus; Grk. Yesus) was stood in front of the governor and the governor asked him, "Are you the king of the Yehudim (Jews)?"

"You said it,", responded Yeshua, **12** but when he chief priests and the elders brought their accusations against him, he didn't say anything.

13 Then Pilatos (Pilate) asked him, "Can't you hear all the evidence against you that they're listing?"

14 But he didn't respond, not even a single word, and this greatly surprised the governor.

The guiltless Yeshua is sentenced to death[372]

15 It was the time of the Passover celebrations, and a tradition had been established that the governor would release one prisoner to the people—whoever they chose. **16** At that time, there was a well-known prisoner named Bar-Aba

Literal Version

have not _known the man. And immediately a_rooster crowed. **75** And ~~the~~ Petros was_reminded of_the message of_ _**Ya^{y}sous** having_said, ~~that~~ Before the_rooster to_crow, you_ _will_be_renouncing me three-times. And having_come_out out, he_wept bitterly.

27:1 And having_become in_the_morning, all the chief_priests and the elders of_the people took counsel against ~~the~~ **Ya^{y}sous**, so_that to_put_ him _to_death, **2** and having_bound him, they_led_away and gave_ him _over to_Pilatos the governor.

3 Then Youdas/(Yəhūdāh) the one giving_ him _over, having_ _seen that he_was_condemned, having_been_regretful, he_ _returned the thirty silver_coins to_the chief_priests and elders **4** saying: I_sinned having_given_over innocent blood. But they said: What is_it to us? You will_be_seeing to_it. **5** And having_thrown_down the silver_coins into the temple, he_withdrew and having_gone_away hanged himself. **6** And the chief_priests having_taken the silver_coins said: It_is_ not _permitting to_put them into the temple_treasury, because it_is the_price of_blood. **7** And having_taken counsel, they_ _bought the field of_the potter with them, because/for a_ _burial_place for_the strangers. **8** Therefore ~~the~~ that field was_called the_field of_blood to the day today. **9** Then the message having_been_spoken by Yeremias/(Yirmə^{yāh}) the prophet was_fulfilled saying: And they_took the thirty silver_ _coins, the price of_the one having_been_priced, whom they_ _priced by the_sons of_Israa^{y}l/(Yisrā$^{'ēl}$), **10** and they_gave them for the field of_the potter, as the_**master** directed to_ _me.

11 And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** was_stood before the governor, and the governor asked him saying: Are you the king of_the Youdaiōns? And ~~the~~ **Ya^{y}sous** was_saying to_him: You are_saying it. **12** And in that to_ him _be_being_accused by the chief_priests and the elders, he_answered nothing. **13** Then ~~the~~ Pilatos is_saying to_him: You_are_ not _hearing how_many things against_you they_are_testifying? **14** And he_ not _answered to_him, to not_even one message, so_as to_be_marvelling the governor exceedingly.

15 And concerning the_feast, the governor had_been_ _accustomed to_be_sending_away one prisoner to_the crowd, whom they_were_wanting. **16** And they_were_having then the_ notable _prisoner being_called Barabbas. **17** Therefore of_them having_been_gathered_together, ~~the~~ Pilatos said to_ _them: Whom are_you_all_willing I_may_send_away to_you_

367 **RV 27:1 · Parallel** Mark 15:1; Luke 23:1-2; Yhn 18:28-32

368 **RV 27:3 · Parallel** Acts 1:18-19

369 **RV 27:3-8 · Cross-ref.** Acts 1:18-19.

370 **RV 27:9-10 · Cross-ref.** Zech 11:12-13.

371 **RV 27:11 · Parallel** Mark 15:2-5; Luke 23:3-5; Yhn 18:33-38

372 **RV 27:15 · Parallel** Mark 15:6-15; Luke 23:13-25; Yhn 18:39–19:16

Literal Version

_all, Barabbas or **Ya^{y}sous**, who is being_called the_**chosen_ _one/messiah**? **18** For/Because he_had_known that they_ _gave_ him _over because_of envy. **19** But him sitting on the tribunal, the wife of_him sent_out to him saying: Let_be nothing to_you and ~~the~~ that righteous man, because/for I_ _suffered many things today in a_dream because_of him. **20** But the chief_priests and the elders persuaded the crowds that they_may_request ~~the~~ Barabbas and they_may_destroy ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)**. **21** And the governor answering said to_them: Which are_you_all_wanting of the two, I_may_ _send_away to_you_all? And they said, ~~the~~ Barabbas. **22** ~~The~~ Pilatos is_saying to_them: Therefore what may_I_do to_ _**Ya^{y}sous**, who is being_called the_**chosen_one/messiah**? All are_saying: ‹Let›_him_be_executed_on_a_stake. **23** And he was_saying: For/Because what evil he_did? And they were_ exceedingly _crying_out saying: ‹Let›_him_be_executed_on_ _a_stake. **24** And ~~the~~ Pilatos having_seen that it_is_benefiting nothing, but rather is_becoming a_commotion, having_taken water, he_washed_off his hands in_front_of the crowd saying: I_am innocent of the blood ~~the~~ this righteous one,. you_all will_be_seeing to_it. **25** And all the people answering said: The blood of_him is on us and on the children of_us. **26** Then he_sent_ ~~The~~ Barabbas _away to_them, but having_flogged ~~the~~ **Ya^{y}sous**, he_gave_ him _over, in_order_that he_may_be_ _executed_on_a_stake.

27 Then the soldiers of_the governor, having_taken ~~the~~ **Ya^{y}sous** to the residence_of_the_governor, gathered_ _together all the cohort before him. **28** And having_stripped_ him _off, they_put_around a_ scarlet _robe to_him, **29** and having_twisted_together a_crown of thorns, they_put_on it on the head of_him, and a_staff in the right hand of_him, and having_knelt before him, they_mocked at_him saying: Greetings, ~~the~~ king of_the Youdaiōns. **30** And having_spat on him, they_took the reed and they_were_striking him on the head of_him. **31** And when they_mocked at_him, they_ _stripped_ the robe _off him and they_dressed_ him _in the clothes of_him, and they_led_ him _away into the place to_ _execute_on_a_stake him.

32 And coming_out, they_found a_ a_from_Kura^{y}na^{y} _man, by_the_name Simōn. This one they_compelled that he_may_ _carry the stake of_him. **33** And having_come to a_place being_called Golgotha/(Gulgolet), which is being_called place Of_the_skull, **34** they_gave wine having_been_mixed with gall to_him to_drink, and having_tasted it, he_ not _willed to_ _drink it. **35** And having_executed_on_a_stake him, they_ _divided the clothes of_him, casting a_lot, **36** and sitting they_were_guarding him there. **37** And they_put_on over the

373 **RV 27:24 · Cross-ref.** Deu 21:6-9.

374 **RV 27:27 · Parallel** Mark 15:16-20; Yhn 19:2-3

375 **RV 27:32 · Parallel** Mark 15:21-32; Luke 23:26-43; Yhn 19:17-27

376 **RV 27:34 · Cross-ref.** Psa 69:21.

Readers' Version

(Grk. Barabbas), **17** so when all the people had gathered, Pilatos (Pilate) shouted down to them, "Who would you all like me to release: Bar-Aba or **Yeshua** (Jesus; Grk. Yesus) who's also being called **the messiah**?" **18** He said this because he knew that Yeshua had been arrested because of the jealousy of the Jewish leaders.

19 But while Pilatos was still making his judgement, his wife sent a note to him, saying, "Don't touch that guiltless man because I was very distressed by a dream I had about him."

20 Meanwhile the chief priests and the elders persuaded the crowds to request that Bar-Aba be released and that **Yeshua** should be sentenced, **21** so when the governor asked them, "Which of these two men should I release?" they called back, "Bar-Aba."

22 "So what should I do **to Yeshua** who's called **the messiah**?" Pilatos asked.

"Execute him on a stake!" they all responded.

23 "But what crime has he done?" demanded Pilatos.

But they just kept yelling loudly, "Execute him on a stake."

24 When Pilatos saw that it was going nowhere other than to turn into a riot, got a bowl of water and washed his hands up there in front of the crowd,[373] announcing, "I'm innocent of the blood of this man who has done nothing wrong. It's your responsibility now."

25 "The responsibility for his blood will be on us and on our children," the people shouted back.

26 Then Pilatos commanded that Bar-Aba (Grk. Barabbas) be released. He commanded that **Yeshua** (Jesus; Grk. Yesus) be flogged and then he handed him over to be executed.

'King' Yeshua is mocked by the soldiers[374]

27 The governor's soldiers took **Yeshua** (Jesus; Grk. Yesus) to the courtyard of his residence and called together all the soldiers in the unit. **28** Then they stripped Yeshua and placed a royal scarlet robe around him. **29** They twisted together a crown made of strips of thorns and plonked it on his head and made him hold a reed as a staff. Then they knelt down in front of him and mocked him, saying, "Greetings, your majesty, King of the Yehudim (Jews)." **30** They spat on him then snatched the reed away and used it to whack him on the head. **31** When they'd finished mocking him, they took the robe off him and dressed him in his own clothes again before they led him away to the place where he'd be executed.

Yeshua and robbers placed on stakes[375]

32 When they got out onto the street, they grabbed a man who turned out to be Shim'on (Simon) from Kurainai (Cyrene), and they forced him to carry the stake. **33** When they arrived at the place called Golgotha (which means 'Place of the skull'), **34** they gave Yeshua (Jesus; Grk. Yesus) some wine mixed with something bitter,[376] but when he tasted it, he didn't want to drink any.

35 Then they executed him on the stake and divided his

Readers' Version

clothes out by throwing dice[377] **36** as they sat there guarding
him. **37** They put a sign above his head that said, 'This is
Yeshua, the king of the Yehudim (Jews).' **38** Two robbers were
also executed on stakes—one on his right and one on his
left.[378]

39 Many of the people passing by bad-mouthed him, shaking
their heads[379] **40** and saying, "Ha, you reckoned you could de-
molish the temple and rebuild it in three days[380] so save your-
self now—if you're really **God's** son, just step down off that
stake."

41 Similarly, the chief priests and the religious teachers and
the elders mocked him saying, **42** "Ha, he saved others but he
can't even save himself. If he's Yisrael's (Israel's) king, let him
come down now from the stake and then we'll believe in him.
43 He put his trust in **God**, so let God rescue him now if he
wants him,[381] because he did claim to be **God's** son."

44 Even the robbers who were being executed beside him de-
rided him.

Yeshua calls out and then dies[382]

45 Around noon, the whole country be-
came dark for three hours **46** and then
around 3pm, **Yeshua** (Jesus; Grk. Yesus) shouted with a loud
voice, "My **god**, my **god**, why have you abandoned me?"[383]

47 Some of the people standing there heard him and thought
that he was calling Eliyah (Elijah)[384] **48** One of them ran and
got a sponge and dipped it in wine vinegar, and then wrapped
it around a reed and held it up to his mouth to drink from.[385]

49 But the others were saying, "Just leave him and we'll see
whether Eliyah comes to save him."

50 Then **Yeshua** made a loud cry and sent his spirit away.

51 Then, wow, the curtain inside the temple was torn apart
from the top to the bottom,[386] and there was an earthquake
and splitting of rocks. **52** Some tombs came open and many
bodies of godly people came alive again **53** and leaving the
tombs after his resurrection, they went into God's city where
many people saw them.

54 The Romaios officer and his soldiers who were guarding
Yeshua were very frightened when they felt the earthquake
and saw what happened, and said, "This man really was a son
of God!"

55 There were many women watching all this from a dis-
tance—they were those who from Galil who had followed
Yeshua and looked **after** him,[387] **56** including Miryam (Grk.
Maria/Mariam) from Magdala, Miryam the mother of Ya'akov
(James; Grk. Yakobos) and Yosef (Joseph), and Zavday's (Grk.
Zebedaios') wife—the mother of Ya'akov and Yohan (John; Grk.

Literal Version

head of_him the charge of_him having_been_written: This is
Ya^{y}sous/(Yəhōshūʻa), the king of_the Youdaiōns. **38** Then
two robbers are_being_executed_on_a_stake with him, one
on the_right, and one on the_left. **39** And the ones passing_
_through were_slandering him, shaking the heads of_them
40 and saying: You tearing_down the temple and building it
in three days, save yourself. If you_are the_son, of_ ~~the~~ **_god**,
come_down from the stake. **41** Likewise the chief_priests with
the scribes and elders mocking were_saying, **42** He_saved
others, he_is_ not _able to_save himself. He_Is king of_
_Israa^{y}l/(Yisrāʼēl), let_him_come_down now from the stake,
and we_will_be_believing in him. **43** He_has_trusted in ~~the~~
god, let_him_rescue now if he_is_wanting him. For/Because
he_said, ~~that~~ I_am the_son of_**god**. **44** And the same also the
robbers, the ones having_been_executed_on_a_stake_with
with him, were_deriding him.

45 And from the_sixth hour, darkness became over all the
land until the_ ninth _hour. **46** And about the ninth hour, ~~the~~
Ya^{y}sous shouted with_a_ loud _voice saying: Eloi, Eloi, lema
sabachthani? This is: **god** of_me, **god** of_me, because/for_
why _reason you_abandoned me? **47** And some of_the ones
having_stood there having_heard were_saying, ~~that~~ This man
is_calling A^{y}lias/(ʼĒliy^{yāh}). **48** And immediately one of them
having_run and having_taken a_sponge, and having_filled it
with_wine_vinegar and having_put_around it around_a_reed,
was_giving_ him _to_drink. **49** But the rest were_saying: Leave
it, we_may_see whether A^{y}lias is_coming, going_to_save him.
50 And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** again having_cried_out
with_a_ loud _voice, sent_away his spirit. **51** And see, the
curtain of_the temple was_torn into two from top to bottom,
and the earth was_shaken and the rocks were_divided, **52** and
the tombs were_opened_up and many bodies of_the holy
ones having_been_fallen_asleep was_raised, **53** and having_
_come_out out_of the tombs after the resurrection of_him,
they_came_in into the holy city and were_manifested to_
_many. **54** And the centurion and the ones with him guarding
~~the~~ **Ya^{y}sous**, having_seen the earthquake and the things
having_become, were_ exceedingly _afraid saying: Truly this
one was son of_**god**. **55** And there were many women
observing from afar, who followed ~~the~~ after_**Ya^{y}sous** from ~~the~~
Galilaia/(Gālīl) serving unto_him, **56** among whom was
Maria/(Miryām) the from_Magdala, and Maria the mother
of_ ~~the~~ _Yakōbos/(Yaʻaqov) and of_Yōsa^{y}s/(Yōşēf?), and the
mother of_the sons of_Zebedaios.

377 **RV 27:35 · Cross-ref.** Psa 22:18.

378 **RV 27:38 · Note** https://www.billmounce.com/monday-with-mounce/when-then-then-mt-27-38

379 **RV 27:39 · Cross-ref.** Psa 22:7; 109:25.

380 **RV 27:40 · Cross-ref.** Mat 26:61; Yhn 2:19.

381 **RV 27:43 · Cross-ref.** Psa 22:8.

382 **RV 27:45 · Parallel** Mark 15:33-41; Luke 23:44-49; Yhn 19:28-30

383 **RV 27:46 · Cross-ref.** Psa 22:1.

384 **RV 27:47 · Note** The original words for 'My god' sound a bit similar to the word for 'Eliyah'.

385 **RV 27:48 · Cross-ref.** Psa 69:21.

386 **RV 27:51 · Cross-ref.** Exo 26:31-33.

387 **RV 27:55-56 · Cross-ref.** Luk 8:2-3.

Literal Version

57 And having_become evening, a_ rich _man from Arimathaia came, namely Yōsaʸf/(Yōşēf), who also himself trained to_ ~~the~~ _**Yaʸsous**. **58** This one having_approached to_ ~~the~~ _Pilatos, requested the body of_ ~~the~~ _**Yaʸsous**. Then ~~the~~ Pilatos commanded it to_be_given_back. **59** And having_taken the body, ~~the~~ Yōsaʸf wrapped it in_a_ clean _linen_cloth, **60** and put it in the new tomb of_him which he_hewn in the rock, and having_rolled a_ great _stone to_the door of_the tomb, he_went_away. **61** And Maria the from_Magdala was there and the other Maria, sitting in_front_of the tomb.

62 And on_the day of_next, which is after the preparation day, the chief_priests and the Farisaios_party were_gathered_ _together to Pilatos **63** saying: Master, we_were_reminded that that ~~the~~ deceiver still living said: I_am_being_raised after three days. **64** Therefore command the tomb to_be_secured until the third day, lest the apprentices/followers having_ _come may_steal him and they_may_say to_the people: He_ _was_raised from the dead, and the last deception will_be worse than the first. **65** And ~~the~~ Pilatos was_saying to_them: You_all_are_having a_guard, be_going secure it as you_all_ _have_known. **66** And they having_been_gone, secured the tomb, having_sealed the stone with the guard.

28:1 And after the_days_of_rest, at_the time dawning toward the_first day of_the_week, Maria/(Miryām) the from_ _Magdala and the other Maria came, to_observe the tomb. **2** And see, an_ great _earthquake became, because/for a_ _messenger of_the_**master** having_come_down from heaven and having_approached, rolled_away the stone and was_ _sitting on it. **3** And the appearance of_him was as lightning, and the clothing of_him white as snow. **4** And the ones guarding were_shaken from the fear of_him, and were_ _become as dead men. **5** And the messenger answering said to_the women: Be_ not _fearing you_all, because/for I_have_ _known that you_all_are_seeking **Yaʸsous/(Yəhōshūʻa)**, the one having_been_executed_on_a_stake. **6** He_is not here, because/for he_was_raised as he_said. Come see the place where he_was_lying. **7** And having_been_gone quickly, say to_ _the apprentices/followers of_him that he_was_raised from the dead, and see, he_is_going_before you_all into ~~the~~ Galilaia/(Gālīl), you_all_will_be_seeing him there. Behold, I_ _told to_you_all. **8** And having_gone_away quickly from the tomb, with fear and great joy, they_ran to_report to_the apprentices/followers of_him. **9** And see, **Yaʸsous** met with_ _them saying: Greetings. And the women having_ _approached, took_hold_of the feet of_him and they_ _prostrated before_him. **10** Then ~~the~~ **Yaʸsous** is_saying to_ _them: Be_ not _fearing. Be_going, report to_the brothers of_ _me that they_may_go_away into ~~the~~ Galilaia, and they_will_ _be_seeing me there.

Readers' Version

Yoannes).

Yeshua's body is placed in a tomb[388]

57 As it moved into evening, a wealthy man named Yosef (Joseph) from Arimathaia came—he'd also been one of **Yeshua's** (Jesus'; Grk. Yesus') apprentices. **58** He went to Pilatos (Pilate) and requested **Yeshua's** body, and Pilatos commanded the soldiers to release it. **59** Yosef took the body and wrapped it in clean, linen cloth **60** and put it in his own tomb which had been newly carved into the rock. Then he rolled a big stone into the door of the tomb and left it. **61** Miryam (Grk. Maria/Mariam) from Magdala and the other Miryam sat there in front of the tomb.

Guards are assigned to the tomb

62 The next day was the day after the Passover preparation day and the chief priests and the Farisaios went together to Pilatos (Pilate) **63** and told him, "Master, we were reminded that that deceiver when he was still alive said that he would come back to life after three days[389] **64** so you should command that the tomb be secured until the third day in case someone steals his body and then tells the people that he has come alive again—that would be a worse deception than his initial teachings."

65 "Well you all guard it," answered Pilatos, "and keep it secure as you say."

66 So they went and secured the tomb by sealing it and placing guards there.

The women encounter the messenger and then meet Yeshua[390]

28:1 After the days of rest during the first light of Sunday morning, Miryam (Grk. Maria/Mariam) from Magdala and the other Miryam went out to visit the tomb. **2** Then, wow, there was a massive earthquake because one **of Yahweh's** messengers had come down from heaven and approached the tomb. He had rolled away the stone and was now sitting on it. **3** He looked as if you were watching lightning and his clothes were extremely white. **4** The guards at the tomb shook with fear when they saw him and then they fainted.

5 Then the messenger spoke to the women, "Don't be scared because I know that both of you are looking for **Yeshua** (Jesus; Grk. Yesus) who was executed on a stake. **6** He isn't here, because he came back to life just like he said he would. Go inside and see the place where his body was lying **7** and then leave straight away and go and tell his followers that he's come alive again and will go ahead of you all to Galil. You'll see him when you get there. Listen, I've told you now."

8 So they went off quickly with a mixture of fear and incredible happiness, and ran back to tell Yeshua's followers.

9 Then, wow, **Yeshua** met them on the path and greeted them. The two women went close and knelt down and took hold of his feet and lowered their heads. **10** Then **Yeshua** spoke again, "Don't be scared. Go now and tell my brothers so they'll go up to Galil and then they'll see me there."

388 **RV 27:57 · Parallel** Mark 15:42-47; Luke 23:50-56; Yhn 19:38-42

389 **RV 27:63 · Cross-ref.** Mat 16:21; 17:23; 20:19; Mrk 8:31; 9:31; 10:33-34; Luk 9:22; 18:31-33.

390 **RV 28:1 · Parallel** Mark 16:1-10; Luke 24:1-12; Yhn 20:1-10

Readers' Version

The guards are paid to lie

11 After they'd left, some of the guards from the tomb went into the city and told the chief priests everything that had happened, **12** so they met together with the elders and after some discussion, they gave a generous amount to the soldiers **13** and told them, "Tell everyone that his followers came in the dark and stole his body when you'd fallen asleep. **14** If the governor hears about it, we'll butter him up so that you won't need to be afraid of getting punished."

15 So they took the money and did what they had been asked.

Yeshua commissions his apprentices as missionaries[391]

16 The eleven apprentices travelled up to Galil to the hill that **Yeshua** (Jesus; Grk. Yesus) had previously told them to go to,[392] **17** and when they saw him there, they immediately bowed down to the ground, even though their minds weren't sure that it was really him. **18** Then **Yeshua** came closer and told them, "I have been given authority over both heavenly and earthly affairs **19** so I want you to leave here and go and train followers in every country,[393] immersing them in water with the authority of the father and the son and the holy **spirit**. **20** Then teach them to do everything just like I instructed all of you. And listen, I will be with you all every day right through until the end of this age."

MAT · OET-RV v0.6.6

Literal Version

11 And them going, see, some of_the guard having_come into the city, reported to_the chief_priests all the things having_ _become. **12** And having_been_gathered_together with the elders, and having_taken counsel, they_gave many silver_ _coins to_the soldiers **13** saying: Say ~~that~~: The apprentices/followers of_him having_come by_night, stole him of_us falling_asleep. **14** And if this may_be_heard by the governor, we will_be_persuading him and we_will_be_making you_all unanxious. **15** And having_taken the_silver_coins, they did as they_were_taught. And ~~the~~ this message was_ _spread_abroad among the_Youdaiōns until the today.

16 But the the_eleven apprentices/followers were_gone into ~~the~~ Galilaia/(Gālīl), to the mountain where ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** determined for_them. **17** And having_ _seen him, they_prostrated, but they doubted. **18** And ~~the~~ **Ya^{y}sous** having_approached, spoke to_them saying: All authority in heaven and on earth was_given to_me. **19** Therefore having_been_gone, train_followers all the nations, immersing them in the name of_the father, and of_ _the son, and of_the holy **spirit**, **20** teaching them to_be_ _keeping all things as_much_as I_commanded to_you_all. And see, I am with you_all all the days, until the completion of_ _the age.

MAT · OET-LV v0.2.0 (NT set)

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.

The first account by
Lukas

being the account of Yeshua's ministry

Introduction

Author

This account about the works and teachings of Yeshua was written by Lukas, one of the later followers of Yeshua. Lukas was believed to be a medical doctor and although many have assumed him to be a Greek, there's also a good case that he was Jewish. He was good friends with Paulos and accompanied him several times as they travelled to various places to spread the good message about Yeshua the messiah. Lukas was also the author of the account of the beginnings of the Christian church known commonly known as *Acts*, and unlike most other Bibles, the *Open English Translation* places these two successive accounts one after the other.

This account

This account was written to Theofilos who is said to be an honoured person from Romai. He starts his account with the prophesied birth of Yohan-the-immerser and then of Yeshua right through until he's lifted into the clouds. Lukas also explains how that Yeshua is the messiah promised by God to save Yehudim and all non-Jews who put their trust in him.

It's also told here in this document about Yeshua's mercy towards troubled people and sinners, his healing of many who were sick or possessed by demons, his bringing dead people back to life, and his teaching. Recurring themes here include God's spirit, prayer, forgiveness of sins, the women who helped Yeshua with his work, and how believers should prepare for his return.

Main components of Lukas's first account

Introduction *1:1-4*
The birth and childhood of Yohan-the-immerser and of Yeshua *1:5–2:52*
The ministry of Yohan-the-immerser *3:1-20*
The immersion and testing of Yeshua *3:21–4:13*
Yeshua's ministry up in Galil *4:14–9:50*
Moving from Galil towards Yerushalem *9:51–19:27*
The final week in and near Yerushalem *19:28–23:56*
The resurrection, appearances, and exit of Yeshua *24:1-53*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Readers' Version

Introduction

1:1 Several people attempted to write an account about the events that we're personally certain of **2** as the ones who were eyewitnesses and hearers of these accounts from the beginning handed them over to us. **3** So since we had followed all these events so carefully, it seemed like a good idea to write this account for you, honoured Theofilos, **4** so that you could know the definite background behind what you were taught.

The messenger foretells the birth of Yohan-the-immerser

5 It started with the priest Zekaryah (Zechariah; Grk. Zakarias) and his wife Elisheva (Elizabeth; Grk. Elisabet) at the time when Herodes (Herod) was the king of Yehudah (Judea). (Zekaryah was in the priestly division of Aviyah,[1] and Elisheva was also a descendant of Aharon (Aaron).) **6** **God** considered them both good and blameless as they followed his instructions and obeyed his rules. **7** Elisheva had never been able to have a child, so there was just the two of them as they were now getting older.

8 One time as he was taking his rostered turn to serve **God** along with his division, **9** he was chosen by lot (this was how the priests assigned tasks) to light the incense in the temple, and so he proceeded inside. **10** A lot of people would be praying outside the temple at the time when the incense was burnt. **11** At that moment, a messenger from God appeared to Zekaryah, standing right there at the right of the incense altar. **12** Zekaryah got a big fright at seeing him there and started to tremble. **13** But the messenger spoke, "Don't be scared Zekaryah, because your request has been listened to, and your wife Elisheva will give birth to a son and you'll name him Yohan (John; Grk. Yoannes). **14** He'll bring a lot of happiness to you and you'll be proud of him—in fact many people will be glad. **15** He'll be considered special in God's eyes, but he won't be allowed to drink wine or **spirits**.[2] Even while he's still in his mother's womb, he'll be filled with God's **spirit**. **16** He will turn many Israeli people back to **Yahweh**, their **God**. **17** And he will go on ahead of God with the spirit and the power of Eliyah (Elijah), to turn fathers back to loving their children and to turn career criminals towards the wisdom of godly people, to get **the** people ready **for Yahweh**."[3]

18 Zekaryah asked the messenger, "How will I know if you're telling the truth, because I'm an older man and my wife is also getting old?"

19 Now the messenger rebuked him, "I am Gavriel (Gabriel)[4] who stood right in front of **God** and was commanded to come here and talk to you, and to tell all of this to you, **20** so listen to this: Because you didn't believe my message, you'll be made silent and unable to speak until the day that all of these things happen, and they certainly will happen at the proper times."

21 Meanwhile, the people outside were expecting Zekaryah to come back out, and were wondering what could be holding

Literal Version

1:1 Since many attempted to_draw_up a_description concerning the matters having_been_fully_assured among us, **2** as the ones from the_beginning, having_become eyewitnesses and attendants of_the message, gave_ them _ _over to_us, **3** it_supposed to_also_me having_followed originally with_all things exactly, to_write to_you consecutively, most_excellent Theofilos, **4** in_order_that you_ _may_know the certainty concerning which of_the_messages you_were_instructed.

5 It_became in the days of_Ha^{y}rōda^{y}s king of_ ~~the~~ _Youdaia, a_ certain _priest by_the_name Zaḳarias of division of_ _Abia/('Avīāh), and wife to_him of the daughters of_ _A'arōn/('Ah$_{a}$ron), and the name of_her, Elisabet. **6** And they_ _were both righteous before ~~the~~ **god**, blameless in pursuing all the commands and just_acts of_the **master**. **7** And was to_ _them no child, as_much_as ~~the~~ Elisabet was barren, and both were having_advanced in the days of_them. **8** And it_became in the time him to_be_ministering, before ~~the~~ **god** in the order of_the division of_him, **9** according_to the custom of_ _the priestly_office, he_was_chosen_by_lot ~~which~~ to_burn_ _incense, having_come_in into the temple of_the **master**. **10** And all the multitude of_the people was praying outside at_the hour of_the incense. **11** And a_messenger of_the_ _**master** was_seen to_him, having_stood on the_right of_the altar of_the incense. **12** And Zaḳarias was_disturbed having_ _seen him, and fear fell_on on him. **13** But the messenger said to him: Be_ not _fearing, Zaḳarias, because the petition of_ _you was_listened_to, and Elisabet the wife of_you will_be_ _bearing a_son to_you, and you_will_be_calling the name of_ _him Yōanna^{y}s. **14** And will_be joy and exultation to_you, and many will_be_being_elated at the birth of_him. **15** For/Because he_will_be great before the **master**, and by_ _no_means he_may_ not _drink wine and liquor, and he_will_ _be_being_filled of_the_ holy _**spirit** still from the_womb of_ _the_mother of_him. **16** And he_will_be_turning_back many of_the sons of_Israa^{y}l/(Yisrā'^{ēl}) to the_**master**, the **god** of_ _them. **17** And he will_be_going_ahead before him in the_ _spirit and power with_A^{y}lias/('Ēliy^{yāh}), to_turn_back the_ _hearts of_the_fathers to the_children, and the_ _unpersuadable in the_understanding of_the_righteous, to_ _prepare for_the_**master** a_people having_been_prepared. **18** And Zaḳarias said to the messenger: By what ‹will› I_be_ _knowing this? For/Because I am an_older_man, and the wife of_me having_advanced in the days of_her. **19** And answering the messenger said to_him: I am Gabria^{y}l/(Gavrī'^{ēl}), the one having_stood_by before ~~the~~ **god**, and I_was_sent_out to_speak to you, and to_good_message_preach these things to_you. **20** And see, you_will_be keeping_silent and not being_able to_ _speak, until that day these things may_become, because/for that you_ not _believed in_the messages of_me, which will_ _be_being_fulfilled in the season of_them. **21** And the people was expecting ~~the~~ Zaḳarias, and they_were_marvelling at the time to_be_delaying him in the temple. **22** But having_come_ _out he_was_ not _able to_speak to_them, and they_ _recognised that he_has_seen a_vision in the temple. And he was nodding to_them, and was_continuing mute. **23** And it_

1 **RV 1:5 · Cross-ref.** 1Ch 24:10.

2 **RV 1:15 · Cross-ref.** Num 6:3.

3 **RV 1:17 · Cross-ref.** Mal 4:5-6.

4 **RV 1:19 · Cross-ref.** Dan 8:16; 9:21.

Literal Version

_became when the days of_the ministry of_him were_
_fulfilled, he_went_away to the home of_him. **24** And after
these ~~the~~ days Elisabet the wife of_him conceived, and was_
secluding herself five months saying, **25** ~~that~~ Thus the
_**master** has_done to_me, in the_days in_which he_looked_
_upon, to_take_away the_disgrace of_me among people.

26 And in the the sixth month, the messenger Gabria^{y}l was_
_sent_out by ~~the~~ **god** to a_city ~~the~~ of_Galilaia/(Gālīl), to_whose
name was Nazaret, **27** to a_virgin having_been_betrothed to_
_a_man, whose name was Yōsa^{y}f/(Yōṣēf), of the_house of_
_Dawid/(Dāvid), and the name of_the virgin was
Maria/(Miryām). **28** And having_come_in the messenger to
her, said: Greetings, having_been_favoured. The **master** is
with you. **29** And she was_thoroughly_perplexed at the
statement, and was_reasoning what_kind_of ~~the~~ greeting this
might_be. **30** And the messenger said to_her: Be_ not _
_fearing, Maria, because/for you_found favour with ~~the~~ **god**.
31 And see, you_will_be_conceiving in your_womb, and you_
_will_be_bearing a_son, and you_will_be_calling the name of_
_him **Ya^{y}sous/(Yəhōshūʹa)**. **32** This one will_be great, and
will_be_being_called the_son of_the_highest, and the_**master**
~~the~~ **god** will_be_giving to_him the throne of_Dawid, the
father of_him, **33** and he_will_be_reigning over the house of_
_Yakōb/(Yaʹ$_{a}$qov), to the ages, and of_the kingdom of_him,
will_ not _be an_end. **34** And said Maria to the messenger:
How will_ this _be, because I_am_ not _knowing a_man?
35 And answering the messenger said to_her: The_ holy _
_**spirit** will_be_coming_over on you, and the_power of_the_
_highest will_be_overshadowing on_you, therefore also the
holy child being_born will_be_being_called, son of_**god**.
36 And see, Elisabet, the relative of_you, she also has_
_conceived a_son in the_old_age of_her, and this is sixth
month to_her who was being_called barren. **37** Because every
message ‹will›_ not _be_unattaining with ~~the~~ **god**. **38** And
Maria/(Miryām) said: Behold, the handmaiden of_the_
_**master**, might_it_become to_me according_to the message
of_you. And the messenger went_away from her.

39 And Maria having_risen_up in ~~the~~ these days, was_gone
into the mountainous with earnestness, to a_city of_
_Youda/(Yəhūdāh), **40** and she_came_in into the house of_
_Zaḳarias, and greeted ~~the~~ Elisabet. **41** And it_became, as ~~the~~
Elisabet heard the greeting of_ ~~the~~ _Maria, the baby kicked in
the womb of_her, and ~~the~~ Elisabet was_filled with_the_ holy _
_**spirit**, **42** and she_cried_out with_a_ loud _voice and said:
You having_been_blessed among women, and the fruit of_the
womb of_you having_been_blessed. **43** And from_where this
to_me, that the mother of_the **master** of_me may_come to
me? **44** For/Because see, as the voice of_the greeting of_you
became into the ears of_me, the baby in the womb of_me
kicked in. exultation. **45** And blessed is the woman having_
_believed that there_will_be a_completion to_the things

Readers' Version

him up there inside the temple. **22** But when he did emerge, he wasn't able to speak to them. They wondering if maybe he'd seen a vision in the temple, and he nodded to confirm this although he remained mute, **23** and after he'd finished his rostered days in the temple, he returned home.

24 As time went on, Elisheva (Elizabeth; Grk. Elisabet) became pregnant and secluded herself away for five months, saying, **25** "**Yahweh** has done this for me. At this time he's looked down at me and taken away the public shame of my being childless."

God's messenger comes to Maria

26 When Elisheva (Elizabeth; Grk. Elisabet) was six months pregnant, **God** sent his messenger Gavriel (Gabriel) to Nazaret (Nazareth), a city in the Galil region. **27** Gavriel went to a young woman named Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) who was engaged to be married to Yosef (Joseph), a descendant of King David,[5] **28** and entering the room, spoke to her, "Hello there. **Yahweh is** with you and he's chosen you to be honoured." **29** Maria was very puzzled by the statement and wondered what kind of greeting it could be **30** as the messenger continued, "Don't be scared, Maria, because **God** is showing his favour on you, **31** and listen, you'll conceive a baby and go on to give birth to a son, and you must name him **Yeshua** (Jesus; Grk. Yesus).[6] **32** He'll be very special and will be called 'the son of the highest one', and **Yahweh God** will give him the throne of David, his ancestor.[7] **33** He'll reign over Ya'akov's (Jacob's) descendants throughout the ages, and his kingdom will never end."

34 "How would this work," Maria asked the messenger, "because I've never slept with a guy?"

35 "**The** holy **spirit** will come over you," answered the messenger, "and the power of the highest one will overshadow you, and so the holy child that'll be born will be called **God's** son. **36** Also, your relative Elisheva (Elizabeth; Grk. Elisabet) has also conceived a son in her old age—the one who was called barren is now six months pregnant **37** because with **God**, his statements always come to pass."[8]

38 "Listen," said Maria, "I'm **Yahweh's** servant girl. May everything you said come true." Then the messenger left her.

Maria's visit to Elisheva

39 Several days later, Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) determined that she'd go to the town in the hills of Yehudah (Judea) **40** where Zekaryah (Grk. Zakarias) and Elisheva (Elizabeth; Grk. Elisabet) lived. She entered the house and greeted Elisheva, **41** and as soon as Elisheva heard the greeting, her baby in her womb kicked, and she was filled **with the** holy **spirit** **42** and she called out loudly, "Out of all women, you have been blessed and the baby in your womb has been blessed. **43** How could this happen to me—that the mother of my **master** would come and visit me! **44** You see, as soon as I heard your greeting, the baby in my womb kicked with excite-

5 **RV 1:27 · Cross-ref.** Mat 1:18.

6 **RV 1:31 · Cross-ref.** Mat 1:21.

7 **RV 1:32-33 · Cross-ref.** 2Sam 7:12-13,16; Isa 9:7.

8 **RV 1:37 · Cross-ref.** Gen 18:14.

Readers' Version

ment, 45 and the woman who believed that everything **Yahweh** told her will happen, she will be blessed."

Maria's song of praise

46 Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) said,
"My soul praises **Yahweh**,
47 and my spirit is so happy about **God**, my saviour,
48 because he noticed his humble servant girl.[9]
Look now, all the future generations will consider that I was blessed
49 because the powerful one treated me incredibly,
and his name is holy.
50 He shows his mercy to multiple generations;
to those who honour him.
51 His arm is powerful;
he scatters those who are proud in their hearts.
52 He knocks kings off their thrones,
and praises those who are humble.[10]
53 Those who are hungry, he fills with good things,
but those who are rich, he sends away empty handed.
54 He took good care of his servant, Yisrael (Israel),
to be reminded of mercy
55 as he spoke to our ancestors,
to Avraham and his descendants,[11]
at the right time."
56 So Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) stayed with Elisheva (Elizabeth; Grk. Elisabet) for about three months before returning back to her own home.

The birth of Yohan-the-immerser

57 When Elisheva's (Elizabeth's; Grk. Elisabet's) nine months were up, she gave birth and produced a son 58 and her neighbours and relatives heard that **Yahweh** had shown great mercy to her, and so they celebrated along with her.
59 When the baby boy was eight days old, it was the time to circumcise him,[12] and the relatives at the ceremony started calling him Zekaryah (Grk. Zakarias) after the name of his father, 60 but the baby's mother spoke up and said, "No, he's going to be named Yohan (John; Grk. Yoannes)."
61 "None of your relatives have that name," they said 62 and they signalled to the father to tell them what name he wanted for the baby.
63 So Zekaryah requested a writing tablet and wrote, "His name is Yohan." Everyone was amazed 64 and then suddenly his mouth and tongue were freed and he was able to speak again and started praising **God**. 65 Everyone who lived nearby was a bit unnerved by all this, and the story about what happened was discussed in all the homes around the hills 66 and those who heard about it were thinking to themselves, "Who's this young child going to turn out to be?"

Zekaryah' prophecy about Yohan

67 Then the boy's father, Zekaryah (Grk. Zakarias), became filled **with the** holy **spirit** and prophesied,

Literal Version

having_been_spoken to_her from the_**master**.

46 And Maria said: The soul of_me is_magnifying the **master**, 47 and the spirit of_me exulted in ~~the~~ **god**, the saviour of_me. 48 Because he_looked_at on the humiliation of_the handmaiden of_him. For/Because see, from the time now all the generations will_be_counting_ me _blessed. 49 Because the powerful one did great things to_me, and the name of_ _him is holy. 50 And the mercy of_him is to generations and generations, to_the ones revering him. 51 He_did power with the_arm of_him, the_proud in_the_mind of_heart of_them he_scattered. 52 He_took_down sovereigns from thrones, and exalted the_humble. 53 He_filled hungering ones with_good things, and he_sent_away being_rich ones empty-handed. 54 He_took_care of_Israa^{y}l/(Yisrā'ēl) servant of_him, to_be_ _reminded of_mercy, 55 as he_spoke to the fathers of_us, to_ ~~the~~ _Abra'am/('Avrāhām) and to_the descendants of_him, because/for the age. 56 And Maria/(Miryām) remained with her about three months, and returned to the home of_her.

57 And ~~the~~ to_Elisabet was_fulfilled the time, ~~which~~ her to_ _bear, and she_bore a_son. 58 And the neighbours and the relatives of_her heard that the_**master** magnified the mercy of_him with her, and they_were_rejoicing_with with_her. 59 And it_became on the ~~the~~ eighth day, they_came to_ _circumcise the little_child, and they_were_calling it Zakarias after the name of_the father of_him. 60 And having_been_ _answering the mother of_him said: No, but he_will_be_ _being_called Yōanna^{y}s. 61 And they_said to her, ~~that~~ No_one is of the relatives of_you, who is_being_called ~~the~~ by_ this _ _name. 62 And they_were_signalling to_the father of_him, what the name ~~wishfully~~ he_might_be_wanting him to_be_ _being_called. 63 And having_requested a_tablet, he_wrote saying: Yōanna^{y}s is the_name of_him. And all marvelled. 64 And the mouth of_him was_opened_up immediately, and the tongue of_him, and he_was_speaking blessing ~~the~~ **god**. 65 And fear became on all, the ones dwelling_around them, and in all the mountainous area of_ ~~the~~ _Youdaia all ~~the~~ these messages. was_being_discussed. 66 And all the ones having_ _heard put in the heart of_them, saying: What consequently the this little_child will_be? For/Because also the_hand of_ _the_**master** was with him.

67 And Zakarias the father of_him, was_filled with_the_ holy _**spirit** and prophesied saying, 68 Blessed is the_**master** the **god** of_ ~~the~~ _Israa^{y}l/(Yisrā'ēl), because he_visited and established redemption for_the people of_him, 69 and raised

9 **RV 1:48 · Cross-ref.** 1Sam 1:11.
10 **RV 1:52 · Cross-ref.** Yob 5:11; 12:19.
11 **RV 1:55 · Cross-ref.** Gen 17:7.
12 **RV 1:59 · Cross-ref.** Lev 12:3.

Literal Version

a_horn of_salvation for_us, in the_house of_Dawid/(Dāvid),
the_servant of_him, **70** (as he_spoke by mouth the holy
prophets of_him of the_age), **71** salvation from of_the_
_enemies of_us, and from the_hand of_all the ones hating us,
72 to_perform mercy with the fathers of_us, and to_be_
_reminded of_the_ holy _covenant of_him, **73** the_oath which
he_swore to Abra'am/('Avrāhām), the father of_us, ~~which~~ to_
_give to_us **74** having_been_rescued out_of the_hand of_our_
_enemies, to_be_ fearlessly, _serving unto_him **75** in
devoutness and righteousness before him, for_all the days of_
_us. **76** And you also, little_child, will_be_being_called the_
_prophet of_the_highest: for you_will_be_going_before before
the_**master** to_prepare the_ways of_him, **77** ~~which~~ to_give
knowledge of_salvation to_the people of_him, in forgiveness
of_sins of_them, **78** because_of the_compassions of_the_
mercy of**god** of_us, in which the_rising from height will_
_be_visiting us, **79** to_shine_upon upon_the ones in darkness
and sitting in_the_shadow of_death, ~~which~~ to_direct the feet
of_us into the_way of_peace. **80** And the little_child was_
_growing and was_being_strengthened in_spirit, and was in
the wildernesss until the_day of_appearance of_him to ~~the~~
Israa^{y}l/(Yisrā'^{ēl}).

2:1 And it_became in ~~the~~ those days, a_decree came_out from
Kaisar Augustus/(Sebastos), all the inhabited_world to_be_
registering. **2** (This registration first became when
Kura^{y}nios _governing ~~the~~ Suria/('Arām).) **3** And all were_
_going to_be_registering, each to the city of_himself. **4** And
Yōsa^{y}f/(Yōṣēf) went_up also, from ~~the~~ Galilaia/(Gālīl) out_of
the_city of_Nazaret, to ~~the~~ Youdaia to the_city of_
_Dawid/(Dāvid), which is_being_called
Ba^{y}thle'em/(Bēyt-leḥem), because_of that him to_be from
the_household and family of_Dawid, **5** to_register with
Maria/(Miryām), ~~which~~ having_been_betrothed to_him, being
pregnant. **6** And it_became at the time them to_be there,
were_fulfilled the days of_the child her to_bear. **7** And she_
_bore the son of_her ~~the~~ firstborn, and swaddled him, and laid
him in a_manger, because was not a_place for_them in the
guest_room.

8 And shepherds were in the ~~the~~ same region, lodging_in_the_
_fields and keeping watch ~~the~~ by_night over the flock of_
_them. **9** And a_messenger of_the_**master** approached to_
_them, and the_glory of_the_**master** shined_around them,
and they_were_afraid with_ great _fear. **10** And the
messenger said to_them: Be_ not _fearing, because/for see, I_
_am_good_message_preaching to_you_all great joy, which
will_be to_all the people, **11** because today a_saviour was_

Readers' Version

68 "Blessed is Yisrael's (Israel's) **God Yahweh**,
because he visited us and made a way for his people to be freed from slavery.
69 He brought us a voice that would lead to our salvation,
us citizens of the nation of King David, his servant
70 (as he spoke via the mouths of his holy prophets through the ages).
71 He saved us from our enemies,
and from the power of all the ones hating us,
72 to show mercy to our ancestors
and to remind them of his holy agreement,
73 that he had promised Avraham, our ancestor, that he would give us.
74 He rescued us from the power of our enemies,
so we could serve him without fear,
75 committed to obeying him
for the rest of our lives.
76 And you too my little child, will be called a prophet of the highest one—
going before **Yahweh** to prepare his paths,[13]
77 to give knowledge about salvation to his people
so their sins can be forgiven
78 because **God** has compassion on us and mercy.
Thus the light from heaven will visit us
79 to shine on those in darkness and sitting in the shadow of death;[14]
to guide us onto the road of peace."
80 The young boy grew and his spirit was also strengthened, and he lived in the wilderness until he started his ministry to the people of Yisrael (Israel).

Yeshua's birth in Beyt-Lehem[15]

2:1 At that time, Kaisar Augustus sent a decree that everyone throughout the empire needed to register in a census. **2** (This census was conducted when Kurenios (Quirinius) was the governor of Aram (Syria).) **3** Everyone had to officially register in the city where they were born.
4 Because Yosef (Joseph) was a descendant of King David, he left the town of Nazaret (Nazareth) in the Galil region and went down to David's town of Beyt-Lehem (Bethlehem) in Yehudah (Judea) **5** to register along with Maria (Mary; Heb. Miryam; Grk. Maria/Mariam), his pregnant fiancée. **6** While they were in Beyt-Lehem, the time came for her to give birth **7** and so Maria bore her first son and wrapped him in strips of cloth and slept him in an empty feeding trough, because they had missed out on the guest room.

The shepherds and the messengers

8 In that same area, there were some shepherds staying out in the fields where they kept watch over their flocks at night. **9** A messenger sent by **Yahweh** approached them, and **Yahweh's** radiance shone around them, and they were very frightened. **10** "Don't be scared," the messenger told them, "because I'm bringing you a good message that will bring great happiness to all peo-

13 **RV 1:76 · Cross-ref.** Mal 3:1.
14 **RV 1:79 · Cross-ref.** Isa 9:2.
15 **RV 2:1 · Parallel** Mat. 1:18-25

Readers' Version

ple 11 because a saviour for all people was born today in David's town. He's **the messiah**, **Yahweh**, 12 and this is how you'll know him: you'll find a baby wrapped in strips of cloth and sleeping in a feeding trough."

13 Then suddenly lots of heavenly soldiers joined the messenger, praising **God** and saying, 14 "Let all honour be given **to God** in the highest, and peace on earth to all people along with good will."

15 Then as the messengers left them and went up into the sky, the shepherds said to each other, "Well, we'll certainly go into Beyt-Lehem (Bethlehem) so we can see what this was about that **Yahweh** has let us know about."

16 So they hurried into town and asked around to find Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) and Yosef (Joseph), and also the baby sleeping in the feeding trough. 17 When they met them, they explained what they'd been told about the young baby. 18 Everyone who heard this was amazed at what the shepherds told them, 19 but Maria treasured all of these messages in her heart and often thought about them. 20 Finally the shepherds returned back to their fields—they were worshipping and praising **God** for what they'd heard and how they'd seen it exactly like they'd been told.

The child is named Yeshua

21 When the baby was eight days old and hence the time for his circumcision,[16] he was given the name **Yeshua** (Jesus; Grk. Yesus)[17] as instructed by God's messenger even before he was conceived in the womb.

Yeshua is dedicated in the temple

22 Then when the time of the mother's purification was fulfilled as per Mosheh's (Moses') instructions, they took him down to Yerushalem (Jerusalem) to be dedicated to **Yahweh** 23 to follow what is written in Yahweh's law: Every firstborn male is set aside for **Yahweh**[18] 24 and hence a sacrifice has to be made, which according to that law is a pair of turtledoves or a pair of young doves.[19]

25 Now listen, there was a man named Shim'on (Simeon; Grk. Sumeon) in Yerushalem and he was godly and committed, waiting for God to rescue Yisrael (Israel). He was full of **the** holy **spirit** 26 and the **spirit** had told him that he wouldn't die without seeing Yahweh's **messiah**. 27 He had come to the temple listening to the **spirit** at just the same time as the parents brought in the baby **Yeshua** (Jesus; Grk. Yesus) in order to follow the rituals for new parents. 28 Shim'on took the baby into his arms and blessed **God** and said, 29 "Now, Yahweh, you can send your slave away in peace as you promised 30 because I've set my eyes on your salvation 31 which you have prepared in front of everyone: 32 a light so the non-Jews can understand, and the greatest gift from and for your people of Yisrael."[20]

33 The baby's parents were amazed at the things being spoken about him, 34 and Shim'on blessed them and said to Maria

Literal Version

_born to_you_all, who is the_**chosen_one/messiah**, the_ _**master**, in the_city of_Dawid. 12 And this is the sign to_you_ _all: you_all_will_be_finding a_baby having_been_swaddled, and lying in a_manger. 13 And suddenly a_multitude of_the_ heavenly _army became with the messenger, praising ~~the~~ **god** and saying, 14 Glory to_**god** in the_highest, and peace on earth among humans with_good_pleasure. 15 And it_became as the messengers went_away from them into ~~the~~ heaven, the shepherds were_saying to one_another: We_may_ indeed _ _pass_through as_far_as Ba^{y}thle'em/(Bēyt-leḥem), and we_ _may_see ~~the~~ message this the thing having_become, which the **master** made_known to_us. 16 And came having_hurried, and sought_out ~~the~~ both Maria/(Miryām) and ~~the~~ Yōsa^{y}f/(Yōşēf), and the baby, lying in the manger. 17 And having_seen, they_made_known concerning the saying ~~which~~ having_been_spoken to_them, concerning ~~the~~ this little_child. 18 And all the ones having_heard, marvelled concerning the things having_been_spoken by the shepherds to them. 19 But ~~the~~ Maria was_treasuring all ~~the~~ these messages, considering them in the heart of_her. 20 And the shepherds returned, glorifying and praising ~~the~~ **god** for all things which they_ _heard and saw, as was_spoken to them.

21 And when eight days were_fulfilled ~~which~~ to_circumcise him, also the name of_him was_called **Ya^{y}sous/(Yəhōshūʻa)**, which having_been_called by the messenger before the time him to_be_conceived in the womb.

22 And when the days of_the purification of_them according_ _to the law of_Mōsa^{y}s/(Mosheh) were_fulfilled, they_ _brought_ him _up to Hierousala^{y}m/(Yərūshālayim) to_ _present to_the **master**, 23 as it_has_been_written in the_law of_the_**master**, ~~that~~ Every male opening_up a_womb, will_be_ _being_called holy to_the **master**, 24 and ~~which~~ to_give a_ _sacrifice, according_to the message having_been_said in the law of_the_**master**: A_pair two of_turtledoves or young of_ _doves. 25 And see, a_man was in Hierousala^{y}m, whose name was Sumeōn/(Shimʻōn), and ~~the~~ this_ man _was righteous and devout, waiting_for the_comfort of_ ~~the~~ _Israa^{y}l/(Yisrāʼēl), and the_ holy _**spirit** was on him. 26 And was having_been_ _revealed to_him by the ~~the~~ holy **spirit**, to_ not _see death before ~~wishfully~~ he_may_see the **chosen_one/messiah** of_the_ _**master**. 27 And he_came in the **spirit** into the temple, and at the time the parents to_bring_in, the little_child **Ya^{y}sous**, them to_do of_the thing according_to the thing having_been_ _accustomed by_the law for him, 28 and he received him into the arms, and blessed ~~the~~ **god** and said, 29 Now you_are_ _sending_away the slave of_you, master, in peace according_ _to the message of_you, 30 because the eyes of_me saw the salvation of_you, 31 which you_prepared in the_face of_all the peoples, 32 a_light for revelation of_the_pagans and glory of_the_people of_you, Israa^{y}l/(Yisrāʼēl). 33 And the father of_ _him and the mother was marvelling at the things being_ _spoken concerning him. 34 And Sumeōn blessed them, and

16 **RV 2:21 · Cross-ref.** Lev 12:3.

17 **RV 2:21 · Cross-ref.** Luk 1:31.

18 **RV 2:23 · Cross-ref.** Exo 13:2,12.

19 **RV 2:22-24 · Cross-ref.** Lev 12:6-8.

20 **RV 2:32 · Cross-ref.** Isa 42:6; 49:6; 52:10.

Literal Version

said to Maria/(Miryām) the mother of_him: Behold, this one is_appointing for the_fall and the_resurrection of_many in ~~the~~ Israaʸl/(Yisrā'ēl), and for a_sign being_spoken_against, **35** also a_sword will_be_passing_through the soul of_you of_ _yourself, so_that the_speculations ~~wishfully~~ of many hearts may_be_revealed. **36** And Hanna was a_prophetess, daughter of_Fanouaʸl, of the_tribe of_Asaʸr/('Āshēr), this woman having_advanced in great days, having_lived with a_husband seven years from the virginity of_her, **37** and she was a_ _widow until eighty four years, who not was_withdrawing from_the temple, with_fastings and petitions serving night and day. **38** And to_the_same ~~the~~ hour she_having_ _approached, was_giving_praise the to_**god**, and was_ _speaking concerning him, to_all the ones waiting_for the_ _redemption in_Hierousalaʸm/(Yərūshālayim).
39 And when they_accomplished all the things according_to the law of_the_**master**, they_returned to ~~the~~ Galilaia/(Gālīl), to Nazaret the_city of_themselves. **40** And the little_child was_growing and was_being_strengthened, being_filled with_ _wisdom, and the_grace of_**god** was on him.

41 And the parents of_him were_going to Hierousalaʸm in_ _every year to_the feast of_the passover_feast. **42** And when he_became of_ twelve _years, them going_up according_to the custom of_the feast, **43** and having_completed the days, in the time them to_be_returning, the boy **Yaʸsous/(Yəhōshūʻa)** remained, in Hierousalaʸm, but the parents of_him not. knew. **44** But having_thought him to_be in the caravan, they_came the_journey of_a_day and they_ _were_seeking_ him _out among the relatives and the acquaintances, **45** and not having_found him, they_returned to Hierousalaʸm, seeking_ him _out. **46** And it_became after three days, they_found him in the temple, sitting in the_ _midst of_the teachers, both hearing from_them and asking them. **47** And all the ones hearing from_him were_marvelling at the intelligence and the answers of_him. **48** And having_ _seen him, they_were_astonished and the mother of_him said to him: Child, why did_you thus to_us? Behold, the father of_ _you and_I, being_distressed were_seeking you. **49** And he_ _said to them: Why is_it that you_all_were_seeking me? You_ _all_had_ not _known that in the house of_the father of_me it_is_fitting me to_be? **50** And they not understood the message which he_spoke to_them. **51** And he_came_down with them and came to Nazaret, and was being_subjected to_ _them. And the mother of_him was_keeping all the messages in the heart of_her. **52** And **Yaʸsous** was_progressing ~~the~~ in_ _wisdom, and stature, and favour with **god** and people.

3:1 And in the_ fifteenth _year of_the government of_Tiberios Kaisar, Pontios Pilatos was governing of_ ~~the~~ _Youdaia, and Haʸrōdaʸs being_quarter_ruler of_ ~~the~~ _Galilaia/(Gālīl), And Filippos the brother of_him being_quarter_ruler of_ ~~the~~ _ _Itouraios and Traḵōnitis region, and Lusanios ~~the~~ being_ _quarter_ruler of_Abilaʸnaʸ, **2** during the_chief_priest of_

Readers' Version

(Mary; Heb. Miryam; Grk. Maria/Mariam), "Listen, this boy has been chosen to cause both the rise and the fall of many people in Yisrael, and sent as a sign but one which many people will oppose. **35** Also even as you experience incredible grief in the future, it will allow the thoughts of many hearts to be revealed."

36 Also there, was a prophetess named Hanah (the daughter of Penuel from the tribe of Asher). She was very elderly, having been married for seven years **37** and then had been widowed for eighty-four years. She was always at the temple, serving night and day in prayer and fasting. **38** She also approached the baby around the same time, and praised **God** and spoke about the boy to everyone in Yerushalem (Jerusalem) who was waiting for God to free them.

Their return home to Nazaret

39 When they had done all the rituals according to Yahweh's instructions, they returned to their home town of Nazaret (Nazareth) up in Galil.[21] **40** The young boy grew and got stronger, and started showing amazing wisdom and it was clear that **God** was blessing him.

Young Yeshua is found in the temple

41 Every year Yeshua's (Jesus'; Grk. Yesus') family would go down to Yerushalem (Jerusalem) for the Passover celebrations.[22] **42** One time when he was twelve years old, they went to celebrate the Passover there as usual, **43** and when it was all over and they started on their return, the lad stayed there in Yerushalem but his parents weren't aware of it. **44** They thought he was with others in the group, but at the end of the day's hiking when they looked for him among the relatives and acquaintances, **45** they couldn't find him, so they returned to Yerushalem to look for him. **46** It was only after three days that they found him in the temple, sitting with the religious teachers there—sometimes listening to them, and sometimes asking them questions. **47** Everyone who had heard the conversations was amazed at his intelligence and knowledge. **48** When his parents found him, they were astonished and his mother asked, "Son, how could you do this to us? Your father and I have been frantic looking for you!"

49 "Why did you all need to look for me?" he answered. "Didn't you both know that it's good for me to be in my father's house?" **50** But they didn't really understand what he meant.

51 After that, he went back to Nazaret (Nazareth) with them and continued to be obedient to them, **52** and so **Yeshua** (Jesus; Grk. Yesus) continued to grow wiser and taller, and in favour with both **God** and the people.[23]

Yohan-the-immerser's preaching[24]

3:1 It was the fifteenth year of the rule of Kaisar Tiberios when Pontios Pilatos (Pilate) was the governor of Yehudah (Judea) and Herodes (Herod) was the ruler of the Galili quarter. His brother Filippos (Philip) was the ruler of the Iturean quarter

21 **RV 2:39 · Cross-ref.** Mat 2:23.

22 **RV 2:41 · Cross-ref.** Exo 12:1-27; Deu 16:1-8.

23 **RV 2:52 · Cross-ref.** 1Sam 2:26; Prv 3:4.

24 **RV 3:1 · Parallel** Yhn 1:19-28; Mark 1:1-8; Mat. 3:1-12

Readers' Version

and of the region of Trakonitis, and Lusanias was the ruler of the Abilainai quarter. **2** Hanan (Annas; Grk. Hannas) and Kayafa (Caiaphas; Grk. Kaiafas) were the high priests in Yerushalem (Jerusalem), and this was the time when Yohan (John; Grk. Yoannes) (son **of** Zekaryah (Grk. Zakarias)) began preaching **God's** message in the wilderness. **3** He went around all the areas surrounding the Yarden (Jordan) River, telling the people that they could get immersed in water as a sign they were turning away from disobeying God and requesting forgiveness **4** just like the prophet Yeshayah (Isaiah) had written:

'The voice shouting in the wilderness
prepare Yahweh's road,
make his paths straight.
5 Every valley will be filled up,
and every mountain and hill will be levelled off.
What's crooked will be made straight,
and the rough roads will be made smooth.
6 and everybody will see **God's** salvation.'[25]

7 Because of that, he was telling the crowds that went out there to be immersed by him, "Bunch of snakes![26] Who warned you all to flee from the severe anger that's coming? **8** So then start demonstrating the qualities that show you have actually turned from your disobedience. And don't start by telling me that you're descendants of Avraham,[27] because I can tell you all that **God** could make descendants out of these stones here. **9** The axe is already sitting at the base of the trees, so that every tree that doesn't produce good fruit will be chopped down and thrown into the fire."[28]

10 "What should we do then," the crowds asked him.

11 "If you've got two jackets, give one to someone who doesn't have one," he replied, "and similarly if you've got food."

12 Even some tax-collectors came to be immersed,[29] and they asked Yohan (John; Grk. Yoannes), "Teacher, what should we do?"

13 "Don't collect any extra on top of what you've been told to collect," he said.

14 "And what about us too," some soldiers inquired.

"Don't bully people or falsely accuse anyone," Yohan answered, "and be content with your wages."

15 The people were expecting that **the messiah** might come to save them and started wondering in their minds if maybe it was Yohan **16** but he explained to them all, "I've been immersing you all in water, but there's one coming who's greater than me, in fact I'm not even worthy to unlace his sandals. He will immerse you all with **the** holy **spirit** and with fire. **17** He'll hold the winnowing fork so he can clear out the threshing floor, gathering the wheat into his barn and burning up the chaff with a fire that never goes out."

18 Yohan preached the good message to the people and also encouraged them to change for the better. **19** He scolded King

Literal Version

_Annas and Kaiafas, the_message of_**god** became on Yōannaʸs, the of_Zaḵarias son, in the wilderness. **3** And he_ _came into all the_surrounding_region of_the Yordanaʸs/(Yardēn), proclaiming an_immersion of_ _repentance for forgiveness of_sins, **4** as it_has_been_written in the_scroll of_the_messages of_Aʸsaias/(Yəshaʿʸāh) the prophet: The_voice shouting in the wilderness prepare the way of_the_**master**, be_making the paths of_him straight. **5** Every valley will_be_being_filled, and every mountain and hill will_be_being_brought_low, and the crooked will_be into straight, and the rough ways into smooth, **6** and all flesh will_ _be_seeing the salvation of_ ~~the~~ _**god**. **7** Therefore he_was_ _saying to_the crowds going_out to_be_immersed by him: Brood of_vipers, who warned to_you_all to_flee from the coming severe_anger? **8** Therefore produce fruits worthy of_ ~~the~~ _repentance, and you_all_may_ not _begin to_be_saying in yourselves, we_are_having ~~the~~ Abra'am/('Avrāhām) As_ _father, because/for I_am_saying to_you_all that ~~the~~ **god** is_ _able to_raise children to_ ~~the~~ _Abra'am from ~~the~~ these stones. **9** And already also the axe is_lying to the root of_the trees, therefore every tree not producing good fruit, is_being_cut_ _off and is_being_thrown into the_fire. **10** And the crowds were_asking him saying: Therefore what may_we_do? **11** And answering he_was_saying to_them: The one having two tunics, let_share to_the one not having, and the one having foods, likewise let_be_doing. **12** And tax_collectors also came to_be_immersed, and they_said to him: Teacher, what may_ _we_do? **13** And he said to them: Be_collecting nothing more beside the thing having_been_directed to_you_all. **14** And also the_soldiering ones were_asking him saying: What may_ we _do also? And he_said to_them: You_all_may_accost no_ _one nor you_all_may_falsely_accuse, and be_being_sufficed for_the wages of_you_all. **15** And the people expecting and reasoning all in the hearts of_them concerning ~~the~~ Yōannaʸs, whether he might_be the **chosen_one/messiah**, **16** ~~the~~ Yōannaʸs answered saying to_all: I on_one_hand am_ _immersing you_all in_water, on_the_other_hand the one mightier than me is_coming, of_whom not I_am worthy to_ _untie the strap of_the sandals of_him, he will_be_immersing you_all in the_ holy _**spirit**, and with_fire, **17** of_whom the winnowing_fork is in the hand of_him to_clear_out the threshing_floor of_him, and to_gather_together the wheat into the barn of_him, and he_will_be_burning_up the the_ _chaff with_ inextinguishable _fire. **18** Therefore also exhorting many other things indeed, he_was_good_message_ _preaching to_the people. **19** But ~~the~~ Haʸrōdaʸs the quarter_ _ruler, being_rebuked by him concerning Haʸrōidias, the wife of_the brother of_him, and concerning all evil which ~~the~~ Haʸrōdaʸs did, **20** also added this to all things: he_locked_up ~~the~~ Yōannaʸs in prison.

25 **RV 3:4-6 · Cross-ref.** Isa 40:3-5 (LXX).

26 **RV 3:7 · Cross-ref.** Mat 12:34; 23:33.

27 **RV 3:8 · Cross-ref.** Yhn 8:33.

28 **RV 3:9 · Cross-ref.** Mat 7:19.

29 **RV 3:12 · Cross-ref.** Luk 7:29.

Literal Version

21 And it_became that with all the people to_be_immersed, and **Ya^{y}sous/(Yəhōshūʻa)** having_been_immersed, and praying ~~the~~ heaven to_be_opened_up, **22** and the ~~the~~ holy **spirit** to_come_down in_a_bodily appearance, as a_dove on him, and a_voice to_become out_of heaven: You are the ~~the~~ beloved son of_me, in you I_took_pleasure.

23 And **Ya^{y}sous** himself was beginning about thirty years, being the_son, as was_being_thought, of_Yōsa^{y}f/(Yōṣēf), the son of_A^{y}li/(ʻĒlī), **24** the son of_Maththat/(?), the son of_ _Leui/(Lēvī), the son of_Melḳi/(Melek), the son of_ _Yanna/(Yānāh?), the son of_Yōsa^{y}f, **25** the son of_ _Maththathias/(Mattit^{yāh}), the son of_Amōs/(ʼĀmōṭs), the son of_Naoum/(Naḥūm), the son of_Esli/(ʼElyəhōʻēynay?), the son of_Nangai/(Nogah?), **26** the son of_Maʼath/(Māʻaṭ?), the son of_Maththathias, the son of_Semei/(Shimʻī), the son of_Yōsa^{y}f, the son of_Youda/(Yəhūdāh), **27** the son of_ _Yōanan/(?), the son of_Ṛa^{y}sa/(Rəfāyāh?), the son of_ _Zorobabel/(Zərubāvel), the son of_Salathia^{y}l/(Shəʼaltiy^{ēl}), the son of_Na^{y}ri/(Nēriy^{yāh}), **28** the son of_Melḳi/(Melek), the son of_Addi/(ʻAdī?), the son of_Kōsam/(Qāṣam?), the son of_ _Elmōdam/(ʼAlmōdād?), the son of_A^{y}r/(ʻĒr?), **29** the son of_ _Ya^{y}sous/(Yəhōshūʻa), the son of_Eliezer/(ʼElīʻezer), the son of_Yōreim/(Yōrām?), the son of_Matthan/(Mattān), the son of_Leui/(Lēvī), **30** the son of_Sumeōn/(Shimʻōn), the son of_ _Youda, the son of_Yōsa^{y}f, the son of_Yōnan/(?), the son of_ _Eliakeim/(ʼElyāqīm), **31** the son of_Meleas/(Məlēʼāh?), the son of_Mainan/(?), the son of_Maththatha/(Maththattāh), the son of_Nathan/(Nātān)/(Nātān), the son of_ _Dawid/(Dāvid), **32** the son of_Yessai/(Yishay), the son of_ _Yōba^{y}d/(Ōba^{y}d/(ʻŌvēd), the son of_Boʼoz/(Boʻaz), the son of_ _Sala/(Shelaḥ), the son of_Naʼassōn/(Naḥshōn), **33** the son of_Aminadab/(ʻAmminādāv), the son of_Admin/(Rām?), the son of_Arni/(Rām?), the son of_Hesrōm/(Ḥetsrōn), the son of_Fares/(Ferets), the son of_Youda, **34** the son of_ _Yakōb/(Yaʻaqov), the son of_Isaʼak/(Yitsḥāq), the son of_ _Abraʼam/(ʼAvrāhām), the son of_Thara/(Teraḥ), the son of_ _Naḳōr/(Nāḥōr), **35** the son of_Serouḳ/(Sərūg), the son of_ _Ṛagau/(Raʻū), the son of_Falek/(Feleg), the son of_ _Heber/(ʻĒvēr), the son of_Sala/(Shelaḥ), **36** the son of_ _Kainan/(Qēynān), the son of_Arfaxad/(ʼArpaksad), the son of_Sa^{y}m/(Shēm), the son of_Nōe/(Noaḥ), the son of_ _Lameḳ/(Lemek), **37** the son of_Mathousala/(Mətūshelaḥ), the son of_Enōḳ/(Ḥ$_{a}$nōk), the son of_Yared/(Yered), the son of_Malelea^{y}l/(Mah$_{a}$lalʼ^{ēl}), the son of_Kainan, **38** the son of_ _Enōs/(ʼEnōsh), the son of_Sa^{y}th/(Shēt), the son of_ _Adam/(ʼĀdām), the son of_**god**.

4:1 And **Ya^{y}sous/(Yəhōshūʻa)** full of_the_ holy _**spirit**, returned from the Yordana^{y}s/(Yardēn), and was_being_led by the **spirit** in the wilderness, **2** being_tempted forty days by the devil. And he_ not _ate nothing in ~~the~~ those days, and

Readers' Version

Herodes (Herod) (who was the ruler of the Galili quarter) about marrying his own brother Filippos's (Philip's) wife Herodias.[30] Herodes had also been scolded by him about many other evil things that he'd done, **20** and then he added to his evils by having Yohan locked up in prison.

Yeshua's double baptism[31]

21 One day along with all the other people being immersed, **Yeshua** (Jesus; Grk. Yesus) had come and been immersed, and while he prayed, the sky opened up **22** and the holy **spirit** came down onto him in the bodily form of a dove, and a voice came from the sky, "You are my son that I love and take pleasure in."[32]

Yeshua's ancestry back to God[33]

23 **Yeshua** (Jesus; Grk. Yesus) was about thirty when he started his ministry. He was the son (as it was thought) of Yosef (Joseph), son of Eli, **24** the son of Matat, the son of Levi, the son of Melki, the son of Yanai, the son of Yosef, **25** the son of Matityah (Mattathias), the son of Amos, the son of Nahum (Naum), the son of Esli, the son of Naggai, **26** the son of Ma'ath, the son of Matityah, the son of Semein, the son of Yosek, the son of Yoda, **27** the son of Yohanan, the son of Resa, the son of Zerubavel, the son of Shealtiyel, the son of Neri, **28** the son of Melki, the son of Addi, the son of Kosam, the son of Elmadam, the son of Er, **29** the son of Yeshua, the son of Eliezer, the son of Yorim, the son of Matat, the son of Levi, **30** the son of Shim'on (Simeon; Grk. Sumeon), the son of Yehudah (Judas; Grk. Yudas), the son of Yosef, the son of Yonam, the son of Elyakim, **31** the son of Melea, the son of Menna, the son of Matatah, the son of Natan (Nathan), the son of David, **32** the son of Yishay (Jesse), the son of Oved, the son of Boaz, the son of Salmon, the son of Nahshon, **33** the son of Aminadav, the son of Ram, the son of Hetsron, the son of Perets, the son of Yehudah, **34** the son of Ya'akov (Jacob), the son of Yitshak (Isaac), the son of Avraham, the son of Terah, the son of Nahor, **35** the son of Serug, the son of Re'u, the son of Peleg, the son of Ever, the son of Shelah, **36** the son of Keynan, the son of Arpakshad, the son of Shem, the son of Noah, the son of Lemek (Lamech), **37** the son of Metushelah (Methuselah), the son of Hanok (Enoch), the son of Yered (Jared), the son of Mahalalel, the son of Keynan, **38** the son of Enosh, the son of Shet (Seth), the son of Adam, the son **of God**.

Yeshua is tested by the devil[34]

4:1 Then **Yeshua** (Jesus; Grk. Yesus), full **of the** holy **spirit**, returned from the Yarden (Jordan) region and was led into the wilderness by

30 **RV 3:19-20 · Cross-ref.** Mrk 6:17-18; Mat 14:3-4.

31 **RV 3:21 · Parallel** Mark 1:9-11; Mat. 3:13-17

32 **RV 3:22 · Cross-ref.** Gen 22:2; Psa 2:7; Isa 42:1; Mrk 1:11; Mat 3:17; Luk 9:35.

33 **RV 3:23 · Parallel** Mat. 1:1-17

34 **RV 4:1 · Parallel** Mark 1:12-13; Mat. 4:1-11

Readers' Version

the **spirit** 2 where he was tested by the devil for forty days. He didn't eat anything during that time, and was hungry at the end.

3 So the devil told him, "If you're **God's** son, just turn this stone into bread."

4 "It's been written," **Yeshua** replied, "that people don't live just on food."[35]

5 Then the devil brought him up to a high point and in just a moment of time, showed him the vista of all the kingdoms of the world, 6 and he said, "I'll give you this entire domain and the status of these kingdoms because it's been given to me, and I can give it to anyone I want, 7 so just bow down in front of me and it'll all be yours."

8 "It's been written," **Yeshua** answered, "that we should only bow down to **Yahweh** our **God** and only serve him."[36]

9 Then the devil led him to Yerushalem (Jerusalem) and they stood on the highest part of the temple, where he told him, "If you're **God's** son, throw yourself down from here, 10 because it's written that God will command his messengers to guard you 11 and they will carry you in their hands, so you won't even hurt your foot on a stone."[37]

12 "It's been written," **Yeshua** responded, "that we shouldn't test **Yahweh** our **God**."[38]

13 So after completing every temptation, the devil withdrew from him for a time.

Yeshua begins his ministry[39]

14 So then **Yeshua** (Jesus; Grk. Yesus) returned to Galil in the power of the **spirit**, and the news about him spread into the surrounding region. 15 He started teaching in the Jewish meeting halls (Grk. synagogues) and everyone said how good it was.

Yeshua isn't appreciated in Nazaret[40]

16 When he got to Nazaret (Nazareth) where he grew up, he went into the Jewish meeting hall as usual on the Rest Day and stood up to do the reading. 17 The scroll of the prophet Yeshayah (Isaiah) was handed to him, and opening up the scroll, he found the place where it was written,

18 "**Yahweh's spirit is** on me,
because he has chosen and equipped me
to preach the good message to the poor.
He has sent me out to proclaim freedom for captives
and to restore sight to the blind,
and for the oppressed to experience freedom.
19 He's sent me to proclaim that this is the year that **Yahweh** has chosen."[41]

20 Then after rolling up the scroll and giving it back to the attendant, he sat down to give his commentary and every person in the room was studying him 21 as he began to speak, "Today this scripture that you've just heard has been ful-

Literal Version

them having_been_completed, he_hungered. 3 And the devil said to_him: If you_are the_son of_ ~~the~~ **_god**, say ~~the~~ to_ this _ _stone that it_may_become bread. 4 And ~~the~~ **Ya^{y}sous** answered to him: It_has_been_written, ~~that~~ the person only Not on bread will_be_living. 5 And having_brought_ him _up he_showed to_him all the kingdoms of_the inhabited_world in a_moment of_time. 6 And the devil said to_him: I_will_be_ _giving to_you ~~the~~ all this domain and the glory of_them, because has_been_given_over to_me and I_am_giving it to_ _whom ~~if~~ I_may_be_wanting. 7 Therefore if you you_may_ _prostrate before me, everyone will_be of_you. 8 And ~~the~~ **Ya^{y}sous** answering said to_him: It_has_been_written, you_ _will_be_prostrating Before_the_**master** ~~the~~ **god** of_you and only unto_him you_will_be_serving. 9 And he_led him to Hierousala^{y}m/(Yərūshālayim), and stood on the pinnacle of_ _the temple, and he_said to_him: If you_are the_son of_ ~~the~~ _ _**god**, throw yourself down from_here, 10 for/because it_has_ _been_written, ~~that~~ he_will_be_commanding To_the messengers of_him concerning you, ~~which~~ to_guard you, 11 and, ~~that~~ they_will_be_carrying you In their_hands, lest you_may_strike the foot of_you against a_stone. 12 And answering ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** said to_him, ~~that~~ It_has_ _been_said: You_‹will›_ not _be_testing the_**master** the **god** of_you. 13 And having_completed every temptation, the devil withdrew from him until a_season.

14 And ~~the~~ **Ya^{y}sous** returned in the power of_the **spirit** to ~~the~~ Galilaia/(Gālīl). And a_news came_out to all the surrounding_ _region concerning him. 15 And he was_teaching in the synagogues of_them, being_glorified by all.

16 And he_came to Nazaret, where he_was having_been_ _brought_up, and he_came_in according_to that having_ _been_accustomed to_him, on the day of_the days_of_rest into the synagogue, and he_stood_up to_read. 17 And the_ _scroll of_the prophet A^{y}saias/(Yəsha$^{ʻy\bar{a}h}$) was_handed_out to_him, and having_opened_up the scroll, he_found the place where it_was having_been_written, 18 The_**spirit** of_the_ _**master** is on me, of_which on_account he_anointed me to_ _good_message_preach to_the_poor, he_has_sent_ me _out to_proclaim forgiveness to_captives, and regained_sight to_ _the_blind, having_been_oppressed to_send_out in forgiveness, 19 to_proclaim the_ acceptable _year of_the_ _**master**. 20 And having_rolled_up the scroll having_given_ _back it to_the attendant, he_sat_down and the eyes of_all in the synagogue were looking_intently at_him. 21 And he_ _began to_be_saying to them, ~~that~~ Today this ~~the~~ scripture has_been_fulfilled in the ears of_you_all. 22 And all were_ _testifying to_him, and were_marvelling at the messages of_ ~~the~~ _grace ~~which~~ going_out out_of the mouth of_him, and they_were_saying, is this Not the_son of_Yōsa^{y}f/(Yōsēf)?

35 **RV 4:4 · Cross-ref.** Deu 8:3.
36 **RV 4:8 · Cross-ref.** Deu 6:13.
37 **RV 4:10-11 · Cross-ref.** Psa 91:11-12.
38 **RV 4:12 · Cross-ref.** Deu 6:16.
39 **RV 4:14 · Parallel** Mark 1:14-15; Mat. 4:12-17
40 **RV 4:16 · Parallel** Mark 6:1-6; Mat. 13:53-58
41 **RV 4:18-19 · Cross-ref.** Isa 61:1-2 (LXX).

Literal Version

23 And he_said to them: Certainly you_all_will_be_saying to_
_me ~~the~~ this parable: Physician, heal yourself, as_much_as
we_heard having_become in ~~the~~ Kafarna'oum, also do here in
the hometown of_you. 24 And he_said: Truly, I_am_saying to_
_you_all that not_one prophet is acceptable in the hometown
of_him. 25 But in truth I_am_saying to_you_all, were many
widows in the days of_Aʸlias/(ʾĒliyʸāh) in ~~the~~ Israaʸl/(Yisrāʾēl),
when the sky was_shut for three years and six months when
a_ great _famine became on all the land, 26 and Aʸlias was_
_sent to no_one of_them, except ~~not/lest~~ to Sarepta/(Tsₑrəfat)
of_the Sidōn/(Tsīdōn)ian region, to the_ widow _woman.
27 And many lepers were in ~~the~~ Israaʸl/(Yisrāʾēl), during
Elissaios/(ʾElīshāʿ) the prophet, and no_one of_them was_
_cleansed, except ~~not/lest~~ Ne'eman/(Naʿₐmān) the from_Suria.
28 And all in the synagogue were_filled with_rage hearing
these things, 29 and having_risen_up, they_throw_out him
out of_the city, and they_led him to the_brow of_the
mountain on which the city of_them had_been_built, so_as
to_throw_ him _down. 30 But he, having_passed_through
through the_midst of_them, was_going.

31 And he_came_down to Kafarna'oum, a_city of_ ~~the~~ _
_Galilaia/(Gālīl). And he_was teaching them on the days_of_
_rest. 32 And they_were_being_astonished at the teaching of_
_him, because the message of_him was with authority. 33 And
in the synagogue was a_man having a_spirit of_an_ unclean _
_demon, and he_cried_out with_a_ loud _voice, 34 Ha. What
to_us and to_you, **Yaʸsous/(Yəhōshūʿa)** Nazaraʸnos? Came_
_you to_destroy us? I_have_known who you are, the holy one
of_ ~~the~~ **_god**. 35 And ~~the~~ **Yaʸsous** gave_rebuke to_it saying: Be_
_silenced, and come_out from him. And the demon having_
thrown him _down into the midst, came_out from him,
nothing having_harmed him. 36 And amazement became on
all, and they_were_conversing_with to one_another saying:
What is ~~the~~ this message, that with authority and power he_
_is_commanding to_the unclean spirits, and they_are_
_coming_out? 37 And the_report concerning him was_going_
_out into every place of_the surrounding_region.

38 And from the synagogue having_risen_up, he_came_in
into the house of_Simōn. And the_mother_in_law of_ ~~the~~ _
_Simōn was being_gripped_with with_a_ great _fever, and
they_asked to_him about her. 39 And having_stood_by over
her, he_gave_rebuke to_the fever, and it_left her, and
immediately having_stood_up, she_was_serving unto_them.

Readers' Version

filled."

22 Later everyone was telling others about him, and they were marvelling at his messages displaying God's grace, and they asked each other, "Isn't this Yosef's (Joseph's) son from down the road?"

23 Then Yeshua (Jesus; Grk. Yesus) answered them, "I'm sure you'll all be telling me that parable about the doctor who needed to heal himself, because you'll be wanting me to do here in my hometown what I did in Kafarnaoum (Capernaum). 24 I can assure you all that no prophet is accepted by his own hometown.[42] 25 There were certainly many widows in Yisrael (Israel) in the days of Eliyah (Elijah) when God stopped the rain for three and a half years and caused a terrible famine.[43] 26 But Eliyah wasn't sent to any of them—rather he was sent to a foreign widow in Tserefat in the Tsidon (Sidon) region.[44] 27 Also there were many people in Yisrael with leprosy in the days of the prophet Elisha and none of them were healed, but only Na'aman from Aram (Syria)."[45]

28 By now everyone in the Jewish meeting hall that heard this was furious 29 and they all stood up, planning to throw him out of the city. They led him to the edge of the hill that their town was built on, intending to throw him over the edge, 30 but somehow he just moved through the middle of them and left.

The demon-possessed man[46]

31 After that, Yeshua (Jesus; Grk. Yesus) went to Kafarnaoum (Capernaum), another town in Galil, and taught in the meeting hall there on the Rest Days. 32 They were amazed at his teaching, because he presented his message with authority.[47] 33 One week there was a man at the Jewish meeting hall with a demon spirit and he yelled out, 34 "Ha! What do we have in common with you, **Yeshua** the **man from Nazaret** (Nazareth)? Did you come here to destroy us? I know who you are—you're the holy one from **God**."

35 **Yeshua** rebuked the demon, saying, "Be quiet! Now come out of him!" Then the demon threw the man to the floor right in the middle of them, and came out of him, and left him feeling perfectly fine.

36 This amazed everyone and they started asking each other, "What is this command that has such authority and power that he orders evil spirits around and they come out?" 37 After that, the reports of what he'd done were passed around to every part of the surrounding region.

Yeshua heals many people[48]

38 After getting up and leaving the Jewish meeting hall, Yeshua (Jesus; Grk. Yesus) went to Shim'on's (Simon's) home where Shim'on's mother-in-law had been struck with a high fever and they asked Yeshua about it. 39 Going over to where she was lying,

---

42 **RV 4:24 · Cross-ref.** Yhn 4:44.

43 **RV 4:25 · Cross-ref.** 1Ki 17:1.

44 **RV 4:26 · Cross-ref.** 1Ki 17:8-16.

45 **RV 4:27 · Cross-ref.** 2Ki 5:1-14.

46 **RV 4:31 · Parallel** Mark 1:21-28

47 **RV 4:32 · Cross-ref.** Mat 7:28-29.

48 **RV 4:38 · Parallel** Mark 1:29-34; Mat. 8:14-17

Readers' Version

Yeshua rebuked the fever and it left her, and she stood up straight away and got them something to eat.

40 In the evening, anyone who had a relative with any kind of disease brought their sick relatives to Yeshua and he placed his hands on each one of them and healed them. 41 Also demons came out from many people, yelling out, "You are **God's** son."

But he rebuked them and didn't allow them to speak because they knew that he was the **messiah**.

Yeshua's preaching in Yehudah[49]

42 The next day, Yeshua (Jesus; Grk. Yesus) went off to a quiet place, but the crowds were looking for him and followed after him and insisted that he didn't leave them, 43 but he told them, "I also need to preach this good message **about God's** kingdom in other towns, because that's why I was sent here." 44 So then he went down to Yehudah (Judea) and preached in the Jewish meeting halls there.

The huge catch of fish[50]

5:1 One time when the crowd was pressuring Yeshua (Jesus; Grk. Yesus) that they wanted to hear **God's** message as he stood by Lake Galil, 2 he saw two boats at the edge of the water, but the fishermen had left the boats so they could wash their nets. 3 Yeshua hopped into one of the boats which turned out to be Shim'on's (Simon's), and asked him just to row out a little way from the land. Then Yeshua sat there in the boat and taught the crowds from there.[51]

4 Once he'd finished his speaking, he told Shim'on, "Go out to the deeper parts and lower your nets to catch some fish."

5 "Master," Shim'on answered, "we worked all through the night and didn't catch anything,[52] but ok, I'll do what you say and lower the nets." 6 When they lowered the nets, they quickly netted a huge catch of fish,[53] so much so that their nets began to rip 7 and they had to signal to their companions in the other boat to come and help. When they got there, they filled both boats with so many fish that the weight began to sink them. 8 When Shim'on Kefa (Peter; Grk. Petros) had a moment to realise what had just happened, he knelt in the boat in front **of Yeshua** and said, "You must leave me, **master**, because I'm just a sinful man."

9 Kefa and all those with him were stunned at the size of the catch, 10 including Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes) (Zavday's (Grk. Zebedaios') sons) who were his fishing partners. Then **Yeshua** told Shim'on, "Don't be afraid—from now on you'll be catching people."

11 When they got the boats up onto the shore, they left everything there and followed after Yeshua.

Yeshua heals a man with leprosy[54]

12 In one of the towns that they visited, a man covered in leprous lesions lay face down in front of **Yeshua** (Jesus; Grk. Yesus) when he

Literal Version

40 And at_the_setting of_the sun, all as_many_as were_having ailing ones with_ various _diseases, they_brought them to him, and he laying_on his hands to_one each of_them, was_ _healing them. 41 And also demons was_coming_out from many, crying_out and saying, ~~that~~ You are the son of_ ~~the~~ _ **_god**. But giving_rebuke, he_was_ not _allowing them to_be_ _speaking, because they_had_known him to_be the **chosen_ _one/messiah**.

42 And having_become day, having_come_out he_was_gone into a_desolate place, and the crowds were_seeking_after him, and they_came up_to him, and they_were_restraining him ~~which~~ to_ not _be_going from them. 43 But he said to them, ~~that~~ it_is_fitting me also to_good_message_preach the kingdom of_ ~~the~~ **_god** to_the other cities, because I_was_sent_ _out for this. 44 And he_was proclaiming in the synagogues ~~the~~ of_Youdaia.

5:1 And it_became at the time, the crowd to_be_imposing on_ _him and to_be_hearing the message of_the **god**, and he was having_stood by the lake of_Genna^{y}saret, 2 and he_saw two boats having_stopped by the lake, but the fishermen from them having_gone_out, were_washing the nets. 3 And having_boarded into one of_the boats, which was of_Simōn, he_asked him to_set_out little from the land. And having_sat_ _down, he_was_teaching the crowds from the boat. 4 And when he_ceased speaking, he_said to ~~the~~ Simōn: Set_out into the depth and lower the nets of_you_all for a_catch. 5 And Simōn answering, said: Master, through all night having_ _laboured, nothing we_took, but at the message of_you, I_ _will_be_lowering the nets. 6 And this having_done, they_ _caught a_ great _multitude of_fishes, and the nets of_them was_being_torn. 7 And they_signalled to_the companions in the other boat, ~~which~~ having_come to_give_help to_them, and they_came, and they_filled both ~~the~~ boats, so_that them to_ _be_being_sunk. 8 But Simōn Petros having_seen fell_before to_the knees of_**Ya^{y}sous/(Yəhōshūʻa)** saying: Come_out from me, because I_am a_man sinful, **master**. 9 For/Because amazement seized him and all the ones with him, at the catch of_the fishes which they_captured, 10 and also Yakōbos/(Ya$'_{a}$qov) and Yōanna^{y}s, sons of_Zebedaios, who likewise were partners ~~the~~ with_Simōn. And ~~the~~ **Ya^{y}sous** said to ~~the~~ Simōn: Be_ not _fearing, from the time now you_will_be catching people. 11 And having_brought_down the boats to the land, having_left all things, they_followed after_him.

12 And it_became in that him to_be in one of_the cities, and see, a_man full of_leprosy, and having_seen ~~the~~ **Ya^{y}sous**, having_fallen on his_face, he_was_besought of_him saying: **master**, if you_may_be_willing, you_are_being_able to_

49 **RV 4:42 · Parallel** Mark 1:35-39

50 **RV 5:1 · Parallel** Mark 1:16-20; Mat. 4:18-22

51 **RV 5:1-3 · Cross-ref.** Mrk 3:9-10; 4:1; Mat 13:1-2.

52 **RV 5:5 · Cross-ref.** Yhn 21:3.

53 **RV 5:6 · Cross-ref.** Yhn 21:6.

54 **RV 5:12 · Parallel** Mark 1:40-45; Mat. 8:1-4

Literal Version

_cleanse me. 13 And having_stretched_out his hand, he_
_touched against_him saying: I_am_willing, be_cleansed. And
immediately the leprosy went_away from him. 14 And he
commanded to_him: To_tell no_one, but having_gone_away
show yourself to_the priest, and offer as the cleansing of_you
as Mōsaʸs/(Mosheh) commanded, as a_testimony to_them.
15 But the message concerning him was_passing_through
more, and great crowds were_coming_together to_be_
_hearing, and to_be_being_healed from the sicknesses of_
_them. 16 But he was withdrawing in the wildernesss and
praying.

17 And it_became on one of_the days, and he was teaching,
and Farisaios_party and law_teachers were sitting, who they_
_were having_come out_of every village of_ ~~the~~ _
_Galilaia/(Gālīl), and of_Youdaia, and of_
_Hierousalaʸm/(Yərūshālayim). And the_power of_the_
_master was there in_order that him to_be_healing. 18 And
see, men carrying a_man on a_bed who was having_been_
_paralysed, and they_were_seeking to_carry_ him _in and to_
_put before him. 19 And not having_found by_what way they_
_may_carry_ him _in because_of the crowd, having_gone_up
on the housetop, they_let_ him _down through the tiles with
the stretcher into the midst before ~~the~~ **Yaʸsous/(Yəhōshūʻa)**.
20 And having_seen the faith of_them he_said: Man, the sins
of_you have_been_forgiven to_you. 21 And the scribes and
the Farisaios_party began to_be_reasoning saying: Who is
this who is_speaking slander? Who is_able to_be_forgiving
sins except ~~not/lest~~ only ~~the~~ **god**? 22 But ~~the~~ **Yaʸsous** having_
_known the speculations of_them, answering said to them:
Why you_all_are_reasoning in the hearts of_you_all?
23 Which is easier, to_say, the sins of_you ‹Have_been_
_forgiven to_you, or to_say: Be_raising and be_walking?
24 But in_order_that you_all_may_have_known that the son
of_ ~~the~~ _man is_having authority on the earth to_be_forgiving
sins, he_said to_the one having_been_paralysed: to_you I_am_
_saying, be_raising, and having_taken_up the stretcher of_
_you, be_going to the house of_you. 25 And immediately
having_stood_up before them, having_taken_up on which he_
_was_lying, he_went_away to the home of_him glorifying ~~the~~
god. 26 And amazement took all, and they_were_glorifying
~~the~~ **god**, and they_were_filled with_fear saying, ~~that~~ We_saw
remarkable things today.

27 And after these things he_came_out, and saw a_tax_
_collector with_the_name Leui/(Lēvī), sitting at the tax_
_office, and he_said to_him: Be_following after_me. 28 And
having_left all things, having_risen_up he_was_following
after_him. 29 And Leui/(Lēvī) made a_ great _banquet for_
_him in the house of_him, and there_was a_ great _crowd of_
_tax_collectors and others, who were reclining with them.
30 And the Farisaios_party and the scribes of_them were_
_grumbling at the apprentices/followers of_him saying: for_
Why _reason you_all_are_eating and you_all_are_drinking
with the tax_collectors and sinners? 31 And ~~the~~
Yaʸsous/(Yəhōshūʻa) answering said to them: The ones

Readers' Version

saw him, and implored him, "**Master**, if you wanted you'd be able to heal me."

13 Yeshua reached out his hand and touched him, saying, "I do want it. Be free from this." Immediately the man was clear of leprosy. 14 "Don't tell others," Yeshua instructed, "but go directly to the priest with the offering commanded by Mosheh (Moses) and show yourself to him for clearance and as a testimony to them."[55]

15 However the news about Yeshua was spreading all around, and large crowds were gathering to listen to him and to be healed from their diseases, 16 but then he would regularly withdraw into the wilderness to pray.

A paralysed man is lowered through the roof[56]

17 Yeshua (Jesus; Grk. Yesus) was teaching one day, and some from the Farisaios party and some religious teachers were sitting there listening. They had come from villages all around Galil and Yehudah (Judea), and also from Yerushalem (Jerusalem), and the power **of Yahweh** was there enabling Yeshua to heal people. 18 Then, look, some men turned up carrying a paralysed man on a stretcher, and they tried to bring him inside and place him in front of Yeshua 19 but because of the crowd they couldn't find a way in. So instead, they went up the stairs to the flat roof and removed some tiles in order to let the stretcher down right in front of **Yeshua**. 20 When he saw their faith, he said, "Man, your sins have been forgiven."

21 "Who's this guy who's insulting God?" the teachers and Farisaios started to say among themselves. "Only *God* is able to forgive sins."

22 But **Yeshua** knew what they were thinking and saying, and answered them, "Why are you reasoning about this in your minds? 23 Which is easier to say: 'Your sins have been forgiven,' or 'Stand up and walk'? 24 But I'll demonstrate to you that the son of humanity *does* have the authority to forgive sins here on earth." Then he turned to the paralysed man and told him, "Listen to me. Stand up and pick up your stretcher, then go home."

25 Immediately the man stood up, right there in front of them all, picked up what he'd been lying on, and headed off to his home praising **God**. 26 Everyone was astounded and they too praised **God**. But there was also a feeling of fear and they said, "We've witnessed something out-of-the-normal today!"

Levi follows Yeshua and hosts a banquet[57]

27 Yeshua (Jesus; Grk. Yesus) went outside after that and he saw a tax-collector named Levi sitting in his office and told him, "Come and follow me." 28 So Levi left everything and went and followed Yeshua.

29 Then Levi prepared a large meal in his home for Yeshua, plus there were also a lot of tax-collectors and others who were sitting with them. 30 Some from the Farisaios party and religious teachers grumbled at Yeshua's followers, complaining, "Why are you all eating and drinking with tax collectors

55 **RV 5:14 · Cross-ref.** Lev 14:1-32.

56 **RV 5:17 · Parallel** Mark 2:1-12; Mat. 9:1-8

57 **RV 5:27 · Parallel** Mark 2:13-17; Mat. 9:9-13

Readers' Version

and other low-life?"[58]

31 But it was **Yeshua** who answered, "Healthy people don't need a doctor—only those who are sick. 32 I didn't come to call those who are 'righteous', but to call sinners to come and turn away from disobeying God."

The question about fasting[59]

33 Then the religious leaders complained, "Yohan's (John's; Grk. Yoannes') followers often fast and bring their needs to God, as do the Farisaios, but your followers are eating and drinking."

34 "You can't make the groomsmen fast at a wedding," **Yeshua** (Jesus; Grk. Yesus) responded, "not while the groom is with them. 35 But yes, there will be a future time when the groom will be taken away from them, and then they'll fast."

36 Then he went on to tell them this parable, "No one repairs their old clothes by putting on a patch of new material. If they did, the new patch will likely tear off again, plus it wouldn't look right anyway. 37 Similarly, no one puts new wine to mature into old wineskins. If they did, the new wine would certainly burst the old wineskin and it would all pour out and the wineskin would be ruined as well. 38 New wine needs to be put into a new wineskin. 39 And no one who's used to the old ways wants the new, because he'll claim that the old is good enough."

Master of the Rest Day[60]

6:1 One Rest Day, Yeshua (Jesus; Grk. Yesus) was walking through some fields of grain and his followers were plucking the heads of grain and rubbing them apart in their hands, then chewing the grains.[61] 2 But some from the Farisaios party asked, "Why are you doing that? It's prohibited to harvest on a Rest Day."

3 "Haven't you read about David," **Yeshua** answered, "when him and his men were hungry and what they did? 4 "He went into **God's** temple and took the 'bread of the presence' and ate some and gave some to his men, even though it's only priests that are allowed to eat that."[62] 5 Then he added, "The son of humanity is the **master** of the rest days."

Yeshua heals the deformed hand[63]

6 On a different Rest Day, Yeshua (Jesus; Grk. Yesus) went into a Jewish meeting hall and was teaching the congregation. There was a man there with a deformed right hand 7 and the religious teachers and Farisaios were watching Yeshua closely to see if he might heal the man on the Rest Day so they'd have something to accuse him of. 8 But he knew their plans and spoke to the man with the deformed hand, "Stand up and come into the middle." So the man got up and stood in front of them. 9 "I want to ask all of you," said **Yeshua**, "whether or not it's allowable to do good on the Rest Day, or only evil—to save life or to destroy it?" 10 Turning slowly and looking at them all, he then said to the man, "Hold out your hand." The man did it and his hand was healed, 11 but the religious leaders were mad with anger and discussed among themselves about what they

Literal Version

being_healthy are_ not _having need of_a_doctor, but the ones being sickly. 32 I_have_ not _come to_call the_righteous, but sinners to repentance.

33 And they said to him: The apprentices/followers of_ _Yōannaʸs are_fasting frequently, and they_are_making petitions, likewise also the ones of_the Farisaios_party, but the ones to_yours are_eating and are_drinking. 34 And ~~the~~ **Yaʸsous** said to them: You_all_are_ not _being_able to_make the sons of_the bridal_chamber in which the bridegroom is with them to_be_fasting? 35 But days will_be_ also _coming whenever the bridegroom may_be_taken_away from them, then they_will_be_fasting in those ~~the~~ days. 36 And he_was_ also _speaking a_parable to them: ~~that~~ No_one having_torn a_ _patch of a_ new _garment, is_putting_on it on an_ old _ _garment, but if not surely both the new will_be_tearing, and the patch ~~which~~ of the new not will_be_agreeing_together with_the old. 37 And no_one is_putting new wine into old wineskins, and if not surely the ~~the~~ new wine will_be_ _bursting the wineskins, and it will_be_being_poured_out, and the wineskins will_be_destroying it. 38 But new wine placeable is. into new wineskins. 39 No_one having_drunk the_old is_wanting the_new, because/for he_is_saying: The old is good.

6:1 And it_became on the_day_of_rest him to_be_passing_ _through through grainfields, and the apprentices/followers of_him were_plucking, and were_eating the heads_of_grain, rubbing them in_their hands. 2 But some of_the Farisaios_ _party said: Why you_all_are_doing what is_ not _permitting on_the days_of_rest? 3 And answering to them ~~the~~ **Yaʸsous/(Yəhōshūʻa)** said: You_all_ not_even _read this, what Dawid/(Dāvid) did when he and the ones with him hungered? 4 how he_came_in into the house of_ ~~the~~ **_god**, and having_taken the bread of_the presence, he_ate and gave to_ _the ones with him, which not is_permitting to_eat, except ~~not/lest~~ only the priests? 5 And he_was_saying to_them: The son of_ ~~the~~ _man is **master** of_the day_of_rest.

6 And it_became on another day_of_rest, him to_come_in into the synagogue and to_be_teaching, and a_man was there, and the ~~the~~ right hand of_him was withered. 7 And the scribes and the Farisaios_party were_watching_ him _closely, whether he_will_be_healing on the day_of_rest, in_order_that they_may_find to_be_accusing against_him. 8 But he he_had_ _known the speculations of_them, and said to_the man the hand being ~~which~~ withered: Be_raising, and stand in the midst. And having_risen_up, he_stood. 9 And ~~the~~ **Yaʸsous** said, to them: I_am_asking you_all, whether it_is_permitting on_the day_of_rest to_do_good or to_do_evil, to_save life or to_destroy? 10 And having_looked_around at_all them, he_ _said to_him: Stretch_out the hand of_you. And he he_did, and the hand of_him. was_restored 11 But they were_filled with_folly, and were_discussing with one_another what ~~wishfully~~ they_might_do to_ ~~the~~ **_Yaʸsous/(Yəhōshūʻa)**.

58 **RV 5:30 · Cross-ref.** Luk 15:1-2.

59 **RV 5:33 · Parallel** Mark 2:18-22; Mat. 9:14-17

60 **RV 6:1 · Parallel** Mark 2:23-28; Mat. 12:1-8

61 **RV 6:1 · Cross-ref.** Deu 23:25.

62 **RV 6:4 · Cross-ref.** Lev 24:9.

63 **RV 6:6 · Parallel** Mark 3:1-6; Mat. 12:9-14

Literal Version

12 And it_became in ~~the~~ these days, him to_come_out on the mountain to_pray, and he_was spending_the_night in ~~the~~ prayer ~~the~~ to_**god**. **13** And when it_became day, he_calling_out the apprentices/followers of_him, and having_chosen twelve from them, whom also ‹he›_named ambassadors: **14** Simōn whom he_ also _named Petros, and Andreas the brother of_ _him, and Yakōbos/(Ya´ₐqovˇ), and Yōannaʸs, and Filippos, and Bartholomaios, **15** and Matthaios, and Thōmas, Yakōbos of_Alfaios, and Simōn the one being_called the_Farisaios_ _zaʸlōtaʸs_group_member, **16** and Youdas/(Yəhūdāh) of_ _Yakōbos, and Youdas Iskariōtaʸs, who became the_betrayer.

17 And having_come_down with them, he_stood on a_ level _ _place, and a_ great _crowd of_apprentices/followers of_him, and a_ great _multitude of_the people from all ~~the~~ Youdaia, and Hierousalaʸm/(Yərūshālayim), and the coastal area of_ _Turos/(Tsor) and Sidōn/(Tsīdōn), **18** who came to_hear from_him and to_be_healed of the diseases of_them. And the ones being_troubled by unclean spirits they_were_being_ _healed. **19** And all the crowd were_seeking to_be_touching against_him, because power was_coming_out from him and he_was_healing all.

20 And he having_lifted_up the eyes of_him on the apprentices/followers of_him was_saying: Blessed are the poor, because the kingdom of_ ~~the~~ _**god** is yours. **21** Blessed are the ones hungering now, because you_all_will_be_being_ _satisfied. Blessed are the ones weeping now, because you_ _all_will_be_laughing. **22** Blessed are_you_all whenever ~~the~~ people may_hate you_all, and whenever they_may_set_ you_ _all _apart, and they_may_deride you, and may_throw_out the name of_you_all as evil, on_account of_the son of_ ~~the~~ _ _Man. **23** Be_elated in that ~~the~~ day, and jump for_joy, because/for see, the reward of_you_all is great in ~~the~~ heaven. The in for same way the fathers of_them were_doing to_the prophets. **24** However woe to_you_all ~~the~~ rich, because you_ _all_are_receiving_fully the comfort of_you_all. **25** Woe to_ _you_all, you_all having_been_filled now, because you_all_ _will_be_hungering. Woe, to_you_all laughing now, because you_all_will_be_mourning and you_all_will_be_weeping. **26** Woe to_you whenever all ~~the~~ people may_speak well you_ _all, the in for same way were_doing to_the false_prophets the fathers of_them.

27 But I_am_saying to_you_all to_the ones hearing, be_loving the enemies of_you_all, be_doing well to_the ones hating you_all, **28** be_blessing the ones cursing you_all, be_praying for the ones mistreating you_all. **29** To_the one striking you

Readers' Version

could do **to Yeshua**.

Yeshua chooses twelve to be missionaries[64]

12 One day Yeshua (Jesus; Grk. Yesus) climbed a hill to pray, and then he spent the night there praying **to God**. **13** In the morning, he called together his followers, and chose twelve of them that he then called 'missionaries': **14** Shim'on (Simon) (who he also named Kefa (Peter; Grk. Petros)) and his brother Andreas, Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes), Filippos (Philip) and Bar-Talmay (Bartholomew; Grk. Bartholomaios), **15** Matay (Matthew; Grk. Matthaios) and Toma (Thomas), Ya'akov (Halfay' (Grk. Halfaios') son), Shim'on (the one known as a Zealot), **16** Yehudah (Judas; Grk. Yudas) (son of Ya'akov), and Yehudah Iskariot (who eventually betrayed him).

The crowds want to touch Yeshua[65]

17 Then coming down the hill with them, Yeshua (Jesus; Grk. Yesus) stood on a flat area along with a large crowd of his followers. There was also a large number of people from all around Yehudah (Judea) and Yerushalem (Jerusalem) and from the coastal areas of Tsor (Tyre) and Tsidon (Sidon) **18** who came to hear what he had to say, as well as getting healed from their various diseases. **19** All the people in the crowd wanted to touch him, because power would come out from him and he was healing everyone.

The blessed and the unblessed[66]

20 Then looking up at his followers, he said,

"Blessed are the poor, because **God's** kingdom is yours.

21 Blessed are those who don't have enough to eat now, because you'll all be satisfied.

Blessed are those who are weeping now, because you'll all be laughing.

22 You're all blessed when people hate you and snub you, and when they deride you and slander your reputations as evil, all on account of the son of humanity.[67] **23** Be happy at that time and dance with happiness, because you'll have a large reward in heaven. Their ancestors did the same sorts of things to the prophets.[68]

24 However it's tragic for all you rich people, because you've already enjoyed all those comforts.

25 It's tragic for all of you who are full now, because you'll all be hungry.

It's tragic for all of you who are laughing now, because you'll all be mourning and crying.

26 It's tragic for you whenever all the people say they admire you, because their ancestors did the same to the false prophets.

Loving the unlovely[69]

27 "But I'll tell all of you who are listening: Love your enemies and be kind to those who hate you. **28** Give a blessing to those who curse

64 **RV 6:12 · Parallel** Mark 3:13-19; Mat. 10:1-4

65 **RV 6:17 · Parallel** Mat. 4:23-25

66 **RV 6:20 · Parallel** Mat. 5:1-12

67 **RV 6:22 · Cross-ref.** 1Pe 4:14.

68 **RV 6:23 · Cross-ref.** 2Ch 36:16; Acts 7:52.

69 **RV 6:27 · Parallel** Mat. 5:38-48; 7:12a

Readers' Version

you and pray for those who mistreat you. 29 When someone slaps you on the face, offer them the other side, and when someone forces you to hand over your coat, don't resist if they want your shirt as well. 30 Give to everyone who asks you for something, and when someone takes your stuff, don't go demanding it back. 31 However you'd all like people to treat you, that's how you should be treating them.[70]

32 "And if you only love those who love you, how good is that? Even those who disobey God love those who love them. 33 If you only do good things to people who are good to you, how good is that? Even those who disobey God do that. 34 And if you only lend money to people that you're expecting to repay you, how good is that? Even those who disobey God lend to others like them, knowing they'll get their money back. 35 Instead, you all should love your enemies and do good and lend out even when you expect to get nothing back. Then your reward will be large and you'll all be children of the highest God because he is good to ungrateful and evil people. 36 You should be compassionate towards others, because your father is compassionate.

Don't judge others[71]

37 "Don't judge others, then you definitely won't be judged. Don't condemn others, then you definitely won't be condemned. 38 Give to others, and then you'll be given to generously. The returned amount will be really packed in to the container and even overflowing, because however you measure things out for others, that's how things will be measured out for you."

39 Then Yeshua (Jesus; Grk. Yesus) told them a parable: "Surely a blind person can't be a guide for someone else who's blind. Won't both of them fall into a ditch?[72] 40 An apprentice isn't above their teacher,[73] but can become like their teacher once they're fully trained.

41 "How come you notice the speck in someone else's eye, yet don't even notice the log that's in your own eye? 42 How can you tell that person, 'Hey, let me get that speck out of your eye,' when you can't even see the log in *your* eye? You hypocrite, get the log out of your eye and then you'll be able to see clearly so you can remove the speck in the other person's eye.

The tree is recognised by its fruit[74]

43 "A good tree doesn't produce bad fruit, and a bad tree doesn't produce good fruit, 44 but each tree is recognised by the fruit it produces.[75] You don't pick figs from thistles or pick grapes from thorn bushes. 45 A good person produces good deeds as a result of all the good things inside them, and an evil person produces evil actions as a result of the evil inside, because what comes out of your mouth originates in your mind.[76]

Literal Version

on the cheek, be_bringing_about also the other, and from the one taking_away ~~the~~ the_coat of_you, also you_may_ not _ _forbid the tunic. 30 Be_giving to_everyone requesting you, and be_ not _demanding_back it from the one taking_away ~~the~~ your things. 31 And as you_all_are_wanting that ~~the~~ people may_be_doing to_you_all, be_doing likewise to_them. 32 And if you_all_are_loving the ones loving you_all, what grace it_is to_you_all? For/Because even ~~the~~ sinners are_loving the ones loving them. 33 For/Because also if you_all_may_be_doing_ _good the ones doing_good to_you_all, what grace is_it to_ _you_all? Even ~~the~~ sinners are_doing the same. 34 And if you_ _all_may_lend from whom you_all_are_hoping to_receive, what grace to_you_all it_is? Even sinners are_lending to_ _sinners, in_order_that they_may_receive_back the same amounts. 35 However be_loving the enemies of_you_all, and be_doing_good, and be_lending expecting_ nothing _back, and the reward of_you_all will_be great, and you_all_will_be sons of_the_highest, because he is good to the ungrateful and evil. 36 Be_becoming compassionate, as the father of_you_all is compassionate.

37 And be_ not _judging, and by_no_means you_all_may_ not _be_judged. And be_ not _convicting, and by_no_means you_ _all_may_ not _be_convicted. Be_sending_away, and you_all_ _will_be_being_sent_away. 38 Be_giving, and it_will_be_being_ _given to_you_all, good measure, having_been_pressed_down having_been_shaken being_overflowed, they_will_be_giving into the fold_of_garment of_you_all, because/for with_that measure you_all_are_measuring, it_will_be_being_measured_ _back to_you_all. 39 And he_ also _spoke a_parable to_them: Surely_not a_blind one is_able to_be_guiding a_blind one? ‹Will›_ not _be_falling both into a_pit? 40 A_ _apprentice/follower is not above the teacher, but everyone having_been_prepared will_be as the teacher of_him. 41 And why are_you_looking at_the speck ~~which~~ in the eye of_the brother of_you, but you_are_ not _observing the beam ~~which~~ in your own eye? 42 How are_you_being_able to_be_saying to_the brother of_you: Brother, allow I_may_throw_out the speck ~~which~~ in the eye of_you, not seeing yourself the beam in the eye of_you? Hypocrite, first throw_out the beam from the eye of_you, and then you_will_be_seeing_clearly to_throw_ _out the speck ~~which~~ in the eye of_the brother of_you.
43 For/Because there_is not good tree producing bad fruit, nor in_contrast a_ bad _tree producing good fruit.
44 For/Because each tree is_being_known by its own fruit. For/Because they_are_ not _gathering figs from thorns, nor are_they_picking grapes from a_thorn_bush. 45 The good person is_bringing_forth the good out_of the good treasure of_the heart of_him, and the evil person is_bringing_forth the evil out_of the evil. For/Because the mouth of_him is_ _speaking out_of. the_excess. of_the_heart.

70 **RV 6:31 · Cross-ref.** Mat 7:12.
71 **RV 6:37 · Parallel** Mat. 7:1-5
72 **RV 6:39 · Cross-ref.** Mat 15:14.
73 **RV 6:40 · Cross-ref.** Yhn 13:16; 15:20; Mat 10:24-25.
74 **RV 6:43 · Parallel** Mat. 7:16-20; 12:33-35
75 **RV 6:44 · Cross-ref.** Mat 12:33.
76 **RV 6:45 · Cross-ref.** Mat 12:34.

Literal Version

46 And why are_you_all_calling me **master**, **master**, and you_ _all_are_ not _doing what I_am_saying? **47** Everyone who coming to me, and hearing of_the messages of_me and doing them, I_will_be_showing to_you_all to_whom he_is similar: **48** he_is similar to_a_man building a_house, who dug and deepened and laid a_foundation on the rock, and having_ _become flood the flood dashed_against to_ ~~the~~ that _house, and it_was_ not _able to_shake it, because_of the thing to_ _have_built it well. **49** But the one having_heard and not having_done, is similar to_a_man having_built a_house on the ground without a_foundation, to_which dashed_against the flood and immediately it_fell_in, and the burst of_ ~~the~~ that _house became great.

7:1 After he_fulfilled all the messages of_him in the hearing of_the people, he_came_in into Kafarna'oum. **2** And certain slave of_a_centurion being sickly, was_going to_be_dying, who was honoured to_him. **3** And having_heard about ~~the~~ **Ya^{y}sous/(Yəhōshū'a)**, he_sent_out elders of_the Youdaiōns to him, asking him so_that having_come he_may_cure the slave of_him. **4** And the ones having_arrived to ~~the~~ **Ya^{y}sous**, were_imploring him earnestly saying ~~that~~ He_is worthy to_ _whom you_will_be_bringing_about this, **5** for/because he_is_ _loving the nation of_us, and he built the synagogue for/because_us. **6** And ~~the~~ **Ya^{y}sous** he_was_going with them. And already of_him being_ not far _away from the house, the centurion sent friends saying to_him: **master**, be_ not _ _being_troubled, because/for not worthy I_am that you_may_ _come_in under the roof of_me, **7** therefore I_considered_ _worthy not_even myself to_come to you, but say by_a_ _message, and let_be_healed the servant of_me.
8 For/Because also I am a_man being_appointed under authority, having soldiers under myself, and I_am_saying to_ _this one: Be_gone, and he_is_going, and to_other: Be_ _coming, and he_is_coming, and to_the slave of_me: Do this, and he_is_doing it. **9** And having_heard these things ~~the~~ **Ya^{y}sous**, marvelled at_him, and having_been_turned to_the crowd following after_him said: I_am_saying to_you_all, not_ _even in ~~the~~ Israa^{y}l/(Yisrā'^{ēl}) I_found so_much faith. **10** And the ones having_been_sent having_returned to the house, found the slave being_healthy.

11 And it_became on on_the_ next _day, he_was_gone into a_ _city being_called Nain, and the apprentices/followers of_ _him and a_ great _crowd were_going_with with_him. **12** And as he_neared to_the gate of_the city, and see an_only_ _begotten son to_the mother of_him was_being_carried_out having_died, and she was a_widow, and a_ sizeable _crowd of_ _the city was with her. **13** And having_seen her, the **master** was_feeling_compassion on her, and said to_her: Be_ not _ _weeping. **14** And having_approached, he_touched against_ _the coffin, and the ones bearing it stopped, and he_said: Young_man, I_am_saying to_you: Be_raised. **15** And the dead man sat_up and began to_be_speaking, and he_gave him to_ _the mother of_him. **16** And all took fear, and they_were_ _glorifying ~~the~~ **god** saying, ~~that~~ A_ great _prophet was_raised among us. And, ~~that~~ - **god** visited the people of_him. **17** And ~~the~~ this message came_out in all ~~the~~ Youdaia concerning him, and all the surrounding_region.

Readers' Version

The two house-builders[77]

46 "So why do you all call me '**master**, **master**,' yet you don't do what I say? **47** Everyone who comes to me and listens to my messages and puts them into practice, I'll show you who that person is like: **48** That person is like a man building a house. He dug and drilled and laid a foundation on the rock, and then when there was a flood that dashed against that house, it didn't shake it because it was built well. **49** But the person who listens but doesn't put the message into practice is like a man that just built his house on the ground with no foundation, and when the flood dashed against it, the house immediately collapsed and broke into many pieces."

Yeshua heals the centurion's slave[78]

7:1 After Yeshua (Jesus; Grk. Yesus) had finished sharing those messages with the people, he entered the town of Kafarnaoum (Capernaum). **2** A Romaios army commander there had a slave that he valued, but who was sick and expected to die. **3** He had heard about **Yeshua**, so he asked the local Jewish elders to talk to Yeshua on his behalf and to ask him to come to heal his slave. **4** When the elders got to **Yeshua**, they earnestly implored him saying, "The man you'd be helping is worth it **5** because he loves us Yehudim (Jews) and he built the local Jewish meeting hall for us."
6 So **Yeshua** went with them but as they got closer to the house, the commander had sent some friends to tell him, "**Master**, don't trouble yourself because I'm not worthy enough to have you enter my home **7** and that's why I never came to you personally. However, just issue a command and then my boy will be healed **8** because I'm appointed under authority and have other soldiers under me. When I tell one of them to go, he goes, and when I tell one to come, he comes, and when I tell my slave to do something, he does it."
9 When he heard that, **Yeshua** was amazed and turned to face the crowd that was following him and said, "I can tell you that never before in all of Yisrael (Israel) have I encountered so much faith!"
10 By the time that the commander's friends had gotten back to the house, they found that the slave was already well again.

Yeshua brings the widow's son back to life

11 The next day, Yeshua (Jesus; Grk. Yesus) went to a town called Nain, and his followers went with him as well as a large crowd of people. **12** As he got near the town gate, look, a dead boy was being carried out to the cemetery. The mother was now a widow and he had been their only son, and a large number of the local residents were with her. **13** When he saw her, the **master** felt sorry for her and said, "Don't cry." **14** Then he went up closer and touched the coffin, and the pallbearers stopped. Then he spoke, "Young man, I'm talking to you: get up." **15** The dead son sat up and started talking, and Yeshua led him to his mother. **16** Everyone felt a bit apprehensive and they praised **God** saying, "A powerful prophet appeared among us," and "**God** has been here with his people."
17 Then the news about Yeshua spread all around Yehudah (Judea) and all the surrounding area.

77 **RV 6:46 · Parallel** Mat. 7:24-27
78 **RV 7:1 · Parallel** Mat. 8:5-13

Readers' Version

Yohan checks out the messiah[79]

18 The apprentices of Yohan-the-immerser reported all these things back to him and he choose two of his apprentices 19 and sent them to **Yeshua** (Jesus; Grk. Yesus) to ask, "Are you the promised one, or should we wait for someone else?"

20 So when they got to Yeshua, the two men told him, "Yohan-the-immerser sent us here to ask you if you're the promised one, or should we wait for someone else?"

21 While they were still there, he healed many people from their diseases and difficulties, as well as evil spirits and some blind people being able to see again, 22 so then he answered them, "Go and tell Yohan (John; Grk. Yoannes) everything that you've seen and heard here: how blind people can see again, lame people are walking now,[80] people with leprosy are clear, some dead have come back to life, and the good message is being preached to the poor.[81] 23 God will bless those who don't misjudge me."

24 When Yohan's messengers had left, Yeshua started asking the crowds about Yohan, "What did you all go out into the wilderness to see? A reed waving in the wind? 25 Yes, but what did you all go out to see? A man dressed in fine clothes? Well, those in nice clothes and living in luxury are in fine homes. 26 So what was it that you went out to see? A prophet? Yes, I'll tell you that he is more important than any old prophet. 27 He is the one that was written about: 'See, I'm sending my messenger ahead of you and he will prepare your path before you get there.'[82] 28 I'm telling all of you, no one who's been born from a woman is greater than Yohan, yet the lowest person in **God's** kingdom is greater than him."

29 (When all the people and the tax-collectors that had been immersed by Yohan heard that, they concurred that **God's** way is fair,[83] 30 however the Farisaios and the lawyers who had not been immersed by him, they rejected **God's** plan for them.)

31 "So what can I compare this generation with?" asked Yeshua. "Who are they similar to? 32 They're like little children sitting in the marketplace and calling out to each other, 'We played the flute for you all but you didn't dance, then we played a sad song but you all didn't weep.' 33 Because Yohan-the-immerser came and he didn't eat bread or drink wine, so you all said that he has a demon. 34 Then the son of humanity came and ate and drank and you all said, 'Look, he's a glutton and a drunkard—a friend of tax-collectors and those who disobey God.' 35 But wisdom is justified by all her children."

The woman who anoints Yeshua's feet

36 Another time, someone from the Farisaios party invited Yeshua (Jesus; Grk. Yesus) to go to his place for a meal, and so he went there and reclined on a flat couch. 37 Then wow, a sinful woman from the city who knew that he was re-

Literal Version

18 And the apprentices/followers of_him reported to_ _Yōannaʸs concerning all these things. And ~~the~~ Yōannaʸs having_called_to some two of_the apprentices/followers of_ _him, 19 sent them to ~~the~~ **Yaʸsous/(Yəhōshūʻa)** saying: Are you the one coming or may_we_be_waiting another? 20 And having_arrived to him, the men said: Yōannaʸs the immerser sent_ us _out to you saying: Are you the one coming or may_ _we_be_waiting for another? 21 In that ~~the~~ hour, he_healed many of diseases, and afflictions, and evil spirits and to_the_ _blind to_be_seeing many he_granted. 22 And answering he_ _said to_them: Having_been_gone, report to_Yōannaʸs what things you_all_saw and you_all_heard: blind are_receiving_ _sight, lame are_walking, lepers are_being_cleansed, and deaf are_hearing, dead are_being_raised: poor are_being_good_ _message_preached. 23 And blessed is_he who ~~if~~ may_ not _ _be_offended in me. 24 And the messengers of_Yōannaʸs having_gone_away, he_began to_be_saying to the crowds concerning Yōannaʸs: What you_all_came_out into the wilderness to_see? A_reed being_shaken by the_wind? 25 But what you_all_came_out to_see? A_man having_been_dressed in fine clothes? Behold, the ones in glorious clothing and being in_luxury in are the palaces. 26 But what you_all_came_ _out to_see? A_prophet? Yes, I_am_saying to_you_all, and more_important than a_prophet. 27 This is he concerning whom it_has_been_written: Behold, I_am_sending_out the messenger of_me before the_face of_you, who will_be_ _preparing the way of_you before you. 28 I_am_saying to_ _you_all, no_one is greater among those born of_women Yōannaʸs, but the the_least in the kingdom of_ ~~the~~ **_god** is greater than he. 29 (And all the people and the tax_collectors having_heard, they_justified ~~the~~ **god**, having_been_immersed with_the immersion of_Yōannaʸs, 30 but the the_Farisaios_ _party and the lawyers, rejecting the counsel of_ ~~the~~ **_god** for themselves, not having_been_immersed by him.)
31 Therefore to_what I_will_be_likening the people of_ ~~the~~ this _generation, and to_what are_they similar? 32 They_are similar to_little_children sitting ~~which~~ in the_marketplace, and calling_out to_one_another, who is_saying: We_played_ _the_flute for_you_all and you_all_ not _danced, we_lamented and you_all_ not _wept. 33 For/Because Yōannaʸs the immerser has_come, neither eating bread nor drinking wine, and you_all_are_saying: He_is_having a_demon. 34 the son of_ ~~the~~ _man ‹Has›_come, eating and drinking, and you_all_are_ _saying: Behold, a_ glutton _man and a_drunkard, a_friend of_tax_collectors and of_sinners. 35 And ~~the~~ wisdom was_ _justified by all the children of_her.

36 And someone of_the Farisaios_party was_asking him that he_may_eat with him, and having_come_in into the house of_ _the Farisaios_party_member, he_was_reclined. 37 And see a_ _woman who was in the city a_sinner, and having_known that he_is_reclining in the house of_the Farisaios_party_ _member, having_brought_back an_alabaster_flask of_

79 **RV 7:18 · Parallel** Mat. 11:2-19
80 **RV 7:22 · Cross-ref.** Isa 35:5-6.
81 **RV 7:22 · Cross-ref.** Isa 61:1.
82 **RV 7:27 · Cross-ref.** Mal 3:1.
83 **RV 7:29-30 · Cross-ref.** Mat 21:32; Luk 3:12.

Literal Version

_ointment, **38** and having_stood behind by the feet of_him weeping, she_began to_be_wetting the feet of_him with_the, tears, and she_was_wiping_off them with_the hairs of_the head of_her, and was_kissing the feet of_him, and was_ _anointing them with_the ointment. **39** And the Farisaios_ _party_member, the one having_invited him having_seen, he_spoke by himself saying: This one if he_was a_prophet, would was_knowing who and what_kind_of ~~the~~ woman, who is_touching against_him, because she_is a_sinner. **40** And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** answering said to him: Simōn, I_am_ _having something to_say to_you. And he, is_saying. Teacher say it, **41** There_were two debtors to_a_ certain _ _moneylender: the one was_owing five_hundred da^{y}narion_ _coins, and the other fifty. **42** And them having no money to_ _give_back, he_forgave to_both. Therefore which of_them, will_be_loving him more? **43** And Simōn answering said: I_ _am_supposing that he to_whom he_forgave ~~the~~ more. And he said to_him: You_judged correctly. **44** And having_been_ _turned to the woman, he_was_saying to_ ~~the~~ _Simōn: You_ _are_seeing this ~~the~~ woman? I_came_in into the house of_you, you_ not _gave water to_me for feet, but this woman wet the feet of_me ~~the~~ with_tears, and wiped_off them with_the the_ _hairs of_her. **45** you_ not _gave A_kiss to_me, but this woman from which I_came_in, not ceased kissing the feet of_me. **46** you_ not _anointed the head of_me, With_olive_oil, but this one anointed the feet of_me with_ointment. **47** for_ _reason_of of_which, I_am_saying to_you, the ~~the~~ many sins of_her have_been_forgiven, because she_loved much, but to_ _whom little is_being_forgiven, is_loving little. **48** And he_ _said to_her: The sins of_you have_been_forgiven. **49** And the ones reclining began to_be_saying by themselves: Who is this who is_ even _forgiving sins? **50** And he_said to the woman: The faith of_you has_saved you, be_going in peace.

8:1 And it_became at the time consecutively, and he was_ _travelling_through throughout the_city and village, proclaiming and good_message_preaching the kingdom of_ ~~the~~ **_god**, and the twelve were with him, **2** and some women who were having_been_healed from evil spirits and sicknesses: Maria/(Miryām) who being_called from_Magdala, from whom seven demons had_come_out, **3** and Yōanna wife of_Chusa a_manager of_Ha^{y}rōda^{y}s, and Susanna, and many others, who were_serving unto_them from the things possessing to_them.

4 And a_ great _crowd Coming_together and of_the ones in the_city journeying to him, he_spoke by parable: **5** The one sowing came_out ~~which~~ to_sow the seed of_him. And at the time him to_be_sowing, some indeed fell along the road, and it_was_trampled and the birds of_the sky devoured it. **6** And other fell_down on the rock, and having_been_sprouted was_ _withered because_of the thing to_ not _be_having moisture.

Readers' Version

clining in there, came into the room carrying a beautiful carved stone flask of scented skin-cream.[84] **38** She stood weeping behind Yeshua's feet, wetting his feet with her tears. Then she used her hair to wipe off the tears and kissed his feet and rubbed the lotion into them. **39** When the Farisaios who had invited Yeshua saw this, he said to himself, "If that man was a prophet, he'd know who she is and what kind of woman it is that's touching him, because she breaks God's laws."

40 "Shim'on (Simon)," **Yeshua** asked him, "I need to tell you something."

"Tell me, teacher," he replied.

41 Then Yeshua told him this story: "Once there were two people who had borrowed from a money lender: one borrowed five-hundred coins and the other borrowed fifty. **42** But neither of them was able to repay him, so he wrote-off both of their debts. Now after that, which one of them do you think would appreciate him more?"

43 "I suppose," answered Shim'on, "that it was the one who was forgiven the biggest debt."

"You're right," said Yeshua. **44** Then looking at the woman he said to Shim'on, "You see this woman? I came into your house but you didn't give me any water to wash my feet, yet she wet my feet with her tears and then wiped them off with her hair. **45** You didn't kiss me when I entered, but this woman hasn't stopped kissing my feet since I came in. **46** You didn't offer olive oil for my head, but she anointed my feet with this lotion, **47** so that's why I'll tell you this: Her many sins have been forgiven because she showed a lot of love, but the one who has been forgiven little, is loving little."

48 Then he said to the woman, "Your sins have been forgiven."

49 The others who were reclining in the room started to ask to each other, "Who does he think he is to be able to even forgive sins?"

50 "Your faith has saved you," Yeshua (Jesus; Grk. Yesus) said to the woman, "Go in peace."

The team spreading the good message

8:1 After that, Yeshua (Jesus; Grk. Yesus) started travelling around all the towns and villages—preaching and sharing the good message **about God's** kingdom. His twelve apprentices were with him **2** along with some women who'd been healed from evil spirits and sicknesses: Miryam (Grk. Maria/Mariam) from Magdala (that seven demons had come out of),[85] **3** Yohanah (who's Kuzas's wife and one of King Herodes's (Herod's) managers), Shoshanah (Susanna), and many others, who used the group's assets to look after their needs.

The parable about spreading seeds[86]

4 A large crowd gathered around Yeshua (Jesus; Grk. Yesus), including many who'd travelled out from the city, and he told them this parable:

5 "One day a farmer went out to plant some seeds. As he spread the seeds, some of them fell along the path where they

84 RV 7:37-38 · Cross-ref. Yhn 12:3; Mrk 14:3; Mat 26:7.

85 RV 8:2-3 · Cross-ref. Mrk 15:40-41; Mat 27:55-56; Luk 23:49.

86 RV 8:4 · Parallel Mark 4:1-9; Mat. 13:1-9

Readers' Version

got trampled on, and the birds ate them. 6 Some of the seeds landed in a rocky area where they sprouted, but then they withered up because they didn't have enough moisture.
7 Some of the seeds landed in a patch of thistles, and as the plants started to grow, they were choked out by the thistles.
8 Some of the seeds fell onto good soil, and then the plants grew up to produce a harvest of one hundred times as much."

As he was saying this, he was also telling them, "Anyone who wants to hear, listen carefully."

The reason for parables[87]

9 After this, his apprentices asked him, "What's that parable all about?"
10 "You're permitted to know the mysteries of **God's** kingdom," responded Yeshua (Jesus; Grk. Yesus), "but the others get parables so that when they look, they won't see, and when they listen, they won't understand.[88]

The meaning of the parable about the seeds[89]

11 "So this is what the parable means: the seeds are **God's** message. 12 The seeds along the road are those who hear the message, but afterwards the devil comes along and snatches the message away from their hearts, so that they don't believe or get saved. 13 The seeds among the rocks are those who happily accept the message but don't put down any roots, so they believe for a short time, and then when temptations come, they pull back from God. 14 The seeds among the thistles are those who heard the message but get choked under worries and wealth and the good life, and so they never reach maturity. 15 But the seeds in the good soil are those good people with good hearts and after hearing the message, they follow it, and produce fruit from their endurance.

The light will expose what's hidden[90]

16 "No one lights a lamp and then puts a cover over it or puts it under a bed, but rather it's placed on a lampstand so that everyone coming into the room can see the light.[91]
17 "Similarly, nothing is hidden that won't eventually become visible, and nothing is secret that won't become known and exposed.[92]
18 "So take care in what you listen to, because anyone who has now, will be given more, and anyone who doesn't have, whatever they think they do have will be taken away from them."[93]

Yeshua's mother and siblings[94]

19 Then Yeshua's (Jesus'; Grk. Yesus') mother and brothers arrived but they couldn't get close to him because of the crowd. 20 "Your mother and brothers are standing outside," someone told him, "and they want to see you."
21 "My mother and my brothers," Yeshua responded, "are anyone who's listening to **God's** message and who put it into practice."

Literal Version

7 And other fell in the_midst of_the thorns, and having_ _been_grown_up the thorns choked_ it _out. 8 And other fell on the ~~the~~ good soil, also having_been_sprouted produced fruit a_hundred_fold. These things saying, he_was_calling: The one having ears to_be_hearing, him _let_be_hearing.

9 And the apprentices/followers of_him were_asking him: What this? might_be ~~the~~ parable? 10 And he said: It_has_ _been_given to_you_all to_know the mysteries of_the kingdom of_ ~~the~~ **_god**, but to_the rest in parables, in_order_ _that seeing they_may_ not _be_seeing, and hearing they_ _may_ not _be_understanding.

11 And this is the parable: the seed is the message of_ ~~the~~ _ **_god**. 12 And the ones along the road are the ones having_ _heard, thereafter the devil is_coming and is_taking_away the message from the heart of_them, in_order_that not having_believed they_may_be_saved. 13 And the ones on the rock, who whenever they_may_hear with joy are_receiving the message, and these are_ not _having a_root, who for a_ _time are_believing, and in the_time of_temptation they_are_ _withdrawing_from. 14 And the seed having_fallen into the thorns, these are the ones having_heard, and going are_ _being_choked under worries, and riches, and gratifications of_ ~~the~~ _living, and are_ not _brought_to_maturity. 15 But the seed in the good soil, these are the_ones who in a_heart good and good, having_heard the message are_keeping it, and are_ _bearing_fruit by endurance.

16 And no_one having_lit a_lamp, is_covering it with_a_object or is_putting it beneath a_bed, but is_putting it on a_ _lampstand, in_order_that the ones entering_in may_be_ _seeing the light. 17 For/Because not is hidden which ‹will›_ not _be_becoming manifest, nor secret which not may_ not _ _be_known and may_come to manifest. 18 Therefore be_ _watching_out how you_all_are_hearing, because/for whoever ~~wishfully~~ may_be_having, will_be_being_given to_ _him, and whoever ~~wishfully~~ may_ not _be_having, even what he_is_supposing to_be_having will_be_being_taken_away from him.

19 And the mother and the brothers of_him arrived to him, and they_were_ not _able to_reach to_him because_of the crowd. 20 And it_was_reported to_him: The mother of_you and the brothers of_you, have_stood outside wanting to_see you. 21 But he answering said to them: The_mother of_me and the_brothers of_me, these are the ones hearing and doing the message of_ ~~the~~ **_god**.

87 **RV 8:9 · Parallel** Mark 4:10-12; Mat. 13:10-17
88 **RV 8:10 · Cross-ref.** Isa 6:9 (LXX).
89 **RV 8:11 · Parallel** Mark 4:13-20; Mat. 13:18-23
90 **RV 8:16 · Parallel** Mark 4:21-25
91 **RV 8:16 · Cross-ref.** Mat 5:15; Luk 11:33.
92 **RV 8:17 · Cross-ref.** Mat 10:26; Luk 12:2.
93 **RV 8:18 · Cross-ref.** Mat 25:29; Luk 19:26.
94 **RV 8:19 · Parallel** Mark 3:31-35; Mat. 12:46-50

Literal Version

22 And it_became on one of_the days, and he and the apprentices/followers of_him boarded into a_boat, and he_ _said to them: We_may_pass_through to the side across of_ _the lake. And they_were_launched. 23 But sailing of_them, he_fell_asleep. And an_ of_wind _storm came_down on the lake, and they_were_being_swamped and they_were_risking_ _danger. 24 And having_approached, they_awoke him saying: Master, master, we_are_perishing. And he having_been_ _awoke, gave_rebuke to_the wind, and to_the wave, of_the water, and they_ceased and it_became a_calm. 25 And he_said to_them: Where is the faith of_you_all? And having_been_ _afraid, they_marvelled saying to one_another: Who consequently is this, that he_is_commanding both to_the winds and to_the water, and they_are_submitting to_him?

26 And they_sailed_down to the region of_the Gerasaʸnōn, which is opposite ~~the~~ Galilaia/(Gālīl). 27 And having_come_ _out to_him on the land, a_ certain _man met him out_of the city having demons, and for_ much _time not dressed_in garment, and was_ not _remaining in a_house, but in the tombs. 28 And having_seen ~~the~~ **Yaʸsous/(Yəhōshūʹa)**, having_ _cried_out he_fell_before to_him, and with_a_ loud _voice said: What to_me and to_you, **Yaʸsous**, the_son of_ ~~The~~ the highest _**god**? I_am_beseeching of_you, you_may_ not _ _torment me. 29 for/because He_commanded to_the the spirit unclean to_come_out from the man. For/Because for/because_many times it_had_seized him, and he_was_ _being_bound with_chains and being_guarded in_shackles, and tearing the bonds, he_was_being_driven by the demon into the wildernesss. 30 And ~~the~~ **Yaʸsous** asked him: What to_ _you is the_name? And he said: Many_thousands, because many demons came_in into him. 31 And they_were_ _imploring him that he_may_ not _command to_them to_go_ _away into the abyss. 32 And there was a_herd of_ many _pigs being_fed on the mountain, and they_implored him that he_ _may_permit to_them to_come_in into those. And he_ _permitted to_them. 33 And the demons having_come_out from the man, they_came_in into the pigs, and the herd rushed down the steep_bank into the lake, and was_drowned. 34 And the ones feeding them having_seen, the thing having_ _become, they_fled and they_reported to the city and to the country. 35 And they_came_out to_see the thing having_ _become, and they_came to ~~the~~ **Yaʸsous/(Yəhōshūʹa)**, and found the man sitting, from whom the demons came_out, having_been_clothed and being_sensible before the feet of_ ~~the~~ _**Yaʸsous**, and they_were_afraid. 36 And the ones having_ _seen it reported to_them, how the one having_been_demon_ _possessed was_healed. 37 And all the multitude of_the surrounding_region of_the Gerasaʸnōn asked, him, to_go_ _away from them, because they_were_being_gripped_with with_ great _fear. And he having_boarded, into the_boat, returned. 38 But the man from whom had_come_out the demons, was_beseeching of_him, to_be with him. But he_ _sent_ him _away saying, 39 Be_returning to the house of_ _you, and be_describing as_much_as ~~the~~ **god** did for_you. And he_went_away throughout all the city, proclaiming as_much_ _as ~~the~~ **Yaʸsous** did for_him.

Readers' Version

Yeshua's power over the wind and waves[95]

22 One day Yeshua (Jesus; Grk. Yesus) and his apprentices got into a boat and he asked them to go across to the other side of Lake Galil. So they set off 23 but once they were moving, Yeshua fell asleep. Then a big storm descended onto the lake and the boat was being swamped by the waves and they were in danger of sinking. 24 The apprentices went and woke Yeshua, "Master, we're going to drown!"

Now awake, he spoke sternly to the wind and the waves in the lake, and they stopped and it became calm. 25 "Where's your faith?" he asked them.

From being terrified, they were now astounded and asked each other, "Who is this guy really? He can just tell the wind and the water what to do, and they obey him!"

Yeshua drives many demons into the pigs[96]

26 Then they sailed across to the region of the Gerasainon, which is across the lake from Galil. 27 As they got out of the boat, a demon-possessed man who'd come out of the city met him there. He didn't live in a house, but lived in a cemetery, and he wasn't wearing a lot. 28 He yelled out when he saw **Yeshua** (Jesus; Grk. Yesus) and knelt down before him, and spoke loudly, "What business do you and I have together, **Yeshua**, son **of** the highest **God**? I beg you, don't torture me." 29 He said this because Yeshua had commanded the evil spirit to come out from the man. The demon had animated him many times and he'd needed to be put in chains and shackles, but he would break them off and the demon would drive him into the wilderness.

30 "What's your name?" **Yeshua** asked.

"Thousands," he answered, because many thousands of demons had entered him 31 and now they were pleading with Yeshua not to command them to go back to the bottomless pit.

32 They could see a herd of pigs being fed on a hill, and they requested Yeshua to let them go into the pigs, and he agreed to that. 33 So the demons rushed out of the man and into the pigs, and all the pigs then rushed down the steep bank into the lake and drowned.

34 When the workers feeding the pigs saw this happen, they took off and told everyone in the nearby town and round about. 35 So lots of people went there to the edge of the lake to see for themselves, and they found the man who'd been demon-possessed now dressed and sitting at **Yeshua's** feet with his full faculties, and they were frightened. 36 The people who'd seen it happen told the new-comers how the demon-possessed man had been healed. 37 Then all those people from the Gerasainon region asked Yeshua to leave the area, because they were quite terrified, so he got back into the boat and they headed back to the other side.

38 The man who the demons had come out of had asked Yeshua if he could go with him, but Yeshua sent him away, saying, 39 "Go back to your house and tell them there about what **God** has done for you."

So he went around the town telling everyone what **Yeshua** had done for him.

95 **RV 8:22 · Parallel** Mark 4:35-41; Mat. 8:23-27

96 **RV 8:26 · Parallel** Mark 5:1-20; Mat. 8:28-34

Readers' Version

The leader's dying daughter plus the woman haemorrhaging[97]

40 When **Yeshua** (Jesus; Grk. Yesus) got back to the other side of the lake, the crowd there had been waiting for him and welcomed him. 41 Then, wow, a man named Yair (Jairus) came and knelt down in front **of Yeshua**. He was the leader at the local Jewish meeting hall and he pleaded for Yeshua to come to his house 42 because his only daughter, a twelve-year old, was dying.

Then while Yeshua was on his way squeezing through the crowd, 43 a woman who'd had internal bleeding for twelve years and who couldn't be helped by any doctor, 44 worked her way up behind Yeshua and touched the edge of his robe. Immediately her bleeding stopped 45 and **Yeshua** stopped and said, "Who touched me?"

No one owned up, and Kefa (Peter; Grk. Petros) said, "Master, there's people all around you and they're pressing against you."

46 "Someone touched me," **Yeshua** responded, "because I felt power going out from me." 47 When the woman now saw that she wouldn't get away with it, she came to Yeshua shaking, and knelt down at his feet. She told him in front of all the people why she'd touched his clothes and how she'd been immediately healed. 48 "Lady," Yeshua said, "your faith has healed you. Go in peace."

49 While he was still speaking, someone came from the Jewish meeting hall leader's home and told him, "Don't bother the teacher any further. Your daughter just passed away."

50 But **Yeshua** heard this and turned to Yair (Jairus) and said, "Don't be afraid. Just believe and she'll be healed."

51 So they continued to the house, but Yeshua didn't allow anyone inside other than Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) and Ya'akov (James; Grk. Yakobos), along with the girl's parents. 52 Everyone was weeping and mourning for her, but he said, "Don't cry. She isn't dead—just asleep."

53 But they ridiculed Yeshua because they knew that she'd died. 54 He took hold of her hand, and called, "Girl, get up." 55 Then her spirit returned and she got up immediately, and he told them to give her something to eat. 56 Her parents were astonished, but he instructed them not to tell anyone what had happened.

Yeshua sends out his twelve apprentices[98]

9:1 Then Yeshua (Jesus; Grk. Yesus) called together his twelve apprentices and gave them power and authority over all the demons and to heal diseases, 2 and then sent them out to preach **about God's** kingdom and to heal those who were sick. 3 "Don't take anything for the journey," he told them. "Don't take a walking stick or a backpack or food or money or spare clothes. 4 When someone invites you into their home, stay in that one house until you leave that place, 5 but when the people don't want to hear from you, shake the dust off your feet as a testimony to them[99] that God will punish them for not receiving his messengers."

6 So they headed off, preaching the good message and healing

Literal Version

40 And at the time ~~the~~ **Ya^{y}sous** to_be_returning, the crowd welcomed him, because/for were all waiting for_him. 41 And see, a_man came to_whose name was Yaeiros, and this one was_being a_ruler of_the synagogue, and having_fallen before the feet of_**Ya^{y}sous**, he_was_imploring him to_come_in to the house of_him, 42 because an_ only_begotten _daughter was to_him, about twelve of_years, and she was_dying_off. But at the time to_be_going him, the crowds were_pressing_against him. 43 And a_woman being with a_haemorrhage of_blood for twelve years, who was_ not _able to_be_healed by no_one, 44 having_approached behind, she_touched against_the fringe of_the garment of_him, and immediately the haemorrhage of_the blood of_her stopped. 45 And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** said: Who is the one having_touched against_me? And disowning it all, ~~the~~ Petros said: Master, the crowds are_pressing you and they_are_pressing_in. 46 But ~~the~~ **Ya^{y}sous** said: Someone touched against_me, because/for I knew power having_come_out from me. 47 And the woman having_seen that she_ not _escaped_notice, came trembling and having_fallen_before to_him, she_reported before all for that cause she_touched against_him, the people, and how she_was_healed immediately. 48 And he said to_her: Daughter, the faith of_you has_healed you, be_going in peace. 49 Still of_him speaking, someone is_coming from the synagogue_leader saying, ~~that~~ the daughter of_you ‹Has›_died, be_troubling the teacher no_longer. 50 But ~~the~~ **Ya^{y}sous** having_heard, answered to_him: Be_ not _fearing, only be_believing, and she_will_be_being_healed. 51 And having_come into the house, he_ not _allowed anyone to_come_in, with him, except ~~not/lest~~ Petros, and Yōanna^{y}s, and Yakōbos/(Yaʻaqov), and the father of_the girl, and the mother. 52 And all were_weeping and they_were_mourning for_her. But he said: Be_ not _weeping, because/for she_ not _died_off, but she_is_sleeping. 53 And they_were_ridiculing of_him, having_known that she_died_off. 54 And he having_taken_hold of_the hand of_her, called saying: - girl, be_raising. 55 And the spirit of_her returned, and she_rose_up immediately, and he_directed to_her to_be_given something to_eat. 56 And the parents of_her marvelled, but he he_commanded to_them to_tell no_one what having_become.

9:1 And having_called_together the twelve, he_gave to_them power and authority over all the demons, and to_be_healing diseases, 2 and he_sent_ them _out to_be_proclaiming the kingdom of_ ~~the~~ **_god**, and to_be_healing the sick. 3 And he_said to them: Be_taking_ nothing _away for the journey, neither staff, nor knapsack, nor bread, nor silver, nor to_be_having two tunics. 4 And into whatever ~~wishfully~~ house you_all_may_come_in, be_remaining there and from_there be_coming_out. 5 And as_many_as ~~wishfully~~ may_ not _be_receiving you_all, coming_out from ~~the~~ that city, be_shaking_off the dust from the feet of_you_all, because/for a_testimony against them. 6 And coming_out, they_were_passing_through throughout the villages, good_message_preaching and healing everywhere.

97 **RV 8:40 · Parallel** Mark 5:21-43; Mat. 9:18-26

98 **RV 9:1 · Parallel** Mark 6:7-13; Mat. 10:5-15

99 **RV 9:5 · Cross-ref.** Acts 13:51.

Literal Version

7 And Haʸrōdaʸs the quarter_ruler heard the things becoming all, and was_thoroughly_perplexing, because_of the thing to_be_being_said by some that Yōannaʸs was_raised from the_dead, **8** and by some that Aʸlias/(ʾĒliyʸāh) was_seen, and by_others that a_certain prophet of_the ancients rose_ _up. **9** And Haʸrōdaʸs said: I beheaded Yōannaʸs, but who is this concerning whom I_am_hearing such things? And he_ _was_seeking to_see him.

10 And having_returned, the ambassadors described to_him as_much_as they_did. And having_taken them, he_withdrew by himself into a_city being_called Baʸthsaida. **11** But the crowds having_known, followed after_him. And having_ _welcomed them, he_was_speaking to_them concerning the kingdom of_ ~~the~~ **_god**, and he_was_healing the ones having need of_healing. **12** And the day began to_be_declining, and the twelve having_approached said to_him: Send_away the crowd, in_order_that having_been_gone into the surrounding villages and country, they_may_lodge and they_may_find provisions, because we_are here in a_desolate place. **13** But he_said to them: You_all give something to_them. to_eat. But they said: Not to_us are more than five loaves and two fishes, if surely_not having_been_gone, we may_buy foods for all the this people. **14** (For/Because they_were about five_thousand men.) And he_said to the apprentices/followers of_him: Recline them in_groups about fifty each. **15** And thus they_ _did, and they_ all _reclined. **16** And having_taken the five loaves and the two fishes, having_looked_up to the sky, he_ _blessed them and broke_up them, and was_giving them to_ _the apprentices/followers to_set_before before_the crowd. **17** And all ate and were_satisfied, and twelve baskets was_ the amount _taken_up having_been_leftover to_them of_the_ _fragments.

18 And it_became at the time him to_be praying ~~down/against/according_to~~ alone, the apprentices/followers were_being_with with_him, and he_asked them saying: Whom are_ crowds _saying the me to_be? **19** And they answering said: Yōannaʸs the immerser, and others, Aʸlias/(ʾĒliyʸāh), but others that a_certain prophet of_the ancients rose_up. **20** And he_said to_them: But whom you_all are_saying me to_be? And Petros answering said: The **chosen_one/messiah** of_ ~~the~~ **_god**.

21 And he, having_warned to_them, commanded them to_be_ _telling this to_no_one, **22** having_said, ~~that~~ It_is_fitting the son of_ ~~the~~ _man to_suffer many things, and to_be_rejected by the elders, and chief_priests, and scribes, and to_be_ _killed_off and on_the third day to_be_raised.

Readers' Version

ing the people as they walked from village to village.

Herodes is confused by the news[100]

7 Herodes (Herod) the ruler of the Galili quarter heard about everything that was going on and was completely puzzled, because some people said that Yohan (John; Grk. Yoannes) the immerser had come back to life,[101] **8** while others said that Eliyah (Elijah) had been spotted, and others that one of the other ancient prophets had come back to life. **9** "I beheaded Yohan," King Herodes said, "so who is this man that I'm hearing so much about?" So he tried to find a way to see him.

Yeshua feeds 5,000 families[102]

10 When the twelve apprentices returned back to Yeshua (Jesus; Grk. Yesus), they reported back to him everything they'd done. Then he took them to the town of Beyt-Tsayda for some private time, **11** but the crowds saw where he went and followed after them, so he welcomed them and taught them about **God's** kingdom as well as healing those who needed it.

12 As the day was coming to an end, the twelve approached him and said, "Send the crowd away so that they can go into the nearby towns and countryside to find somewhere to stay and something to eat, because this place is very isolated."

13 But Yeshua told them, "You all give them something to eat."

"We don't have anything more than just five breadrolls and two fish, unless we go and buy some food for all these people." **14** There were about 5,000 men (not counting women and children).

Then he told his apprentices, "Sit them down in rows of about fifty each." **15** So they did that and everyone sat down. **16** Then Yeshua took the five breadrolls and the two fish and looking up to the sky, he blessed them and broke them into pieces to give to the apprentices to distribute to the crowd. **17** Everyone ate until they were satisfied, and then twelve baskets of leftover pieces were collected up afterwards.

Kefa's recognition of the messiah[103]

18 Later when it was the time to pray and Yeshua (Jesus; Grk. Yesus) and the twelve moved away from the crowd, he asked them, "Who do the crowds say that I am?"

19 "Some say Yohan-the-immerser," they answered, "while others say Eliyah (Elijah), and others say that some other ancient prophet came back to life."[104]

20 "And so who do you guys say I am?" he asked.

"You're the **messiah** from **God**,"[105] Kefa (Peter; Grk. Petros) answered.

Yeshua tells about his coming suffering and death[106]

21 Then Yeshua (Jesus; Grk. Yesus) warned them—instructing them not to tell this to anyone else, **22** saying, "The son of humanity is destined to suffer many things and to be rejected by the elders and the chief priests and the religious

100 **RV 9:7 · Parallel** Mark 6:14-29; Mat. 14:1-12

101 **RV 9:7-8 · Cross-ref.** Mrk 8:28; Mat 16:14; Luk 9:19.

102 **RV 9:10 · Parallel** Yhn 6:1-14; Mark 6:30-44; Mat. 14:13-21

103 **RV 9:18 · Parallel** Mark 8:27-29; Mat. 16:13-19

104 **RV 9:19 · Cross-ref.** Mrk 6:14-15; Mat 14:1-2; Luk 9:7-8.

105 **RV 9:20 · Cross-ref.** Yhn 6:68-69.

106 **RV 9:21 · Parallel** Mark 8:30-31; Mat. 16:20-21

Readers' Version

teachers, and then to be executed and to be brought back to life on the third day."

The cost of following Yeshua[107]

23 Yeshua (Jesus; Grk. Yesus) said, "If anyone wants to become my follower, then that person needs to renounce their own desires and follow me, even in suffering and death,[108] **24** because anyone who wants to save their own life will lose it, but anyone who is prepared to lose their life on account of me, they'll be saving their life.[109] **25** How would it benefit a person if they gained the wealth of the whole world, but then ended up lost or destroyed? **26** Because anyone who's ashamed of me and my teachings, the son of humanity will be ashamed of that person when he comes in his splendour and with the splendour of the father and of God's messengers. **27** But I can certainly tell you that some of those who are standing here won't die until they see **God's** kingdom.

Yeshua talks with Mosheh and Eliyah[110]

28 It was about eight days later that Yeshua (Jesus; Grk. Yesus) took Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) and Ya'akov (James; Grk. Yakobos), and climbed a hill to pray. **29** While he was praying, the appearance of his face changed and his clothes turned brilliant white. **30** Then, look, there were two men talking with him—Mosheh (Moses) and Eliyah (Elijah)! **31** Those two who'd been in heaven were talking about the end of his time here which was about to be actioned in Yerushalem (Jerusalem). **32** Kefa and the others had been exhausted and fallen asleep, but when they woke up they saw the radiance of Yeshua and the other two standing there with him, **33** but when it was time for the two to leave, Kefa said to **Yeshua**, "Master, it's good that we're here. We could make three shelters: one for you, one for Mosheh, and one for Eliyah." (But he didn't really know what he was saying.)

34 While he was still speaking, a cloud appeared and enveloped them and they were afraid as they entered the fog. **35** Then a voice came out of the cloud that said, "This is my son, the one that has been chosen. Listen to him."[111]

36 By the time that the voice had spoken, they could only see **Yeshua** in front of them. After this event, they kept what had happened to themselves and didn't tell anyone else about what they'd seen.

Yeshua heals a demon-possessed boy[112]

37 When they came back down the hill the next day, a big crowd was waiting for them. **38** Then, look, a man in the crowd shouted out, "Teacher, I implore you to come and look at my son, because he's my only child. **39** A spirit takes control of him and suddenly he cries out and it makes him convulse and foam at the mouth, and only leaves him after a long time when he's bruised and battered. **40** I tried to get your appren-

Literal Version

23 And he_was_saying to all: If anyone is_wanting to_be_ _coming after me, him_let_renounce himself, and him_let_ _take_up the stake of_him in_every day, and him _let_be_ _following after_me. **24** For/Because whoever ~~wishfully~~ may_ _be_wanting to_save the life of_him, will_be_losing it, but whoever ~~wishfully~~ may_lose the life of_him on_account me, this one will_be_saving it. **25** For/Because what is_being_ _benefitted a_person, having_gained the whole world, and having_destroyed himself or having_been_lost?
26 For/Because whoever ~~wishfully~~ may_be_ashamed_of me and ~~the~~ my messages, this one the son of_ ~~the~~ _man will_be_being_ _ashamed of, whenever he_may_come in the glory of_him, and of_the father, and of_the holy messengers. **27** But I_am_ _saying to_you_all truly, are some of_the ones having_stood here, who by_no_means may_ not _taste of_death, until ~~wishfully~~ they_may_see the kingdom of_ ~~the~~ **_god**.

28 And it_became about eight days after ~~the~~ these sayings, having_taken Petros, and Yōanna^{y}s, and Yakōbos/(Ya$'_{a}$qov), he_went_up on the mountain to_pray. **29** And it_became at the time him to_be_praying, the appearance of_the face of_ _him different, and the clothing of_him gleaming white. **30** And see, two men were_conversing_with with_him, who were Mōsa^{y}s/(Mosheh) and A^{y}lias/('Ēliy^{yāh}), **31** who having_ _been_seen in glory, were_spoken the departure of_him, which he_was_going to_be_fulfilling in Hierousala^{y}m/(Yərūshālayim). **32** And ~~the~~ Petros and the ones with him were having_been_weighed_down with_sleep, but having_fully_awoken they_saw the glory of_him, and the two men ~~which~~ having_stood_with with_him. **33** And it_became at the time them to_be_being_departed from him, ~~the~~ Petros said to ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)**: Master, it_is good for_us here to_be, and we_may_make three tents: one for_you, and one for_Mōsa^{y}s, and one for_A^{y}lias, not having_known what he_is_saying. **34** And of_him saying these things, a_cloud became and overshadowed them, and they_were_afraid at the time to_come_in them into the cloud. **35** And a_voice became out_of the cloud saying: This is the son of_me, the one having_been_chosen, be_hearing from_him. **36** And at the time the voice to_become, only **Ya^{y}sous** was_found. And they kept_silent, and they_reported to_no_one in those ~~the~~ days nothing of_what things they_have_seen.

37 And it_became on_the next day, of_them having_come_ _down from the mountain, a_ great _crowd met with_him. **38** And see, a_man from the crowd shouted saying: Teacher, I_ _am_beseeching of_you to_look_at at the son of_me, because he_is an_only_begotten to_me. **39** And see, a_spirit is_taking him, and suddenly he_is_crying_out and it_is_convulsing him with foam, and is_going_away from him, with_difficultly, bruising him. **40** And I_was_besought of_the apprentices/followers of_you that they_may_throw_out it,

107 **RV 9:23 · Parallel** Mark 8:34–9:1; Mat. 16:24-28
108 **RV 9:23 · Cross-ref.** Mat 10:38; Luk 14:27.
109 **RV 9:24 · Cross-ref.** Yhn 12:25; Mat 10:39; Luk 17:33.
110 **RV 9:28 · Parallel** Mark 9:2-8; Mat. 17:1-8
111 **RV 9:35 · Cross-ref.** Isa 42:1; Mrk 1:11; Mat 3:17; 12:18; Luk 3:22.
112 **RV 9:37 · Parallel** Mark 9:14-27; Mat. 17:14-18

Literal Version

and they_were_ not _able. **41** And ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** answering said: Oh unbelieving generation and having_been_ _perverted, until when I_will_be with you_all and I_will_be_ _tolerating of_you_all? Bring_forward here the son of_you. **42** And still approaching of_him, the demon attacked him and threw_into_convulsions him. But ~~the~~ **Ya^{y}sous** gave_rebuke to_ _the ~~the~~ unclean spirit, and he_healed the boy and gave_ him _back to_the father of_him. **43** And all were_being_astonished at the greatness of_ ~~the~~ **_god**. But all wondering at all which he_was_doing, he_said to the apprentices/followers of_him,

44 You_all set into the ears of_you_all ~~the~~ these messages, because/for the son of_ ~~the~~ _man is_going to_be_being_given_ _over into the_hands of_people. **45** But they were_not_ _knowing ~~the~~ this saying, and it_was having_been_concealed from them, in_order_that they_may_ not _sense it, and they_ _were_fearing to_ask him concerning ~~the~~ this saying.

46 And a_speculation came_in among them, who ~~wishfully~~ might_be the_ greater _one of_them. **47** But ~~the~~ **Ya^{y}sous** having_known the speculation of_the heart of_them, having_ _taken_hold_of a_little_child, stood it by himself, **48** and said to_them: Whoever ~~if~~ may_receive this ~~the~~ little_child in the name of_me, is_receiving me, and whoever ~~wishfully~~ may_ _receive me, is_receiving the one having_sent_out me. For/Because the one being least among all you_all, this one is great.

49 And Yōanna^{y}s answering said: Master, we_saw someone casting_out demons in the name of_you, and we_were_ _forbidding him, because he_is_ not _following with us. **50** But ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** said to him: Be_ not _ _forbidding him, because/for who is not against you_all, is for you_all.

51 And it_became at the time to_be_being_fulfilled the days of_the ascension of_him, and he established his face, ~~which~~ to_be_going to Hierousala^{y}m/(Yərūshālayim), **52** and he_ _sent_out messengers before the_face of_him. And having_ _been_gone, they_came_in into a_village of_the_ _Samareita^{y}s/(Shomrōn), so_as to_prepare for_him. **53** And they_ not _received him, because the face of_him was going toward Hierousala^{y}m. **54** And having_seen it, the apprentices/followers Yakōbos/(Yaʹ$_{a}$qovʹ) and Yōanna^{y}s said: **master**, are_you_willing that we_may_call fire to_come_down from the sky and to_consume_ them _up? **55** But having_ _been_turned, he_gave_rebuke to_them. **56** And they_were_ _gone to another village.

Readers' Version

tices to drive it out, but they couldn't."

41 "Oh you unbelieving and perverted generation," **Yeshua** (Jesus; Grk. Yesus) answered, "how much longer do I have to be with you and put up with all of you? Bring your son here."

42 While they were still approaching, the demon attacked the boy and threw him in a convulsion, but **Yeshua** rebuked the evil spirit and healed the boy and led him back to his father. **43** Everyone there was astounded at **God's** power.

Yeshua talks again about his death[113]

While all the people were still amazed at what he'd done, Yeshua (Jesus; Grk. Yesus) turned and said to his apprentices, **44** "Remember everything that's been said, because the son of humanity is going to be turned in and placed into the hands of these people." **45** But the apprentices didn't know what he meant as it was hidden from them so they couldn't comprehend it, plus they were afraid to ask him to explain further.

Who is the greatest?[114]

46 Then the apprentices got themselves into a discussion about which of them might hopefully be considered the greatest.[115] **47** But **Yeshua** (Jesus; Grk. Yesus) knew what was going on, so he took a young child and stood the child there next to him **48** and told them, "Anyone who accepts a young child in my name is accepting me, and anyone who accepts me is accepted by the one who sent me here.[116] Because it's the person who is the least among you who's at the top."

Anyone who's not against you is for you[117]

49 "Master," Yohan (John; Grk. Yoannes) answered, "we saw someone driving out demons using your name, and we told him to stop because he's not one of us."

50 "Don't forbid people like him," **Yeshua** (Jesus; Grk. Yesus) replied, "because anyone who's not against you all, is on your side."

Yeshua gets snubbed by a village in Shomron/Samaria

51 It was now coming to the time when the events leading to his ascension would start happening, and Yeshua (Jesus; Grk. Yesus) was completely set in his decision to head to Yerushalem (Jerusalem).

52 He sent some of his apprentices ahead of him, and when they arrived at a Shomroni (Samaritan) village, they went to get ready for his arrival. **53** However, the people there didn't welcome them because it was clear that Yeshua was heading to Yerushalem. **54** Seeing this, his apprentices Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes) asked, "**Master**, will you let us call fire down from the sky to burn them up?"[118]

55 However, Yeshua turned around and told them off, **56** so they headed off to another village.

113 **RV 9:44 · Parallel** Mark 9:30-32; Mat. 17:22-23

114 **RV 9:46 · Parallel** Mark 9:33-37; Mat. 18:1-5

115 **RV 9:46 · Cross-ref.** Luk 22:24.

116 **RV 9:48 · Cross-ref.** Yhn 13:20; Mat 10:40; Luk 10:16.

117 **RV 9:49 · Parallel** Mark 9:38-40

118 **RV 9:54 · Cross-ref.** 2Ki 1:9-16.

Readers' Version

Those who would have liked to follow Yeshua[119]

57 As they headed down the road,
someone told Yeshua (Jesus; Grk. Yesus),
"I'll follow you wherever you go to."
58 "**Foxes** have their burrows," he responded, "and the birds
have their nests, but the son of humanity has no home where
he can lie down and relax."
59 Later he told a different person, "Follow me."
But the man replied, "**Master**, just let me go and bury my father first."
60 "Leave those who are dead to bury the dead by themselves," Yeshua said, "but you go and tell people **about God's**
kingdom."
61 Also, another person said, "I'll follow after you, **master**,
but first let me go back and say goodbye to everyone at
home."[120]
62 But **Yeshua** responded, "No one who starts ploughing a
field and then starts looking backwards is suitable for **God's**
kingdom."

Yeshua sends out 72 people

10:1 After all this, the **master** appointed seventy-two others and he sent
them out in pairs to go ahead of him to every town and village
that he would pass through. 2 He told them, "There's a large
harvest ready, but there's only a few workers. So ask the
owner of the crop to send out more workers to help with his
harvest.[121] 3 So get moving—see, I'm sending you out like
lambs with wolves all around.[122] 4 Don't take a wallet or backpack or spare sandals, and don't greet people on the road.
5 "Whenever you're welcomed into a home, first say, 'Peace
to this house.' 6 And if there's someone there worthy of
peace,[123] then your peace will rest on that home, but if not,
your peace will return to you. 7 Then stay in that same house
and eat and drink what they give you, because the worker is
worthy of his compensation.[124] Don't be moving from house to
house. 8 Whenever you all go into some place and the locals
accept you, then eat what they give you. 9 Heal the sick there
and tell them that **God's** kingdom is near. 10 But if you all go
into some place and they don't accept you, then go out to the
roads and announce, 11 'We're wiping off even the dust from
your place that stuck to our footwear,[125] however you all need
to know anyway that **God's** kingdom is near.'[126] 12 I'm telling
you that it will be more bearable for the people of Sedom[127] in
that day than for the people in that place.[128]

Literal Version

57 And going of_them on the road, someone said to him: I_
_will_be_following after_you wherever ~~if~~ you_may_be_going_
_away. 58 And ~~the~~ **Ya^{y}sous** said to_him: - foxes are_having
burrows, and ~~the~~ birds of_the sky nests, but the son of_ ~~the~~ _
man is not _having somewhere his head may_be_laying.
59 And he_said to another: Be_following after_me. But he
said: **master**, permit to_me having_gone_away, first to_bury
the father of_me. 60 But he_said to_him: Leave the dead to_
_bury the dead by_themselves, but you having_gone_away,
be_proclaiming the kingdom of_ ~~the~~ **_god**. 61 And also
another he_said: I_will_be_following after_you, **master**, but
first permit to_me to_bid_goodbye to_the ones at the home
of_me. 62 But ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** said: No_one Having_
_laid_on the hand of_him on the_plow, and looking on the
things behind, is suitable in_the kingdom of_ ~~the~~ **_god**.

10:1 And after, these things the **master** appointed seventy
two others, and he_sent_out them each by_two before the_
_face of_him, into every city and place where he was_going
to_be_coming. 2 He_was_saying but to them: On_one_hand
the harvest great, on_the_other_hand the workers few.
Therefore be_besought of_the **master** of_the harvest, so_that
workers he_may_throw_out into the harvest of_him. 3 Be_
_going see, I_am_sending_ you_all _out as lambs in the_midst
of_wolves. 4 Be_bearing neither purse, nor knapsack, nor
sandals, and you_all_may_greet no_one on the road. 5 And
whatever house ~~wishfully~~ you_all_may_come_in into, first be_
saying: Peace to ~~the~~ this _house. 6 And if there may_be a_
_son of_peace, the peace of_you_all will_be_resting_on on it,
but if not surely it_will_be_returning to you_all. 7 And be_
_remaining in the_same ~~the~~ house, eating and drinking the
things from them, because/for the worker is worthy of_the
wage of_him. Be_ not _moving from house to house. 8 And
into whatever ~~wishfully~~ city you_all_may_be_coming_in, and
they_may_be_receiving you_all, be_eating the things being_
_set_before before_you_all. 9 And be_healing the sick in it,
and be_saying to_them, the kingdom of_ ~~the~~ **_god** ‹Has›_
_neared to you_all. 10 But into whatever ~~wishfully~~ city you_all_
_may_come_in, and they_may_ not _be_receiving you_all,
having_come_out into the roads of_it say, 11 We_are_wiping_
_off to_you_all even the dust ~~which~~ having_been_joined_
_together to the feet to_us out_of the city of_you_all,
however be_knowing this that the kingdom of_ ~~the~~ **_god** has_
_neared. 12 I_am_saying to_you_all that will_be more_
_tolerable for_Sodoma/(Şədom) in ~~the~~ that, day, than ~~the~~ for_
that _city.

119 RV 9:57 · Parallel Mat. 8:19-22
120 RV 9:61 · Cross-ref. 1Ki 19:20.
121 RV 10:2 · Cross-ref. Mat 9:37-38.
122 RV 10:3 · Cross-ref. Mat 10:16.
123 RV 10:6 · Note It's not obvious what Yeshua is referring to here with 'son of peace'.
124 RV 10:7 · Cross-ref. 1Cor 9:14; 1Tim 5:18.
125 RV 10:11 · Cross-ref. Acts 13:51.
126 RV 10:4-11 · Cross-ref. Mrk 6:8-11; Mat 10:7-14; Luk 9:3-5.
127 RV 10:12 · Cross-ref. Gen 19:24-28; Mat 11:24.
128 RV 10:12 · Cross-ref. Mat 10:15.

Literal Version

13 Woe to_you, Ḳorazin. Woe to_you, Baʸthsaida. Because if the miracles and Sidōn/(Tsīdōn) were_become, ~~which~~ having_ _become in you_all in Turos/(Tsor), they_ would _repented sitting in sackcloth and ashes long_ago. **14** However it_will_be more_tolerable for_Turos and Sidōn, in the judgement than for_you_all. **15** And you, Kafarna'oum, you_‹will›_ not _be_ _being_exalted to heaven? You_will_be_being_coming_down to Haidaʸs. **16** The one hearing from_you_all, is_hearing from_me, and the one rejecting you_all, is_rejecting me, and the one rejecting me, is_rejecting the one having_sent_ me _ _out.

17 And the seventy two returned with joy saying: **master**, even the demons is_being_subjected to_us in the name of_ _you. **18** And he_said to_them: I_was_observing ~~the~~ Satan/(Sāṭān) having_fallen as lightning out_of the heaven. **19** Behold, I_have_given to_you_all the authority ~~which~~ to_be_ _treading on serpents and scorpions, and on all the power of_ _the enemy, and nothing may_ not _injure you_all by_no_ _means. **20** However in this be_ not _rejoicing that the spirits is_being_subjected to_you_all, but be_rejoicing that the names of_you_all has_been_inscribed in the heavens.

21 In the_same ~~the~~ hour, he_exulted in_the ~~the~~ holy **spirit** and said: I_am_confessing to_you, father, **master** of_ ~~the~~ _heaven and ~~the~~ earth, that you_hidden_away these things from the_ _wise and intelligent, and you_revealed them to_infants. Yes. ~~the~~ father, because thus it_became good_pleasure before you. **22** All things was_given_over to_me by the father of_me, and no_one is_knowing who is the son, except ~~not/lest~~ the father, and who is the father, except ~~not/lest~~ the son and to_whom ~~if~~ the son may_be_wishing to_reveal him. **23** And having_been_ _turned to the apprentices/followers he_said by himself: Blessed are the eyes the ones seeing what you_all_are_seeing. **24** For/Because I_am_saying to_you_all that many prophets and kings wanted to_see what you_all are_seeing, and they_ not _saw, and to_hear what you_all_are_hearing, and they_ not _heard.

25 And see, a_ certain _lawyer stood_up, testing him saying: Teacher, having_done what, ‹will›_I_be_inheriting life eternal? **26** And he said to him: In the law what has_it_‹been›_ _written? How you_are_reading it? **27** And he answering said: You_will_be_loving the_**master** the **god** of_you, with all the_ _heart of_you, and with all the soul of_you, and with all the strength of_you, and with all the mind of_you, and: The

Readers' Version

Those who ignore the good message[129]

13 "You won't end well, Korazin. And you won't end well, Beyt-Tsayda. Because if the miracles that were done in your places had been done in Tsor (Tyre) and Tsidon (Sidon),[130] they would have turned around from disobeying God and shown their humility long ago **14** hence it will be more tolerable for Tsor and Tsidon on judgement day than it will be for you all. **15** And you, Kafarnaoum (Capernaum), don't think you'll be heading up to heaven, because it'll be down to hell for you.[131]

16 "Anyone who listens to all of you, will be hearing from me, and anyone who rejects you all will be rejecting me, and anyone who rejects me is rejecting the one who sent me here.[132]

The return of the 72

17 In time, the seventy-two that had been sent out came back excited, saying, "**Master**, even the demons listened to us when we used your name and authority."

18 "I saw Satan," Yeshua (Jesus; Grk. Yesus) replied, "when he fell out of heaven like lightning. **19** Listen, I've given you all the authority to tread on snakes and scorpions[133] and to overcome the enemy's power, and nothing at all will be able to injure you. **20** However, don't get excited that the evil spirits obeyed you, but rather be happy that your names have been written down in the heavens."

Yeshua's happiness[134]

21 At the same time, the holy **spirit** got Yeshua (Jesus; Grk. Yesus) excited and he said, "I'm aware father, **master** of heaven and earth, that you've hidden these things away from those who are intelligent and well-educated, and instead revealed them to infants. Yes, father, that was what you decided.

22 Everything has been handed over to me by my father,[135] and no one knows who the son is except for the father, and who the father is except for the son and those who the son decides to reveal him to."[136]

23 Then he turned to his apprentices and said discreetly, "Blessed are those who get to see what you all are seeing **24** because I can tell you that many prophets and kings wanted to see what you all are seeing, but they didn't get to see what you've seen, nor to hear what you all have heard."

How to be a neighbour

25 Then look, a lawyer stood up to test him, asking, "Teacher, what do I need to do to inherit eternal life?"[137]

26 "Well, what's written in the scriptures?" responded Yeshua (Jesus; Grk. Yesus). "How do you understand them?"

27 "You must love your **God Yahweh** with all your heart and

129 **RV 10:13 · Parallel** Mat. 11:20-24

130 **RV 10:13 · Cross-ref.** Isa 23:1-18; Eze 26:1–28:26; Yoel 3:4-8; Amos 1:9-10; Zech 9:2-4.

131 **RV 10:15 · Cross-ref.** Isa 14:13-15.

132 **RV 10:16 · Cross-ref.** Yhn 13:20; Mrk 9:37; Mat 10:40; Luk 9:48.

133 **RV 10:19 · Cross-ref.** Psa 91:13.

134 **RV 10:21 · Parallel** Mat. 11:25-27; 13:16-17

135 **RV 10:22 · Cross-ref.** Yhn 3:35.

136 **RV 10:22 · Cross-ref.** Yhn 10:15.

137 **RV 10:25-28 · Cross-ref.** Mrk 12:28-34; Mat 22:35-40.

Readers' Version

all your soul, and all your strength and all your mind,"[138] he replied. "Also, you must love your neighbour as yourself."[139]

28 "You've answered correctly," answered Yeshua, "so do that and you'll live forever."[140]

29 But the lawyer wanted to justify his lifestyle, so he asked, "And who's my neighbour?"

30 **Yeshua** replied with this: "Once a Jewish man was walking downhill from Yerushalem (Jerusalem) to Yeriho (Jericho) when a group of robbers grabbed him and took everything including his clothes, then took off leaving him there wounded and half-dead. 31 Then it so happened that a priest came down that same road, but when he saw him he continued past on the other side of the road. 32 Similarly, a priestly worker (a Levite) arrived at that place and when he saw him he too passed by on the other side. 33 Then a man from Shomron (Samaria)[141] who was on a trip came across him, and when he saw him he felt sorry for him 34 and went up to him and bandaged his wounds, pouring olive oil and wine on them, then put him on his own animal and took him to a roadhouse and looked after him.[142] 35 The next day he took out two coins and gave them to their host, instructing, 'Look after this guy and if it costs more than this, I'll reimburse you on my way back.'

36 "So which of those three do you think acted like the neighbour of the one attacked by robbers?"

37 "The one who cared for him," replied the lawyer.

"Then you go and do the same," **Yeshua** (Jesus; Grk. Yesus) told him.

Yeshua visits Marta and Miryam

38 When it was time to leave, Yeshua (Jesus; Grk. Yesus) went into a village and there was a woman there named Marta[143] who welcomed him in. 39 She had a sister named Miryam (Grk. Maria/Mariam) who was also sitting there on the floor by **Yeshua's** feet listening to his teaching. 40 But Marta kept getting pulled away to keep the household running, and after a while approached Yeshua and asked, "**Master**, doesn't it bother you that my sister has left all the housework to me? Tell her to come and help me."

41 "Marta, Marta," Yeshua answered, "you are worried and concerned about many things, 42 but only one thing really matters. Miryam chose the best thing, and it won't be taken away from her."

Yeshua teaches about prayer[144]

11:1 One time Yeshua (Jesus; Grk. Yesus) was at a place praying, and when he finished some of his followers asked him, "**Master**, Yohan-the-immerser taught his apprentices how to pray. You teach us as well."

2 So Yeshua told them, "Whenever you all pray, say this:
Father, may all people honour you as their holy God.

Literal Version

neighbour of_you as yourself. 28 And he_said to_him: You_ _answered correctly. Be_doing this, and you_will_be_living. 29 But he wanting to_justify himself, said to ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)**: And who is the_neighbour of_me? 30 ~~the~~ **Ya^{y}sous** having_replied said: A_ certain _man was_ _coming_down from Hierousala^{y}m/(Yərūshālayim) to Yeriḳō/(Yərīḥō), and he_fell_among among_robbers, who both having_stripped_ him _off, and having_inflicted wounds, they_went_away having_left him half_dead. 31 And by coincidence a_ certain _priest was_coming_down on ~~the~~ that road, and having_seen him passed_by_opposite. 32 And likewise also a_Leuita^{y}s/(from_tribe_of_Lēvī) having_become to the place, having_come and having_seen passed_by_ _opposite. 33 But a_ certain _from_Samareia/(Shomrōn) journeying came to him, and having_seen he_was_feeling_ _compassion 34 and having_approached, he_bound_up the wounds of_him, pouring_on olive_oil and wine, and having_ _mounted him on his own mount, he_brought him to an_inn and was_taken_care of_him. 35 And on next the day having_ _throw_out, he_gave two da^{y}narion_coins to_the innkeeper, and said: Be_taking_care of_him, and whatever anything ~~wishfully~~ you_may_additionally_spend, I on the way me to_be_ _returning I_will_be_giving_back to_you. 36 Which of_these ~~the~~ three is_supposing to_you to_have_become a_neighbour, of_the one having_fallen_in among the robbers? 37 And he said: The one having_done ~~the~~ mercy with him. And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** said to_him: Be_going and you be_ _doing likewise.

38 And at the time them to_be_going, he came_in into a_ certain _village, and a_ a_certain _woman by_the_name Martha welcomed him, 39 and to_this woman she_was a_ _sister being_called Maria/(Miryām), who also having_been_ _seated_beside at the feet the of_**Ya^{y}sous**, was_hearing the message of_him. 40 But ~~the~~ Martha was_being_pulled_away about much service, and having_approached said: **master**, not is_it_mattering to_you that the sister of_me left only me to_be_serving? Therefore tell to_her that she_may_help with_me. 41 But the **master** answering said to_her: Martha, Martha, you_are_worrying and you_are_being_troubled about many things, 42 but there_is need of_one, Maria chose for the good portion, which ‹will›_ not _be_being_taken_away from her.

11:1 And it_became at the time him to_be in a_ certain _place praying, when he_ceased, someone of_the apprentices/followers of_him said to him: **master**, teach us to_be_praying, as also Yōanna^{y}s taught the apprentices/followers of_him. 2 And he_said to_them: Whenever you_all_may_be_praying, be_saying: father, let_ the name of_you _be_sanctified. let_ the kingdom of_you. _ _come 3 Be_giving ~~the~~ the to_us daily_needed bread of_us,

138 **RV 10:27 · Cross-ref.** Deu 6:5.

139 **RV 10:27 · Cross-ref.** Lev 19:18.

140 **RV 10:28 · Cross-ref.** Lev 18:5.

141 **RV 10:33 · Note** The Judeans and the Samaritans despised each other and disagreed on many vital issues.

142 **RV 10:33-34 · Cross-ref.** 2Ch 28:15.

143 **RV 10:38-39 · Cross-ref.** Yhn 11:1.

144 **RV 11:1 · Parallel** Mat. 6:9-13; 7:7-11

Literal Version

~~which~~ in_every day. **4** And forgive to_us the sins of_us, because/for also we_ ourselves _are_forgiving to_everyone owing to_us. And not may_you_carry_in us into temptation. **5** And he_said to them: Who of you_all will_be_having a_ _friend, and will_be_going to him at_midnight, and may_say to_him: Friend, lend three loaves to_me, **6** since a_friend of_ _me arrived from a_journey to me, and I_am_ not _having what I_will_be_setting_before to_him. **7** And_that one inside answering may_say: Be_ not _bringing_about to_me troubles, the door has_been_shut already, and the little_children of_me are with me in the bed, I_am_ not _being_able having_risen_ _up to_give anything to_you. **8** I_am_saying to_you_all, even if ‹will›_ not _be_giving to_him having_risen_up, because_of that to_be friend of_him, surely because_of the persistence of_him having_been_raised, will_be_giving to_him of_as_ _much_as he_is_needing. **9** And_I am_saying to_you_all: Be_ _requesting, and it_will_be_being_given to_you_all, be_ _seeking, and you_all_will_be_finding, be_knocking, and it_ _will_be_being_opened_up to_you_all. **10** For/Because everyone ~~which~~ requesting is_receiving, and the one seeking is_finding, and to_the one knocking it_will_be_being_opened_ _up. **11** and who of of_you_all the son will_be_requesting the father, a_fish, and instead_of a_fish, will_be_handing_out a_ _serpent? to_him **12** or also will_be_requesting an_egg, will_ _be_handing_out a_scorpion to_him? **13** Therefore if you_all being evil, have_known good gifts to_be_giving to_the children of_you_all, for_how_much more the father who is of heaven will_be_giving the_ holy _**spirit** to_the ones requesting him?

14 And he_was casting_out a_ mute _demon. And it_became the demon having_come_out, the mute man spoke. And the crowds marvelled. **15** But some of them said: He_is_casting_ _out the demons by Be'elzeboul the ruler of_the demons. **16** And others testing, were_seeking a_sign from the_sky from him. **17** But he having_known the thoughts of_them said to_them: Every kingdom having_been_divided against itself is_being_desolated, and a_house against a_house is_ _falling. **18** And if ~~the~~ Satan/(Sāṭān) also was_divided against himself, how ‹will›_ the kingdom of_him _be_being_stood? Because you_all_are_saying, by Be'elzeboul me to_be_casting_ _out the demons. **19** And if I am_casting_out the demons by Be'elzeboul, by whom are_ the sons of_you_all _casting_out? Because_of this, they will_be judges of_you_all. **20** But if I am_ _casting_out the demons by the_finger of_**god**, consequently the kingdom of_ ~~the~~ _**god** came on you_all. **21** Whenever the strong one having_been_armed, may_be_guarding the palace of_himself, the things possessing of_him is, in peace, **22** but when stronger than him having_come_over, may_overcome him, he_is_taking_away the whole_armor of_him in which he_had_trusted, and is_distributing the plunder of_him. **23** The one being not with me, is against me, and the one not gathering_together with me, is_scattering.

Readers' Version

May you reign as king over the earth.

3 Every day give us the food that we need.

4 Forgive us for our sins because we've forgiven those who owed something to us.

Don't bring us into situations where we're tempted."

5 Then he told them, "Imagine you had a friend and went to them at midnight and asked, 'Friend, lend me some bread **6** because a travelling friend of mine arrived at my place, and I haven't got anything to give him to eat.' **7** And the one in the other house might reply, 'Don't bother me now because the house is locked and the kids are asleep beside me here in the bed. I can't get up and get anything for you.' **8** I'm telling all of you that even if that friend wouldn't get up and give them anything because of their friendship, then the friend will certainly get up and give them some food if they persist in knocking. **9** So this is what I'm telling you: Keep submitting your requests and it'll be given to you all, keep searching and you'll all find what you're looking for, keep knocking and the door will be opened for you all, **10** because everyone who requests will receive, and everyone who searches will find, and everyone who knocks will find opened doors. **11** How many of you fathers, if your child asked you for some fish, you'd give them a snake instead? **12** Or the child would ask for an egg and you'd pass them a scorpion? **13** So if you all know how to give good things to your children despite your being evil, how much more the father in heaven will give the holy **spirit** to those who ask him."

Yeshua is accused of being demon-possessed[145]

14 Then Yeshua (Jesus; Grk. Yesus) drove out a demon that caused muteness, and after the demon departed, the man was able to speak. The crowds were amazed, **15** but yet some of them said, "He's driving out demons because he's Beelzeboul the leader of the demons."[146]

16 Others who wanted to test who he was, asked Yeshua to send a sign from heaven,[147] **17** but he knew their thoughts and told them, "Any kingdom that's divided against itself is doomed, and any household that's divided will self-destruct. **18** So if Satan was fighting against himself, how could his kingdom even remain? Yes, I know that you're all saying that I must be Beelzeboul in order to drive out demons, **19** but if I have Beelzeboul's power over demons, then whose power do *your* apprentices use to drive out demons? **20** However if I'm driving out demons with power that comes from God, then that means that **God's** kingdom is right in the middle **of** you all.

21 "Whenever a strong landowner arms himself and guards his nice home, everything remains there peacefully, **22** but when someone stronger than him arrives and overpowers him, he'll even take the body armour that the landowner put his trust in, and then relieve him of all his goods.

23 "Anyone who doesn't follow me is against me, and anyone who doesn't gather with us, wants to scatter us.[148]

145 **RV 11:14 · Parallel** Mark 3:20-27; Mat. 12:22-30

146 **RV 11:15 · Cross-ref.** Mat 9:34; 10:25.

147 **RV 11:16 · Cross-ref.** Mrk 8:11; Mat 12:38; 16:1.

148 **RV 11:23 · Cross-ref.** Mrk 9:40.

Readers' Version

The return of demons[149]

24 "Whenever an evil spirit leaves a person, it roams through inhospitable places looking for somewhere to rest, and when it doesn't find a home, it says, 'Ah, I'll return to the home that I recently left.' 25 Then when it gets back there, it finds the home swept out and tidied up, 26 so it goes and finds seven other spirits more evil than itself. They all move in and live there, so the result is that the person ends up worse in the end than they were at the beginning."

God's true reward

27 While Yeshua (Jesus; Grk. Yesus) was teaching these things, a woman in the crowd shouted out, "Blessed is the mother who bore you and the one who raised you."

28 "Actually," Yeshua replied, "the ones who will be blessed are all those who listen to **God's** message and put it into practice."

The crowd requests a miracle[150]

29 The crowds had grown even larger, but Yeshua (Jesus; Grk. Yesus) told them, "This generation is evil because they're requesting a miracle and the only miracle that will be given to them will be the miracle of Yonah (Jonah).[151] 30 In the same way that Yonah became a sign to the citizens of Nineveh, so too the son of humanity will also be to this generation.[152] 31 The queen from the south will come back to life on judgement day along with the people from this generation, and she'll condemn them, because she travelled a long distance to hear Shelomoh's (Solomon) wisdom,[153] and now, someone's here who's greater than Shelomoh. 32 The people of Nineveh will stand up on judgement day along with the people from this generation and they'll condemn this generation because those from Nineveh turned from their disobedience after Yonah's preaching,[154] and now, someone's here who's greater than Yonah.

The eye is the body's lamp[155]

33 "No one lights a lamp and then hides it somewhere or puts it under a basket, but rather they put it on a lampstand so that everyone entering the room can see the light from it.[156] 34 Your eyes are like the lamp for your body. Whenever your eyes are healthy, your entire body will be bright, but when your eyes are evil, your body is also dark, 35 so take care in case the light in you has gone dark. 36 Therefore if your whole body is bright without any dark areas, it will be bright all over, like when a lamp shines on you to illuminate you."

Yeshua's warning about the religious teachers[157]

37 When Yeshua (Jesus; Grk. Yesus) had a break from speaking, a member of the Farisaios party invited him over for breakfast, so he went into the house and sat down, 38 and the

Literal Version

24 whenever the unclean spirit may_come_out from the person, it_is_passing_through through waterless places seeking rest, and not finding, it_is_saying: I_will_be_ _returning to the house of_me, whence I_came_out. 25 And having_come, it_is_finding it having_been_swept and having_ _been_adorned. 26 Then it_is_going and is_taking seven other spirits more_evil than itself, and having_come_in, is_dwelling there, and the last of_ ~~the~~ that _person is_becoming, worse than the first.

27 And it_became at the time him to_be_saying these things, a_certain woman from the crowd having_lifted_up a_voice, said to_him: Blessed is the womb ~~which~~ having_borne you, and the_breasts which you_nursed. 28 But he said: Indeed_ _rather, blessed are the ones hearing the message of_ ~~the~~ _ _**god** and keeping it.

29 And the crowds being_increased, he_began to_be_saying: - this generation is evil generation, it_is_seeking a_sign and a_ _sign ‹will›_ not _be_being_given to_it, except ~~not/lest~~ the sign of_Yōnas/(Yōnāh). 30 For/Because as Yōnas became a_sign to_the Nineuitaʸs/(ones_from_Nīnəvēh), thus the son of_ ~~the~~ _man also will_be to_ ~~the~~ this _generation. 31 The_queen of_ _the_south will_be_being_raised at the judgement with the men ~~the~~ this generation, and will_be_condemning them, because she_came from the ends of_the earth to_hear the wisdom of_Solomōn/(Shəlmoh), and see, one_greater than Solomōn is here. 32 Nineuitaʸs/(ones_from_Nīnəvēh) men will_be_standing_up at the judgement with ~~the~~ this generation, and they_will_be_condemning it, because they_ _repented at the proclamation of_Yōnas, and see, one_ _greater than Yōnas is here.

33 no_one having_lit a_lamp is_putting it in a_hidden_place, nor under the basket, but on the lampstand, in_order_that the ones entering_in may_be_seeing the light. 34 The lamp of_the body is the eye of_you. Whenever the eye of_you may_ _be healthy, all the body of_you is also bright, but when evil may_be, the body of_you is also dark. 35 Therefore be_ _looking_out, lest the light ~~which~~ in you is darkness. 36 Therefore if the whole body of_you is bright, not having any dark part, it_will_ all _be bright, as whenever the lamp may_be_illuminating you ~~the~~ with_shining.

37 And at the time to_speak, a_Farisaios_party_member is_ _asking him so_that he_may_eat_breakfast with him, and having_come_in, he_sat_down. 38 And the Farisaios_party_ _member having_seen it, marvelled that he_was_ not first _ _washed before the dinner. 39 But the **master** said to him:

149 **RV 11:24 · Parallel** Mat. 12:43-45
150 **RV 11:29 · Parallel** Mat. 12:38-42
151 **RV 11:29 · Cross-ref.** Mrk 8:12; Mat 16:4.
152 **RV 11:30 · Cross-ref.** Yonah 3:4.
153 **RV 11:31 · Cross-ref.** 1Ki 10:1-10; 2Ch 9:1-12.
154 **RV 11:32 · Cross-ref.** Yonah 3:5.
155 **RV 11:33 · Parallel** Mat. 5:15; 6:22-23
156 **RV 11:33 · Cross-ref.** Mrk 4:21; Mat 5:15; Luk 8:16.
157 **RV 11:37 · Parallel** Mark 12:38-40; Mat. 23:1-36

Literal Version

Now you_all ~~the~~ Farisaios_party are_cleansing the part outside of_the cup and of_the platter, and ~~which~~ inside of_ _you_all is_being_full of_theft and wickedness. **40** Foolish. Not the one having_made the_ outside _part, also made the_ inside _part? **41** However give as_alms the things being_ _within, and see, all things is clean to_you_all. **42** But woe to_ _you_all ~~the~~ Farisaios_party, because you_all_are_tithing ~~the~~ mint, and ~~the~~ rue, and every garden_plant, and you_all_are_ _passing_by the justice and the love of_ ~~the~~ **_god**. And these things it_was_fitting to_do, and_those things to_ not _ _neglect. **43** Woe to_you_all ~~the~~ Farisaios_party, because you_ _all_are_loving the best_seat in the synagogues, and the greetings in the marketplaces. **44** Woe to_you_all, because you_all_are as ~~the~~ ~~the~~ unseen tombs, and the people walking over they_have_ not _known it. **45** And someone of_the lawyers answering is_saying to_him: Teacher, saying these things, you_are_insulting us also. **46** But he said, woe also to_ _you_all the lawyers. Because you_all_are_burdening the people with_ unbearable _burdens, and yourselves you_all_ _are_ not _touching upon_the burdens with_one of_the fingers of_you_all. **47** Woe to_you_all, because you_all_are_ _building the tombs of_the prophets, but the fathers of_you_ _all killed_ them _off. **48** Consequently you_all_are_testifying and you_all_are_consenting to_the works of_the fathers of_ _you_all, because they on_one_hand killed_ them _off, on_ _the_other_hand you_all are_building their_tombs.
49 Because_of this the wisdom of_ ~~the~~ **_god** also said: I_will_ _be_sending_out prophets and ambassadors to them, and they_will_be_killing_off and they_will_be_persecuting of them, **50** in_order_that the blood of_all the prophets, ~~which~~ being_poured_out from the_foundation of_the_world may_ _be_sought_out, from ~~the~~ this generation, **51** from the_blood of_Abel/(Hevel) to the_blood of_Zakarias, of_the one having_ _destroyed between the altar and the house. Yes, I_am_saying to_you_all, it_will_be_being_sought_out from ~~the~~ this generation. **52** Woe to_you_all ~~the~~ lawyers, because you_all_ _took_away the key of_the knowledge, yourselves you_all_ not _came_in, and you_all_forbade the ones coming_in.
53 And_from_there of_him of_having_come_out, the scribes and the Farisaios_party began to_be_resenting him terribly, and to_be_interrogating him about more things, **54** lying_in_ _wait him to_catch something out_of the mouth of_him.

12:1 In which things the tens_of_thousands of_the crowd, having_been_gathered_together, so_as to_be_trampling one_ _another, he_began to_be_saying to the apprentices/followers of_him first: Be_taking_heed to_ _yourselves of the leaven, of_the Farisaios_party, which is hypocrisy. **2** But there_is nothing having_been_covered_up, which ‹will›_ not _be_being_revealed, and hidden which

Readers' Version

man was very surprised that he didn't observe the handwashing ceremony before he ate. **39** But the **master** said to his host, "Yes, all of you in the Farisaios party clean the outside of the cup and the plate, but your insides are full of theft and wickedness. **40** How stupid! Didn't God who made the outside part, also make what's inside? **41** However, if you sacrificially give what's inside, then everything would then become clean for you.

42 "But you Farisaios won't end well, because you give a tenth of your herbs and vegetables,[158] yet you all ignore giving justice and loving **God**, both of which need to be done and cannot be ignored.

43 "You Farisaios won't end well, because you all love the best seats in the Jewish meeting halls and the honoured greetings in the marketplaces. **44** You all won't end well, because you're like unmarked graves that people walk all over without even realising—the people simply don't know that you're dead inside."

45 One of the experts in religious rules there answered him back, "Teacher, you're insulting us as well when you say that."

46 "Well, you law experts won't end well," Yeshua (Jesus; Grk. Yesus) responded, "because you put unbearably heavy burdens onto the shoulders of the people, yet you wouldn't move your little fingers to touch those burdens yourselves. **47** You all won't end well, because you all build fancy tombs for the prophets that your own ancestors executed. **48** Because of that, you're all actually admitting and agreeing to what your ancestors did, because they killed them and then you build their tombs. **49** That's why **God** in his wisdom said, 'I'll send prophets and missionaries to them, which they will then persecute and kill' **50** so that the blood of those prophets which was spilt from the creation of the world onwards would then be charged to this generation. **51** This goes all the way back to the blood of Hevel (Abel),[159] right up to the blood of Zekaryah (Zechariah; Grk. Zakarias) who was recently killed between the altar and the temple sanctuary.[160] Yes, I'm telling all of you, those crimes will be charged to *this* generation.

52 "You religious law experts won't end well, because you took away the key to knowledge—not only did you not enter yourselves, but you also forbade others from entering."

53 Once Yeshua left that house, the religious teachers and the Farisaios party started strongly resenting him, and started a plan of asking him more questions **54** in the hope of catching an answer that could be used to condemn him.

Everything hidden will be revealed[161]

12:1 By then the crowd had grown to many thousands, so much so that they were trampling on each other. Meanwhile Yeshua (Jesus; Grk. Yesus) told his followers, "Make sure that you're not influenced by the hypocrisy of the Farisaios party—it spreads around like yeast in bread dough.[162] **2** But everything that's

158 **RV 11:42 · Cross-ref.** Lev 27:30.

159 **RV 11:51 · Cross-ref.** Gen 4:8.

160 **RV 11:51 · Cross-ref.** 2Ch 24:20-21.

161 **RV 12:1 · Parallel** Mat. 10:26-27

162 **RV 12:1 · Cross-ref.** Mrk 8:15; Mat 16:6.

Readers' Version

covered up now, will be uncovered in the future, and everything that's now hidden will revealed.[163] 3 Anything that you whispered in the dark will be heard in the light, and anything that was only for certain ears in a private room will be announced from the rooftops.

Who to be afraid of[164]

4 "And I'm telling you, my friends, that you shouldn't be afraid of those who can kill your body (and after that they don't have anything more that they can do). 5 But I'll tell you who you should be afraid of: Be afraid of the one who has the authority to throw you into hell after you're dead—yes, that's who you should be afraid of.

6 "Aren't five small birds sold for just a couple of small coins? Yet not one of those birds is forgotten by **God**. 7 Yes, God even knows the number of hairs on your head so don't worry, each one of you is of more value than a whole flock of birds.

Disowning the messiah[165]

8 "I'm telling you that everyone who admits in public to following me, so too the son of humanity will tell their names to **God's** messengers, 9 but anyone who disowns me in public will be disowned in front **of God's** messengers.

10 "Everyone who says something against the son of humanity will be forgiven, but those who speak against the holy **spirit** won't be forgiven.[166]

11 "Whenever you get dragged into the Jewish meeting halls or in front of rulers or authorities, don't worry about how you'll defend yourselves or what you'll say,[167] 12 because the holy **spirit** will show you all the right thing to say at the right time."

The parable about accumulating wealth

13 Then someone in the crowd said, "Teacher, tell my brother to give me a share of our father's estate."

14 "Man," Yeshua (Jesus; Grk. Yesus) responded, "who said that I'm the judge or arbitrator over you all?" 15 Then he told them, "Keep alert to avoid all greediness, because a person's life is not about gaining lots of possessions."

16 Then he told them all this parable, "One time a rich man's farm produced a really good harvest. 17 So he started figuring out what to do, 'What should I do? I don't have anywhere to store my harvest.' 18 'Ah,' he said, 'I know what I'll do. I'll knock down my barns and build bigger ones, and then I'll store all my grain and other produce in there. 19 Then I'll be able to tell my soul: Soul, you've got enough good things now to be able to relax for many years of resting, eating, drinking, and being happy.' 20 But **God** said to him, 'How foolish! Tonight I'll be demanding your soul and then who will everything you stored up go to?'

21 "So that's the end of someone who accumulated so much for himself, but wasn't rich in **God's** eyes."

Literal Version

‹will›_ not _be_being_known. 3 Instead_of that as_much_as you_all_said in the darkness, will_be_being_heard in the light, and what you_all_spoke to the ear in the private_ _rooms, will_be_being_proclaimed on the housetops.

4 And I_am_saying to_you_all, the friends of_me, be_ not _ _afraid of_the ones killing_off the body, and after these things not having anything more_abundant to_do. 5 But I_ _will_be_showing to_you_all whom you_may_be_afraid: be_ _afraid of_the one after the time to_kill_off, having authority to_throw_in him into ~~the~~ geenna, yes, I_am_saying to_you_all, be_fearing this one. 6 are_ not five sparrows _being_sold for_ two _assarions? And not one of them is having_been_ _forgotten before ~~the~~ **god**. 7 But even the hairs of_the head of_you_all all have_been_numbered. Be_ not _fearing, you_ _all_are_carrying_value than many sparrows.

8 And I_am_saying to_you_all, everyone who ~~wishfully~~ may_ _confess in me before ~~the~~ people, also the son of_ ~~the~~ _man will_be_confessing, in him before the messengers of_ ~~the~~ _ _**god**, 9 but the one having_disowned me before ~~the~~ people, will_be_being_renounced before the messengers of_ ~~the~~ **_god**. 10 And everyone who will_be_saying a_message against the son of_ ~~the~~ _Man, will_be_being_forgiven to_him, but to_the one having_slandered against the holy **spirit**, ‹will›_ not _be_ _being_forgiven. 11 And whenever they_may_be_carrying_in you_all before the synagogues, and the rulers, and the authorities, you_all_may_ not _worry how or what you_all_ _may_defend or what you_all_may_say, 12 for/because the holy **spirit** will_be_teaching you_all in the_same ~~the~~ hour what it_is_fitting to_say.

13 And someone from the crowd said to_him: Teacher, tell to_ _the brother of_me to_divide the inheritance with me. 14 But he he_said to_him: Man, who me appointed a_judge or arbitrator over you_all? 15 And he_said to them: Be_watching and be_keeping from all greediness, because the life of_him is not in the thing to_be_being_plentiful to_anyone, of the things possessing to_him. 16 And he_spoke a_parable to them saying: The land of_a_ certain rich _man yielded_well. 17 And he_was_reasoning by himself saying: What I_may_do, because I_am_ not _having somewhere I_will_be_gathering_ _together the fruits of_me? 18 And he_said: This I_will_be_ _doing: I_will_be_taking_down the barns and greater barns of_me and I_will_be_building, I_will_be_gathering_together there all the grain and the good things of_me. 19 And I_will_ _be_saying to_the soul of_me: Soul, you_are_having many good things lying for many years, be_resting, eat, drink, be_ _being_gladdened. 20 But ~~the~~ **god** said to_him: Foolish, on_ _this ~~the~~ night, requesting of you the soul of_you, and what you_prepared, to_whom it_will_be? 21 Thus the one storing_ _up for_himself and not being_rich toward **god**.

163 **RV 12:2 · Cross-ref.** Mrk 4:22; Luk 8:17.

164 **RV 12:4 · Parallel** Mat. 10:28-31

165 **RV 12:8 · Parallel** Mat. 10:32-33; 12:32; 10:19-20

166 **RV 12:10 · Cross-ref.** Mrk 3:29; Mat 12:32.

167 **RV 12:11-12 · Cross-ref.** Mrk 13:11; Mat 10:19-20; Luk 21:14-15.

Literal Version

22 And he_said to the apprentices/followers Because_of this I_am_saying to_you_all, be_ not _worrying for_your life, what you_all_may_eat nor for_the body what you_all_may_dress_ _in. 23 For/Because your life is more than the food, and the body than the clothing. 24 Observe the ravens, because they_ _are_ not _sowing nor are_they_reaping, to_which not is a_ _storeroom nor barn, and ~~the~~ **god** is_feeding them. For/Because_how_much more you_all are_carrying_value than the birds. 25 And which of you_all worrying, is_able to_ _add an_hour to the lifespan of_him? 26 Therefore if you_all_ _are_ not_even _being_able the_least, why are_you_all_ _worrying about the rest? 27 Observe the lilies how it_is_ _growing, neither it_is_labouring nor it_is_spinning, but I_ _am_saying to_you_all, not_even Solomōn/(Shəlmoh) in all the glory of_him, clothed as one of_these. 28 But if ~~the~~ **god** is_ thus _dressing the grass in the_field being here today, and tomorrow being_thrown into a_furnace, for_how_much rather you_all, little_faith ones? 29 Also you_all be_ not _ _seeking what you_all_may_eat, or what you_all_may_drink, and be_ not _being_worried. 30 For/Because all the nations of_the world are_seeking_after these things, but the father of_you_all has_known that you_all_are_needing of_these things. 31 However be_seeking the kingdom of_him, and these things will_be_being_added to_you_all.

32 Be_ not _fearing, ~~the~~ little flock, because the father of_you_ _all took_pleasure, to_give to_you_all the kingdom. 33 Sell the things possessing of_you_all, and give alms. Make to_ _yourselves purses not being_grown_old, a_treasure inexhaustible in the heavens, where thief is_ not _nearing nor moth is_ruining. 34 For/Because where is the treasure of_ _you_all, there also the heart of_you_all will_be.

35 Let_be the loins of_you_all having_been_girded_about, and the lamps being_burned, 36 and you_all similar to_people waiting_for the master of_themselves, when he_may_depart from the wedding_festivities, in_order_that having_come and having_knocked, they_may_open_up to_him. immediately. 37 Blessed are ~~the~~ those slaves, whom the **master** having_ _come, will_be_finding watching. Truly, I_am_saying to_you_ _all that he_will_be_girding_about himself and will_be_ _reclining them, and having_come_up, he_will_be_serving unto_them. 38 And_if he_may_come in the second even_if in the third watch, and may_find them thus, blessed are those. 39 But be_knowing this, that if the home_owner had_known in_what hour the thief is_coming, he_watched would and he_ would not _allowed the house of_him to_be_dug_through. 40 Also you_all be_becoming ready, because you_all_are_ not _ _supposing in_that hour, the son of_ ~~the~~ _man is_coming.

41 And ~~the~~ Petros said: **master**, are_you_telling the this parable to us, or also to all? 42 And the **master** said: Who consequently is the faithful prudent manager ~~the~~, whom the **master** will_be_appointing over the service of_him, ~~which~~ to_ _be_giving ration in season? 43 Blessed is the that slave,

Readers' Version

Priorities and trusting God[168]

22 Then Yeshua (Jesus; Grk. Yesus) told his followers, "That's why I'm telling you all not to worry about your lifestyle: what to eat or what to wear, 23 because your life is more than food and your body is more than clothing. 24 Look at the ravens. They don't plant seeds or harvest crops and they have no storerooms or barns, yet **God** keeps them fed, and humans are worth a lot more than birds. 25 Which of you can add even an hour to your life by spending more time worrying? 26 So if you can't even do something small like that, why worry about bigger things? 27 Look at how the lilies grow. They don't go to work or make fabric, yet even King Shelomoh (Solomon) at the height of his fame wasn't dressed as well as one of them.[169] 28 So if **God** dresses the weeds in the paddock that are here today and incinerated tomorrow, how much more would he look after you all—you with little faith?

29 "So don't all be looking for what to eat or to drink, and don't waste time by worrying 30 because people in every country in the world are looking for that, but your father already knows that you need those things. 31 Rather you should be striving to enter his kingdom, and then all these things will come as a bonus.

Focus on heavenly wealth[170]

32 "Don't be afraid, little flock, because actually your father takes pleasure in giving you the entire kingdom. 33 Sell what you own and give to the poor and so store your wealth in heaven where it won't deteriorate or get lost or stolen from you, 34 because where your wealth is stored, that's where your mind will be focused.

The well-prepared slave

35 "Get up and get dressed and get the lamps burning[171] 36 like someone who's waiting for their master. When he leaves the wedding celebrations and comes and knocks, you'll be ready to immediately open the door.[172] 37 The **master** would bless the slaves that are ready, watching for when he arrives. I can assure you that he'll dress himself and then he'll seat them on couches and come and serve them there himself. 38 If he arrives around midnight or even in the small hours of the morning, he'll find them ready. Yes, they'll be blessed. 39 But you should also know this: if the home-owner knew what time the thief would arrive, he'd be ready watching and not allow his house to be burgled.[173] 40 So you all need to be ready because you don't know when I, the son of humanity, am going to arrive."

Good and bad slaves[174]

41 Then Kefa (Peter; Grk. Petros) asked, "**Master**, is that parable just for us, or is it for everyone?"

42 The **master** answered, "So what would a faithful and wise

168 RV 12:22 · Parallel Mat. 6:25-34

169 RV 12:27 · Cross-ref. 1Ki 10:4-7; 2Ch 9:3-6.

170 RV 12:32 · Parallel Mat. 6:19-21

171 RV 12:35 · Cross-ref. Mat 25:1-13.

172 RV 12:36 · Cross-ref. Mrk 13:34-36.

173 RV 12:39-40 · Cross-ref. Mat 24:43-44.

174 RV 12:41 · Parallel Mat. 24:45-51

Readers' Version

slave be like, that the **master** might make into a manager over all his slaves, the one to give them their rations? **43** That slave will be blessed when his master arrives and finds him doing everything he should. **44** I can assure you all that the master will put him in charge of everything he owns. **45** In contrast, if that slave thought to himself that the master might be away for a long time, he might start beating the slave boys and slave girls, and start ordering feasts, and drinking and getting drunk, **46** then his master is sure to arrive when he's not expecting him, and the master will give him a gruesome execution and he'll be in hell with the unbelievers.

47 "Any slave who knows what their master wants, yet doesn't get anything ready or start doing what's wanted, they'll get a good beating, **48** yet a slave that didn't know what was expected, even if they might have done things worthy of a beating, they'll just get a couple of blows. Everyone who's given much is expected to do much, and everyone who's entrusted with many things, will have much more expected back from them.

Yeshua will be the source of conflict[175]

49 "I came to throw fire onto the earth, and how I wish that it was already kindled, **50** but I have to undergo an immersion into suffering, and until it's achieved, the weight of it coming crushes my soul.[176] **51** You all probably expect that I came to bring peace to the earth. No, I'm telling you, not peace but conflict, **52** because from now on, if there's five people in one house, they'll be split with three against two and two against three. **53** Fathers will be in conflict with their sons, and sons with fathers, mothers against daughters and daughters against mothers, mothers-in-law against their daughters-in-law and daughters-in-law against mothers-in-law."[177]

Understanding the times[178]

54 Yeshua (Jesus; Grk. Yesus) also told the crowds, "Whenever you see a cloud coming from the west, you all say that it's going to rain, and sure enough it does. **55** Likewise if there's a wind from the south, you all say that it's going to be a scorcher, and sure enough it is. **56** Hypocrites! You know how to interpret the sky and the ground, but you all don't know how to scrutinise this time period.

Facing up to your obligations[179]

57 "Even for yourselves, can't you judge what is right and wrong? **58** Because as you're on the way with your opponent to an arbitrator, think hard about how to resolve the case, because if you don't, he might drag you off to the judge, and the judge will hand you over to the constable, and the constable will toss you into a prison cell. **59** I'm telling you that you won't get out of there until every last penny has been repaid."

Turn from your sins so you won't perish

13:1 There were some people there at the time who'd reported to Yeshua (Je-

Literal Version

whom the master of_him having_come, will_be_finding doing thus. **44** Truly I_am_saying to_you_all that he_will_be_ _appointing him over all the things possessing of_him. **45** But if ~~the~~ that slave may_say in the heart of_him, the master of_ _me Is_delaying to_be_coming, and may_begin to_be_striking the servant_boys and the servant_girls, to_be_eating ~~and/both~~ and to_be_drinking and to_be_being_drunk, **46** the master of_ ~~the~~ that _slave will_be_coming in a_day which he_is_ not _ _expecting, and in an_hour which he_is_ not _knowing, and will_be_dismembering him, and will_be_appointing the portion of_him with the unbelievers. **47** And that ~~the~~ slave, ~~which~~ having_known the will of_the master of_him, and not having_prepared or having_done for the will of_him, will_be_ _being_beat many blows, **48** but the one not having_known, but having_done things worthy of_beatings, will_be_being_ _beat few blows. And to_everyone to_whom was_given much, much will_be_being_sought from him, and to_whom they_ _entrusted they_will_be_requesting him much, more_ _abundantly.

49 I_came to_throw Fire on the earth, and how I_am_wanting if it_was_ already _kindled? **50** But I_am_having to_be_ _immersed immersion, and how I_am_being_pressed until of_ _which it_may_be_accomplished. **51** You_all_are_supposing that I_arrived to_give peace on the earth? No, I_am_saying to_you_all, but rather division. **52** For/Because from the time now will_be, five in one house having_been_divided, three against two, and two against three. **53** father will_be_being_ _divided against son, and son against father, mother against daughter, and daughter against ~~the~~ mother, mother_in_law against the daughter-in-law of_her, and daughter-in-law against ~~the~~ mother_in_law.

54 And he_was_saying also to_the crowds: Whenever you_all_ _may_see a_cloud rising from the_west, immediately you_all_ _are_saying, ~~that~~ A_rainstorm is_coming, and it_is_becoming thus. **55** And whenever a_south_wind is blowing, you_all_are_ _saying, ~~that~~ will_be scorching_heat, and it_is_becoming. **56** Hypocrites. You_all_have_known how to_be_approving the appearance of_the sky and of_the earth ~~the~~ but how you_all_ _have_ not _known to_be_scrutinizing this time?

57 And why even for yourselves, you_all_are_ not _judging what is right? **58** For/Because as you_are_going with the opponent of_you before a_ruler in the way, give effort to_ _have_released from him, lest he_may_be_dragging_ you _ _away to the judge, and the judge will_be_giving_ you _over to_the constable, and the constable will_be_casting you into prison. **59** I_am_saying to_you, by_no_means you_may_ not _ _come_out from_there until you_may_give_back even the last lepton_coin.

13:1 And some were_being_present at the_same ~~the~~ time, reporting to_him about the Galilaios, of_whom the blood Pilatos mixed with the sacrifices of_them. **2** And answering

175 **RV 12:49 · Parallel** Mat. 10:34-36

176 **RV 12:50 · Cross-ref.** Mrk 10:38.

177 **RV 12:53 · Cross-ref.** Mic 7:6.

178 **RV 12:54 · Parallel** Mat. 16:2-3

179 **RV 12:57 · Parallel** Mat. 5:25-26

Literal Version

he_said to_them: You_all_are_supposing that ~~the~~ these Galilaios, became sinners beyond all the Galilaios, because such they_have_suffered? **3** No, I_am_saying to_you_all, but if you_all_may_ not _be_repenting, all will_be_perishing likewise. **4** Or those ~~the~~ eighteen on whom the tower in ~~the~~ Silōam fell and killed_ them _off, are_you_all_supposing that they became debtors beyond all the people ~~which~~ dwelling_in Hierousala^{y}m/(Yərūshālayim)? **5** No, I_am_saying to_you_all, but if you_all_may_ not _be_repenting, all will_be_perishing likewise.

6 And he_was_speaking this ~~the~~ parable: Someone was_having a_fig_tree having_been_planted in the vineyard of_him, and he_came seeking fruit on it, and he_ not _found any. **7** And he_said to the Vinedresser, see three, years from that I_am_ _coming seeking fruit on ~~the~~ this fig_tree, and I_am_ not _ _finding any. cut_ it _off, because/for_ why _reason it_is_ even _wasting the ground? **8** And he answering is_saying to_ _him: Master, allow it also this ~~the~~ year, until of_which I_may_ _dig around it and I_may_put manure, **9** and_if on_one_hand it_may_produce fruit in the time coming, on_the_other_hand if not surely you_will_be_cutting_ it _off.

10 And he_was teaching in one of_the synagogues on the days_of_rest. **11** And see, a_woman having a_spirit of_sickness eighteen years, and she_was bending_over and not being_ _able to_straighten_up to the full_extent. **12** And having_seen her, ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** calling_out and said to_her: Woman, you_have_been_sent_away from_the sickness of_you. **13** And he_laid_on his hands on_her, and immediately she_ _was_restored and was_glorifying ~~the~~ **god**. **14** But the synagogue_leader answering, resenting because ~~the~~ **Ya^{y}sous** healed on_the day_of_rest, he_was_saying to_the crowd, because Six days are in which it_is_fitting to_be_working, therefore coming in them be_being_healed, and not on_the day of_the day_of_rest. **15** And the **master** answered to_him and said: Hypocrites. Is_ not _untying each of_you_all the ox of_him, on_the day_of_rest, or the donkey from the manger, and having_led_away it is_giving_to_drink it? **16** And this being daughter of_Abra'am/('Avrāhām), whom ~~the~~ Satan/(Sāṭān) bound, see, ten and eight years, it_was_ not _ _fitting to_be_untied/released from ~~the~~ this bond on_the day of_the day_of_rest? **17** And saying of_him these things, all the ones opposing to_him were_being_disgraced, and all the crowd was_rejoicing at all the glorious things ~~which~~ becoming by him.

18 Therefore he_was_saying: To_what is the kingdom of_ ~~the~~ _ **_god** similar, and to_what I_will_be_likening it? **19** It_is similar to_a_seed of_mustard, which a_man having_taken, throw into garden of_himself, and it_grew and became into a_tree, and The birds of_the sky nested in the branches of_it.

20 And furthermore he_said: To_what I_will_be_likening the kingdom of_ ~~the~~ **_god**? **21** It_is similar to_leaven, which a_ _woman having_taken, hid_in in three satons of_wheat_flour, until all of_which was_leavened.

Readers' Version

sus; Grk. Yesus) that Governor Pilatos (Pilate) had killed some Galilim when they were sacrificing. **2** Yeshua asked the people, "Do you think that these Galilim were the most disobedient to God in all Galil that they were made to suffer so much? **3** No, I'm telling you all, but on the other hand if you don't turn from your own disobedience and request forgiveness, you all will perish likewise. **4** What about those eighteen who were killed when the Siloam tower collapsed on them? Do you think they had bigger debts than all the people living in Yerushalem (Jerusalem)? **5** No, I'm telling you all that if you don't turn from your own disobedience and request forgiveness, you all will perish likewise."

The parable about the tree without fruit

6 Then Yeshua (Jesus; Grk. Yesus) told them this parable, "There was a landowner who'd planted a fig tree in his vineyard, and he went to see if it had any fruit on it, but there wasn't any **7** so he told his manager, 'I've been coming and checking for fruit on this tree for three years, but there's none. Chop it down because it's not good use of the land.' **8** 'Master,' he answered, 'give me one more year to dig around it and fertilise it **9** and see if it fruits. If it doesn't, then certainly you can chop it down.' "

Yeshua heals a bent-over woman

10 On the Rest Days, Yeshua (Jesus; Grk. Yesus) was teaching in one of the Jewish meeting halls **11** and, look, a woman who'd had a spirit of sickness for eighteen years was there. She was bent over and unable to stand up straight **12** and when **Yeshua** saw her, he called out, "Woman, your disease has been sent away." **13** Then he placed his hands on her and she was immediately restored and started praising **God**.

14 But the hall leader was angry because it was the Rest Day when **Yeshua** had healed her and started telling the crowd, "There's six days when it's fine to work, so come then to be healed—not on the Rest Day!"[180]

15 "You hypocrites!" Yeshua responded. "Doesn't every one of you untie his ox on the Rest Day, or untie the donkey from the feeding trough and lead it away for a drink? **16** This woman is a descendant of Avraham who's been handicapped by Satan for eighteen years, and yet you say that it's wrong to break that bond on the Rest Day!" **17** When he said that, the people opposing him were disgraced and all the crowd was excited about the wonderful things he was doing.

A small seed grows into a large bush[181]

18 So he told them, "What is **God's** kingdom similar to? What can I use to describe it? **19** It's like a mustard seed, which a person might take and throw into their garden and then it grows in a bush and the birds make their nests in its branches."

A little yeast has a big effect[182]

20 Again he asked them, "What can I liken **God's** kingdom to? **21** It's like some yeast that a woman took and hid in a sack of flour, until eventually it affected all of it."

180 **RV 13:14 · Cross-ref.** Exo 20:9-10; Deu 5:13-14.

181 **RV 13:18 · Parallel** Mark 4:30-32; Mat. 13:31-32

182 **RV 13:20 · Parallel** Mat. 13:33

Readers' Version

Entering God's kingdom[183]

22 Then Yeshua (Jesus; Grk. Yesus) started on his journey towards Yerushalem (Jerusalem), and as he passed through each town or village, he would teach the people there, 23 and one day someone asked him, "**Master**, will only a few people be saved?"

Yeshua replied, 24 Make an effort to get in through the narrow door, because I'm telling you that many people want to come in but they won't be able to. 25 Once the home-owner gets up and locks the door, even if you get there now and stand outside knocking and calling out, 'Master, open up for us,' he'll answer, 'I don't know you or where you're from.' 26 'You saw us eating and drinking,' you'll start saying, and, 'You taught along our roads.' 27 But he'll reply to you all, 'I've got no idea where you're all from, so go away you who do evil things.'[184] 28 There'll be crying and much anguish when you all see Avraham and Yitshak (Isaac) and Ya'akov (Jacob) and all the prophets in **God's** kingdom, but all of you will be being thrown out.[185] 29 Others will come from the east and the west, and from the north and the south, and *they* will be comfortably seated in **God's** kingdom, 30 so listen: the last people will be the first ones, and the first ones will end up last."[186]

Yeshua's concern for Yerushalem[187]

31 At that time, some members of the Farisaios party approached Yeshua (Jesus; Grk. Yesus) and told him, "You need to leave here because Herodes (Herod) wants to kill you."

32 Yeshua responded, "Go and tell that fox: 'I'm driving out demons and healing people today and tomorrow, but I'll be finished the following day.' 33 Yes, I need to keep moving today and tomorrow, because it wouldn't do for a prophet to come to his end away from Yerushalem (Jerusalem).

34 "Yerushalem, Yerushalem—the city that kills the prophets and throws rocks at those who've been sent to her. How often I wanted to gather your children together like a hen gathers her chicks under her wings, but you all didn't want it. 35 So now, see, your temple will be left without a congregation. I'm telling you all that you certainly won't see me again until you say: 'Blessed is the person who comes in the name and authority **of Yahweh**.' "[188]

Yeshua heals a man on a Rest Day

14:1 One day, Yeshua (Jesus; Grk. Yesus) went to the house of one of the Farisaios party leaders for a meal on a Rest Day, and they were watching him closely. 2 Then, look, there was a man there with badly swollen limbs. 3 **Yeshua** responded to the thoughts of the lawyers and Farisaios by asking, "Is it allowable to heal on the Rest Day or not?"

4 However, they just stayed silent, so he took hold of the man

Literal Version

22 And he_was_passing_ by _through cities and villages teaching, and making journey toward Hierousalaʸm/(Yərūshālayim). 23 And someone said to_him: **master**, if the ones being_saved are few? And he said to them, 24 Be_striving to_come_in through the narrow door, because I_am_saying to_you_all many, will_be_seeking to_ _come_in and they_‹will›_ not _be_able. 25 From what time the the_home_owner ~~wishfully~~ may_be_raised and may_shut the door, and you_all_may_begin to_have_stood outside and to_be_knocking the door saying: Master, open_up to_us, and answering he_will_be_saying to_you_all: I_have_ not _known you_all, from_where you_all_are. 26 Then you_will_be_ _beginning to_be_saying: We_ate and we_drank before of_ _you, and you_taught in the roads of_us. 27 And he_will_be_ _speaking, saying to_you_all: I_have_ not _known from_where you_all_are: withdraw from me, all workers of_ _unrighteousness. 28 There will_be ~~the~~ weeping and ~~the~~ grating of_ ~~the~~ _teeth, whenever you_all_may_see Abra'am/('Avrāhām), and Isa'ak/(Yitsḥāq), and Yakōb/(Ya'ₐqov), and all the prophets, in the kingdom of_ ~~the~~ _**god**, but you_all being_thrown_out out. 29 And they_will_ _be_coming from the_east and the_west and from the_north and the_south, and they_will_be_being_reclined in the kingdom of_ ~~the~~ _**god**. 30 And see, there_are last ones who will_be first ones, and there_are first ones who will_be last ones.

31 In same the hour some Farisaios_party approached saying to_him: Come_out and be_going from_here, because Haʸrōdaʸs is_wanting to_kill_ you _off. 32 And he_said to_ _them: Having_been_gone say to_the this fox: Behold, I_am_ _casting_out demons, and I_am_finishing_out healings today and tomorrow, and on_the third day I_am_being_perfected. 33 However it_is_fitting me, to_be_going today and tomorrow and on_the day following, because it_is_ not _permitting a_ _prophet to_perish outside Hierousalaʸm/(Yərūshālayim). 34 Hierousalaʸm, Hierousalaʸm, the city killing_off the prophets, and throwing_stones at_the ones having_been_ _sent_out to her, how_often I_wanted to_gather_together the children of_you, that manner a_hen gathers the brood of_ _herself under her wings, and you_all_ not _wanted. 35 Behold, the house of_you_all is_being_left desolate to_you_ _all. And I_am_saying to_you_all, by_no_means you_all_may_ not _see me until you_all_may_say: Having_been_blessed is the one coming in the_name of_the_**master**.

14:1 And it_became at the time him to_come into a_house of_ _one of_the rulers Farisaios_party, on_a_day_of_rest to_eat bread, and they were watching_ him _closely. 2 And see, a_ certain _man was dropsical before him. 3 And ~~the~~ **Yaʸsous/(Yəhōshūʻa)** answering spoke to the lawyers and to_the_Farisaios_party saying: Is_it_permitting on_the day_ _of_rest to_heal or not? 4 But they kept_quiet. And having_ _taken_hold of_him, he_healed him and sent_away him. 5 And he_said to them: Of_which of_you_all a_son or an_ox

183 **RV 13:22 · Parallel** Mat. 7:13-14,21-23

184 **RV 13:27 · Cross-ref.** Psa 6:8.

185 **RV 13:28 · Cross-ref.** Mat 22:13; 25:30.

186 **RV 13:30 · Cross-ref.** Mrk 10:31; Mat 19:30; 20:16.

187 **RV 13:31 · Parallel** Mat. 23:37-39

188 **RV 13:35 · Cross-ref.** Psa 118:26.

Literal Version

into a_pit will_be_falling, and not immediately he_will_be_ _pulling_ him _up on the_day of_the day_of_rest? **6** And they_ _were_ not _able to_be_answered_back to these things.

7 And he_was_speaking a_parable to the ones having_been_ _invited, noticing how they_were_choosing the best_places, saying to them, **8** Whenever you_may_be_called by anyone to wedding_festivities, you_may_ not _be_reclining in the best_ _place, lest one more_honoured than you may_be having_ _been_called by him, **9** and having_come, the one having_ _invited you and him he_will_be_saying to_you: Give to_this one your_place, and then you_may_begin to_be_keeping the last place with shame. **10** But whenever you_may_be_called, having_been_gone sit_down in the last place, in_order_that whenever the one having_invited you may_come he_will_be_ _saying to_you: Friend, move_up higher. Then glory will_be to_you before all the ones reclining with_you. **11** Because everyone the one exalting himself will_be_being_humbled, and the one humbling himself will_be_being_exalted. **12** And he_was_ also _saying to_the one having_invited him: Whenever you_may_be_making a_dinner or a_supper, be_ not _calling the friends of_you, nor the brothers of_you, nor the relatives of_you, nor your_ rich _neighbours, lest also they may_invite_back you and a_repayment may_become to_you. **13** But whenever you_may_be_making a_banquet be_calling the_poor, the_crippled, the_lame, the_blind, **14** and you_will_ _be blessed, because they_are_ not _having to_repay to_you, because/for will_be_being_repaid to_you in the resurrection of_the righteous.

15 And one of_the ones reclining having_heard these things, said to_him: Blessed is_he who will_be_eating bread in the kingdom of_ ~~the~~ **_god**. **16** But he said to_him: A_man certain was_making a_ great _supper, and invited many. **17** And he_ _sent_out the slave of_him at_the hour of_the supper to_say to_the ones having_been_invited: Be_coming, because it_is now ready. **18** And all began of one to_be_excusing themselves. The first said to_him: I_bought a_field and I_am_ _having necessity having_come_out to_see it, I_am_asking you be_holding me having_been_excused. **19** And another one said: I_bought five pairs of_oxen and I_am_going to_ _approve them, I_am_asking you be_holding me having_ _been_excused. **20** And another said, I_married a_wife and because_of this I_am_ not _being_able to_come. **21** And having_arrived, the slave reported these things to_the master of_him. Then having_been_angered, the the_home_ _owner said to_the slave of_him: Come_out quickly into the roads and streets of_the city, and bring_in here the poor, and crippled, and blind, and lame. **22** And the slave said: Master, it_has_become what you_commanded, and still there_is place. **23** And the master said to the slave: Come_out into the roads and fences, and compel them to_come_in, in_order_ _that the house of_me may_be_filled, **24** for/because I_am_ _saying to_you_all that no_one of_ ~~the~~ those _men ~~which~~ having_been_invited, will_be_tasting of_the supper of_me.

Readers' Version

and healed him and sent him away. **5** Then he asked them, "Which of you if your child or your animal fell into a pit wouldn't immediately pull them out, even if it was a Rest Day?"[189]

6 But they didn't have any answer for that.

Demonstrating humility

7 Then he told a parable to all the invited guests after he'd noticed them choosing the best places around the table, telling them, **8** "Whenever you're invited to a wedding celebration, don't go and sit in the best place, in case someone more important than you might be called over by the host,[190] **9** and then your host might come over to you and ask you to let the other guest sit where you were, and then you might end up humiliated at the bottom of the table. **10** Rather, when you're invited, sit down at the end so that the host might come and tell you, 'Friend, move up here to a better spot.' Then you'll be honoured in front of all the other guests, **11** because the person who thinks a lot of themself will be humbled, and the person who humbles themself will be honoured."[191]

12 Then Yeshua (Jesus; Grk. Yesus) also spoke to the man who had invited him, "Whenever you host a brunch or dinner, don't invite your friends or siblings, or your other relatives or your wealthy neighbours, because they can invite you back and so repay you. **13** Instead when you're celebrating, invite the poor and the crippled, the lame and the blind, **14** and then you'll be rewarded by God because those people won't be able to repay you, hence you'll be repaid instead when those who please God come back to life."

The parable about the reluctant dinner guests[192]

15 Now one of the people at the meal heard all this and commented, "Blessed is anyone who gets to have a meal in **God's** kingdom."

16 But Yeshua (Jesus; Grk. Yesus) responded, "There was a home-owner who was putting on a large dinner and invited many people. **17** When the meal was ready, he sent out his slave to go and tell everyone who'd been invited, 'Come over now because the food is ready.' **18** However they all started giving excuses. The first one said, 'I bought a field and I need to go and inspect it. Please excuse me.' **19** Another one said, 'I've bought five pairs of oxen and I need to check them out. Please excuse me.' **20** Yet another said, 'I just got married so I can't really come.' **21** So when the slave got back, he reported all this to his master. The home-owner got angry and told the slave, 'Well then, hurry out into the roads and streets of the city and bring back the poor and crippled and blind and lame people.' **22** When he'd done that, the slave said, 'Master, I've done what you instructed and there's still room at the table.' **23** So the master instructed him, 'Well go along the roads and fences and force them to come so that my house will fill up, **24** because I'm telling you that none of those invited guests will get a taste of this meal of mine.' "

189 **RV 14:5 · Cross-ref.** Mat 12:11.

190 **RV 14:8-10 · Cross-ref.** Prv 25:6-7.

191 **RV 14:11 · Cross-ref.** Mat 23:12; Luk 18:14.

192 **RV 14:15 · Parallel** Mat. 22:1-10

Readers' Version

Count the cost of following Yeshua[193]

25 Large crowds were following Yeshua (Jesus; Grk. Yesus) when he turned and spoke to them, 26 "If anyone comes to me but doesn't love me more than they love their parents and their siblings, and their spouse and children, and even their own life, then that person is unable to become my apprentice.[194] 27 Anyone who doesn't give up everything in this life and come after me is unable to become my apprentice,[195] 28 because none of you would want to build a tower without first counting the cost and figuring out if you'll have enough to complete it. 29 Otherwise you might lay the foundation and not be able to finish it. Then everyone watching might begin to mock 30 and say, 'This person started a building project but wasn't able to finish it.' 31 Or what king would go off to war against another king, if he hadn't previously sat down with his generals to figure out if their ten thousand soldiers are powerful enough to battle the other king bringing twenty thousand against him? 32 If they can't, then while the other army is still far away, the king will send ahead a delegation to try to make peace. 33 So too for every one of you who doesn't leave behind everything they own, you won't be able to become an apprentice of mine.

Worthless followers likened to salt[196]

34 "Salt is good, but if it became tasteless, what could you use to make it salty again? 35 It would be no use on the soil or for fertiliser—they'd just have to throw it away. Let any person who wants to hear, listen carefully."

The lost sheep that was found[197]

15:1 Many tax-collectors and others regarded as sinners had come closer so they could hear what Yeshua (Jesus; Grk. Yesus) was teaching,[198] 2 but those from the Farisaios party and the religious teachers were grumbling, "This man accepts sinners and even eats with them!" 3 So Yeshua told them this parable:

4 "If you had a hundred sheep and one of them went missing, which of you wouldn't leave the ninety-nine there in the wilderness and go and search for the missing sheep until you found it? 5 And once you found it, you would carry it home on your shoulders feeling very happy. 6 When you got back to the house, surely you'd call your friends and neighbours and tell them, 'Come and celebrate with me because I found my lost sheep.' 7 I'm telling you all that there's similar celebration in heaven when one person turns from their disobedience and obeys God—more than over ninety-nine guiltless people who have no need to change.

The lost coin that was found

8 "Or what woman who had ten silver coins and lost one, wouldn't light a lamp and sweep the house and search thoroughly until she found it? 9 Then she'd invite her friends and neighbours saying, 'Come and celebrate with me because I found the money that I'd lost.' 10 I'm telling you all that there's similar celebration by

Literal Version

25 And great crowds were_going_with to_him, and having_ _been_turned, he_said to them, 26 If anyone is_coming to me, and is_ not _hating the father of_himself, and the mother, and the wife, and the children, and the brothers, and the sisters, and still also the life of_himself, is_ not _able to_be an_apprentice/follower of_me. 27 Whoever not is_bearing the stake of_him and is_coming after me, is_ not _able to_be an_apprentice/follower of_me. 28 For/Because which of you_ _all wanting to_build a_tower, not first having_sat_down, is_ _counting the cost, whether he_is_having enough for the_ _completion? 29 In_order_that lest having_laid a_foundation of_it and not being_able to_finish it, all ~~which~~ observing it may_begin to_be_mocking at_him 30 saying, ~~that~~ This ~~the~~ man began to_be_building, and was_ not _able to_finish it. 31 Or what king going to_encounter with_another king in war, not having_sat_down first will_be_counselling whether he_is powerful with ten thousands to_meet with_the one with twenty thousands coming against him? 32 And if not surely still of_him being far_away, having_sent_out a_delegation is_ _asking peace. 33 Therefore thus everyone of you_all who is_ not _bidding_goodbye to_all the things possessing of_himself, is_ not _able to_be an_apprentice/follower of_me.

34 Therefore the salt is good, but if the salt may_be_made_ _tasteless, with what it_will_be_being_seasoned? 35 It_is neither suitable for soil nor for manure, they_are_casting it out. The one having ears to_be_hearing, let_him_be_hearing.

15:1 And all the tax_collectors and the sinners were nearing to_him to_be_hearing from_him. 2 And both the Farisaios_ _party and the scribes were_grumbling saying, ~~that~~ This man is_accepting sinners and is_eating_with with_them. 3 And he_said to them ~~the~~ this parable saying, 4 What person of you_all, having a_hundred sheep and having_lost one of them, is_ not _leaving the ninety nine in the wilderness, and is_going after the sheep having_lost, until he_may_find it? 5 And having_found it, he_is_laying_on it on the shoulders of_him rejoicing. 6 And having_come to the the_house, he_is_ _calling_together his friends and his neighbours, saying to_ _them: Be_rejoicing_with with_me, because I_found the sheep of_me ~~which~~ having_been_lost. 7 I_am_saying to_you_all that thus joy in ~~the~~ heaven will_be over one sinner repenting, than over ninety nine righteous ones, who are_having no need of_repentance.

8 Or what woman having ten drachmas, if she_may_lose one drachma, is_ not _lighting a_lamp, and is_sweeping the house, and is_seeking carefully, until of_which she_may_find it? 9 And having_found it, is_calling_together her friends and neighbours saying: Be_rejoicing_with with_me, because I_ _found the drachma that I_lost. 10 Thus I_am_saying to_you_ _all, there_is_becoming joy before the messengers of_ ~~the~~ _

193 **RV 14:25 · Parallel** Mat. 10:37-38

194 **RV 14:26 · Cross-ref.** Mat 10:37.

195 **RV 14:27 · Cross-ref.** Mrk 8:34; Mat 10:38; 16:24; Luk 9:23.

196 **RV 14:34 · Parallel** Mark 9:50; Mat. 5:13

197 **RV 15:1 · Parallel** Mat. 18:12-14

198 **RV 15:1-2 · Cross-ref.** Luk 5:29-30.

Literal Version

_**god** over one sinner repenting.

11 And he_said: A_ certain _man was_having two sons. **12** And the younger of_them said to_the father: father, give to_me the breaking_down portion of_the estate. he and he_divided the living to_them. **13** And after not many days having_ _gathered_together all things, the younger son travelled into a_ distant _country, and there scattered the estate of_him, living intemperately. **14** But having_spent all things of_him, there_became a_ mighty _famine throughout ~~the~~ that country, and he began to_be_being_deficient. **15** And having_ _been_gone, he_was_joined_together to_one of_the citizens of_ ~~the~~ that _country, and he_sent him into the fields of_him to_be_feeding pigs. **16** And he_was_desiring to_be_satisfied from the carob_pods which the pigs were_eating, and no_one was_giving to_him. **17** To but himself having_come he_was_ _saying: How_many hired ones of_the father of_me are_ _being_plentiful of_bread, but I am_perishing with_famine here? **18** Having_risen_up, I_will_be_going to the father of_ _me, and I_will_be_saying to_him: father, I_sinned against ~~the~~ heaven and before you, **19** I_am no_longer worthy to_be_ _called the_son of_you. Make me as one of_the hired ones of_ _you. **20** And having_risen_up, he_came to the father of_ _himself. But still being_ far _away from_him, the father of_ _him saw him, and was_feeling_compassion, and having_run, embraced on the neck of_him and kissed him. **21** And the son said to_him: father, I_sinned against ~~the~~ heaven and before you, I_am no_longer worthy to_be_called a_son of_you. **22** But the father said to the slaves of_him: Quickly bring_out ~~the~~ first robe, and dress_ him _in, and give a_ring for the hand of_him, and sandals for his feet, **23** and be_bringing the ~~the~~ grain_fed calf, sacrifice it, and having_eaten we_may_be_ _gladdened. **24** Because this ~~the~~ son of_me was dead and revived, was having_been_lost and was_found. And they_ _began to_be_being_gladdened. **25** And the ~~the~~ elder son of_ _him was in the_field, and while coming, he_neared to_the house, he_heard of_music and dancing. **26** And having_ _called_to one of_the servants, he_was_inquiring what ~~wishfully~~ might_be these things. **27** And he said to_him, ~~that~~ The brother of_you is_coming, and the father of_you sacrificed the ~~the~~ grain_fed calf, because he_took_back being_ _sound him. **28** But he_was_angered and he_was_ not _ _wanting to_come_in. And the father of_him having_come_ _out, was_imploring him. **29** And he answering said to_the father of_him: Behold, so_many years I_am_serving for_you, and I_ never _passed_by a_command of_you, and you_ never _ _gave a_young_goat, to_me, in_order_that I_may_be_ _gladdened with the friends of_me. **30** But when ~~the~~ this son of_you, he_came ~~which~~ having_devoured the living of_you with prostitutes, you_sacrificed ~~the~~ grain_fed calf for_him. **31** And he said to_him: Child, you are always with me, and all the things mine is is yours. **32** But it_was_fitting to_be_ _gladdened also to_be_elated, because ~~the~~ this brother of_you, was dead and lived again, and having_lost and he_was_found.

16:1 And he_was_saying also to the apprentices/followers: A_ certain _man was rich, who was_having a_manager, and this one was_accused to_him as scattering the things possessing of_him. **2** And having_called him, he_said to_him: What is this I_am_hearing concerning you? Give_back the account of_ _the management of_you, because/for you_are_ not _being_ _able anymore to_be_managing. **3** And the manager said by himself: What may_I_do, because the master of_me is_taking_

Readers' Version

God's messengers in heaven over one person who turns from their disobedience and obeys God."

The parable about the returning son

11 Then Yeshua (Jesus; Grk. Yesus) told them, "Once there was a man with two sons. **12** The younger son asked his father to give him his inheritance in advance, so the father divided everything up. **13** Then a few days later, that younger son went off to a distant country where he used his inheritance to enjoy an affluent and carefree lifestyle. **14** However after he'd used up all his funds, a terrible famine hit that country, and he started to become needy, **15** so he went and signed up to work for one of the local farmers who assigned him to feed the pigs out in the fields. **16** As the pigs were eating their carob pods, their food started to look desirable to him, but he wasn't given any. **17** But he eventually came to his senses and said to himself, 'Even my father's workers have plenty of food, but here I am in this place dying of starvation. **18** I'm going to leave and go back to my father to tell him, "Father, I've disobeyed God and dishonoured you **19** and I'm no longer worthy to be called your son. Take me on as one of your workers." '

20 "So he got up and headed back to his father, but his father saw him coming from a distance and felt sorry for him. He ran and hugged his son and kissed him, **21** and the son said, 'Father, I've disobeyed God and dishonoured you and I'm no longer worthy to be called your son.' **22** But the father ordered his slaves, 'Quickly, bring out the best robe and dress him in it, and put a ring on his hand and sandals on his feet. **23** Then get the grain-fed calf and slaughter it so we can celebrate with a feast, **24** because my son was dead but he's now here alive—he was lost but now he's found.'

25 "The man's older son was out working in a field, and when he was heading home and got near the house, he could hear the sound of music and dancing **26** so he called out to one of the servants and asked him what was going on. **27** 'Your brother has come home,' he replied, 'and your father has slaughtered the grain-fed calf to celebrate because he got back safely.' **28** But the older son was angry and didn't want to go in, however his father came out and implored him to join them. **29** 'Listen,' said the older son to his father, 'I've worked for you for however many years and I've never disobeyed you, yet you never gave me even a young goat so that I could celebrate with my friends! **30** Yet when *this* son of yours comes home after using up your money living with prostitutes, then you slaughter the fattened calf for him!' **31** 'Son,' answered the father, 'you have always been here with me, and everything I have is yours. **32** But it's right to be happy and excited, because your brother was dead and now he's alive again—he was lost and now he's found.' "

The parable about the shrewd manager

16:1 Yeshua (Jesus; Grk. Yesus) also told this to his followers, "Once there was a rich man who had a manager who worked for him. A whistle-blower reported that the manager had been abusing the owner's possessions **2** so the owner called him and asked, 'What's this I'm hearing about you? Give back the ledgers because I don't want you as a manager any more.' **3** Then the

Readers' Version

manager thought to himself, 'Oh dear, what will I do now that I'm losing this management job? I'm not strong enough to be out digging and I'd be too ashamed to beg. **4** I know what I'll do so that when I lose my job, I'll still be popular with everyone else.' **5** So he called in each person who owed money to his master. He asked the first one, 'How much do you owe my master?' **6** 'A hundred jugs of olive oil,' he replied. 'Well, bring the contract here and change it quickly to fifty,' the manager said. **7** Then he asked the next one, 'How much do you owe?' 'A hundred containers of wheat,' the man replied. 'Get the contract form and change it to eighty,' said the manager. **8** When he heard, the landowner praised the dishonest manager for his shrewdness because the modern generation are better at working the system than the children of light in their generation.

9 "So I'm telling you all to use worldly money to make friends for yourselves, so that whenever it runs out, they'll accept you all into the eternal homes.[199] **10** Anyone who's faithful with a little is also faithful with much, and the person who's dishonest with a little is also dishonest with a lot. **11** Because of that, if you aren't faithful with worldly money, who would entrust true wealth to you all? **12** If you're not faithful in your treatment of strangers, who would give you anything for yourselves?

13 "No household servant can serve two masters, because either they'll hate the one and love the other, or they'll support the one and despise the other."[200]

More of Yeshua's teaching[201]

14 All those from the Farisaios party were listening carefully because they love money, and they were sneering at Yeshua (Jesus; Grk. Yesus), **15** so he said to them, "You all justify yourselves to the people but **God** knows your hearts, because what people value most is abhorrent to **God**.

16 "The Hebrew scriptures applied until Yohan-the-immerser started preaching the good message **about God's** kingdom, now everyone is striving to get into it,[202][203] **17** but it's easier for the sky and the earth to disappear than it is for one small part of the law to fall.[204]

18 "Every man who divorces his wife and marries another, is committing adultery, and the one marrying the woman he divorced is committing adultery.[205]

The rich man and Eleazar

19 "Once there was a rich man who dressed like a king and had everything in life to make him happy and content. **20** At the same time there was a poor beggar named Eleazar (Lazarus; Grk. Lazaros)

Literal Version

_away the management from me? I_am_ not _able To_be_ _digging, I_am_being_ashamed to_be_begging. **4** I_knew what I_may_do, in_order_that whenever I_may_be_removed from the management, they_may_receive me into the homes of_ _them. **5** And having_called_to each one of_the debtors of_ _the master of_himself, he_was_saying to_the first: How_ _much you_are_owing to_the master of_me? **6** And he said: A_ _hundred batos/(bat)_measures of_olive_oil. And he said to_ _him: Receive of_you the bills and having_sat_down quickly write fifty. **7** Then to_another he_said: And how_much are_ you _owing? And he said: A_hundred koros/(kor)_measures of_wheat. He_is_saying to_him: Receive of_you the bills and write eighty. **8** And the master praised the manager of_ ~~the~~ _ _unrighteousness, because he_performed prudently. Because the sons of_ ~~the~~ this _age are more_prudently beyond the sons of_the light in the generation ~~which~~ of_themselves. **9** And I am_saying to_you_all, make friends for_yourselves by the money of_ ~~the~~ _unrighteousness, in_order_that whenever it_ _may_fail, they_may_receive you_all into the eternal dwellings. **10** The one faithful with the_least, is also faithful with much, and the one unrighteous with the_least, is also unrighteous with much. **11** Therefore if you_all_became not faithful with ~~the~~ unrighteous money, who will_be_entrusting ~~the~~ true wealth to_you_all? **12** And if you_all_became not faithful with the stranger, who will_be_giving the_ your _ _things to_you_all? **13** Not_one house_servant is_able to_be_ _serving for_two masters, because/for either he_will_be_ _hating the one, and the other he_will_be_loving, or of_the_ _one he_will_be_upholding, and of_the other he_will_be_ _despising. You_all_are_ not _being_able to_be_serving for_ **_god** and money.

14 And all the Farisaios_party were_hearing these things, being money_lovers, and they_were_sneering_at him. **15** And he_said to_them: You_all are the ones justifying yourselves before the people, but ~~the~~ **god** is_knowing the hearts of_you_ _all, because the thing exalted among people, an_ _abomination is before ~~the~~ **god**. **16** The law and the prophets were until Yōanna^{y}s, from then the kingdom of_ ~~the~~ **_god** is_ _being_good_message_preached, and everyone is_forcing into it. **17** But it_is easier ~~the~~ for_heaven and ~~the~~ earth to_ _pass_away, than one serif of_the law to_fall. **18** Everyone ~~which~~ sending_away the wife of_him and marrying another, is_committing_adultery, and every the one marrying having_ _been_sent_away from a_husband, is_committing_adultery.

19 And a_ certain _man was rich, and was_dressing_in purple and linen, being_gladdened splendidly in_every day. **20** And a_ certain _poor man by_the_name Lazaros, had_been_laid at the gate of_him, having_been_ulcerated **21** and desiring to_ _be_satisfied from ~~which~~ falling from the table of_the rich

199 RV 16:9 · Note This sentence is very difficult to understand, so it's likely that we're missing some cultural cues here, and in the parable above.

200 RV 16:13 · Cross-ref. Mat 6:24.

201 RV 16:14 · Parallel Mark 10:11-12; Mat. 11:12-13

202 RV 16:16 · Note See https://rediscoveryingjesus.substack.com/p/jesuss-confusing-sayings-luke-1616.

203 RV 16:16 · Cross-ref. Mat 11:12-13.

204 RV 16:17 · Cross-ref. Mat 5:18.

205 RV 16:18 · Cross-ref. Mat 5:32; 1Cor 7:10-11.

Literal Version

man, but even the dogs coming were_licking_up the ulcers of_him. **22** And it_became the poor man to_die_off, and him to_be_carried_away by the messengers into the bosom of_ _Abra'am/('Avrāhām). And the rich man died_off also and was_buried. **23** And in ~~the~~ Haidaʸs having_lifted_up the eyes of_him, being in torments, he_is_seeing Abra'am from afar, and Lazaros in the bosoms of_him. **24** And he having_called said, father Abra'am, show_mercy to_me and send Lazaros, in_order_that he_may_dip the extremity of_the finger of_him in_water, and may_cool_down the tongue of_me, because I_ _am_being_distressed in ~~the~~ this flame. **25** But Abra'am said: Child, be_reminded that you_took_back the good of_you in the life of_you, and Lazaros likewise the evil. But now here he_is_being_comforted, and you are_being_distressed. **26** And among all these things, between us and you_all a_chasm great has_been_established, so_that the ones wanting to_ _pass_through here to you_all may_ not _be_able, nor may_ _be_crossing_over from_there to us. **27** And, he_said, therefore I_am_asking you father, that you_may_send him to the house of_the father of_me, **28** for/because I_am_having five brothers, so_that he_may_be_testifying to_them, in_ _order_that they may_ not also _come to ~~the~~ this place of_ ~~the~~ _torment. **29** But Abra'am/('Avrāhām) is_saying: They_are_ _having Mōsaʸs/(Mosheh) and the prophets, them_let_hear from_them. **30** And he said: No, father Abra'am, but if someone from the_dead may_be_gone to them, they_will_be_ _repenting. **31** But he_said to_him: If they_are_ not _hearing from_Mōsaʸs and the prophets, not_even if someone from the_dead may_rise_up, they_will_be_being_persuaded.

17:1 And he_said to the apprentices/followers of_him: It_is impossible of_which the temptations to_ not _come, however woe to_him by whom it_is_coming. **2** It_is_improving for_him if a_ milling _stone is_hung_around around the neck of_him, and he_has_been_thrown_down into the sea, than that he_ _may_stumble of_ ~~the~~ one these _little ones. **3** Be_taking_heed to_yourselves. If the brother of_you may_sin, give_rebuke to_ _him, and if he_may_repent, forgive to_him. **4** And if he_may_ _sin against you seven_times in_the day, and seven_times he_ _may_return to you, saying I_am_repenting, you_will_be_ _forgiving to_him.

5 And the ambassadors said to_the **master**: Add faith to_us. **6** And the **master** said: If you_all_are_having faith as a_seed of_mustard, you_all_ would _were_saying to_ ~~the~~ _mulberry_ _tree this: Be_uprooted and be_planted in the sea, and it_ would _submitted to_you_all.

7 And which of you_all having a_slave, plowing or shepherding, who having_come_in out_of the field will_be_ _saying to_him: Having_come_up immediately sit_down to_ _eat? **8** But not he_will_be_saying to_him: Prepare what I_ _may_dine, and having_girded_about be_serving unto_me, until I_may_eat and I_may_drink, and after these things you will_be_eating and will_be_drinking? **9** Is_ not _having thankfulness to_the slave, because he_did the things having_ _been_directed? **10** Thus also you_all whenever you_all_may_ _do all the things having_been_directed to_you_all, be_ _saying, we_are ~~that~~ Useless slaves, we_have_done what we_ _were_ought to_do.

Readers' Version

who was covered in ulcers. He'd been carried to the rich man's gate, **21** where he lay, hoping to get any food that might fall off the rich man's table. The dogs even came and licked his ulcers, **22** and eventually he died and was carried away by God's messengers to recline at the table next to Avraham. Then the rich man also died and was buried **23** and was tormented in hell. However, when he looked up, he saw Avraham in the distance and Eleazar reclining next to him, **24** so he called out, 'Father Avraham, be merciful to me and send Eleazar here to dip the tip of his finger in water and cool down my tongue, because I'm very distressed here in this flame.' **25** But Avraham replied, 'Son, don't forget that you enjoyed the good life while you were alive, whereas Eleazar had it bad, but now he's here being comforted and you're suffering. **26** Anyway, there's a deep chasm that's been established between us, so that anyone here who wanted to go to you can't, nor can anyone from there cross over here to us.' **27** 'I have one request then,' said the man who'd been rich. 'Send Eleazar to my father's house, **28** because I have five brothers. Then he can warn them about this place of torment so that they won't also come here.' **29** 'They have the scriptures,' answered Avraham, 'so they can find out what they say.' **30** But the man insisted, 'No, father Avraham, but if someone from the dead went to them, then they'd turn from their sins.' **31** 'Well, if they ignore the scriptures,' he answered, 'even if someone from the dead went to them, they still wouldn't be persuaded.' "

Forgiving sin[206]

17:1 Then Yeshua (Jesus; Grk. Yesus) told his followers, "It's impossible that temptations will disappear, but a bad future awaits whoever brings them. **2** It would be better if that person had a heavy weight tied to them and got thrown into the sea than if they cause a younger one to stumble. **3** Take great care.

If a fellow-believer disobeys God, scold them,[207] and then if they stop and request forgiveness, forgive them. **4** Even if they wrong you seven times in a day and then seven times come and tell you that they're turning away from it, forgive them."

Growing faith

5 Then the apprentices requested the **master**, "Give us more faith." **6** "If you all had faith like a small mustard seed," the **master** replied, "you would be able to order a mulberry bush, 'Get out of the ground and plant yourself in the sea,' and it would obey you all.

The work of a slave

7 "Imagine that you had a slave that was out in the field ploughing or looking after the sheep. When he came back to the house, which of you would tell him, 'The meal's ready so come in now and sit down to eat.' **8** No, you'd be saying, 'Get the meal ready for me and then after you've changed, come and wait on me as I eat and drink, then after that you can eat and drink.' **9** And no, slaves don't get thanked for just doing what they've been told to do. **10** So too when you all do what you've been told to do, just say, 'We're useless slaves—we've just done what we were told.' "

206 **RV 17:1 · Parallel** Mark 9:42; Mat. 18:6-7,21-22

207 **RV 17:3 · Cross-ref.** Mat 18:15.

Readers' Version

Yeshua heals ten men with skin diseases

11 Soon it was time to continue on towards Yerushalem (Jerusalem) and so they walked through Galil and Shomron (Samaria). **12** In one village, they came across ten men with leprosy, who stood back at a distance **13** and called out, "**Yeshua** (Jesus; Grk. Yesus), master, show mercy to us."

14 When he saw them, Yeshua called back, "Go and ask the priests to inspect you."[208] So they went off, and as they were walking, they were healed. **15** One of them, seeing that his skin was healed, came back and could be heard loudly praising **God**, **16** and he knelt down in front of Yeshua and thanked him. This man was from Shomron. **17** "Weren't there ten of you that were healed?" **Yeshua** asked. "Where's the other nine? **18** Have none of them returned to praise **God**—only this foreigner?" **19** Then he told him, "Get up and go now. Your faith has healed you."

God's kingdom[209]

20 One time Yeshua (Jesus; Grk. Yesus) was approached by some from the Farisaios party and asked when God's kingdom is coming, and he answered, "The arrival **of God's** kingdom is not some visible thing, **21** and they won't be shouting, 'Look, here it is!' or 'There it is!', because you see, **God's** kingdom is inside you all."

22 Then he told his followers, "The time will come when you'll be wanting to see the son of humanity again even for a day, but you won't see him. **23** Some people will tell you all, 'Look, there he is!' or 'Hey, here he is!' but don't go looking or following them, **24** because when the son of humanity returns, it'll be like lightning that flashes from one side of the sky and shines right across to the other side. **25** However, before that, he needs to suffer many things and to be rejected by this generation. **26** The time of the return of the son of humanity will be just like it was in Noah's time:[210] **27** people were eating and drinking, and getting engaged and married right until that day when Noah went into the barge and the flood came and destroyed everything.[211] **28** It was similar in Lot's time: people were eating and drinking, and buying and selling, and planting and building,[212] **29** but on the day that Lot walked out of Sedom, fire and sulfur rained down from the sky and destroyed everything. **30** So that's how it will be when the son of humanity is revealed.

31 "On that day, anyone who's just outside the house should not go back in to get their valuables. Similarly, anyone who's out on the farm shouldn't return to the house to get their possessions.[213] **32** Don't forget the disaster that happened to Lot's wife.[214] **33** Anyone who tries to save their live will lose it, and anyone who's sacrificed their lifestyle, will retain life.[215] **34** I'm

Literal Version

11 And it_became at the time to_be_going to Hierousala^{y}m/(Yərūshālayim), and because_of he was_ _passing_through the_midst of_Samareia/(Shomrōn) and Galilaia/(Gālīl). **12** And on_coming_in of_him into a_certain village, met ten leprous men, who stood from_afar. **13** And they lifted_up their_voice saying: **Ya^{y}sous/(Yəhōshūʻa)**, master, show_mercy to_us. **14** And having_seen them, he_said to_them: Having_been_gone show yourselves to_the priests. And it_became at the time to_be_going to_them, they_were_ _cleansed. **15** And one of them having_seen that he_was_ _healed, returned with a_ loud _voice glorifying ~~the~~ **god**, **16** and he_fell on his_face before the feet of_him, giving_ _thanks to_him, and he was a_from_Samareia/(Shomrōn). **17** And ~~the~~ **Ya^{y}sous** answering said: ‹Were›_ not _cleansed the ten? But where are the nine? **18** Not were_they_found having_returned to_give glory to_ ~~the~~ **_god**, except ~~not/lest~~ ~~the~~ this foreigner? **19** And he_said to_him: Having_stood_up, be_ _going, the faith of_you has_healed you.

20 And having_been_asked by the Farisaios_party when the kingdom of_ ~~the~~ **_god** is_coming, he_answered to_them and said, the kingdom of_ ~~the~~ **_god** Is_ not _coming with observation, **21** nor ‹will›_they_be_saying: Behold, here it_is, or: There it_is. For/Because see, the kingdom of_ ~~the~~ **_god** is inside of_you_all. **22** And he_said to the apprentices/followers: Days will_be_coming when you_all_ _will_be_desiring to_see one of_the days of_the son of_ ~~the~~ _ _Man, and you_all_‹will›_ not _be_seeing it. **23** And they_will_ _be_saying to_you_all: Behold, there he_is, or: Behold, here he_is, you_all_may_ not _go_away nor you_all_may_pursue. **24** For/Because as the lightning flashing from the one_part under the sky is_shining to the one_part under sky, thus the son of_ ~~the~~ _man will_be. **25** But first it_is_fitting him to_ _suffer many things, and to_be_rejected by ~~the~~ this generation. **26** And as it_became in the days of_Nōe/(Noaḥ), thus it_will_be also in the days of_the son of_ ~~the~~ _Man: **27** they_were_eating, they_were_drinking, they_were_ _marrying, they_were_being_betrothed, until that day Nōe came_in into the box, and the flood came and destroyed all. **28** Likewise as it_became in the days of_Lōt/(Lōṭ): they_were_ _eating, they_were_drinking, they_were_buying, they_were_ _selling, they_were_planting, they_were_building, **29** but in_ _that day Lōt/(Lōṭ) came_out from Sodoma/(Ṣədom), fire and brimstone rained from the_sky and destroyed all. **30** The_ _same it_will_be according_to in_that day, the son of_ ~~the~~ _ _man is_being_revealed. **31** In that ~~the~~ day, who will_be on the housetop, and the goods of_him in his house, him_let_ not _ _come_down to_take_away them, and the one in the_field, likewise him_let_ not _return to the things back. **32** Be_ _remembering about_the wife of_Lōt/(Lōṭ). **33** Whoever ~~if~~ may_seek to_procure the life of_him, will_be_losing it, and whoever ~~wishfully~~ may_lose it, will_be_keeping_ it _alive. **34** I_ _am_saying to_you_all, in_this ~~the~~ night will_be two on one

208 **RV 17:14 · Cross-ref.** Lev 14:1-32.

209 **RV 17:20 · Parallel** Mat. 24:23-28,37-41

210 **RV 17:26 · Cross-ref.** Gen 6:5-8.

211 **RV 17:27 · Cross-ref.** Gen 7:6-24.

212 **RV 17:28-29 · Cross-ref.** Gen 18:20–19:25.

213 **RV 17:31 · Cross-ref.** Mrk 13:15-16; Mat 24:17-18.

214 **RV 17:32 · Cross-ref.** Gen 19:26.

215 **RV 17:33 · Cross-ref.** Yhn 12:25; Mrk 8:35; Mat 10:39; 16:25; Luk 9:24.

Literal Version

bed, the one will_be_being_taken, and the other will_be_
_being_left. **35** Two will_be grinding at the same place, the
one will_be_being_taken, and the the_other will_be_being_
_left. **36** ◘ **37** And answering they_are_saying to_him: Where,
master? And he said to_them: Where the body is, there also
the vultures will_be_being_gathered_together.

18:1 And he_was_speaking a_parable to_them, because/for
the way it_to_be_fitting always them to_be_praying and to_
_be_ not _losing_heart **2** saying: A_ certain _judge was in a_
_certain city, not revering ~~the~~ **god** and not being_swayed by_
_a_person. **3** And a_widow was in ~~the~~ that city, and she_was_
_coming to him saying: Avenge me of the opponent of_me.
4 And he_was_ not _willing for a_time, but after these things
he_said to himself: Even if I_am_ not _revering ~~the~~ **god** nor I_
_am_being_swayed a_person, **5** because_of this ~~the~~ widow
~~which~~ surely to_be_bringing_about trouble to_me, I_will_be_
_avenging her, in_order_that not coming to the_end she_
_may_be_harassing me. **6** And the **master** said: Hear what the
judge of_ ~~the~~ _unrighteousness is_saying. **7** And ~~the~~ **god** by_
_no_means may_ not _execute the vengeance of_the chosen
of_him, ~~which~~ shouting to_him day and night, and is_being_
_patient over them? **8** I_am_saying to_you_all that he_will_
_be_executing the vengeance of_them in quickness. However
the son of_ ~~the~~ _man having_come, consequently ‹will› he_
_be_finding ~~the~~ faith on the earth?

9 And he_ also _spoke ~~the~~ this parable to some ~~which~~ having_
_trusted in themselves that they_are righteous and scorning
the others: **10** Two men went_up into the temple to_pray, ~~the~~
one was a_Farisaios_party_member, and the other was a_tax_
_collector. **11** The Farisaios_party_member having_been_
_stood was_praying these things to himself: - **god**, I_am_
_giving_thanks to_you that I_am not as the rest of_the
people, swindling, unrighteous, adulterers, or even as this ~~the~~
tax_collector. **12** I_am_fasting twice of_ ~~the~~ _a_week, I_am_
_tithing all things, as_many_as I_am_acquiring. **13** But the
tax_collector having_stood afar, was_ not _willing not_even
his eyes to_lift_up to the sky, but was_striking the chest of_
_him saying: - **god**, be_made_atonement for_me, the sinner.
14 I_am_saying to_you_all, this one came_down to the house
of_him having_been_justified, contrary_to that one. Because
everyone ~~which~~ exalting himself will_be_being_humbled, but
the one humbling himself will_be_being_exalted.

15 And they_were_ also _bringing the babies to_him, in_
_order_that he_may_be_touching against_them, but the
apprentices/followers having_seen, were_giving_rebuke to_
_them. **16** But ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** called_to them
saying: Allow the little_children to_be_coming to me, and be_
not _forbidding them, because/for the kingdom of_ ~~the~~ **_god**
is ~~the~~ of_such. **17** Truly, I_am_saying to_you_all, whoever
~~wishfully~~ may_ not _receive the kingdom of_ ~~the~~ **_god** as a_
_little_child, by_no_means may_ not _come_in into it.

18 And a_certain ruler asked him saying: Good Teacher,
having_done what, I_will_be_inheriting life eternal? **19** And
~~the~~ **Ya^{y}sous** said to_him: Why are_you_calling me good? No_

Readers' Version

telling you, two people will be in one bed on that night and
one will be taken and the other one will be left behind. **35** Two
people will be preparing food at the same place and one will
be taken and the other one will be left behind."

36 ◘ **37** "Where will this happen, **master**?" they asked.

"Where the body is," he answered, "that's where the vultures will be gathering."

Persistence in prayer

18:1 Then he told them another parable about how it's good to always be praying and not to become discouraged: **2** "Once there was a city judge who didn't revere **God** and nor did he allow anyone to sway him. **3** Now there was a widow in that city, and she kept going to him saying, 'Get me justice against my rival.' **4** At first, he wasn't interested in the case, but eventually he said to himself, 'Even if I don't fear **God** and I'm not easily pushed around by anyone, **5** this widow is making trouble for me. I'll fight her case for her so she'll stop harassing me.' "

6 Then the **master** continued, "Listen to what the ungodly judge is saying. **7** And won't **God** also bring justice for his chosen people when they call out to him day and night? He'll patiently listen to them. **8** I'm telling you that he'll quickly bring justice to the situation. However, when the son of humanity comes, will he find faith on the earth?"

Humility in prayer

9 Then Yeshua (Jesus; Grk. Yesus) also told this parable to some who felt that they were guiltless before God because of their own goodness, and so they scorned others: **10** "Once two men went into the temple to pray—one was a Farisaios party member and the other was a tax-collector. **11** The Farisaios stood there praying quietly, 'I thank you, **God**, that I'm not like the rest of the people: swindlers, sinners, adulterers, and even that tax-collector. **12** I fast twice a week and I give a tenth of everything I get.' **13** But the tax-collector stood at a distance, not even willing to raise his head, instead beating his chest and saying, '**God**, I'm a sinner, take away my guilt.' **14** I'm telling you all that this man went home after being declared guiltless, not the other one, because all those who praise themselves will be humbled, and those who humble themselves will be praised."[216]

Yeshua blesses small children[217]

15 The people also brought their babies to Yeshua (Jesus; Grk. Yesus) so that he would touch them and bless them, but his apprentices scolded them when they saw it. **16** However, **Yeshua** called out to them, "Let the little children come to me. Don't stop them, because **God's** kingdom consists of those like them. **17** I can assure you that anyone who doesn't accept **God's** kingdom like a little child certainly won't be able to enter it."

The wealthy leader[218]

18 One time a local leader asked Yeshua (Jesus; Grk. Yesus), "Good

216 **RV 18:14 · Cross-ref.** Mat 23:12; Luk 14:11.

217 **RV 18:15 · Parallel** Mark 10:13-16; Mat. 19:13-15

218 **RV 18:18 · Parallel** Mark 10:17-31; Mat. 19:16-30

Readers' Version

teacher, what do I need to do to gain eternal life?"

19 "Why do you call me good?" **Yeshua** responded. "No one is good other than **God** himself. **20** You know God's commands: Don't commit adultery,[219] don't murder,[220] don't steal,[221] don't lie in court,[222] and honour your parents."[223]

21 "I've obeyed all of those since I was young," the leader replied.

22 "Then you're lacking only one more thing," **Yeshua** added. "Sell everything you own and distribute the money to the poor, then you'll have treasure in the heavens. Then come and follow me." **23** But when he heard this, the man was very upset, because he was extremely wealthy.

24 As **Yeshua** looked at him, he said, "It's so difficult for those who are wealthy to enter into **God's** kingdom— **25** it's easier for a camel to go through the eye of a needle than for a wealthy person to enter **God's** kingdom."

26 Those around who heard asked, "Then who's able to be saved?"

27 "What's humanly impossible," he replied, "is quite possible with **God**."

28 Kefa (Peter; Grk. Petros) spoke up, "Hey, *we* left everything and followed you!"

29 "I can assure you all," Yeshua responded, "that no one who left their home or spouse or siblings, or parents or children on account **of God's** kingdom **30** will not be repaid many times over in this age, as well as gaining eternal life in the coming age."

Yeshua predicts his execution a third time[224]

31 Then taking the twelve aside, Yeshua (Jesus; Grk. Yesus) told them, "Listen, we're about to go down to Yerushalem (Jerusalem) and everything that the prophets wrote about the son of humanity will soon happen. **32** He'll be handed over to non-Jews and will be mocked and insulted and spat on, **33** then they'll flog him and kill him, but he'll come back to life on the third day."

34 But they didn't understand any of that—the meaning of this statement was hidden from them and they didn't realise what was being said.

Yeshua heals a blind man[225]

35 As Yeshua (Jesus; Grk. Yesus) got close to Yeriho (Jericho) city, there was a blind man sitting beside the road begging. **36** When he heard a crowd passing through, he started asking what was going on, **37** and they told him that **Yeshua** from Nazaret was passing by, **38** so he started shouting, "**Yeshua**, David's descendant, be merciful to me!"

39 Some of the people walking past him told him to be quiet, but he just shouted louder, "David's descendant, be merciful to me!"

Literal Version

_one is good, except ~~not/lest~~ one ~~the~~ **god**. **20** You_have_known the commands: You_may_ not _commit_adultery, you_may_ not _murder, you_may_ not _steal, you_may_ not _give_false_ _testimony: Be_honouring the father and the mother of_you. **21** And he said, I_kept all these things from the_youth of_me. **22** And ~~the~~ **Ya^{y}sous** having_heard, said to_him: Still one thing is_lacking to_you, all as_much_as you_are_having, sell and distribute to_the_poor, and you_will_be_having treasure in the_heavens, and come, be_following after_me. **23** But he having_heard these things, was_become very_sorrowful, because/for he_was exceedingly rich. **24** And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** having_seen him, said: How difficultly the ones having ~~the~~ wealth, will_be_coming_in into the kingdom of_ ~~the~~ **_god**. **25** For/Because is easier a_camel to_ _come_in through an_eye of_a_needle, than a_rich man to_ _come_in into the kingdom of_ ~~the~~ **_god**. **26** And they having_ _heard said: And who is_able to_be_saved? **27** But he said: The things impossible with humans, is possible with ~~the~~ **god**. **28** And ~~the~~ Petros said: Behold, we left all things and followed after_you. **29** And he said to_them: Truly, I_am_saying to_ _you_all that there_is no_one who left house, or wife, or brothers, or parents, or children, on_account the kingdom of_ ~~the~~ **_god**, **30** who by_no_means may_ not _take_back many_times_more in ~~the~~ this time, and in the ~~which~~ coming age, eternal life.

31 And having_taken the twelve, he_said to them: Behold, we_are_going_up to Hierousala^{y}m/(Yərūshālayim), and all the things having_been_written by the prophets about_the son of_ ~~the~~ _man will_be_being_accomplished. **32** For/Because he_will_be_being_given_over to_the pagans, and he_will_be_ _being_mocked, and he_will_be_being_insulted, and he_will_ _be_being_spat_on. **33** And having_flogged him, they_will_be_ _killing_ him _off, and on_the ~~the~~ third day, he_will_be_rising_ _up. **34** And they understood nothing of_these things, and ~~the~~ this message was having_been_hidden from them, and they_ _were_ not _knowing the things being_spoken.

35 And it_became at the time him to_be_nearing, to Yeriḳō/(Yərīḥō), a_ certain _blind man was_sitting beside the road begging. **36** And having_heard of_a_crowd passing_ _through, he_was_inquiring what this might_be. **37** And they_ _reported to_him, ~~that~~ **Ya^{y}sous/(Yəhōshūʻa)** the from_ _Nazaret is_passing_by. **38** And he_shouted saying: **Ya^{y}sous**, son of_Dawid/(Dāvid), show_mercy to_me. **39** And the ones going_before were_warning to_him that he_may_keep_silent. But he was_crying_out by_much more: son of_Dawid, show_ _mercy to_me. **40** And **Ya^{y}sous** having_been_stopped, commanded him to_be_brought to him. And having_neared him, he_asked him, **41** What you_are_wanting I_may_do for_

219 **RV 18:20 · Cross-ref.** Exo 20:14; Deu 5:18.
220 **RV 18:20 · Cross-ref.** Exo 20:13; Deu 5:17.
221 **RV 18:20 · Cross-ref.** Exo 20:15; Deu 5:19.
222 **RV 18:20 · Cross-ref.** Exo 20:16; Deu 5:20.
223 **RV 18:20 · Cross-ref.** Exo 20:12; Deu 5:16.
224 **RV 18:31 · Parallel** Mark 10:32-34; Mat. 20:17-19
225 **RV 18:35 · Parallel** Mark 10:46-52; Mat. 20:29-34

Literal Version

_you? And he said: **master**, that I_may_receive_sight. **42** And ~~the~~ **Ya^{y}sous** said to_him: Receive_sight, the faith of_you has_ _healed you. **43** And immediately he_received_sight, and was_ _following after_him, glorifying ~~the~~ **god**. And all the people having_seen it, gave praise to_ ~~the~~ **_god**.

19:1 And having_come_in, he_was_passing_through ~~the~~ Yeriḳō. **2** And see, a_man being_called by_the_name Zakḳaios, and he was a_chief_tax_collector, and he was rich. **3** And he_ _was_seeking to_see ~~the~~ who **Ya^{y}sous** is, and was_ not _able because_of the crowd, because he_was ~~the~~ small in_stature. **4** And having_run_ahead ahead, he_went_up in a_sycamore_ _tree, in_order_that he_may_see him, because he_was_going to_be_passing_through of_that way. **5** And as he_came to the place, ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** having_looked_up, said to him: Zakḳaios, having_hurried come_down, because/for today it_is_fitting me to_remain in the house of_you. **6** And having_hurried, he_came_down and welcomed him rejoicing. **7** And all having_seen it, were_grumbling saying, ~~that~~ He_ _came_in to_lodge with a_sinful man. **8** And Zakḳaios having_ _been_stood, said to the **master**: Behold, ~~the~~ half of_the things of_me possessing, **master**, I_am_giving to_the poor, and if I_defrauded anything of_anyone, I_am_giving_back quadruple. **9** And ~~the~~ **Ya^{y}sous** said to him, ~~that~~ Today salvation this to_ ~~the~~ _house became, as_much_as he also is a_son of_ _Abraʹam/(ʹAvrāhām). **10** For/Because the son of_ ~~the~~ _man came to_seek and to_save the thing having_been_lost.

11 And from_them hearing these things having_proceeded, he_said a_parable because_of that him to_be near of_ _Hierousala^{y}m/(Yərūshālayim), and them to_be_supposing that the kingdom of_ ~~the~~ **_god** is_ immediately _going to_be_ _being_appeared. **12** Therefore, he_said, a_ certain noble _ _man was_gone to a_country distant, to_receive for_himself a_kingdom and to_return. **13** And having_called ten slaves of_ _himself, he_gave ten mnas_of_silver to_them, and told to them: To_do_business at the time I_am_coming. **14** But the citizens of_him were_hating him, and they_sent_out a_ _delegation after him saying: We_are_ not _willing this man to_reign over us. **15** And it_became on the way of_him to_ _return, having_received the kingdom, and he_said the these slaves to_be_called to_him to_whom he_had_given the silver, in_order_that he_may_know what they_bartered. **16** And the first arrived saying: Master, the mna_of_silver of_you, additionally_earned ten. mnas_of_silver. **17** And he_said to_ _him: Well done good slave. Because you_became faithful in least, be having authority over ten cities. **18** And the second came saying: The mna_of_silver of_you, master, made five mnas_of_silver. **19** And he_said also to_this one: Also you be_ _becoming over five cities. **20** And ~~the~~ another came saying: Master, see, the mna_of_silver of_you, which I_was_having lying_away in a_handkerchief. **21** For/Because I_was_fearing

Readers' Version

40 Then **Yeshua** stopped and ordered that the man be brought across to him. When he came, he asked him, **41** "What do you want me to do for you?"

He answered, "**Master**, I want to be able to see!"

42 "Then receive your sight," **Yeshua** said, "because your faith has healed you."

43 Immediately he was able to see, and followed along after Yeshua praising **God**, and the people that saw it happen also praised **God**.

Zakay hosts Yeshua

19:1 After that, Yeshua (Jesus; Grk. Yesus) entered Yeriho (Jericho) and continued walking through it. **2** Then, look, there was a man named Zakay (Zacchaeus; Grk. Zakkaios) and he was a chief tax-collector and pretty wealthy. **3** He wanted to see who this **Yeshua** was, but couldn't see over the crowd because he[226] was rather short, **4** so he ran along ahead of the crowd and climbed a sycamore tree so that he could see Yeshua as he walked past. **5** However, as **Yeshua** came to that place, he looked up and said, "Zakay, hurry up and get down because I think it would be good to stay at your place." **6** So he hurried down the tree and happily welcomed him.

7 But everyone who had observed it was grumbling, "Hoy, he's going to stay with a sinful man."

8 At dinner, Zakay stood and said to the **master**, "Listen, **master**, I'm giving half of everything I own to the poor, and anyone that I defrauded, I'll pay them back four times over."

9 "Salvation came to this home today," responded **Yeshua**, "as this man has also shown that he's Avraham's offspring, **10** because the son of humanity came to look for those who are lost, and save them."[227]

The parable about three servants[228]

11 Then Yeshua (Jesus; Grk. Yesus) went on to tell a parable to those who heard all that, because he was getting near to Yerushalem (Jerusalem) and they had assumed that **God's** kingdom was going appear straight away. **12** Because of that, he told them, "Once a man of high status was going to a distant country to inherit a kingdom, and then to return after that. **13** So he called his ten slaves and gave them ten silver coins and told them to put them to work until he got back. **14** But his citizens hated him and sent a delegation out to him to say, 'We don't want this man to reign over us.'

15 "But he received his kingdom and then he headed back and sent for those slaves that he had given the silver to, to find out how well they'd traded. **16** The first slave arrived and said, 'Master, I used your silver coin to earn ten more coins.' **17** 'Well done good slave,' he said, 'and because you were faithful with a little, I'll put you in charge of ten cities.' **18** Then the second slave came and said, 'Your silver master, gained five more coins.' **19** 'You too,' the master said, 'will be put in charge of five cities.' **20** Then another slave came and said, 'Master, look, here's your silver that I kept hidden away wrapped in a

226 RV 19:3 · Note It's commonly assumed that Zacchaeus was the short person in this sentence, but the Greek is ambiguous. (See https://www.biblicalarchaeology.org/daily/biblical-topics/new-testament/jesus-the-short-king/.)

227 RV 19:10 · Cross-ref. Mat 18:11.

228 RV 19:11 · Parallel Mat. 25:14-30

Readers' Version

handkerchief 21 because I was scared of you, knowing that you're a hard man—picking up what you didn't put down, and harvesting where you didn't sow.' 22 'I'll judge you by your own words,' the master said, 'you evil slave! You knew that I'm a hard man, picking up what I didn't put down, and harvesting what I didn't sow. 23 So why didn't you take my silver to the bank? Then went I returned, at least I would have been able to collect some interest.' 24 Then the master told the others who were standing there, 'Take the silver coin away from him and give it to the slave who has the ten.' 25 But they protested, 'Master, he already has ten coins.' 26 'I'm telling you all,' the master replied, 'that everyone who has, will be given more, but the person who doesn't have, even what they have will be taken away from them.[229] 27 However, about those enemies of mine who didn't want me to reign over them: bring them here and strike them down in front of me.' "[230]

Yeshua rides an unbroken colt into Yerushalem[231]

28 After he'd said that, Yeshua (Jesus; Grk. Yesus) continued on towards Yerushalem (Jerusalem), 29 and as he got near to Beyt-Fagey (Bethphage) and Beyt-Ania (Bethany) going towards the Mt. of Olives, he sent two of his apprentices ahead, 30 telling them, "Go on to the next village, and when you enter it, you'll see a colt that's never been ridden tied up there. Untie it and bring it here. 31 But if anyone asks you why you're untying it, tell them that the **master** needs it."

32 So they went off and found it just like he'd told them, 33 and when they were untying the colt, the owners asked them, "Why are you untying the colt?"

34 "The **master** needs it," they answered. 35 So they led it back to **Yeshua**, and after throwing some of their clothes over it, they mounted him on it. 36 Then as the colt moved along, they spread more of their clothes on the road.

37 As he was about to descend down the slope of the Mt. of Olives, the whole crowd of followers started celebrating and loudly praising **God** for all the miracles they'd seen, 38 saying, "The coming king has been blessed in the name **of Yahweh**.[232] May there be peace in heaven and brilliant splendour up high there."

39 There were some members of the Farisaios party in the crowd and they suggested to him, "Teacher, tell your followers to stop!"

40 "I'm telling you," Yeshua answered, "that if all of these people stayed silent then the stones would start shouting."

Yeshua cries over Yerushalem

41 As Yeshua (Jesus; Grk. Yesus) got closer to Yerushalem (Jerusalem), he cried over it, 42 saying, "If only you knew how to obtain peace today, but it's been hidden from your eyes, 43 because in the future, your enemies will surround you and build a palisade around you and attack you from every side. 44 Then they'll level you and your children along with you, and they'll topple the stone walls and buildings, because you didn't realise the

Literal Version

you, because you_are a_ austere _man, you_are_taking_up what you_ not _laid, and you_are_reaping what you_ not _ _sowed. 22 He_is_saying to_him: I_will_be_judging you out_of the mouth of_you, evil slave. You_had_known that I am a_ austere _man, taking_up what I_ not _laid, and reaping what I_ not _sowed? 23 And for_ why _reason you_ not _gave the silver of_me to the_bank, and_I having_come, I_collected ~~wishfully~~ it with interest? 24 And to_the ones having_stood_by he_said: Take_away the mna_of_silver from him, and give it to_the one, having the ten mnas_of_silver. 25 And they_said to_him, master he_is_having Ten, mnas_of_silver already. 26 I_am_saying to_you_all that to_everyone the one having, will_be_being_given, but from the one not having, even what he_is_having will_be_being_taken_away. 27 However these ~~the~~ enemies of_me, the ones not having_wanted me to_reign over them, bring here and strike_ them _down before me.

28 And having_said these things he_was_going ahead going_ _up to Hierousala^{y}m/(Yərūshālayim). 29 And it_became as he_neared to Ba^{y}thfaga^{y} and Ba^{y}thania, toward the mountain ~~which~~ being_called of_Olives, he_sent_out two of_the apprentices/followers 30 saying: Be_going into the village ahead, in which entering_in you_all_will_be_finding a_colt having_been_bound, on which no_one ever of_people sat_ _down, and having_untied it, bring it. 31 And if anyone may_ _be_asking you_all: for_ Why _reason you_all_are_untying it? Thus you_all_will_be_saying, ~~that~~ The **master** is_having need of_it. 32 And having_gone_away they having_been_sent_out found it as he_said to_them. 33 And of_them releasing the colt, the masters of_it said to them: Why are_you_all_untying the colt? 34 And they said, ~~that~~ The **master** is_having need of_ _it. 35 And they_led it to ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)**, and having_throw_on the clothes of_them on the colt, ~~the~~ they_ _mounted_ **Ya^{y}sous** _on_it. 36 And of_him going, they_were_ _spreading_under the clothes of_themselves on the road. 37 And of_him nearing already at the down_grade of_the Mount of_ ~~the~~ _Olives, all the multitude of_the apprentices/followers began rejoicing to_be_praising ~~the~~ **god** with_a_ loud _voice for all the_miracles which they_saw 38 saying: Having_been_blessed is the king the one coming, in the_name of_the_**master**, in heaven peace and glory in the_highest. 39 And some of_the Farisaios_party from the crowd said to him: Teacher, give_rebuke to_the apprentices/followers of_you. 40 And answering he_said: I_ _am_saying to_you_all that if these will_be_keeping_silent, the stones will_be_crying_out.

41 And as he_neared, having_seen the city, he_wept over it 42 saying, ~~that~~ If you_knew in ~~the~~ this day, even you, the things for peace, but now it_was_hidden from the_eyes of_ _you. 43 Because days will_be_coming on you, and the enemies of_you will_be_throwing_around a_palisade to_you, and they_will_be_surrounding you and they_will_be_pressing you on_every_side, 44 and they_will_be_leveling you and the children of_you with you, and they_‹will›_ not _be_leaving a_ _stone on a_stone with you, instead_of which you_ not _knew

229 **RV 19:26 · Cross-ref.** Mrk 4:25; Mat 13:12; Luk 8:18.

230 **RV 19:11-27 · Cross-ref.** Mat 25:14-30.

231 **RV 19:28 · Parallel** Yhn 12:12-19; Mark 11:1-11; Mat. 21:1-11

232 **RV 19:38 · Cross-ref.** Psa 118:26.

Literal Version

the season of_the visitation of_you.
45 And having_come_in into the temple, he_began to_be_
_casting_out the ones selling, 46 saying to_them: It_has_
_been_written: The house of_me will_be a_house of_prayer,
but you_all made it a_hideout of_robbers. 47 And he_was
teaching ~~which~~ in_every day in the temple, but the chief_
_priests and the scribes and the leaders of_the people were_
_seeking, to_destroy him, 48 and they_were_ not _finding
~~which~~ what they_may_do, because/for the all the_people was_
_hanging_on hearing of_him.

20:1 And it_became on one of_the days, of_ him _teaching the
people in the temple, and good_message_preaching, the
chief_priests and the scribes with the elders approached,
2 and they_spoke saying to him: Tell to_us by what authority
you_are_doing these things, or who is the one having_given
this ~~the~~ authority to_you? 3 And answering he_said to them:
Also_I Will_be_asking you_all a_message and tell to_me: 4 the
immersion of_Yōannaʸs, was_it from heaven or from
humans? 5 And they reasoned_together to themselves
saying, ~~that~~ If we_may_say: From heaven, he_will_be_saying:
for_ Why _reason you_all_ not _believed in_him? 6 But if we_
_may_say: From humans, all the people will_be_stoning us,
because/for having_been_persuaded Yōannaʸs he_is to_be a_
_prophet. 7 And they_answered, to_have_ not _known from_
_where. 8 And ~~the~~ **Yaʸsous/(Yəhōshūʿa)** said to_them:
Neither am_ I _telling to_you_all by what authority I_am_
_doing these things.

9 And he_began to_be_speaking this ~~the~~ parable to the people:
A_man planted a_vineyard, and rented_out it to_tenant_
_farmers, and travelled many times. 10 And in_the_season
he_sent_out a_slave to the tenant_farmers, in_order_that
they_will_be_giving to_him from the fruit of_the vineyard.
But the tenant_farmers having_beat him sent_ him _away,
empty-handed. 11 And he_proceeded to_send another slave,
but they, having_beat and having_dishonoured also_that one,
they_sent_away him empty-handed. 12 And he_proceeded to_
_send a_third, and they also having_wounded this one,
throw_out him. 13 And the master of_the vineyard said: What
may_I_do? I_will_be_sending the ~~the~~ beloved son of_me,
perhaps they_will_be_being_swayed by_this one. 14 But
having_seen him, the tenant_farmers were_reasoning to one_
_another saying: This is the heir, we_may_kill_ him _off, in_
_order_that the inheritance may_become of_us. 15 And
having_throw_ him _out outside the vineyard, they_killed_off
him. Therefore what ‹will›_ the master of_the vineyard _be_
_doing to_them? 16 He_will_be_coming and will_be_
_destroying the these tenant_farmers, and will_be_giving the
vineyard to_others. And having_heard they_said: Never
might_it_become. 17 But he having_focused_in on_them said:
Therefore what is this the message having_been_written:
The_stone which the ones building rejected, this was_become
for the_head of_the_corner? 18 Everyone ~~which~~ having_fallen

Readers' Version

importance of who was visiting you."

Yeshua throws the traders out of the temple[233]

45 Then Yeshua (Jesus; Grk. Yesus) went into the temple and started throwing out the traders, 46 telling them, "It's been written that 'my house will be a place of prayer,' but you've made it into a den for robbers."[234]

47 After that, he taught in the temple every day,[235] but the chief priests and the religious teachers were looking for a way to execute him, 48 but they didn't come up with a plan, because all the people loved to listen to him.

The leaders challenge Yeshua's authority[236]

20:1 One day when Yeshua (Jesus; Grk. Yesus) was teaching the people in the temple and preaching the good message, the chief priests and religious teachers and the local elders came to him 2 and demanded, "Tell us what authority you have to do those things, and who gave it to you!"

3 "Well, I'll also ask you people a question," he responded. 4 "When Yohan (John; Grk. Yoannes) immersed people, was he instructed from heaven or was it just some person's idea?"

5 They discussed this among themselves, reasoning, "If we say 'from heaven', then he'll ask us why we didn't believe that God sent him. 6 But if we say 'from people', then all the people will kill us with rocks, because they believe that Yohan was a prophet." 7 So they answered, "We don't know where his teaching came from."

8 "Well, then," **Yeshua** (Jesus; Grk. Yesus) told them, "nor will I tell you where I get the authority to do these things."

The parable about killing the owner's son[237]

9 Then Yeshua (Jesus; Grk. Yesus) started telling this parable to the people: "Once a man planted a vineyard[238] and rented it out to tenant farmers before heading off on his trips. 10 At the appropriate time of the year, he sent a slave to the tenants to collect his percentage of the profits, but they beat up the slave and sent him back empty-handed. 11 So he sent another slave, but they also beat that one and dishonoured him, then sent him back empty-handed. 12 So the man sent a third slave, and they also wounded this one and threw him off the property. 13 So the master of the vineyard asked himself, 'What will I do now? Ah, I'll send my dear son—perhaps they'll be swayed by him.' 14 But when the tenants saw the son, they reasoned among themselves, 'This is the heir. If we kill him, then his inheritance will become ours.' 15 So they threw him off the property and killed him.

So then, what will the master of the vineyard do to them? 16 He'll go to the vineyard and destroy those tenant farmers, and will lease the vineyard out to others."

The people listening looked at Yeshua and said, "Surely that could never happen."

17 But he looked them in the eyes and asked, "Then what is

233 **RV 19:45 · Parallel** Yhn 2:13-22; Mark 11:15-19; Mat. 21:12-17
234 **RV 19:46 · Cross-ref.** Isa 56:7; Jer 7:11.
235 **RV 19:47 · Cross-ref.** Luk 21:37.
236 **RV 20:1 · Parallel** Mark 11:27-33; Mat. 21:23-27
237 **RV 20:9 · Parallel** Mark 12:1-12; Mat. 21:33-46
238 **RV 20:9 · Cross-ref.** Isa 5:1.

Readers' Version

this statement that was written in the scriptures?
'The stone which the builders rejected,
that one became the most important stone.'[239]
18 Everyone who falls onto that stone will be shattered,[240] and anyone who that stone falls on will be pulverised."[241]

The question about paying tax[242]

19 Then because the religious teachers and the chief priests knew that Yeshua (Jesus; Grk. Yesus) had used that parable to speak about them, they tried at the time to capture him, but couldn't, because they were afraid of the number of people around. 20 So after watching Yeshua closely, they sent agents who pretended to be genuine inquirers so that they could catch him out on some careless statement, and then they could hand him over to the rule and authority of the Romaios governor. 21 They asked him, "Teacher, we know that you say what is right, and that you teach the truth **about God's** way without being influenced by people. 22 So tell us, should we pay tax to the Romaios emperor or not?"
23 But having observed their craftiness, he said to them, 24 "Show me a coin. Whose image and inscription is on it?"
"The emperor's," they replied. 25 "So then," Yeshua continued, "Give the emperor what belongs to him, and what belongs to **God**, give **to God**."
26 So they weren't able to catch him out by making a treasonable statement in front of the people—in fact they were stunned by his answer and didn't ask anything else.

The question about the resurrection[243]

27 Then some from the Saddoukaios (Sadducee) sect came. They claim there's no resurrection,[244] and they asked Yeshua (Jesus; Grk. Yesus), 28 "Teacher, Mosheh (Moses) wrote for us that if anyone's married brother should die childless, then the surviving brother should take in the widow so they can produce children in the deceased brother's name.[245] 29 Once there were seven brothers, and the first one had a wife, but died without having children. 30 Then the second brother 31 and the third took her, right through to the seventh, and without leaving any children, they all eventually died. 32 Finally, the woman also died. 33 So when they're resurrected, which brother will she be the wife of? After all, all seven had her as their wife."
34 **Yeshua** answered them, "This generation get engaged and married, 35 but in the next age, those who are considered worthy to be brought back to life from the dead won't get engaged or marry, 36 because they can't die again, but rather they're like God's messengers and are **God's** children, being children of the resurrection. 37 But about the dead being raised, Mosheh (Moses) revealed it at the burning thorn bush when he called **Yahweh** the **god** of Avraham and of Yitshak (Isaac)

Literal Version

on that ~~the~~ stone, will_be_being_shattered, but on whomever ~~wishfully~~ it_may_fall, it_will_be_pulverising him.

19 And the scribes and the chief_priests sought to_lay_on their hands on him, in the_same ~~the~~ hour, and they_were_ _afraid the people, because/for they_knew that he_spoke ~~the~~ this parable against them. 20 And having_watched_closely, they_sent_out spies pretending themselves to_be righteous, in_order_that they_may_catch of_him a_statement, so_that to_give_ him _over to_the rule and ~~the~~ authority of_the governor. 21 And they_asked him saying: Teacher, we_have_ _known that you_are_saying correctly, and you_are_teaching, and you_are_ not _receiving any_person, but you_are_ _teaching the way of_ ~~the~~ _**god** in truth. 22 Is_it_permitting for_us to_give tax to_Kaisar or not? 23 But having_observed the craftiness of_them, he_said to them, 24 Show to_me the_ _da^{y}narion_coin, of_whose image and inscription is_it_ _having? and they said: Of_Kaisar. 25 And he he_said to them: So_now give_back the things of_Kaisar to_Kaisar, and the things of_ ~~the~~ _**god** to_ ~~the~~ _**god**. 26 And they_were_ not _able to_catch of_the one in_a_message before the people, and having_marvelled at the answer of_him, they_kept_silent.

27 And some of_the Saddoukaios_sect, the ones saying there_ not _to_be a_resurrection having_approached, asked him 28 saying: Teacher, Mōsa^{y}s/(Mosheh) wrote to_us: If brother of_anyone may_die_off having a_wife, and this one childless in_order_that the brother of_him may_take the wife, and may_raise_up seed to_the brother of_him. 29 Therefore there_were seven brothers, and the first, having_taken a_ _wife, died_off childless, 30 and the second, 31 and the third took her, and likewise also the seven, not left children, and they_died_off. 32 Last the woman also died_off. 33 Therefore in the resurrection, of_which of_them is_she_becoming wife? For/Because the seven had her as_wife. 34 And ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)** said to_them: The sons ~~the~~ this of_age are_marrying and are_being_betrothed, 35 but the ones having_been_considered_worthy that of_ ~~the~~ _age, to_obtain and of_the resurrection which is from the_dead, are_ neither _marrying nor are_being_betrothed, 36 for/because they_ _are_ not _being_able to_die_off anymore, because/for/because they_are messenger-like, and they_are sons of_**god**, being sons of_the resurrection. 37 But that the dead are_being_raised, even Mōsa^{y}s divulged at the thorn_ _bush, when he_is_calling the_**master**: the **god** of_ _Abra'am/('Avrāhām), and the_**god** of_Isa'ak/(Yitsḥāq), and the_**god** of_Yakōb/(Ya′$_{a}$qov). 38 And **god** is not of_the_dead,

239 **RV 20:17 · Cross-ref.** Psa 118:22.
240 **RV 20:18 · Cross-ref.** Isa 8:14-15.
241 **RV 20:18 · Cross-ref.** Dan 2:34-35,44-45.
242 **RV 20:19 · Parallel** Mark 12:13-17; Mat. 22:15-22
243 **RV 20:27 · Parallel** Mark 12:18-27; Mat. 22:23-33
244 **RV 20:27 · Cross-ref.** Acts 23:8.
245 **RV 20:28 · Cross-ref.** Deu 25:5.

Literal Version

but of_the_living, because/for to_him all are_living. **39** And some of_the scribes answering said: Teacher, you_spoke well. **40** for/because They_were_ no_longer _daring to_be_asking him nothing.

41 And he_said to them: How are_they_saying the **chosen_ _one/messiah** to_be son of_Dawid/(Dāvid)? **42** For/Because Dawid himself is_saying in the_scroll of_psalms: the **master** Said to_the **master** of_me: Be_sitting on the_right of_me, **43** until ~~wishfully~~ I_may_put the enemies of_you as_a_footstool of_the feet of_you. **44** Therefore Dawid, is_calling him **master**, and how is_he son of_him?

45 And all the people hearing, he_said to_the apprentices/followers of_him, **46** Be_taking_heed of the scribes ~~which~~ wanting to_be_walking in robes, and loving greetings in the marketplaces, and the_best_seats in the synagogues, and the_best_places at the suppers, **47** who are_ _devouring the houses of_the widows, and they_are_praying long for_a_under_pretense. These will_be_receiving more_ _abundant judgement.

21:1 And having_looked_up, he_saw the_rich the ones casting the gifts of_them into the treasury. **2** And he_saw a_certain poor widow, casting two leptons. there. **3** And he_said: Truly I_am_saying to_you_all that ~~the~~ this ~~the~~ poor widow, throw more than all, **4** for/because all these throw in their gifts out_of the wealth being_plentiful to_them, but this woman throw out_of the need of_her, all the living which she_was_ _having.

5 And as_some speaking about the temple that has_been_ _adorned with_ good _stones and with_offerings, he_said, **6** These things which you_all_are_observing, days will_be_ _coming in which stone ‹will›_ not _be_being_left on stone, here, which ‹will›_ not _be_being_torn_down.

7 And they_asked him saying: Teacher, therefore when things these will_be, and what the sign whenever these things may_ _be_going to_be_becoming? **8** And he said: Be_watching_out, lest you_all_may_be_strayed, because/for many will_be_ _coming in the name of_me saying: I am he, and: The time has_neared. You_all_may_ not _be_gone after them. **9** And whenever you_all_may_hear wars and disturbances, you_all_ _may_ not _be_terrified, because/for it_is_fitting these things to_become first, but the end not is immediately. **10** Then he_ _was_saying to_them: Nation will_be_being_raised against nation, and kingdom against kingdom, **11** both great earthquakes, and in different places, will_be famines and

Readers' Version

and of Ya'akov (Jacob),[246] **38** and **God** is not the **god** of the dead, but of the living, because to him, everyone is living."

39 "Teacher, you answered well," some of the religious teachers affirmed, **40** and no one dared to ask him anything else after that.

How can the messiah be David's descendant?[247]

41 Then Yeshua (Jesus; Grk. Yesus) asked them, "How can the experts say that the **messiah** is a descendant of King David? **42** Because David said in his songs:

'**Yahweh** said to my **master**,
Sit here on my right
43 until I cause your enemies to be defeated.'[248]

44 So if David calls the messiah his **master**, how can he also be his descendant?"

Yeshua warns about the religious teachers[249]

45 While all the people were still listening, Yeshua (Jesus; Grk. Yesus) told his followers, **46** "Watch out for the religious teachers who enjoy walking around in their robes and love the greetings they get in the marketplaces and the best seats in the Jewish meeting halls and the best places at the dinners, **47** but they take advantage of widows' homes and they make their prayers long to impress others. These people will receive a harsher judgement."

The widow's sacrificial offering[250]

21:1 When Yeshua (Jesus; Grk. Yesus) looked up, he saw some wealthy people throwing their gifts into the temple treasury basket. **2** He also noticed a poor widow who threw in two small copper coins. **3** "I can assure you all," he said, "that this poor widow threw more in than all the others, **4** because they all donated out of their plentiful wealth, but she in her poverty, gave her food budget."

Yeshua predicts the destruction of the temple[251]

5 Meanwhile, some were talking about the temple building that had been constructed with beautifully cut stones and dedicated with promises to God, but Yeshua (Jesus; Grk. Yesus) said, **6** "In the future, all of this that you're all looking at, will be torn down in such a way that not one of those stones will be left sitting on top of another."

Yeshua foretells signs and persecution[252]

7 Then they asked Yeshua (Jesus; Grk. Yesus), "Teacher, when will those things all happen, and what will be the sign that they're about to happen?"

8 "Be careful," he answered, "in case you all get deceived, because lots of people will come using my name and saying, 'I'm him,' or 'The time has come.' Don't follow after them, **9** and whenever you all hear about wars and disturbances, don't be terrified, because all these things do need to happen first, but they don't mean that the end will be right then."

---

246 RV 20:37 · Cross-ref. Exo 3:6.

247 RV 20:41 · Parallel Mark 12:35-37; Mat. 22:41-46

248 RV 20:42-43 · Cross-ref. Psa 110:1.

249 RV 20:45 · Parallel Mark 12:38-40; Mat. 23:1-36

250 RV 21:1 · Parallel Mark 12:41-44

251 RV 21:5 · Parallel Mark 13:1-2; Mat. 24:1-2

252 RV 21:7 · Parallel Mark 13:3-13; Mat. 24:3-14

Readers' Version

10 Then he told them, "Various countries and kingdoms will attack each other 11 and there'll be huge earthquakes, and famines and diseases and other frightening events, as well as widespread signs from the sky.

12 "But before all that happens, they'll be arresting you all, and persecuting you. You'll be handed over to the Jewish meeting halls and prisons. Some of you will be stood in front of kings and governors because of my name 13 but it will turn out to be a way to tell them about me. 14 So be confident that you all don't need to figure out in advance what you will say in your defence[253] 15 because I'll give you the words to say and wisdom which all of those opposing you won't be able to resist or speak against. 16 But you'll also be turned in even by parents and siblings, other relatives and friends, and some of you will be sentenced to death. 17 You all will be hated by everyone because of my name, 18 but it's certain that not a single hair on your head will be lost, 19 but by your endurances, you'll actually be gaining your lives.

Yeshua foretells Yerushalem's destruction[254]

20 "However, when you all see Yerushalem (Jerusalem) being surrounded by armies, then you'll know that the time of her abandonment is close. 21 Then those who are in Yehudah (Judea) should flee to the hills and those in the central area should get out, and foreigners should no longer go there 22 because that will be a time of vengeance when what's been written will come to pass.[255] 23 It'll be so hard for pregnant and breast-feeding women at that time because there'll be incredible distress in the country and severe anger towards the Jewish people. 24 They'll be cut down with swords and taken to many other countries as slaves, then Yerushalem will be overrun by non-Jews until the times given to the non-Jews will be fulfilled.

The return of the son of humanity[256]

25 "There'll be signs in the sun, the moon, and the stars,[257] and anguish in countries around the world as they're puzzled by the noise of the sea and surf. 26 People will faint from fear and worry about what's happening to the planet, because the powers in the universe[258] will be shaken. 27 Then they'll see the son of humanity coming down in a cloud with power and great brightness.[259] 28 But when these things start to happen, stand straight and look upwards, because your new lives of freedom will be about to begin."

Recognising the end by the season[260]

29 Then he told them a parable: "Watch the fig tree and all the trees. 30 Whenever you see shoots start appearing, you know that

Literal Version

pestilences, and fearful_sights and from the_sky will_be great signs 12 But before all these things, they_will_be_laying_on on you_all the hands of_them, and they_will_be_persecuting, giving_over to the synagogues and prisons, being_led_away before kings and governors, on_account the name of_me. 13 it_will_be_turning_out a_testimony for to_you_all. 14 Therefore purpose in the hearts of_you_all not to_be_ _premeditating to_be_defended, 15 for/because I will_be_ _giving a_mouth and wisdom to_you_all, to_which they_ _‹will›_ not _be_able to_resist or to_speak_against all the ones opposing to_you_all. 16 But you_all_will_be_being_given_over even by parents, and brothers, and relatives, and friends, and they_will_be_putting_to_death some from you_all. 17 And you_all_will_be being_hated by all because_of the name of_ _me. 18 But a_hair of the head of_you_all, by_no_means may_ not _perish. 19 By the endurance of_you_all, you_all_will_be_ _acquiring the lives of_you_all.

20 But whenever you_all_may_see Hierousalaʸm/(Yərūshālayim) being_surrounded by armies, then know that the desolation of_her has_neared. 21 Then the ones in ~~the~~ Youdaia, let_them_be_fleeing to the mountains, and the ones in midst of_her, let_them_be_ _departing_out, and the ones in the countries, them_let_ not _be_coming_in into her. 22 Because these are days of_ _vengeance ~~which~~ to_be_fulfilled all the things having_been_ _written. 23 And woe to_the women having child in womb and to_the women nursing in those ~~the~~ days, because/for will_be great hardship on the land, and severe_anger ~~the~~ on_ this _people. 24 And they_will_be_falling by_the_edge of_the_ _sword, and they_will_be_being_made_captive into all the nations, and Hierousalaʸm will_be being_trodden by the_ _pagans, until of_which the_times of_the_pagans may_be_ _fulfilled.

25 And there_will_be signs in the_sun, and moon, and stars, and anguish of_nations on the earth, with perplexity of_the_ _sound of_the_sea and surf, 26 people fainting from fear and expectation of_the things coming_over to_the inhabited_ _world, because/for the powers of_the heavens will_be_ _being_shaken. 27 And then they_will_be_seeing the son of_ ~~the~~ _Man, coming in a_cloud with power and great glory. 28 But these things beginning to_be_becoming, straighten_up and lift_up the heads of_you_all, because the redemption of_ _you_all is_nearing.

29 And he_said parable to_them: Watch the fig_tree and all the trees, 30 whenever they_may_put_forward already, seeing them for yourselves, you_all_are_knowing that already the summer is near. 31 Thus also you_all, whenever you_all_may_

253 **RV 21:14-15 · Cross-ref.** Luk 12:11-12.

254 **RV 21:20 · Parallel** Mark 13:14-19; Mat. 24:15-21

255 **RV 21:22 · Cross-ref.** Hos 9:7.

256 **RV 21:25 · Parallel** Mark 13:24-27; Mat. 24:29-31

257 **RV 21:25 · Cross-ref.** Isa 13:10; Eze 32:7; Yoel 2:31; Rev 6:12-13.

258 **RV 21:26 · Note** This could possibly be referring to a shake-up of spiritual powers, but more likely refers to the physical universe from our moon and solar system outwards.

259 **RV 21:27 · Cross-ref.** Dan 7:13; Rev 1:7.

260 **RV 21:29 · Parallel** Mark 13:28-31; Mat. 24:32-35

Literal Version

_see these things becoming, be_knowing that the kingdom of_ ~~the~~ **_god** is near. **32** Truly, I_am_saying to_you_all that by_ _no_means may_ not _pass_away ~~the~~ this generation, until ~~wishfully~~ all things may_become. **33** The heaven and the earth will_be_passing_away, but the messages of_me by_no_means ‹will›_ not _be_passing_away.

34 And be_taking_heed to_yourselves, lest the hearts of_you_ _all may_be_weighed_down with dissipation, and drunkenness, and worries of_living, and that sudden ~~the~~ day may_approach on you_all **35** as a_snare, because/for it_will_ _be_coming_in on all the ones sitting on the_face of_all the earth. **36** Be_watching and at every season, beseeching that you_all_may_prevail to_escape all these things ~~which~~ going to_be_becoming, and to_be_stood before the son of_ ~~the~~ _ _Man. **37** And he_was teaching in the temple in_the days, but the in_the_nights coming_out, he_was_lodging on the mountain ~~which~~ being_called of_Olives. **38** And all the people was_coming_at_dawn to him in the temple to_be_hearing from_him.

22:1 And the feast of_ ~~the~~ _non-fermented bread, ~~which~~ being_ _called the_passover_feast was_nearing. **2** And the chief_ _priests and the scribes were_seeking, the way how they_ _may_kill him, because/for they_were_fearing the people.

3 And Satan/(Sāṭān) came_in into Youdas/(Yəhūdāh), the one being_called Iskariōtaʸs, being of the number of_the twelve. **4** And having_gone_away, he_conversed_with with_ _the chief_priests and officers, the way how he_may_give_ him _over to_them. **5** And they_were_elated and they_ _decided to_give to_him silver. **6** And he_consented, and was_ _seeking opportunity ~~which~~ to_give_ him _over to_them without a_crowd.

7 And the day ~~the~~ of_non-fermented bread came, in_which it_ _was_fitting the passover_feast to_be_being_sacrificed. **8** And he_sent_out Petros and Yōannaʸs having_said: Having_been_ _gone, prepare the passover_feast for_us, in_order_that we_ _may_eat it. **9** And they said to_him: Where are_you_willing we_may_prepare? **10** And he said to_them: Behold, of_you_all having_come_in into the city, a_man, bearing a_pitcher of_ _water, will_be_meeting with_you_all, follow after_him into the house into which he_is_entering_in. **11** And you_all_will_ _be_saying to_the home_owner of_the house: The teacher is_ _saying to_you: Where is the guest_room, where I_may_eat the passover_feast with the apprentices/followers of_me? **12** And_that one will_be_showing to_you_all a_ large _upper_ _room, having_been_furnished, prepare there. **13** And having_gone_away, they_found it as he_had_said to_them, and they_prepared the passover_feast.

Readers' Version

summer is not far away. **31** Similarly when you all see those things starting to happen, you will know that **God's** kingdom is close.

32 "I can assure you all that that generation certainly won't pass away until all those events come to an end. **33** The sky and the earth will pass away, but my statements will certainly not pass away.

Stay alert and pray

34 Watch your own lives in case you end up focused on partying and drunkenness and day-to-day living, because then that sudden end might snap on you **35** like an animal trap, because it will hit everyone all over the planet. **36** No matter what the season, stay alert, asking God that you'll all have the strength to escape all those things going to happen, and at the end to be able to stand in front of the son of humanity."

37 Then Yeshua (Jesus; Grk. Yesus) was teaching in the temple during the day,[261] but he'd leave in the evening and go and stay on the Mt. of Olives, **38** but all the people would return to the temple again the next day at dawn to listen to him again.

The plan to kill Yeshua[262]

22:1 By then the *Flat Bread Celebration* was getting closer—part of the Passover celebrations,[263] **2** and the chief priests and the religious teachers were trying to find a way to kill Yeshua (Jesus; Grk. Yesus) without causing the people to riot.

Yehudah agrees to betray Yeshua[264]

3 Then Satan entered Yehudah (Judas; Grk. Yudas) Iskariot, one of the twelve apprentices. **4** He left the others and went to the chief priests and their officers to discuss a way that he could turn Yeshua (Jesus; Grk. Yesus) over to them. **5** They were very pleased and decided to give him some silver, **6** so agreeing to that, he started looking for an opportunity to turn Yeshua over to them sometime when he wasn't surrounded by a crowd.

Yeshua organises their Passover dinner[265]

7 Then the day of the flat bread dinner arrived when the Passover celebration is observed. **8** Yeshua (Jesus; Grk. Yesus) sent Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes), telling them, "Go on ahead and prepare our Passover meal ready for us to eat."

9 "Where should we prepare it?" they asked. **10** "Listen," he said, "go ahead and when you enter the city you'll meet a man carrying a pitcher of water. Follow him into the house that he goes into. **11** Then tell the home-owner that the teacher wants to know where the guest room is so that he can eat the Passover meal with his apprentices **12** and he'll show you a large upper room that's already set up. That's where you should prepare the meal." **13** So the two of them went on ahead and found it exactly like he'd told them, and so they prepared the Passover dinner.

261 **RV 21:37 · Cross-ref.** Luk 19:47.

262 **RV 22:1 · Parallel** Yhn 11:45-53; Mark 14:1-2; Mat. 26:1-5

263 **RV 22:1 · Cross-ref.** Exo 12:1-27.

264 **RV 22:3 · Parallel** Mark 14:10-11; Mat. 26:14-16

265 **RV 22:7 · Parallel** Yhn 13:21-30; Mark 14:12-21; Mat. 26:17-25

Readers' Version

The cups and the bread at dinner[266]

14 When it was time to eat, Yeshua (Jesus; Grk. Yesus) and his apprentices sat down together **15** and he told them, "I've been really looking forward to eating this pass-over dinner with you all before my time of suffering begins, **16** because I'm telling you that I certainly won't eat it again until it's fulfilled in **God's** kingdom."

17 Then when the wine cup was passed to him, he gave thanks and said, "Take this and share it among yourselves, **18** because I'm telling you that after this, I won't drink the product of the vines again until **God's** kingdom comes.

19 Then picking up some bread and giving thanks, he broke the bread apart and gave it to them saying, "This is my body which is being given for you all. Do this when you remember me." **20** Similarly with the cup of wine that comes after they've eaten, he said, "This cup is the new agreement in my blood[267] which will be poured out for you all.[268]

21 "However, the one who will turn me in is sitting with me at the table.[269] **22** Now, the son of humanity has to endure what's been previously designated, but on the other hand, it won't end well for the man who turns him in."

The apprentices argue about being the greatest

23 This got them debating among themselves about which one of them it might be who was going to do that **24** and it soon turned into a dispute between them about which one of them was the greatest,[270] **25** so Yeshua (Jesus; Grk. Yesus) said, "In other countries, the kings are the masters over the people and they call themselves 'benefactors' of those they have authority over. **26** But all of you shouldn't be like that, but rather the greatest one of you should become like the youngest, and the one who leads you all should become like the servant.[271] **27** Because who is greater: the one on the couch, or the one who's serving? Isn't it the one on the couch? But among all of you, I'm like the one serving[272] **28** and you all are the ones who have stuck with me even in my trials.

29 "And I'm making an agreement with you (just like my father agreed that the kingdom would be mine), **30** so that you all will be able to eat and drink at my table in my kingdom, and you'll sit on thrones judging the twelve tribes of Yisrael (Israel).[273]

Yeshua predicts Kefa's denial[274]

31 "Shim'on (Simon), Shim'on, Satan has requested to sift you all like wheat grains, **32** but I interceded for you that your faith wouldn't fail and that once you turn back again, you'll strengthen your brothers."

33 "**Master**," Shim'on responded, "I'm prepared to go to prison with you, or even to die."

Literal Version

14 And when the hour became, he_sat_down and the ambassadors with him. **15** And he_said to them: With_desire I_desired to_eat this ~~the~~ passover_feast with you_all, before the time for_me to_suffer. **16** For/Because I_am_saying to_ _you_all that by_no_means I_may_ not _eat it, until of_which it_may_be_fulfilled in the kingdom of_ ~~the~~ _**god**. **17** And having_received the_cup, having_given_thanks he_said: Take this, and divide it among themselves. **18** For/Because I_am_ _saying to_you_all, by_no_means I_may_ not _drink of the fruit of_the vine from the time now, until of_which the kingdom of_ ~~the~~ _**god** may_come. **19** And having_taken the_ _bread, having_given_thanks, he_broke and gave it to_them saying: This is the body of_me, which being_given for you_all, be_doing this in ~~the~~ my remembrance. **20** Also the cup likewise after which to_dine saying: This ~~the~~ cup is the new covenant in the blood of_me, which being_poured_out for you_all is. **21** However see, the hand of_the one giving_over me is with me on the table. **22** Because on_one_hand the son of_ ~~the~~ _man is_going according_to the place having_been_ _designated, on_the_other_hand woe to_ ~~the~~ that _man by whom he_is_being_given_over.

23 And they began to_be_debating to themselves, ~~which~~ who consequently it_might_be of them, who going to_be_doing this. **24** And it_ also _became a_contention among them, that which of_them is_supposing to_be the_greater. **25** And he said to_them: The kings of_the pagans are_mastering of_them, and the ones having_authority over_them: are_being_called benefactors. **26** But you_all not thus, but the greater among you_all, him _let_be_becoming as the younger, and the one leading, as the one serving. **27** For/Because who is greater, the one reclining or the one serving? Not the one reclining? But in the_midst of_you_all I am as the one serving. **28** And you_all are the ones having_continued with me, in the trials of_me. **29** And_I am_covenanting to_you_all as the father of_ _me covenanted a_kingdom to_me, **30** in_order_that you_all_ _may_be_eating and you_all_may_be_drinking at the table of_ _me in the kingdom of_me, and you_all_are_sitting on thrones, judging the twelve tribes of_ ~~the~~ _Israaʸl/(Yisrāʾēl).

31 Simōn, Simōn, see, ~~the~~ Satan/(Sāṭān) requested to_sift you_ _all ~~which~~ as ~~the~~ wheat, **32** but I was_besought for you that the faith of_you may_ not _fail, and you once having_turned_ _back, strengthen the brothers of_you. **33** And he he_said to_ _him: **master**, I_am ready to_be_going with you both to prison and to death. **34** And he said: I_am_telling to_you, Petros, the_rooster ‹will›_ by_no_means _be_crowing today, until three-times you_will_be_renouncing to_have_known

266 **RV 22:14 · Parallel** Mark 14:22-26; Mat. 26:26-30; 1 Cor. 11:23-25
267 **RV 22:20 · Cross-ref.** Exo 24:8.
268 **RV 22:20 · Cross-ref.** Jer 31:31-34.
269 **RV 22:21 · Cross-ref.** Psa 41:9.
270 **RV 22:24 · Cross-ref.** Mrk 9:34; Mat 18:1; Luk 9:46.
271 **RV 22:26 · Cross-ref.** Mrk 9:35; Mat 23:11.
272 **RV 22:27 · Cross-ref.** Yhn 13:12-15.
273 **RV 22:30 · Cross-ref.** Mat 19:28.
274 **RV 22:31 · Parallel** Yhn 13:36-38; Mark 14:27-31; Mat. 26:31-35

Literal Version

me.

35 And he_said to_them: When I_sent_ you_all _out without purse, and knapsack, and sandals, not you_all_lacked of_ _anything? And they said: Of_nothing. 36 and He_said to_ _them: But now the one having a_purse let_him_take_up it, likewise also a_knapsack, and the one not having, a_sword let_him_sell the coat of_him, and let_him_buy.
37 For/Because I_am_saying to_you_all that this which having_been_written, it_is_fitting to_be_accomplished in me, ~~which~~ And he_was_counted with the_lawless, because/for also the thing concerning me is_having an_end. 38 And they said: **master**, see, two swords here are. And he said to_them, it_is Much.

39 And having_come_out, he_was_gone according_to the custom to the Mount of_ ~~the~~ _Olives, and the apprentices/followers also followed after_him. 40 And having_become to the place, he_said to_them: Be_praying to_ not _come_in into temptation. 41 And he was_withdrawn from them about a_stone throw, and having_knelt the knees, he_was_praying 42 saying: father, if you_are_wishing, take_ _away this ~~the~~ cup from me, however not the will of_me, but ~~the~~ let_ your will _be_becoming. 43 ◘ 44 ◘ 45 And having_ _risen_up from the prayer, having_come to the apprentices/followers, he_found them being_fallen_asleep from the sorrow, 46 and he_said to_them: Why are_you_all_ _sleeping? Having_risen_up be_praying that you_all_may_ not _come_in into temptation.

47 Still of_him speaking, see, a_crowd and the one being_ _called Youdas/(Yəhūdāh), one of_the twelve, was_going_ _ahead them, and he_neared ~~the~~ to_**Ya^{y}sous/(Yəhōshūʿa)** to_ _kiss him. 48 But **Ya^{y}sous** said to_him: Youdas, are_you_ _giving_over the son of_ ~~the~~ _man with_a_kiss? 49 And the ones around him having_seen what going_to be, they_said: **master**, ~~if~~ ⟨will⟩_we_be_striking with the_sword? 50 And a_ _certain one of them he_struck the slave of_the chief_priest, and he_cut_off the ~~the~~ right ear of_him. 51 But ~~the~~ **Ya^{y}sous** answering said: Be_allowing as_far_as this. And having_ _touched against_the ear, he_healed him. 52 And **Ya^{y}sous** said to the ones having_come against him, chief_priests, and officers of_the temple, and elders, you_all_came_out with swords and clubs As against a_robber? 53 In_every day of_me being with you_all in the temple, you_all_ not _stretched_out your hands against me. But this is the hour of_you_all, and the power of_the darkness.

Readers' Version

34 "I can tell you, Kefa (Peter; Grk. Petros)," replied Yeshua (Jesus; Grk. Yesus), "that the rooster certainly won't crow today until you've gone and three times denied even knowing me."

Take a wallet, backpack, and sword now

35 Then Yeshua (Jesus; Grk. Yesus) told them, "When I sent you all out without a wallet or backpack or spare sandals, did you have to go without anything?"[275]

"Nothing," they answered.

36 "But now," Yeshua continued, "if you have a wallet, take it and same with a backpack. If you don't have a sword, sell your coat and buy one, 37 because it was written that 'he was considered to be a lawbreaker'[276] and I'm telling you all that everything that was written about me, will be fulfilled and my time here is soon about to end.

38 "**Master**," they said, "we've got two swords here."

"That's plenty," he replied.

Yeshua prays in the garden[277]

39 Then leaving the upper room, he went to the Mt. of Olives as usual and his apprentices followed him. 40 When they got to the place, he told them, "You all pray that you won't give in to temptation."

41 Then he went on several metres, and kneeling on the ground, he prayed, 42 "Father, if you want, allow me to avoid this suffering, however, I want to do what you want—not just what I want." 43 ◘ 44 ◘

45 Then standing again after praying, he went back to the apprentices and found that they'd fallen asleep from the sorrow 46 and he asked them, "Why are you all sleeping? Sit up and pray that you won't give in to temptation."

Yeshua is arrested at night[278]

47 While he was still speaking, wow, a crowd turned up with Yehudah (Judas; Grk. Yudas) Iskariot in the front, and he went up **to Yeshua** (Jesus; Grk. Yesus) to kiss him. 48 But **Yeshua** asked him, "Yehudah, are you turning in the son of humanity with a kiss?"

49 When the other apprentices around Yeshua saw what was about to happen, they asked, "**Master**, should we attack with our swords?" 50 Then one of them slashed at the chief priest's slave and sliced off his right ear.

51 "That's gone far enough!" countered **Yeshua**, and touching the side of the man's head, he healed him.

52 Then **Yeshua** spoke to those who had come to capture him—the chief priests and temple officers and the local elders, "So you all came out here with swords and clubs as if I was a robber? 53 I was there in the temple with you all everyday[279] and yet you didn't arrest me there. Yes, because this is your time: with the power of the darkness."

275 **RV 22:35 · Cross-ref.** Mrk 6:8-9; Mat 10:9-10; Luk 9:3; 10:4.

276 **RV 22:37 · Cross-ref.** Isa 53:12.

277 **RV 22:39 · Parallel** Mark 14:32-42; Mat. 26:36-46

278 **RV 22:47 · Parallel** Yhn 18:3-11; Mark 14:43-50; Mat. 26:47-56

279 **RV 22:53 · Cross-ref.** Luk 19:47; 21:37.

Readers' Version

Kefa denies knowing Yeshua[280]

54 Then after capturing Yeshua (Jesus; Grk. Yesus), they led him along to the chief priest's house, but Kefa (Peter; Grk. Petros) followed them from a distance. **55** The staff at the chief priest's place had lit a fire to sit around in the middle of the courtyard, and Kefa slipped in with them. **56** Then a servant girl noticed him in the light, and peering at him she said, "This man was with him as well."

57 But Kefa disowned him, saying, "Woman, I don't even know him."

58 A little while later, someone else noticed him and said, "You're also one of them!"

"Man, I'm not!" Kefa retorted.

59 About an hour later, someone else insisted on saying, "This fellow was definitely with him because he's also a Galili!"

60 "Man, I don't know what you're talking about!" Kefa responded, and while he was still speaking, the rooster crowed.

61 Just then the **master** turned and looked at Kefa, and he suddenly remembered what the **master** had said, "Before the rooster crows today, three times you'll deny even knowing me." **62** Then Kefa went out of the courtyard and cried like a baby.

Yeshua is mocked and beaten[281]

63 Meanwhile the officers who were holding Yeshua (Jesus; Grk. Yesus) started mocking him and beating him. **64** They blindfolded him and then challenged him, "Prophesy and tell us who just slapped you!" **65** as well as saying many other things to insult him.

Yeshua's brief interrogation by the Jewish council[282]

66 As the daylight came, the council of local elders including both the chief priests and the religious teachers, gathered together and Yeshua (Jesus; Grk. Yesus) was led in to the council **67** who demanded, "If you're the **messiah**, tell us so."

"Even if I told you," he replied, "you certainly wouldn't believe me, **68** and if I asked you all anything, you certainly wouldn't answer. **69** But from now on, the son of humanity will be sitting in the seat of power at **God's** right hand."

70 "So then, you *are* **God's** son!" they all reacted.

"Well, you're all saying that I am," he said.

71 "Why would we need any more witnesses than this?" they asked, "because we heard it ourselves straight out of his mouth."

Yeshua is taken to Pilatos[283]

23:1 Then the whole group of Jewish leaders stood up and led him to Pilatos (Pilate) **2** where they started to bring their accusations, "We found this man perverting our nation and telling the people not to pay taxes to Kaisar. He calls himself **the messiah** and claims to be a king."

3 "Are you the king of the Yehudim (Jews)?" Pilatos asked him.

Literal Version

54 And having_captured him, they_led him and brought_in him into the house of_the chief_priest. But ~~the~~ Petros was_ _following afar. **55** And having_kindled a_fire in the_midst of_ _the courtyard, and having_sat_together, ~~the~~ Petros was_ _sitting in_the_midst of_them. **56** And having_seen him, a_ certain _servant_girl sitting near the light, and having_ _looked_intently at_him said: This one was also with him. **57** But he disowned him saying: I_have_ not _known him, woman. **58** And after a_little, another having_seen him was_ _saying: You are also of them. But ~~the~~ Petros was_saying: Man, I_am not. **59** And one hour having_passed_by about, a_certain other was_insisting saying: In truth also this one was with him, because/for he_is also a_Galilaios. **60** But ~~the~~ Petros said: Man, I_have_ not _known what you_are_saying. And immediately of_him still speaking, the_rooster crowed. **61** And the **master** having_been_turned, focused_in ~~the~~ on_ _Petros, and ~~the~~ Petros was_reminded of_the message of_the **master**, how he_said to_him, ~~that~~ Before the_rooster to_crow today, you_will_be_renouncing me three-times. **62** And having_come_out outside, he_wept bitterly.

63 And the men ~~which~~ holding him, were_mocking at_him beating. **64** And having_blindfolded him, they_were_asking saying: Prophesy, who is the one having_struck you? **65** And they_were_saying many other things slandering, to him.

66 And when it_became day, the council_of_elders of_the people, both chief_priests and scribes was_gathered_ _together, and they_led_away him into the council of_them **67** saying: If you are the **chosen_one/messiah**, tell to_us. But he_said to_them: If I_may_tell to_you_all, by_no_means you_ _all_may_ not _believe, **68** and if I_may_ask, by_no_means you_all_may_ not _answer. **69** And from the time now the son of_ ~~the~~ _man will_be sitting on the_right of_the power of_ ~~the~~ **_god**. **70** and said all: Therefore are you the son of_ ~~the~~ **_god**? And he was_saying to them: You_all are_saying that I am. **71** And they said: What are_we_having need of_testimony anymore? For/Because ourselves we_heard it from the mouth of_him.

23:1 And all the multitude of_them having_risen_up, they_led him to ~~the~~ Pilatos. **2** And they_began to_be_accusing against_ _him saying: We_found this man perverting the nation of_us, and forbidding to_be_giving taxes to_Kaisar, and saying himself the_**chosen_one/messiah**, a_king to_be. **3** And ~~the~~ Pilatos asked him saying: Are you the king of_the Youdaiōns? And he answering to_him he_was_saying: You are_saying it. **4** And ~~the~~ Pilatos said to the chief_priests and the crowds: I_ _am_finding not_one guilty in ~~the~~ this man. **5** But they were_

280 **RV 22:54 · Parallel** Yhn 18:12-18,25-27; Mark 14:53-54,66-72; Mat. 26:57-58,69-75

281 **RV 22:63 · Parallel** Mark 14:65; Mat. 26:67-68

282 **RV 22:66 · Parallel** Yhn 18:19-24; Mark 14:55-64; Mat. 26:59-66

283 **RV 23:1 · Parallel** Yhn 18:28-38; Mark 15:1-5; Mat. 27:1-2,11-14

Literal Version

_insisting saying, ~~that~~ He_is_stirring_up the people, teaching throughout all the Youdaia, having_begun from ~~the~~ Galilaia/(Gālīl) as_far_as here.

6 And Pilatos having_heard, he_asked whether the man is a_ _Galilaios. **7** And having_known that he_is from the domain of_Ha^{y}rōda^{y}s, he_sent_ him _up to ~~the~~ Ha^{y}rōda^{y}s, himself being also at Hierousala^{y}m/(Yərūshālayim) in these ~~the~~ days. **8** And ~~the~~ Ha^{y}rōda^{y}s having_seen ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)**, was_elated exceedingly, because/for he_was of much times wanting to_see him, because_of the thing to_be_hearing concerning him, and he_was_hoping to_see a_certain sign becoming by him. **9** And he_was_asking him in many messages, but he he_answered nothing to_him. **10** And the chief_priests and the scribes had_stood vigorously accusing against_him. **11** And ~~the~~ Ha^{y}rōda^{y}s with the armies of_him having_ also _scorned him, and having_mocked him having_ _thrown_ splendid clothing _around him, he_sent_up him to_ ~~the~~ _Pilatos. **12** And on same ~~the~~ day ~~the~~ both Ha^{y}rōda^{y}s and ~~the~~ Pilatos became friends with one_another, because/for they_ _were_previously_starting being at enmity with themselves.

13 And Pilatos having_called_together the chief_priests, and the rulers, and the people, **14** said to them: You_all_brought this ~~the~~ man to_me, as turning_away the people, but see, I having_examined him before you_all, I_found nothing in ~~the~~ this man guilty of_which you_all_are_accusing against him. **15** But not_even Ha^{y}rōda^{y}s did, because/for he_sent_ him _ _up. to us. And see, nothing worthy of_death is having_been_ _done by_him. **16** Therefore having_disciplined him, I_will_ _be_sending_away him. **17** ◘ **18** But They_cried_out all_ _together saying: Be_taking_away this man, and send_ ~~The~~ Barabbas _away to_us. **19** Who was, having_been_throw in the prison because_of a_certain insurrection having_become in the city and murder. **20** And again ~~the~~ Pilatos called_out to_ _them, wanting to_send_ ~~The~~ **Ya^{y}sous/(Yəhōshūʹa)** _away. **21** But they were_crying_out saying: Be_executing_on_a_ _stake, be_executing_on_a_stake him. **22** And thirdly he said to them: For/Because what evil did this man? I_found not_ _one cause of_death in him. Therefore having_disciplined him, I_will_be_sending_away him. **23** And they were_ _imposing with_ loud _voices, requesting him to_be_ _executed_on_a_stake, and the voices of_them. were_ _prevailing. **24** And Pilatos sentenced the request of_them to_ _become. **25** And sent_away the one having_been_throw into ~~the~~ because_of insurrection and murder prison, whom they_ _were_requesting, but ~~the~~ he_gave_ **Ya^{y}sous** _over to_the will of_them.

26 And as they_led_away him, having_taken_hold_of Simōn, a_certain from_Kura^{y}na^{y} coming from the_country, they_put_ the stake _on to_him, to_be_carrying behind ~~the~~ **Ya^{y}sous**. **27** And a_great multitude of_the people was_following with_ _him, and of_women who were_mourning and were_ _lamenting him. **28** But **Ya^{y}sous** having_been_turned to

Readers' Version

"You're the one saying it," Yeshua (Jesus; Grk. Yesus) answered.

4 Then Pilatos told the chief priests and the crowds, "I can't find anything that this man is guilty of."

5 But they kept insisting, "He's been stirring up the people, teaching throughout all Yehudah (Judea). He started in Galil then worked his way all the way down here."

Yeshua is taken to Herodes

6 When Pilatos (Pilate) heard that, he asked if the prisoner was a Galili, **7** and when he discovered that he was from King Herodes's (Herod's) jurisdiction, he sent him across to Herodes as he also happened to be in Yerushalem (Jerusalem) at that time. **8** Herodes was very pleased when he saw **Yeshua** (Jesus; Grk. Yesus) being brought in because he'd been wanting to see him for quite some time because of everything he'd heard about him. He was hoping to see Yeshua do a miracle in front of his eyes **9** and asked him lots of questions, but Yeshua didn't answer any of them. **10** Meanwhile the chief priests and the religious teachers were standing there loudly making many accusations against him. **11** Then Herodes and his soldiers also insulted and mocked Yeshua, and dressing him in posh clothes, Herodes sent him back to Pilatos. **12** After that day, Herodes and Pilatos became friends with each other. (Before then they'd opposed each other.)

The innocent prisoner sentenced to death[284]

13 So Pilatos (Pilate) called together the chief priests and the local leaders and the people **14** and told them, "You brought this man to me for stirring up the people, but listen, I've examined him in front of you all and I find him to be not guilty of anything that you're all accusing him of, **15** and Herodes (Herod) didn't either, because he just sent him back to us. Now listen, he's done nothing worthy of a death sentence **16** so I'll have him disciplined and then discharged.

17 ◘ **18** But they all yelled out in unison, "Take him away and release Bar-Aba (Grk. Barabbas) instead!" **19** (Bar-Aba had been thrown into prison for murder after an uprising that had occurred in the city.)

20 Pilatos called out again to them wanting to release **Yeshua** (Jesus; Grk. Yesus) **21** but they kept yelling, "Execute him on a post! Execute him on a post!"

22 He tried a third time, "But what crime has this man committed? I've found nothing worthy of the death sentence, so I'll discipline him and then release him."

23 But they kept loudly insisting that he be executed on a post, and the yelling of the crowd was strong enough to convince Pilatos, **24** so he conceded to their request **25** and released the one thrown into prison for murder and rebellion, but he conceded to sentence **Yeshua** as they had wanted.

Yeshua is hung on a pole[285]

26 As the Romaios soldiers led Yeshua (Jesus; Grk. Yesus) out of the city, they grabbed a man that was coming in from the countryside. He was Shim'on (Simon) from Kurainai (Cyrene), and they forced him to carry the post and follow along behind **Yeshua**.

284 **RV 23:13 · Parallel** Yhn 18:39–19:16; Mark 15:6-15; Mat. 27:15-26

285 **RV 23:26 · Parallel** Yhn 19:17-27; Mark 15:21-32; Mat. 27:32-44

Readers' Version

27 Following along behind them, was a large crowd of people including women who were wailing for Yeshua and chanting sad songs, 28 but he turned to them and spoke, "Women of Yerushalem (Jerusalem), don't weep for me. Weep for yourselves and for your children, 29 because the time is coming when they'll say, 'Blessed are the childless couples and the women who never bore or raised a child.' 30 Then they'll start begging the mountains to fall on top of them and begging the hills to smother them,[286] 31 because if this is what happens while we're still a nation, what will happen when the country is gone?"

32 There were also two other criminals being led along to be executed with Yeshua.

33 When they got to the place named 'The Skull', they attached Yeshua onto a post[287] and the same for the two criminals, one on each side of him, 34 but when they divided his clothes, the soldiers threw dice to divide them up.[288]

35 The people observing were standing there, and some of the Jewish leaders were there too, sneering at him and saying, "He saved others, so now if he's **God's** son, the chosen **messiah**, let him save himself."[289]

36 The soldiers also mocked him, going up and offering cheap wine to him, 37 saying, "If you're the king of the Yehudim (Jews), then save yourself," 38 as an inscription had been placed above him that said, "This is the king of the Yehudim."

39 One of the criminals that was hanging there insulted him, saying, "Aren't you the **messiah**? Save yourself and us too."

40 But the other criminal told him off, saying, "Don't you even respect **God** when you too have been sentenced to death? 41 At least we deserve our punishment that fits what we've done, but in contrast, this man did nothing wrong." 42 Then he said, "**Yeshua** (Jesus; Grk. Yesus), remember me when you enter your kingdom."

43 "I can assure you," he replied, "that you'll be with me in paradise today."

Yeshua's death[290]

44 By then it was around midday but it went dark until around 3pm— 45 the sun went dark[291] and the curtain inside the temple was torn in the middle.[292] 46 Then **Yeshua** (Jesus; Grk. Yesus) called out loudly, "Father, I'm entrusting my **spirit** into your care."[293] and after saying that, he stopped breathing.

47 When the centurion saw how it happened, he praised **God** saying, "This really was an innocent man."

48 The crowd of people who'd gathered for the spectacle, af-

Literal Version

them, said: Daughters of_Hierousala^{y}m/(Yərūshālayim), be_ not _weeping for me, however be_weeping for yourselves, and for the children of_you_all. 29 Because see, days are_ _coming in which they_will_be_saying: Blessed are the barren, and wombs that not bore, and breasts that not nursed. 30 Then they_will_be_beginning to_be_saying to_the mountains: Fall on us, and to_the hills: Cover us. 31 Because if they_are_doing these things in the green tree, what may_ _become in the dry? 32 And two other criminals were_ also _ _being_led with him to_be_killed. 33 And when they_came to the place ~~which~~ being_called the_skull, there they_executed_ _on_a_stake him and the criminals, one on_one_hand on the_ _right, one on_the_other_hand on the_left. 34 But dividing the clothes of_him, they_throw a_lot. 35 And the people observing had_stood. and the rulers they_were_sneering_at him also saying, he_saved others, let_him_save himself, if this is the **chosen_one/messiah**, the son of_ ~~the~~ **_god**, the chosen one. 36 And the soldiers they_mocked at_him also approaching, offering wine_vinegar to_him, 37 and saying: If you are the king of_the Youdaiōns, save yourself. 38 And was also an_inscription over him: The king of_the Youdaiōns this is. 39 And one of_the criminals having_been_hanged was_ _slandering him saying: Are you not the **chosen_ _one/messiah**? Save yourself and us. 40 But the other one answering giving_rebuke to_him was_saying: Not_even are_ you _fearing ~~the~~ **god**, that you_are in the same judgement? 41 And we on_one_hand justly, because/for we_are_taking_ _back worthy things of_what we_did, on_the_other_hand this one did not_one amiss. 42 And he_was_saying: **Ya^{y}sous/(Yəhōshūʻa)**, Be_reminded of_me, whenever you_ _may_come in the kingdom of_you. 43 And he_said to_him: Truly, I_am_saying to_you, today you_will_be with me in ~~the~~ paradise.

44 And it_was now about the_ sixth _hour, and darkness became over all the land until the_ ninth _hour. 45 Of_the sun having_darkened, and the curtain of_the temple was_torn in_ _the_middle. 46 And ~~the~~ **Ya^{y}sous** having_called with_a_ loud _ _voice, said: father: I_am_entrusting the **spirit** of_me into the_hands of_you. And having_said this, he_expired. 47 And the centurion having_seen the thing having_become, he_ _glorified ~~the~~ **god** saying: Really ~~the~~ this man was righteous. 48 And all the crowds having_come_together, to ~~the~~ spectacle this, having_observed the things having_become, were_

286 **RV 23:30 · Cross-ref.** Hos 10:8; Rev 6:16.

287 **RV 23:33 · Note** Luke doesn't state whether or not the post had a cross-piece (which would then form a cross or a T).

288 **RV 23:34 · Cross-ref.** Psa 22:18.

289 **RV 23:35 · Cross-ref.** Psa 22:7-8.

290 **RV 23:44 · Parallel** Yhn 19:28-30; Mark 15:33-4; Mat. 27:45-56

291 **RV 23:45 · Note** Although the Greek word 'ἐκλιπόντος' (eklipontos, a different word from what was used in the previous verse) might suggest a natural eclipse, this is impossible for a few reasons, particularly that these events occurred around Passover which coincides with the full moon when an eclipse is physically impossible, and also because an eclipse only lasts a few minutes, not hours.

292 **RV 23:45 · Cross-ref.** Exo 26:31-33.

293 **RV 23:46 · Cross-ref.** Psa 31:5.

Literal Version

_returning striking the chests. **49** And all the acquaintances to_him had_stood from afar, and the_women who accompanying with_him from ~~the~~ Galilaia/(Gālīl), seeing these things.

50 And see, a_man by_the_name Yōsaʸf/(Yōṣēf), being a_ _council_member, and a_ good _man and righteous **51** (this one was not having_consented_with with_the counsel and the practice of_them), from Arimathaia, a_city of_the Youdaiōns, who was_waiting_for the kingdom of_ ~~the~~ **_god**. **52** This man having_approached to_ ~~the~~ _Pilatos, requested the body of_ ~~the~~ **_Yaʸsous/(Yəhōshūʹa)**. **53** And having_ _taken_down it, he_wrapped it in_a_linen_cloth and put him in a_ rock_cut _tomb, where not_yet no_one was not lying. **54** And it_was the_day of_preparation, and the_day_of_rest was_dawning. **55** And the women having_followed, who were having_come_together from ~~the~~ Galilaia with_him, saw the tomb and how the body of_him was_laid. **56** And having_ _returned, they_prepared spices and ointments. And indeed on_the day_of_rest they_rested according_to the command.

24:1 But on_the first day of_the week, early dawn, they_came to the tomb, bringing spices which they_prepared. **2** And they_found the stone having_been_rolled_away from the tomb. **3** But having_come_in, they_ not _found the body of_ _the **master Yaʸsous**. **4** And it_became at the time them to_ _be_perplexing about this, and see, two men approached to_ _them in flashing clothing. **5** And them having_become frightened, and bowing their faces to the ground, they_said to them: Why are_you_all_seeking the_ living _one with the dead? **6** He_is not here, but he_was_raised. Be_reminded how he_spoke to_you_all, still being in ~~the~~ Galilaia/(Gālīl) **7** saying: The son of_ ~~the~~ _man ~~that~~ it_is_fitting to_be_given_over into hands of_ sinful _people, and to_be_executed_on_a_stake, and on_the third day to_rise_up. **8** And they_were_reminded of_ _the messages of_him. **9** And having_returned from the tomb, they_reported all these things to_the eleven, and to_all the rest. **10** And they_were the from_Magdala Maria/(Miryām), and Yōanna, and Maria the mother of_Yakōbos/(Yaʹ$_a$qovʿ), and the rest with them, who_were_telling these things to the ambassadors. **11** And ~~the~~ these messages were_seen before them as_if nonsense, and they_were_disbelieving to_them. **12** But ~~the~~ Petros having_risen_up, ran to the tomb, and having_stooped_down, is_seeing only the linen_cloths, and he_went_away to himself, wondering at_the thing having_ _become.

Readers' Version

ter seeing what happened they returned to the city, beating their chests in sorrow. **49** Yeshua's acquaintances had stood further back, along with the women who have accompanied him from Galil,[294] and they too saw it all.

The body placed in a tomb[295]

50 Then, look, there was a man named Yosef (Joseph) on the local council. (He was a good man and godly, **51** and hadn't agreed with what the council had decided and done. He was from the Jewish city of Arimathaia and was waiting for **God's** kingdom to come.) **52** He went in to see Pilatos (Pilate) and requested **Yeshua's** (Jesus'; Grk. Yesus') body, **53** then he took it down from the post and wrapped it in some linen cloth, and put the body into a tomb hollowed into the rock—a new tomb that had never been used. **54** It was now the day of preparation and the Rest Day was about to begin.

55 The women who'd come from Galil followed Yosef and his men and saw the tomb and how the body was placed inside, **56** then they returned to the house and prepared spices and ointments.

The empty tomb[296]

Once the Rest Day began, they all rested as per God's command,[297]

24:1 but as soon as it dawned on Sunday morning, they went back to the tomb taking the prepared spices. **2** There they discovered that the stone had been rolled away from the entrance **3** and when they went in, the body of the **master Yeshua** (Jesus; Grk. Yesus) wasn't there. **4** While they were still there puzzling about what might have happened, two men in dazzling clothes approached them. **5** The women were scared, and knelt down and bowed with their faces close to the ground, but the men asked them, "Why are you looking for the living in the place of the dead? **6** He's not here—he's been brought back to life. Remember how he spoke to you all when you were still in Galil **7** and he said, 'It's necessary for the son of humanity to be handed over to sinful people, and to be executed on a post, and then to come back to life on the third day.' "[298] **8** Then indeed they remembered his words.

9 Then they left the tomb and went back into the city and reported all this to the eleven apprentices and all the others. **10** (The women who told this to the missionaries were Miryam (Grk. Maria/Mariam) from Magdala, Yohanah, Miryam the mother of Ya'akov (James; Grk. Yakobos), and the other women who were with them.) **11** However those who heard it, thought it was all just nonsense and didn't believe them. **12** But Kefa (Peter; Grk. Petros) stood up and ran off to the tomb, and when he stooped down to look in, he could only see the linen cloths, so he wandered off by himself, wondering what could have happened.

294 **RV 23:49 · Cross-ref.** Luk 8:2-3.

295 **RV 23:50 · Parallel** Yhn 19:38-42; Mark 15:42-47; Mat. 27:57-61

296 **RV 24:1 · Parallel** Yhn 20:1-10; Mark 16:1-8; Mat. 28:1-10

297 **RV 23:56 · Cross-ref.** Exo 20:10; Deu 5:14.

298 **RV 24:6-7 · Cross-ref.** Mrk 8:31; 9:31; 10:33-34; Mat 16:21; 17:22-23; 20:18-19; Luk 9:22; 18:31-33.

Readers' Version

Yeshua joins the walkers to Emmaous[299]

13 Then, wow, two of Yeshua's (Jesus'; Grk. Yesus') followers were walking to the village of Emmaous about eleven kilometres away from Yerushalem (Jerusalem), 14 and they were discussing with each other about all the recent events. 15 After talking and debating for a while, **Yeshua** caught up with them and joined them, 16 but their eyes were restricted from being able to recognise him. 17 He asked them, "What's all this that you two are talking about while you walk?"

They stopped suddenly and looked at him with sad faces, 18 and the one called Kleopas asked him, "Are you the only visitor staying in Yerushalem who doesn't know what just happened in the last few days?"

19 "What happened?" he asked.

"What happened to the man, **Yeshua** from Nazaret (Nazareth)," they answered. "He was a prophet who did powerful miracles and delivered a powerful message in front of **God** and all the people. 20 The chief priests and our rulers handed him over to be sentenced to death, and he was executed on a post. 21 We were hoping that he was going to be the one who would release Yisrael (Israel) from the grip of the Romaios, but all that happened three days ago now. 22 Then some of our women also surprised us, because they went to his tomb very early this morning 23 but they couldn't find his body. Then they came back and told us about some vision about messengers from God who apparently said that he's alive. 24 Some of our companions went out to the tomb and found it just as the women had said, but they didn't see anyone."

25 "Oh, you're so foolish," he told them, "and your hearts are so reluctant to believe everything that the prophets wrote. 26 Didn't the **messiah** need to suffer all of that in order to be able to enter into all his greatness?" 27 Then starting with Mosheh (Moses) and going through all the prophets, he explained the scriptures to them concerning what had been written about him there.

28 As they got close to the village they were going to, he seemed to be going on further 29 but they urged him, "Come and stay with us because it's almost evening and there's not much daylight left." 30 Then when they were ready to eat, he picked up the bread and blessed it, and then he broke it and handed it out to them, 31 and then their eyes were opened and they recognised him. Just then he vanished, 32 and they said to each other, "Weren't our hearts burning when he was speaking to us on the road and explaining the scriptures to us?"

33 That very hour they packed up and headed back to Yerushalem (Jerusalem) where they found that the eleven and the others with them had gathered together 34 saying, "The **master** really has come back to life—he was seen by Shim'on (Simon) Kefa (Peter; Grk. Petros)!"

35 Then the two explained what had happened on the road and how they'd recognised them when he broke the bread.

Literal Version

13 And see, two of them at same the day were going to a_ _village being_ sixty stadiums _away from Hierousalaʸm/(Yərūshālayim), to_whose name is Emmaous. 14 And they were_conversing with one_another about all these things ~~which~~ having_happened. 15 And it_became at the time, them to_be_conversing and to_be_debating, and **Yaʸsous/(Yəhōshūʿa)** himself having_neared, was_going_ _with with_them. 16 But the eyes of_them were_being_ _restrained ~~which~~ to_ not _know him. 17 And he_said to them: What_all are ~~the~~ these messages that you_all_are_exchanging with one_another walking? And they_were_stood still downcast. 18 And the_one by_the_name Kleopas answering said to him, are_ you only _sojourning to_Hierousalaʸm and you_ not _knew the things having_become in it in ~~the~~ these days? 19 And he_said to_them: What things? And they said to_him: The things concerning **Yaʸsous** ~~the~~ Nazaraʸnos, who became a_man, a_prophet, powerful in work and message, before ~~the~~ **god** and all the people, 20 and how the chief_ _priests and the rulers of_us gave_ him _over, to judgement of_death, and they_executed_on_a_stake him. 21 But we were_hoping that he is the one going to_be_redeeming ~~the~~ Israaʸl/(Yisrāʾēl). But surely also with all these things, it_is_ _coming this third day, from which these things became. 22 But also some women from us, amazed us, having_become early to the tomb 23 and not having_found the body of_him, came saying also to_have_seen a_vision of_messengers, who are_saying him to_be_living. 24 And some of_the ones with us went_away to the tomb, and they_found it thus, as the women said, but they_ not _saw him. 25 And he said to them: Oh foolish and slow ~~the~~ in_heart, ~~which~~ to_be_believing in all things that the prophets spoke. 26 Not was_it_fitting the **chosen_one/messiah** to_suffer these things and to_come_in into the glory of_him? 27 And having_begun from Mōsaʸs/(Mosheh) and from all the prophets, he_interpreted all the scriptures to_them in the things concerning himself. 28 And they_neared to the village where they_were_going, and he seemed to_be_going farther_away. 29 And they_urged him saying: Remain with us, because it_is toward evening, and the day has_ now _declined. And he_came_in ~~which~~ to_ _remain with them. 30 And it_became at the time him to_be_ _reclining with them, having_taken the bread, he_blessed it and having_broke it, was_handing_out it to_them. 31 And the eyes them were_opened_up, and they_recognised him. And he became vanished from them. 32 And they_said to one_ _another: Not the heart of_us being_burned was as he_was_ _speaking with_us on the road, as he_was_opening_up the scriptures to_us? 33 And having_risen_up to_the_same ~~the~~ hour, they_returned to Hierousalaʸm/(Yərūshālayim), and they_found the eleven and the ones with them having_been_ _gathered 34 saying, ~~that~~ The **master** really was_raised, and was_seen to_Simōn. 35 And they were_explaining the things on the road, and how he_was_known to_them in the breaking of_the bread.

299 RV 24:13 · Parallel Mark 16:12-13

Literal Version

36 And of_them speaking these things, himself stood in midst of_them and is_saying to_them: Peace to_you_all. **37** but having_been_terrified and having_become frightened, they_ _were_supposing to_be_observing a_spirit. **38** And he_said to_ _them: Why are_you_all having_been_disturbed, and for_ _reason why are_ speculations _going_up in the heart of_you_ _all? **39** See the hands of_me and the feet of_me that I am he. Touch me and see, because a_spirit is_ not _having flesh and bones, as you_all_are_observing me having. **40** And having_ _said this, he_showed his hands and his feet to_them. **41** And still of_them disbelieving for the joy and wondering, he_said to_them: You_all_are_having any edible thing here? **42** And they handed_out to_him part of_a_ broiled _fish. **43** And having_taken it, he_ate before of_them. **44** And he_said to them: These are the messages of_me, which I_spoke to you_ _all still being with you_all, that it_is_fitting to_be_fulfilled all the things having_been_written in the law of_ _Mōsaʸs/(Mosheh), and the prophets, and psalms, concerning me. **45** Then he_opened_up the mind of_them ~~which~~ to_be_understanding the scriptures. And he_said to_ _them, **46** ~~that~~ Thus it_has_been_written, the **chosen_ _one/messiah** to_suffer, and to_rise_up from the_dead on_ _the third day, **47** and the name of_him to_be_proclaimed in repentance for forgiveness of_sins to all the nations, having_ _begun from Hierousalaʸm/(Yərūshālayim). **48** You_all are witnesses of_these things. **49** And see I am_sending_out the promise of_the father of_me on you_all, but you_all sit_down in the city, until of_which you_all_may_dress_in power from of_height.

50 And he_led_ them _out as_far_as to Baʸthania, and having_ _lifted_up the hands of_him, he_blessed them. **51** And it_ _became at the time of_him to_be_blessing to_them, he_ _passed_by from them, and he_was_being_brought_up into the sky. **52** And they having_prostrated before_him, returned to Hierousalaʸm with great joy. **53** And they_were in the temple blessing ~~the~~ **god** through everything.

LUK · OET-LV v0.2.0 (NT set)

Readers' Version

Yeshua appears to his followers[300]

36 As they were still talking about these things, Yeshua (Jesus; Grk. Yesus) himself suddenly was there standing in the room and greeted them, "Peace to you all."

37 However, they got a fright, and then were terrified thinking that it was a spirit. **38** Then he spoke to them again, "Why are you all upset, and why are you thinking such stuff? **39** Look at my hands and feet and you'll see that it's me. Touch me and look, because spirits don't have solid bodies like you can see that I have."

40 Then he showed them his hands and his feet. **41** Some of them, still not believing, had a mixture of happiness and doubt, and he asked them, "Have you got anything here to eat?" **42** They handed him a piece of broiled fish, **43** and he took it and ate it in front of them.

44 Then he told them, "While I was still with you all, I told you those messages of mine, and how that everything written about me by Mosheh (Moses) and the prophets and in the songs, it's all going to be fulfilled." **45** Then he opened their minds to be able to understand the scriptures, and he told them, **46** "It was written that the **messiah** would suffer and come back to life on the third day, **47** and that his name will be proclaimed as the authority to forgive the sins of the people when they repent—people from every country beginning here in Yerushalem (Jerusalem). **48** You all are witnesses of all that. **49** Soon I'll be sending out the one that my father promised to you all, but meanwhile you must remain here in the city until you all get clothed in power that comes from heaven."[301]

Yeshua is lifted up into the sky[302]

50 Then Yeshua (Jesus; Grk. Yesus) led them out of the city as far as Beyt-Ania (Bethany) where he lifted up his arms and blessed them. **51** While he was still blessing them, he passed over the top of them and was lifted up into the sky.[303] **52** They lay face-down on the ground in worship of him, then got up and feeling very happy, they returned to Yerushalem (Jerusalem) **53** where they went into the temple and praised **God** about everything.

LUK · OET-RV v0.4.2

300 **RV 24:36 · Parallel** Yhn 20:19-23; Mark 16:14-18; Mat. 28:16-20; Acts 1:6-8

301 **RV 24:49 · Cross-ref.** Acts 1:4.

302 **RV 24:50 · Parallel** Mark 16:19-20; Acts 1:9-11

303 **RV 24:51 · Cross-ref.** Acts 1:9-11.

The continued account by

Lukas

commonly called

Acts

Introduction

Author

This account commonly known as *The acts of the missionaries of Yeshua the Messiah*, is the continuation of *The Good Message according to Lukas*, and unlike most other Bibles, the *Open English Translation* places these two accounts one after the other.

This account

The main purpose of this account is to tell about the actions of the first followers of Yeshua (Jesus) the messiah. God's spirit helped them to proclaim good message about him "in Yerushalem (Jerusalem) and all across the provinces of Yudea (Judaea) and Shomron (Samaria), and all the way to the furthest parts of the planet" (1:8).
This document has three divisions related to the expanding circles as the good message from Yeshua the messiah spread wider and wider: (1) In **Yerushalem** where the believers start to get organised after Yeshua ascended up into the clouds; (2) the work and the message spreads wider out to all of the district of **Yehudah**; and (3) spreading more widely again around the Mediterranean Ocean and all the way to **Romai**.
It's also documented here about how God's spirit came to the believers as they were together in a room in Yerushalem at the Festival of Pentecost (fifty days after The Passover). The spirit helps and gives wisdom and strength to the believers and teachers of believers.

Main components of Lukas's second account

The believers start to get organised *1:1-26*
a. The final command of Yeshua and his promise *1:1-14*
b. The replacing of Yehudah/Judas *1:15-26*
Witnessing in Yerushalem/Jerusalem *2:1–8:3*
Expanding out to Yehudah/Judaea and Shomron/Samaria *8:4–12:25*
Paulos's activities *13:1–28:31*
a. Paulos's first missionary trip *13:1–14:28*
b. The conference in Yerushalem *15:1-35*
c. Paulos's second missionary trip *15:36–18:22*
d. Paulos's third missionary trip *18:23–21:16*
e. Paulos is imprisoned in Yerushalem, taken to Kaisareia, and from there to Romai *21:17–28:31*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Literal Version

1:1 Indeed the first account I_made concerning all things, Oh Theofilos, of_which **Ya^{y}sous/(Yəhōshūʹa)** began both to_be_ _doing and to_be_teaching, **2** until that day having_ _commanded by the_ holy _**spirit** to_the ambassadors, whom he_chose, he_was_taken_up,

3 to_whom also after the time him to_suffer he_presented himself living, with many proofs through forty days, appearing to_them, and speaking the things concerning the kingdom of_ ~~the~~ _**god**. **4** And assembling_together, he_ _commanded to_them: From Hierousala^{y}m/(Yərūshālayim) not to_be_being_departed, but to_be_awaiting the promise of_the father, which you_all_heard from_me. **5** Because Yōanna^{y}s on_one_hand immersed in_water, on_the_other_ _hand you_all will_be_being_immersed in the_ holy _**spirit**, after many not these days.

6 Therefore indeed the ones having_come_together, were_ _asking him saying: **master**, ~~if~~ at ~~the~~ this time, are_you_ _restoring the kingdom ~~the~~ to_Israa^{y}l/(Yisrāʾēl)? **7** And he_said to them: It_is not of_you_all to_know times or seasons, which the father set by his own authority. **8** But you_all_will_be_ _receiving power, having_ The holy **spirit** _come_over on you_all, and you_all_will_be witnesses for_me, in both Hierousala^{y}m, and in all ~~the~~ Youdaia, and Samareia/(Shomrōn), and to the_last part of_the earth. **9** And having_said these things, seeing them, he_was_lifted_up and a_cloud took_ him _up from the eyes of_them. **10** And as they_were looking_intently into the sky, him going, also see two men in white clothing, had_stood_by to_them, **11** who also said: Men, Galilaios, why you_all_have_stood looking at the sky? This ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** ~~which~~ having_been_ _taken_up from you_all into ~~the~~ heaven, thus will_be_coming that manner you_all_saw him going into ~~the~~ heaven.

12 Then they_returned to Hierousala^{y}m/(Yərūshālayim) from the_mountain ~~which~~ being_called of_Olivet, which is near Hierousala^{y}m, having journey of_a_day_of_rest. **13** And when they_came_in, into the upper_room, they_went_up where they_were staying, ~~which~~ ~~and/both~~ Petros and Yōanna^{y}s and Yakōbos/(Yaʹaqov) and Andreas, Filippos and Thōmas, Bartholomaios and Matthaios, Yakōbos of_Alfaios, and Simōn the Farisaios_za^{y}lōta^{y}s_group_member, and Youdas/(Yəhūdāh) of_Yakōbos. **14** These all were persevering ~~the~~ in_prayer with_one_accord, with the_women and Maria/(Miryām) the mother of_ ~~the~~ _**Ya^{y}sous**, and the brothers of_him. **15** And in ~~the~~ these days, Petros having_ _stood_up in the_midst of_the brothers said (and the_crowd of_names with the same was about a_hundred twenty), **16** Men, brothers, it_was_fitting the scripture to_be_fulfilled,

Readers' Version

Introduction

1:1 Dear Theofilos, I wrote my first account[1] about all the things that **Yeshua** (Jesus; Grk. Yesus) began to do and to teach **2** until the day when he was taken up into the sky[2] after, with the help of **the** holy **spirit**, having commanded the missionaries that he had chosen.

Yeshua, alive, tells them to wait

3 After the time of his suffering, Yeshua (Jesus; Grk. Yesus) presented himself to them in ways that were infallible proofs that he was alive again—appearing to them and telling them about **God's** kingdom. **4** Once when they were together, he told them, "Don't leave Yerushalem (Jerusalem), but wait there for what was promised by the father, as you all have already heard me say.[3] **5** Yohan (John; Grk. Yoannes) immersed people in water, but you'll all be immersed in the holy **spirit** in just a few days."[4]

Yeshua's ascension

6 So when they were next gathered together, they asked him, "**Master**, is this now the time when you'll be restoring the kingdom to Yisrael (Israel)?"[5]

7 But Yeshua (Jesus; Grk. Yesus) responded to them, "You don't need to know the times or seasons when future events will happen—it's the father who decides all that. **8** However, you all will be receiving power when the holy **spirit** lands on you. Then you'll tell people about me in Yerushalem (Jerusalem) and all across the provinces of Yehudah (Judea) and Shomron (Samaria), and all the way to the furthest parts of the planet."[6] **9** After he'd said that and while they were still looking at him, he was lifted up into the sky until they could no longer see him because of the clouds.[7]

10 As they stood there staring into the sky after he'd gone, suddenly two men in white clothes were standing beside them **11** and said, "You men from Galil! Why are you still standing there looking up at the sky? This **Yeshua** who's been taken up away from you into heaven will come back in the same way that you saw him go up into heaven."

Matiyah replaces Yehudah Iskariot

12 Then they walked down the Mt. of Olives and returned to Yerushalem (Jerusalem) which was less than a kilometre away. **13** They went into the upstairs room where they were staying—Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes), Ya'akov (James; Grk. Yakobos) and Andreas, Filippos (Philip) and Toma (Thomas), Bar-Talmay (Bartholomew; Grk. Bartholomaios) and Matay (Matthew; Grk. Matthaios), Ya'akov (son of Halfay (Grk. Halfaios)), Shim'on (Simon) (the Zealot member), and Yehudah (Judas; Grk. Yudas) (son of Ya'akov).[8] **14** They were united in their ongoing prayers, along with Maria (Mary; Heb. Miryam; Grk. Maria/Mariam) the mother **of Yeshua** (Jesus; Grk. Yesus), and his brothers.

---

1 **RV 1:1 · Cross-ref.** Luk 1:1-4.

2 **RV 1:2 · Cross-ref.** Luk 24:51.

3 **RV 1:4 · Cross-ref.** Luk 24:49.

4 **RV 1:5 · Cross-ref.** Mat 3:11; Mrk 1:8; Luk 3:16; Yhn 1:33.

5 **RV 1:6 · Note** At the time of asking, Israelis were burdened under the rule and taxes of the Roman occupiers.

6 **RV 1:8 · Cross-ref.** Mat 28:19; Mrk 16:15; Luk 24:47-48.

7 **RV 1:9 · Cross-ref.** Mrk 16:19; Luk 24:50-51.

8 **RV 1:13 · Cross-ref.** Mat 10:2-4; Mrk 3:16-19; Luk 6:14-16.

Readers' Version

15 Then one day, Kefa stood up in the meeting of the believers (about 120 of them) and said, 16 "Brothers, it was necessary for the scripture to be fulfilled, where the holy **spirit** had spoken previously through David about Yehudah, the one who guided those that arrested **Yeshua** 17 because Yehudah was one of us and took his part in our work.

18 (Yehudah had bought a field with the money he had received for his treachery, and when he had fallen down in that field, his stomach had burst open and his intestines had slid out on the ground.[9] 19 So everyone in Yerushalem started calling that place 'The field of blood'.)

20 Now it was written in the scroll of songs:

'Let his place become deserted with no one living there,'[10]
and

'Let another person take his position.'[11]

21 So now it's appropriate for one of the men that has been with us for the whole time that the **master Yeshua** (Jesus; Grk. Yesus) was interacting with us, 22 from Yeshua's immersion by Yohan (John; Grk. Yoannes)[12] until the day that he was lifted up from us into the clouds[13]—a witness of the resurrection—to fill this position.

23 So they selected two men: Yosef (Joseph) Bar-Saba (nicknamed Yustos) and Matiyah (Grk. Matthias). 24 Then they requested, "**Master**, you know everyone's inner thoughts, so reveal to us which of these two that you have chosen 25 to take this position of service and being a missionary—the position that Yehudah (Judas; Grk. Yudas) deserted to go to his own place." 26 So they drew straws and Matiyah was marked so he was chosen to join the eleven missionaries.

God's spirit arrives and many get saved

2:1 When the Day of Pentecost[14] actually arrived, the believers met together in the same room. 2 Suddenly there was a noise in the sky that sounded like a strong wind, then it filled the entire house where they were sitting. 3 They saw what looked like tongues of fire that kept dividing[15] and then settling down on each one of them. 4 In this way they were all filled **with the** holy **spirit** and began speaking in other languages as the **spirit** enabled them.

5 At the time, there were godly Yehudim (Jews) staying in Yerushalem (Jerusalem) that had come from other countries all around the world. 6 When they heard this noise, lots of people came to investigate but they were confused because they heard the believers talking in their own languages from around the world. 7 They were astounded and marvelled, asking, "Wow, aren't these people talking all Galilim? 8 So how come we're hearing them speak the languages of the countries where we were born? 9 There's people here from Parthia, Maday (Media), Eylam, Mesopotamia, Yehudah (Judea), Kap-

Literal Version

which the ~~the~~ holy **spirit** previously_said by the_mouth of_ _Dawid/(Dāvid) concerning Youdas, the one having_become guide to_the ones having_captured **Yaʸsous.** 17 Because he_ _was having_been_numbered with us, and obtained ~~the~~ an_ _allotment of_ ~~the~~ this _service. 18 (Therefore indeed this man acquired a_field out_of the_reward of_ ~~the~~ _ _unrighteousness, and having_become headlong, he_burst_ _open in_the_middle, and all the intestines of_him was_ _poured_out. 19 And it_became known to_all the ones dwelling_in Hierousalaʸm/(Yərūshālayim), so_that that ~~the~~ field to_be_called in_their language of_them, Akeldama, this is: field of_blood.) 20 For/Because it_has_been_written in scroll of_psalms, the the_homestead of_him Let_be_become desolate, and let_ not _be the one dwelling in it, and: let_ another _take The overseeing of_him. 21 Therefore it_is_ _fitting of_the men having_come_together with_us, at all the_time that the **master Yaʸsous/(Yəhōshūʻa)** came_in and came_out with us, 22 having_begun from the immersion of_ _Yōannaʸs until the day in_which he_was_taken_up from us, a_witness of_the resurrection of_him with us, to_become one of_these. 23 And they_set two, Yōsaʸf/(Yōşēf) ~~which~~ being_ _called Barsabbas, who was_called Youstos, and Matthias. 24 And having_prayed, they_said: You **master**, heart_knower of_all, reveal which one you_chose of these ~~the~~ two, 25 to_take the this place of_ ~~the~~ _service and commission, from which Youdas/(Yəhūdāh) broke_from, to_be_gone to his ~~the~~ own place. 26 And they_gave lots to_them, and the lot fell on Matthias, and he_was_chosen_together_with with the eleven ambassadors.

2:1 And at the time the day ~~the~~ of_pentecost to_be_being_ _fulfilled, they_were all together in the same place. 2 And suddenly a_sound became out_of ~~the~~ heaven, as being_carried of_a_ forceful _wind, and it_filled all the house where they_ _were sitting. 3 And dividing tongues as_if of_fire were_seen to_them, and sat_down on each one of_them. 4 And they_ _were_ all _filled with_the_ holy _**spirit**, and they_began to_ _be_speaking with_other tongues, as the **spirit** was_giving to_them to_be_speaking_out. 5 And Youdaiōns were dwelling in Hierousalaʸm/(Yərūshālayim), devout men from every nation of_the nations under ~~the~~ heaven. 6 And of_ ~~the~~ this _ _sound having_become, the multitude came_together and was_confounded, because each one heard speaking of_them in_his. own language. 7 And they_were_amazed and they_ _were_marvelling saying: Behold are not, all these who are speaking Galilaios? 8 And how are_ we _hearing each in_the own language of_us, in which we_were_born? 9 ones_from_ _Parthia, and ones_from_Maʸdia, and ones_from_Elam, and the ones dwelling_in ~~the~~ Mesopotamia, Youdaia and ~~and/both~~ Kappadokia, Pontos and ~~the~~ Asia, 10 Frugia and ~~and/both~~ Pamfulia, Aiguptos/(Mitsrayim), and the parts of_ ~~the~~ _Libuaʸ ~~which~~ along Kuraʸnaʸ, and the ones Ῥōmaios visiting, 11 both

9 **RV 1:18-19 · Cross-ref.** Mat 27:3-8.

10 **RV 1:20 · Cross-ref.** Psa 69:25.

11 **RV 1:20 · Cross-ref.** Psa 109:8.

12 **RV 1:22 · Cross-ref.** Mat 3:16; Mrk 1:9; Luk 3:21.

13 **RV 1:22 · Cross-ref.** Mrk 16:19; Luk 24:51.

14 **RV 2:1 · Cross-ref.** Lev 23:15-21; Deu 16:9-11.

15 **RV 3:1 · Note** See https://www.billmounce.com/monday-with-mounce/what-%E2%80%9Cdivided-tongue%E2%80%9D-acts-2-3-0

Literal Version

Youdaiōns and converts, ones_from_Kra^{y}ta^{y} and ones_from_
_Arabia, we_are_hearing them speaking, the great things of_
~~the~~ **_god** ~~the~~ in_our tongues. **12** And all were_marvelling and
were_thoroughly_perplexed, another saying to another:
What is_wanting this to_be? **13** But others mocking were_
_saying, ~~that~~ They_are having_been_filled of_sweet_wine.

14 But ~~the~~ Petros having_been_stood with the eleven, lifted_
_up the voice of_him and spoke_out to_them: Men, ones_
_from_Youdaia, and all you_all dwelling_in Hierousala^{y}m, let_
this _be known to_you_all and give_ear to_the messages of_
me. **15** For/Because these are not _being_drunk as you_all
are_supposing, because/for it_is the_ third _hour, of_the day,
16 but this is the message having_been_spoken by the
prophet Yōa^{y}l/(Yō'ēl): **17** And it_will_be in the last days, ~~the~~
god is_saying: I_will_be_pouring_out of the **spirit** of_me on
all flesh, and the sons of_you_all will_be_prophesying, and
the daughters of_you_all, and the young_men of_you_all will_
_be_seeing visions, and the elders of_you_all in_dreams will_
_be_being_dreamt, **18** and surely I_will_be_pouring_out of the
spirit of_me on the slaves of_me, and on the handmaidens
of_me, in ~~the~~ those days, and they_will_be_prophesying.
19 And I_will_be_giving wonders in the sky above, and signs
on the earth below, blood, and fire, and vapour of_smoke.
20 The sun will_be_being_altered into darkness and the moon
into blood, before the_ ~~the~~ great and glorious _day of_the_
_master to_come. **21** And it_will_be, everyone who ~~wishfully~~
may_call on_the name of_the_**master** will_be_being_saved.
22 Men, ones_from_Israa^{y}l/(Yisrā'ēl), hear ~~the~~ messages these:
Ya^{y}sous/(Yəhōshūʻa) the from_Nazaret, a_man having_
_been_demonstrated by ~~the~~ **god** to you_all by_miracles, and
wonders, and signs, which ~~the~~ **god** did by him in the_midst
of_you_all, as you_all_ yourselves _have_known. **23** This man
by_the, having_been_designated counsel and foreknowledge
of_ ~~the~~ **_god**, delivered_up by the_hand of_the_lawless ones,
you_all_killed having_executed_on_a_stake. **24** Whom ~~the~~ **god**
raised_up, having_untied/released the agonies of_the death,
as_much_as was not possible him to_be_being_restrained by
it. **25** For/Because Dawid/(Dāvid) is_saying to him: I_was_
_foreseeing the **master** before me through all time, because
he_is on the_right of_me, in_order_that I_may_ not _be_
_shaken. **26** Because_of this the heart of_me was_gladdened,
and the tongue of_me exulted, and still also the flesh of_me
will_be_nesting in hope, **27** because you_‹will›_ not _be_
_abandoning the soul of_me into Haida^{y}s, nor ‹will›_you_be_
_giving the devout one of_you to_see decay. **28** You_made_
_known to_me the_ways of_life, you_will_be_filling me with_
_gladness with the presence of_you. **29** Men, brothers, it_is_
_permitting to_speak with confidence to you_all concerning
the patriarch Dawid that he_ both _died and was_buried, and
the tomb of_him is among us until ~~the~~ this day. **30** Therefore
being a_prophet, and having_known that - **god** swore to_him
with_an_oath: of the_fruit of_the loin of_him, to_sit_down on

16 **RV 2:17-21 · Cross-ref.** Yoel 2:28-32 (LXX).

17 **RV 2:23 · Cross-ref.** Jhn 20:25.

18 **RV 2:23 · Cross-ref.** Mat 27:35; Mrk 15:24; Luk 23:33; Yhn 19:18.

19 **RV 2:24 · Cross-ref.** Mat 28:5-6; Mrk 16:6; Luk 24:5.

20 **RV 2:25-28 · Cross-ref.** Psa 16:8-11 (LXX).

21 **RV 2:30 · Cross-ref.** Psa 132:11; 2Sam 7:12-13.

Readers' Version

padokia, Pontos, Asia Minor, **10** Frugia, Pamfulia, Mitsrayim
(Egypt), Libya (near Kurainai (Cyrene)), and visitors from Ro-
mai, **11** Kraitai (Crete), and Arav. Some are Yehudim and some
are non-Jews who've converted to Youdaismos. And we can
hear them talking **about God** in our languages." **12** Everyone
was amazed and totally puzzled, asking each other, "What's
going on here?" **13** But others scoffed and said, "Ha, they've
just had too much to drink."

Kefa's sermon

14 So the twelve stood up and Kefa (Pe-
ter; Grk. Petros) told the crowd in a loud voice, "People of
Yehudah (Judea) and everyone staying in Yerushalem
(Jerusalem). Listen to me so that I can explain this to you.
15 This group isn't drunk like you're all thinking, because it's
still mid-morning, **16** but you're seeing what the prophet Yoel
(Joel) wrote about:

17 **God** said, 'In the last days I'll pour out my **spirit** on all hu-
manity—your children will tell of future events, your young
men will see visions, and your old men will have dreams from
God. **18** I'll pour my **spirit** out on my male and female slaves
and they'll tell of future events. **19** I'll do unusual things with
the stars and planets, and also down on the earth below:
blood, fire, and clouds of smoke. **20** I'll make the sun go dark
and the moon go blood red. This will happen before the great
victorious day **of the** coming of **Yahweh**. **21** Then everyone
who relies on the name and authority **of Yahweh** will be
saved.'[16]

22 "Fellow Israelis, listen to this account: You yourselves
know that God did miracles through **Yeshua** (Jesus; Grk.
Yesus) from Nazaret, and he fulfilled signs from the scrip-
tures—in fact **God** did this right in front of you. **23** Then as part
of God's plan and foreknowledge, this Yeshua was taken to the
authorities by those who didn't follow their own laws, and you
all killed him by having him nailed to a post.[17][18] **24** But **God** re-
leased him from the agonies of death and brought him back to
life—death couldn't restrain him.[19] **25** As David wrote,

'I foresaw **Yahweh** always being in front of me. I refuse to be
afraid because he's there on my right.

26 Because of that, I was happy and spoke out my praises. My
whole body lives in anticipation **27** because you'll never aban-
don my soul in Haidais, nor will you allow the godly one to de-
cay. **28** You showed me the roads to life. You fill me with glad-
ness because of your presence.'[20]

29 "Fellow Israelis, we can tell you all with confidence that
our patriarch David both died and was buried, and his tomb is
still here with us today. **30** So because he was a prophet, and
knowing that **God** has promised him to seat one of his descen-
dants on his throne,[21] **31** he was foretelling the resurrection of
the **messiah** who was neither 'abandoned in Haidais nor did
his body decay.' **32** Then **God** raised this **Yeshua** (Jesus; Grk.

Readers' Version

Yesus) back to life and we're all witnesses of that. 33 Now he's sitting at **God's** right hand, and having received the promise of the holy **spirit** from the father, he poured this out which you're all seeing and hearing today. 34 You see, David never went up to the heavens, but he himself said,

'**Yahweh** said to my **master**: Sit down on my right
35 until I defeat your enemies.'[22]

36 "So let all Yisrael (Israel) know that this **Yeshua** that you executed on a post, **God** made him both **Yahweh** and **messiah**."

37 When the people heard that, they were deeply troubled and asked Kefa (Peter; Grk. Petros) and the other missionaries, "What should we do then, brothers?"

38 Kefa responded, "Turn away from your sins and each **one** of you needs to be immersed by the authority **of Yeshua the messiah**. Then your sins will be forgiven and you all will receive the gift of the holy **spirit**, 39 because that promise is to you all and your children and to their descendants—to anyone who will call out to our **God Yahweh**."

40 Then Kefa shared further teaching with them and encouraged them to save themselves out from this corrupt generation. 41 Because of that, those who welcomed his teaching were immersed and about three thousand people were added to their numbers that day. 42 They continued listening to the teaching of the missionaries, and building their relationships with each other, and breaking bread and praying together.

The lifestyle of the early believers

43 They were serious in their learning about God, and the missionaries did many miracles and signs of God's power in Yerushalem (Jerusalem) and all the people wanted to be right with God. 44 All those who did believe were united in purpose and had shared use of many things.[23] 45 Some sold their properties and possessions and divided them among the group so that everyone had everything they needed. 46 Each day they worshipped together at the temple and also went to various homes to break bread together. They talked about Yeshua (Jesus; Grk. Yesus) at their mealtimes without sophistication, 47 praising **God** and being popular with the people, and every day **Yahweh** was adding more that were being saved.

A lame man starts bouncing around

3:1 One afternoon around 3pm, Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) were going to the prayer meeting in the temple. 2 Now there was a man who had been lame from birth, and every day he was placed beside a door into the temple—an entry named 'Beautiful Door'. From there he could beg from the people entering the temple. 3 He saw Kefa and Yohan about to enter into the temple, so he asked them for a donation, 4 but Kefa and Yohan, looking closely at him said, "Look at us!" 5 So the man grabbed onto them, expecting to get given something

Literal Version

the throne of_him. 31 Having_foreseen, he_spoke concerning the resurrection of_the **chosen_one/messiah** that neither was_abandoned into Haidaʸs, nor the flesh of_him saw decay. 32 This ~~the~~ **Yaʸsous/(Yəhōshūʿa)** ~~the~~ **god** raised_up, of_which all we are witnesses. 33 Therefore having_been_exalted by_ _the right hand of_ ~~the~~ **_god**, and having_received the promise of_the ~~the~~ holy **spirit**, from the father, he_poured_ this _out which you_all are_seeing and are_hearing. 34 For/Because Dawid/(Dāvid) not went_up into the heavens, but himself is_saying, the_**master** Said to_the **master** of_me: Be_sitting on the_right of_me, 35 until ~~wishfully~~ I_may_put the enemies of_you a_footstool of_the feet of_you. 36 Assuredly therefore let_ All the_house of_Israaʸl/(Yisrāʾēl) _be_knowing that ~~the~~ **god** made him both the_**master** and the_**chosen_ _one/messiah**, this ~~the~~ **Yaʸsous** whom you_all executed_on_ _a_stake. 37 And having_heard, they_were_pierced to_the heart, both they_said to ~~the~~ Petros and the other ambassadors: What may_we_do, men, brothers? 38 And Petros is_saying to them: Repent: and let_ each of_you_all _ _be_immersed in the name of_**Yaʸsous chosen_ _one/messiah**, because/for forgiveness of_the sins of_you_ _all, and you_all_will_be_receiving the gift of_the holy **spirit**. 39 For/Because the promise is to_you_all, and to_the children of_you_all, and to_all the ones at far, as_many_as ~~wishfully~~ may_call_to the_**master**, the **god** of_us. 40 Both with_ more _ _other messages he_testified, and was_exhorting them saying: Be_saved from this ~~the~~ crooked ~~the~~ generation. 41 Therefore indeed the ones having_welcomed the message of_him were_immersed, and were_added on ~~the~~ that day, about three_thousand souls. 42 And they_were persevering in_the teaching of_the ambassadors, and ~~the~~ in_fellowship, the breaking of_the bread, and ~~the~~ in_prayers.

43 And reverence was_becoming on_every soul, and many wonders and signs was_becoming through the ambassadors. 44 And all the ones having_believed were with the same purpose, and they_were_having all common things, 45 and they_were_selling their properties and their possessions, and they_were_dividing them to_all, anyone was_having as_ _much_as would need. 46 And in_every day persevering with_ _one_accord in the temple, and breaking bread in_every house, they_were_partaking of_food with exultation and simplicity of_heart, 47 praising ~~the~~ **god** and having favour with all the people. And the **master** was_adding the ones being_saved with the same. in_every day.

3:1 And Petros also Yōannaʸs were_going_up into the temple at the hour ~~the~~ of_prayer the ninth hour. 2 And a_certain man, being lame from the_womb of_the_mother of_him, was_ _being_borne, whom they_were_putting in_every day at the door of_the temple, ~~which~~ being_called Beautiful, ~~which~~ to_be_ _requesting alms from the ones entering_in into the temple. 3 Who having_seen Petros and Yōannaʸs going to_be_ _entering into the temple, was_asking to_receive alms. 4 But Petros having_looked_intently at him with ~~the~~ Yōannaʸs said: Look to us. 5 And he was_holding_on to_them, expecting to_ _receive something from them. 6 But Petros said: Silver and gold is_ not _being to_me, but this what I_am_having, I_am_

22 **RV 2:34-35 · Cross-ref.** Psa 110:1.

23 **RV 2:44 · Cross-ref.** Acts 4:32-35.

Literal Version

_giving to_you, in the name of_**Yaʸsous/(Yəhōshūʻa) chosen_one/messiah** of_the from_Nazaret, be_walking. **7** And having_grabbed him by_the right hand, he_raised him, and immediately the feet of_him and the ankles were_ _strengthened. **8** And leaping_up, he_stood and was_walking, and came_in with them into the temple, walking, and springing_up, and praising ~~the~~ **god**. **9** And all the people saw him walking and praising the **god**. **10** And they_were_ _recognizing him that he was the one sitting at the Beautiful gate of_the temple for the alms, and they_were_filled with_ _amazement and amazement at the thing having_been_ _happened to_him.

11 And of_him taking_hold_of ~~the~~ Petros and ~~the~~ Yōannaʸs, all the people ran_together to them in the portico ~~which~~ being_ _called of_Solomōn/(Shəlmoh), greatly_amazed. **12** But ~~the~~ Petros having_seen it, answered to the people: Men, ones_ _from_Israaʸl/(Yisrāʼēl), why you_all_are_wondering at this, or why you_all_are_looking_intently at_us, as_though by_ _our_own power or devoutness having_made him ~~which~~ to_ _be_walking? **13** The **god** of_Abraʼam/(ʼAvrāhām), and the the_**god** of_Isaʼak/(Yitsḥāq), and the the_**god** of_ _Yakōb/(Yaʹₐqov), the **god** of_the fathers of_us, glorified the servant of_him, **Yaʸsous/(Yəhōshūʻa)**, whom you_all indeed gave_over, and disowned in the_presence of_Pilatos, that one having_judged to_be_sending_away him. **14** But you_all disowned the holy one and righteous one, and you_all_ _requested a_man a_murderer to_be_granted to_you_all, **15** but you_all_killed_off the originator of_ ~~the~~ _life, whom ~~the~~ **god** raised from the_dead, of_which we are witnesses. **16** And ~~the~~ faith in_the name of_him, this man whom you_all_are_ _observing and you_all_have_known, strengthened the name of_him, and the faith which is by him, gave ~~the~~ complete_ _healing to_him this in_front_of all of_you. **17** And now, brothers, I_have_known that you_all_did in ignorance, as also the rulers of_you_all. **18** But what things ~~the~~ **god** foretold by the_mouth of_all the prophets, the **chosen_one/messiah** of_ _him to_suffer, he_fulfilled thus. **19** Therefore repent and turn_back, because/for the time of_you_all ~~the~~ sins to_be_ _wiped_out, **20** so_that ~~wishfully~~ times of_refreshment may_ _come from the_presence of_the **master**, and he_may_send_ _out the one having_been_appointed to_you_all the_**chosen_ _one/messiah Yaʸsous/(Yəhōshūʻa)**, **21** whom indeed it_is_ _fitting heaven to_receive, until the_times of_restoration of_ _all things, which ~~the~~ **god** spoke from the_age by the_mouth of_the holy prophets of_him. **22** Indeed Mōsaʸs/(Mosheh) said, ~~that~~ the_**master**, the **god** of_us will_be_raising_up A_ _prophet to_you_all like of_you_all me from the brothers, you_all_will_be_hearing from_him in all things, as_many_as ~~wishfully~~ he_may_speak to you_all. **23** And it_will_be that every soul, whoever ~~if~~ may_ not _hear ~~the~~ from_ that _prophet, will_ _be_being_wholly_destroyed from the people. **24** And also all the prophets from Samouaʸl/(Shəmūʼēl) and the ones consecutively, as_many_as spoke, also proclaimed ~~the~~ these days. **25** You_all are the sons of_the prophets, and of_the covenant which ~~the~~ **god** covenanted with the fathers of_you_ _all, saying to Abraʼam/(ʼAvrāhām): And in the seed of_you

Readers' Version

by them. **6** But Kefa said, "I don't have any silver or gold, but I'll give you what I do have. With the authority **of Yeshua (Jesus; Grk. Yesus) the messiah** from Nazaret, I command you to walk." **7** Then Kefa grabbed the man by the right hand and pulled him upwards. Immediately the man's feet and ankles were strengthened **8** and he jumped up and stood and started walking and went into the temple with them, walking and skipping and praising **God**. **9** All the people there saw him walking and praising **God**, **10** and recognising that he was the man who usually sat outside begging at the 'Beautiful Door' of the temple, they were astonished and astounded at what had happened to him.

Kefa's sermon in the temple

11 As the man clung onto Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes), all the people ran to see them in Shelomoh's Porch and they were really astounded. **12** But when Kefa saw the crowd, he answered their thoughts, "Fellow Israelis, why are you all puzzled about this, and why are you staring at us as if this man is walking because of *our* power or closeness to God." **13** The **god** of Avraham, Yitshak (Isaac), and Ya'akov (Jacob)—the **god** of our fathers[24]—gave honour to his servant, **Yeshua** (Jesus; Grk. Yesus), who you handed over to be killed and then you rejected him when Pilatos (Pilate) had judged him and wanted to release him. **14** You disowned this man who was innocent and sinless, and instead you requested that a murderer be released to you.[25] **15** However in doing so, you killed the creator of life, who **God** then raised from the dead as we can attest. **16** Now it's our faith in the authority of Yeshua that has strengthened the legs of this man that you have seen and that you already knew—this authority and faith that comes from Yeshua completely healed this man right in front of you all.

17 So now, friends, I know that you did all that in ignorance, just like your leaders, **18** but actually **God** was fulfilling what he'd had written by the prophets, that the **messiah** should suffer. **19** Because of that, you all need to repent and turn back to God so that your sins can be erased, **20** and then times of refreshing will come from the presence of **Yahweh**, and so that he may send **Yeshua** the **messiah** who's been appointed, back to save you. **21** For now it is appropriate for heaven to receive him, until the times of restoration of everything, which again **God** has had written by the faithful prophets. **22** Indeed Mosheh (Moses) said, 'Our **God Yahweh** will raise up a prophet for you that's like one of your own brothers. You must listen to everything he says—whatever he tells you.[26] **23** Everyone who doesn't listen to that prophet will end up totally destroyed and not part of God's people.'[27] **24** Similarly, the prophets from Shmuel (Samuel) onwards spoke in turn, and when they spoke they foretold these current days. **25** And you are the descendants of those prophets, and part of the agreement between **God** and your ancestors, when he told Avra-

24 **RV 3:13 · Cross-ref.** Exo 3:15.

25 **RV 3:14 · Cross-ref.** Mat 27:15-23; Mrk 15:6-14; Luk 23:13-23; Yhn 19:12-15.

26 **RV 3:22 · Cross-ref.** Deu 18:15,18 (LXX).

27 **RV 3:23 · Cross-ref.** Deu 18:19.

Readers' Version

ham, 'All the families in the world will be blessed by one of your descendants.'[28] 26 **God** had raised up his servant and sent him to you Yehudim (Jews) first, to bless you by turning each of you away from your own wicked behaviour."

Kefa and Yohan are threatened by the religious leaders

4:1 While Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) were still talking to the people, the chief priests and a temple officer and some people from the Saddoukaios (Sadducee) sect approached them 2 because they were very upset about what they'd been teaching the people, including preaching that **Yeshua** (Jesus; Grk. Yesus) could give life to the dead. 3 So they arrested the two, and as it was already evening, they put them in jail overnight. 4 Despite this, many people who'd heard their message trusted in Yeshua and the number of families who were believers grew to around 5,000.

5 Then the next day, the religious leaders and the elders and the religious teachers gathered together in Yerushalem (Jerusalem) 6 along with those descended from high priests, including Hanan (Annas; Grk. Hannas) the current high priest and Kayafa (Caiaphas; Grk. Kaiafas) and Yohan and Alexandros (Alexander). 7 After having Kefa and Yohan brought in and standing them in the middle, they began to ask, "Under what authority did you do this?"

8 Then Kefa, having been filled **with the** holy **spirit**, said to them, "Rulers of the people and elders, 9 if we're being questioned today about a good deed done to a man who couldn't walk and which resulted in his healing, 10 then you all need to know, and the people of Yisrael (Israel) should also know, that it was done under the authority and name **of Yeshua the messiah**. He was the man from Nazaret that you executed on a pole, but who **God** brought back to life. It was because of his authority that this man can now stand before you without deformity. 11 This Yeshua is:

'the stone which was rejected by you builders,
has now become the vital cornerstone.'[29]

12 We can't be saved by anyone else, because there's no other name or authority that's been given in the entire world under which people can be saved.

13 The assembled leaders were amazed when they saw the boldness of Kefa and Yohan (John; Grk. Yoannes) who they knew to be illiterate, working-class men Then they recognised that they'd been with **Yeshua**, 14 but since the man who was no longer deformed was standing there with them, there was nothing that they could really accuse them of. 15 So they had them removed from the room, and they asked each other, 16 "What should we do with these fellows? By now everyone in Yerushalem (Jerusalem) has heard about the miracle they did, and we have no way to rebuff it. 17 However, we have to stop it spreading even further, so maybe we should ban them from speaking about this name to anyone." 18 So they called them back in and decreed that they weren't allowed to preach or teach under the name **of Yeshua** anymore.

Literal Version

all the families of_the earth will_be_being_blessed. 26 ~~the~~ **god** having_raised_up the servant of_him, sent_ him _out To_you_ _all first, blessing you_all in that to_be_turning_away each from the wickedness of_you_all.

4:1 And of_them speaking to the people, the chief_priests, and the officer of_the temple, and the Saddoukaios_sect approached to_them, 2 being_thoroughly_disturbing because_of the thing them to_be_teaching to_the people, and to_be_proclaiming the resurrection in ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)**, which is from the_dead. 3 And they_ _laid_ their _on on_them hands, and they_put them in jail to the_ next _day, because/for it_was already evening. 4 But many the ones having_heard the message, believed and number of_the men was_become about five thousands. 5 And it_became on the_ next _day the rulers of_them, and the elders, and the scribes to_be_gathered_together in Hierousala^{y}m/(Yərūshālayim), 6 and Annas the chief_priest, and Kaiafas, and Yōanna^{y}s, and Alexandros, and as_many_as were of chief_priestly descent. 7 And having_stood them in the midst, they_were_inquiring: In what power or in what name you_all did this? 8 Then Petros having_been_filled with_the_ holy _**spirit**, said to them: Rulers of_the people and elders, 9 if we today are_being_examined on a_good_work to_ _the_ sick _man, by what this one has_been_healed, 10 it_let_ _be known to_all you_all and to_all the people of_ _Israa^{y}l/(Yisrāʼēl), that in the name of_**Ya^{y}sous chosen_ _one/messiah** the from_Nazaret, whom you_all executed_ _on_a_stake, whom ~~the~~ **god** raised from the_dead, by this name this man has_stood_by before you_all healthy. 11 This one is the stone ~~which~~ having_been_scorned by you_all, the builders, which having_become to the_head of_the_corner. 12 And not_one the is not in other salvation, because/for there_is not another name under ~~the~~ heaven ~~which~~ having_ _been_given among people, by which it_is_fitting us to_be_ _saved. 13 And observing the boldness of_ ~~the~~ _Petros and of_ _Yōanna^{y}s, and having_grasped that they_are illiterate and ordinary men, they_were_marvelling, and they_were_ _recognizing them that they_were with ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)**. 14 And seeing the man having_stood with them, the one having_been_healed, they_were_having nothing to_speak_against them. 15 But having_commanded them to_go_away outside the council, they_were_conferring with one_another 16 saying: What we_may_do to_ ~~the~~ these _ _men? For/Because indeed that has_become a_known sign through them, to_all the ones dwelling_in Hierousala^{y}m/(Yərūshālayim) is manifest, and we_are_ not _ _being_able to_be_disowning it. 17 But in_order_that may_ not _be_spread on more among the people, we_may_threaten to_them to_ no_longer _be_speaking in ~~the~~ this name to_no_ _one of_the_people. 18 And having_called them, they_ _commanded them not to_be_speaking nor to_be_teaching in the name of_ ~~the~~ _**Ya^{y}sous** at_all. 19 But ~~the~~ Petros and Yōanna^{y}s answering said to them: Judge whether it_is right before ~~the~~ **god**, to_be_hearing from_you_all rather than ~~the~~ from_**god**. 20 For/Because we are_ not _being_able to_be_ not _speaking what we_saw and we_heard. 21 And they having_ _further_threatened them sent_ them _away, finding nothing ~~which~~ how they_may_punish them, because_of the people,

28 **RV 3:25 · Cross-ref.** Gen 22:18.

29 **RV 4:11 · Cross-ref.** Psa 118:22.

Literal Version

because all were_glorifying ~~the~~ **god** for the thing having_
become. **22** For/Because the man on whom this ~~the~~ sign of
_the healing had_become was more years than forty.

23 And having_been_sent_away, they_came to their own, and
they_reported as_much_as the chief_priests and the elders
said to them. **24** And which having_heard, with_one_accord
lifted_up their_voice to ~~the~~ **god** and said: Master, you ~~which~~
having_made the heaven, and the earth, and the sea, and all
the things in them, **25** the one of_the father of_us, by the_
holy _**spirit** of_the_mouth Dawid/(Dāvid) servant of_you
having_said: For/Because_ why _reason the_pagans raged,
and peoples pondered vain things? **26** Standing_before the
kings of_the earth and the rulers were_gathered_together
with ~~the~~ themselves against the **master**, and against the
chosen_one/messiah of_him. **27** For/Because both Ha^{y}rōda^{y}s
and Pontios Pilatos were_gathered_together in truth in ~~the~~
this city with the_pagans and peoples of_Israa^{y}l/(Yisrā$^{'ēl}$)
against the holy servant of_you **Ya^{y}sous/(Yəhōshūʻa)**, whom
you_anointed, **28** to_do as_much_as the hand of_you, and the
counsel of_you predetermined to_become. **29** And the things
now, **master**, look_upon on the threats of_them, and give to_
_the slaves of_you, all to_be_speaking the of_you message
with boldness, **30** in that the hand to_be_stretching_out to_
_you for healing, and signs, and wonders, to_be_becoming
through the name of_the holy servant of_you, **Ya^{y}sous**.
31 And having_been_besought of_them, the place in which
they_were having_been_gathered_together was_shaken, and
all were_filled the holy **spirit**, and they_were_speaking the
message of_ ~~the~~ _**god** with boldness.

32 And the multitude of_the ones having_believed, was one
in_heart and soul, and and_not one anything of_the things
possessing to_him was_saying to_be his_own, but was all
things in_common to_them. **33** And with_ great _power, the
ambassadors of_the **master Ya^{y}sous** were_giving_back ~~the~~,
testimony, of_the resurrection, and great grace was on them
all. **34** For/Because not_even any impoverished was among
them, because/for as_many_as were_being owners of_
_properties or houses, selling them they_were_bringing the
values of_the things being_sold, **35** and they_were_laying
them before the feet of_the ambassadors, and it_was_being_
_distributed to_each, as_much_as ~~wishfully~~ anyone was_having
need. **36** And Yōsa^{y}f/(Yōşēf) the one having_been_called
Barnabas, by the ambassadors, which is being_translated: son
of_exhortation, a_Leuita^{y}s/(from_tribe_of_Lēvī), a_from_
_Kupros ~~the~~ by_descent, **37** possessing by_him of_a_field,
having_sold it brought the money and laid it before the feet
of_the ambassadors.

30 **RV 4:24 · Cross-ref.** Exo 20:11; Neh 9:6; Psa 146:6.

31 **RV 4:25-26 · Cross-ref.** Psa 2:1-2 (LXX).

32 **RV 4:27 · Cross-ref.** Luk 23:7-11.

33 **RV 4:27 · Cross-ref.** Mat 27:1-2; Mrk 15:1; Luk 23:1; Yhn 18:28-29.

34 **RV 4:32 · Cross-ref.** Acts 2:44-45.

Readers' Version

19 But Kefa and Yohan answered, "You judge for yourselves
whether it's right in **God's** eyes to listen to you rather than to
him? **20** As for us, we're not able to be silent about what we
saw and heard." **21** So after making some further threats, the
leaders sent them off. They hadn't been able to find anything
to punish them for, because the people were all praising **God**
for what had happened **22** and because the man who'd miracu-
lously recovered was over forty years old.

The believers ask God for power

23 After Kefa (Peter; Grk. Petros) and
Yohan (John; Grk. Yoannes) had been re-
leased, they went to their own group and told them what the
chief priests and elders had said. **24** When they all heard this,
they began to pray out loud to **God**, saying, "Yahweh, you cre-
ated heaven and earth and the sea, and everything in them.[30]
25 You spoke long ago by **the** holy **spirit** through our ancestor
who was your servant, David, when you said,

'Why are the other nations angry and why have their peo-
ples tried new ideas?'

26 The earthly kings and rulers stood and worked together
against **Yahweh** and against his **messiah**.'[31]
27 And indeed Herodes (Herod)[32] and Pontios Pilatos (Pilate)[33]
met with the pagan Romaios and the peoples of Yisrael (Israel)
to conspire against your holy servant **Yeshua** (Jesus; Grk.
Yesus) who you chose. **28** Then they did exactly what your
power and plan had already decided would happen. **29** So now,
Yahweh, see their threats and help us, your slaves, to be able
to proclaim your message with boldness. **30** Let us experience
your power to heal and do miracles and things that confirm
the scriptures by means of the name and authority of your
holy servant, **Yeshua**."

31 As they finished their requests, the place where they had
met was shaken and all of them were filled with the holy
spirit, and they went out and boldly proclaimed **God's** mes-
sage.

The believers share their wealth and possessions

32 And so the group of believers were
united in their will and attitude. No one
claimed anything to be their own, but
they shared everything they had.[34] **33** The missionaries of the
master Yeshua (Jesus; Grk. Yesus), experienced great power
and proclaimed the truth about how he came back to life, and
God's favour was with them. **34** None of them were lacking
anything, because any of them who owned properties or
houses would sell them and donate the proceeds. **35** They
would lay them down in front of the missionaries, and from
there it was distributed around according to what needs each
person had.

36 Yosef (Joseph) (a Levite born in Kupros (Cyprus) who was
nicknamed by the missionaries as 'Barnabas', meaning 'En-
courager') was one who **37** owned a field which he sold, and
brought the money and put it down in front of the missionar-
ies.

Readers' Version

The death of Hananyah and Sapfira

5:1 But in contrast, a couple named Hananyah (Ananias; Grk. Hananias) and Sapfira sold a property 2 but agreed together to hide some of the proceeds. So Hananyah brought a smaller amount and put it down in front of the missionaries. 3 Then Kefa (Peter; Grk. Petros) said, "Hananyah, why has Satan filled your mind such that you would lie to the holy **spirit** and keep aside some of the proceeds of the property? 4 Wasn't it yours before it was sold? And even when it was sold, the money was still yours. Why did you decide to handle it like this? It wasn't people that you're lying to, but **God**." 5 When Hananyah heard that, he fell down and stopped breathing. Everyone who heard about it felt very afraid, 6 and the young men there stood up and covered his body, carried it out, and buried him.

7 Three hours later, Hananyah' wife came in, not knowing anything about what had happened. 8 Kefa checked, "Is it true that you guys sold the property for such-and-such an amount?"

"Yes, for that amount," she replied.

9 But Kefa said to her, "Why did the two of you agree to test **Yahweh's spirit**? The guys who just buried your husband are just out the door, and they'll carry you out as well." 10 Sapfira immediately fell down in front of him and stopped breathing. Then the young men came in and found her dead, so they took her body out and buried her with her husband. 11 So the entire assembly of believers became very afraid, along with everyone else who heard about these events.

Ongoing miracles and healings

12 The missionaries went on to do many miracles and amazing things, and all the people who gathered in Shelomoh's Porch had a united vision, 13 but no one else dared to join them. However, the people were talking positively about them 14 and more were becoming believers in the **master**—big numbers of both men and women. 15 Some would even bring those who were sick out to the side of the road, lying them on beds and mats waiting for Kefa (Peter; Grk. Petros) to come past so that even his shadow might touch them. 16 More crowds were coming from the towns around Yerushalem (Jerusalem), bringing those who were sick and those tormented by demons, and they were all getting healed.

The preachers get arrested but released again

17 But the chief priest and his colleagues who were members of the sect of Saddoukaios (Sadducees) were filled with jealousy and took action 18 by having the missionaries arrested and thrown into the public jail. 19 But one **of Yahweh's** messengers opened the prison doors during the night and led them out again, saying, 20 "Now go and stand in the temple and keep telling the people all the teaching about new life." 21 So at dawn, having taken notice of the messenger, they went into the temple and started teaching the people there again.

When the chief priest arrived with his companions, they called together the religious council and also the political council of Yisrael (Israel), then called for the missionaries to be brought in from the prison. 22 But when their attendants

Literal Version

5:1 But a_certain man by_the_name Ananias, with Sapfeira^{y} the wife of_him, sold a_property 2 and embezzled from the value, the wife also having_become_aware, and having_ _brought a_certain portion, he_laid it before the feet of_the ambassadors. 3 But ~~the~~ Petros said: Ananias, because/for_ Why _reason ~~the~~ Satan/(Sāṭān) filled the heart of_you, for_ _you to_lie to_the ~~the~~ holy **spirit**, and to_embezzle from the value of_the property? 4 Not remaining unsold it_was_ _remaining to_you, and having_been_sold it_was_being in ~~the~~ your authority? Why that you_purposed in the heart of_you ~~the~~ this matter? You_lied not to_people, but to_ ~~the~~ _**god**. 5 And ~~the~~ Ananias hearing ~~the~~ these messages, having_fallen he_stopped_breathing. And great fear became on all the ones hearing. 6 And having_risen_up, the younger men covered him, and having_brought_out him, they_buried him. 7 And it_became a_period about three hours, and the wife of_him, not having_known the thing having_become, came_in. 8 And Petros answered to her: Tell to_me if for_so_much the property and? you_all_gave_back she said: Yes, for_so_much. 9 But ~~the~~ Petros said to her: Why is_it that it_was_agreed_ _together by_you_all to_test the **spirit** of_the_**master**? Behold, the feet of_the ones having_buried the husband of_ _you are at the door, and they_will_be_bringing_ you _out. 10 And immediately she_fell before the feet of_him, and stopped_breathing. And having_come_in, the young_men found her dead, and having_brought_out her, they_buried her with the husband of_her. 11 And great reverence became on all the assembly, and on all the ones hearing these things.

12 And by the hands of_the ambassadors, many signs and wonders was_becoming, among the people, and all were with_one_accord in the Veranda of_Solomōn/(Shəlmoh). 13 But of_the rest no_one was_daring to_be_being_joined_ _together to_them, but the people was_magnifying them, 14 and more believing ones were_being_added in_the **master**, multitudes of_ both _men and women, 15 so_as even to_be_bringing_out the sick on the roads, and to_be_putting them on cots and pallets, in_order_that coming of_Petros, even_if the shadow may_overshadow on_someone of_them. 16 And the multitude was_coming_together also from_the surrounding the_cities of_Hierousala^{y}m/(Yərūshālayim), bringing the_sick and being_being_tormented ones by unclean spirits, who were_ all _being_healed.

17 But the chief_priest and all the ones with him, being the sect of_the Saddoukaios_sect having_risen_up, were_filled with_jealousy, 18 and they_laid_on their hands on the ambassadors, and they_put them in public jail. 19 But a_ _messenger of_the_**master** opened_up the doors of_the prison through, the_night, and having_led_ them _out said, 20 Be_going, and having_been_stood, in the temple be_ _speaking to_the people all the messages of_ ~~the~~ this _life. 21 And having_heard, they_came_in by ~~the~~ dawn into the temple, and they_were_teaching. And having_arrived the chief_priest and the ones with him, they_called_together the council and all the council of_the sons of_Israa^{y}l/(Yisrā^{ēl}), and they_sent_out to the prison for_them to_be_brought. 22 But they having_arrived attendants, not found them in the prison, and having_returned, they_reported 23 saying, ~~that~~ We_found the the_prison having_been_shut with all security, and the guards having_stood before the doors, but having_

Literal Version

_opened_up, we_found no_one inside. **24** And when they_ _heard ~~the~~ these messages, both the officer of_the temple and the chief_priests were_thoroughly_perplexing concerning them, what ~~wishfully~~ this might_become. **25** But having_ _arrived, someone reported to_them, ~~that~~ Behold, the men whom you_all_put in the prison are in the temple, having_ _stood and teaching the people. **26** Then having_gone_away, the officer with the attendants was_bringing them, not with force, because/for they_were_fearing the people, lest they_ _may_be_stoned. **27** And having_brought them, they_set them in the council. And the chief_priest asked them **28** saying, we_commanded to_you_all By_a_charge not to_be_ _teaching in ~~the~~ this name, and see, you_all_have_filled ~~the~~ Hierousala^{y}m/(Yərūshālayim) with_the teaching of_you_all, and you_all_are_wishing to_bring_upon on us the blood of_ ~~the~~ this _man. **29** But Petros and the ambassadors answering said: To_be_yielding it_is_fitting to_**god**, rather than people. **30** The **god** of_the fathers of_us raised **Ya^{y}sous/(Yəhōshūʹa)**, whom you_all handed_over, having_hanged him on a_stake. **31** ~~the~~ **god** exalted This one originator and saviour, by_the right hand of_him, ~~which~~ to_give repentance to_ ~~the~~ _ _Israa^{y}l/(Yisrāʾēl) and forgiveness of_sins. **32** And we are witnesses of_ ~~the~~ these _messages, and the ~~the~~ holy **spirit**, whom ~~the~~ **god** gave to_the ones yielding to_him. **33** And they having_heard were_being_cut_through, and they_were_ _wishing to_kill them. **34** But a_certain Farisaios_party_ _member by_the_name Gamalia^{y}l/(Gamlīʾēl) having_risen_up in the council, a_law_teacher honoured by_all the people, he_ _commanded them to_make the men. outside a_little time. **35** And he_said to them: Men, ones_from_Israa^{y}l/(Yisrāʾēl), be_taking_heed to_yourselves what you_all_are_going to_be_ _doing with ~~the~~ these men. **36** For/Because before these ~~the~~ days Theudas rose_up, saying himself to_be someone, to_ _whom was_joined_up of_men a_number of_ about _four_ _hundred, who was_killed and all as_many_as were_being_ _persuaded by_him were_dispersed and became to nothing. **37** After this, Youdas/(Yəhūdāh) the Galilaios rose_up in the days of_the registration, and drew_away people after him, and_that one perished, and all as_many_as were_being_ _persuaded by_him were_scattered. **38** And now I_am_saying the things to_you_all, withdraw from ~~the~~ these men and allow them, because if this ~~the~~ counsel or this ~~the~~ work it_may_be from humans, will_be_being_torn_down, **39** but if it_is from **god**, you_all_‹will›_ not _be_able to_tear_down them, lest also you_all_may_be_found god-opposers. And they_were_ _persuaded by_him, **40** and having_called_to the ambassadors, having_beat they_commanded them not to_be_ _speaking in the name of_ ~~the~~ **_Ya^{y}sous/(Yəhōshūʹa)**, and they_sent_away them. **41** Therefore they indeed were_going, rejoicing from the_presence of_the council that they_were_ _considered_worthy to_be_dishonoured for his name. **42** And every day in the temple and in ‹each›_house, they_were_ not _ceasing teaching and good_message_preaching the **chosen_ _one/messiah**, **Ya^{y}sous**.

Readers' Version

got to the jail, they weren't there, so they returned to the gathering and told them, **23** "We found the prison all locked up with the guards in their positions at the doors, but when they opened it up, there was no one inside!" **24** When they heard this, the officer of the temple and the chief priests were totally puzzled as to what could have happened. **25** Just then someone came in and told them, "Hey, the men that you put in prison are in the temple—standing there teaching the people." **26** So the temple officer took the attendants and went and got them, but didn't use force because they were afraid that the people might start throwing rocks at them.

27 So they brought them in and stood them in front of the council, where the chief priest addressed them, **28** "We officially commanded you all not to be teaching in this name and authority. But see here, now you've filled Yerushalem (Jerusalem) with your teaching, and what's more, you're blaming us for the death of that man."[35] **29** But Kefa (Peter; Grk. Petros) and the other missionaries answered, "It's better **to** obey **God** than people. **30** The **god** of our ancestors brought **Yeshua** (Jesus; Grk. Yesus) back to life after you all handed him over to be hung up on a pole. **31** But **God** honoured this way-maker and saviour by placing him in the place of honour, to encourage Yisrael (Israel) to repent and then to forgive their sins. **32** We are witnesses of these messages, along with the holy **spirit** who **God** gave to the ones who obey him."

33 When the gathered councils heard this, they were enraged and wanted to kill them, **34** but a certain member of the Farisaios party named Gamliel stood up in the council chamber. He was a law teacher respected by all the community, and he ordered the guards to take them outside for a while, **35** then he said, "Fellow Israelis, think carefully about what you're planning to do with these men. **36** A while back, a man called Theudas became prominent, saying that he was someone important. Eventually about four hundred others joined him, but he was killed and those who'd followed him were dispersed and it all came to nothing. **37** A bit later on, a Galili man named Yehudah (Judas; Grk. Yudas) became prominent at the time of the census and he attracted people to him. But he also died, and all those who'd been persuaded by him ended up being scattered. **38** So here's my advice to you all: pull back from killing these men and allow them to continue, because if this teaching and goings on is man-made, it'll be overthrown, **39** but if it's from **God**, you all won't be able to bring them down in case you find yourselves opposing God."

So they were persuaded by Gamliel, **40** and after calling in the missionaries and having them beaten, they commanded them not to speak using the name and authority **of Yeshua** (Jesus; Grk. Yesus) and then sent them out. **41** So the missionaries left the councils, very excited that they were considered worthy to be disgraced because of Yeshua. **42** After that, they never stopped teaching and preaching the good message about **Yeshua the messiah** in the temple and in various homes.

35 RV 5:28 · Cross-ref. Mat 27:25.

Readers' Version

Seven administrators appointed

6:1 However around that time when the number of Yeshua-followers were growing, some of the Greek converts starting grumbling about the Jewish believers because the Greek widows were being overlooked in the daily sharing of food and money. 2 So the twelve missionaries assembled the believers together and told them, "We're not pleased about having to take time off sharing the message **of God** to be serving here at the distribution tables. 3 So brothers, look around you for seven men who are well known to be full **of** God's **spirit** and wisdom, so we can appoint them to be in charge of this part of the work. 4 Then we ourselves can continue to pray and share the message."

5 This idea pleased the group, so they went ahead and chose Stefanos (a man full of faith and **of the** holy **spirit**), Filippos (Philip), Prokoros, Nikanor, Timon, Parmenas, and Nikolaos (a non-Jew from Antiokeia who had previously converted to Youdaismos). 6 They stood these seven up in front of the missionaries, who prayed and then placed their hands on them.

7 **God's** message continued spreading and the number of followers in Yerushalem (Jerusalem) was rapidly increasing, and a large number of the priests became believers.

Stefanos gets arrested after teaching and doing miracles

8 Now Stefanos (one of the seven) was full of grace and power and was doing miracles and amazing demonstrations of God's power among the people. 9 But a group from the Freedmen Synagogue as well as Yehudim (Jews) from Kurainai (Cyrene), Alexandria, Kilikia, and Asia Minor rose up and started arguing against Stefanos, 10 but they weren't able to refute the wisdom that he spoke with the help of the pure **spirit**. 11 So they got some men to falsely accuse Stefanos saying, "We heard him denigrating Mosheh (Moses) and **God**." 12 So they stirred up the people and the elders and the law teachers and so they approached Stefanos and arrested him and brought him to the council chambers. 13 There they produced the false witnesses saying, "This man won't stop spreading messages against this holy temple and against the law 14 because we heard him saying that that **Yeshua** (Jesus; Grk. Yesus) from Nazaret will be tearing down this building and will be changing the traditions that Mosheh gave to us." 15 So then the council members looked across at Stefanos and saw that his face was shining like that of one of God's messengers.

Stefanos's history discourse and accusations

7:1 Then the chief priest asked Stefanos, "Is all this true?"

2 And he replied, "My brothers and fathers, please listen. Our honoured **God** was seen by our ancestor Avraham in Mesopotamia before he moved to Haran 3 and he told him, 'Leave your land and your relatives, and go to the place that I will show you.'[36] 4 So he left Kasdim and moved to Haran,[37] and then after his father died, he moved again to this land where we now live.[38] 5 Avraham hadn't received any land

Literal Version

6:1 And in ~~the~~ these days multiplying the apprentices/followers, became a_grumbling of_the Hellaʸnistaʸs against the Hebraios, because the widows of_ _them were_being_overlooked in the ~~the~~ daily service. 2 And the twelve having_called_to the multitude of_the apprentices/followers said: It_is not pleasing us, having_left the message of_ ~~the~~ **_god**, to_be_serving unto_tables. 3 but brothers examine, men from of_you_all being_attested, seven full of_the_**spirit** and wisdom, whom we_will_be_appointing over ~~the~~ this need. 4 But we will_be_persevering ~~the~~ in_prayer and ~~the~~ service of_the message. 5 And the statement brought_ _pleasure before all the multitude, and they_chose Stefanos, a_man full of_faith and of_the_ holy **_spirit**, and Filippos, and Proḳoros, and Nikanōr, and Timōn, and Parmenas, and Nikolaos a_ from_Antioḳeia _convert, 6 whom they_stood before the ambassadors, and having_prayed, they_laid_on their hands on_them. 7 And the message of_the of_**god** was_ _growing, and the number of_the apprentices/followers in Hierousalaʸm/(Yərūshālayim) was_being_multiplied exceedingly, and a_great crowd of_the priests were_ _submitting in_the faith.

8 And Stefanos full of_grace and power, was_doing wonders and great signs among the people. 9 But some of_the of the synagogue, ~~which~~ being_called Freedmen, and of_ones_from_ _Kuraʸnaʸ, and of_Alexandrians, and of_the ones from Kilikia, and Asia rose_up, debating with_the Stefanos. 10 And they_ _were_were_ not _able to_resist against_the wisdom and the **spirit**, by_whom he_was_speaking. 11 Then they_instigated men saying, ~~that~~ We_have_heard him speaking slanderous messages against Mōsaʸs/(Mosheh) and ~~the~~ **god**. 12 And they_ _stirred_up the people, and the elders, and the scribes, and having_approached, they_seized him and brought him to the council, 13 and they_set false witnesses saying: - this man is_ not _ceasing speaking messages against this the ~~the~~ holy place and the law, 14 for/because we_have_heard him saying that this **Yaʸsous/(Yəhōshūʿa)** the from_Nazaret will_be_ _tearing_down ~~the~~ this place, and will_be_changing the customs that Mōsaʸs gave_over to_us. 15 And having_looked_ _intently at him, all the ones sitting in the council saw the face of_him, as_if the_face of_a_messenger.

7:1 And the chief_priest said: - these things is_having thus? 2 And he was_saying: Men, brothers and fathers, hear me. The **god** of_ ~~the~~ _glory was_seen by_ Abraʾam/(ʾAvrāhām) _ _the father of_us, him being in ~~the~~ Mesopotamia before ~~or/than~~ to_dwell in Ḳarran/(Ḥārān), 3 and he_said to him: Come_out from the land of_you and from the relatives of_ _you, and come into the land whichever I_will_be_showing ~~wishfully~~ to_you. 4 Then having_come_out from the_land of_ _ones_from_Ḳaldia/(Kasdiy), he_dwelt in Ḳarran. And_from_ _there after the time the father of_him to_die_off, he_

36 **RV 7:2-3 · Cross-ref.** Gen 12:1.

37 **RV 7:4 · Cross-ref.** Gen 11:31.

38 **RV 7:4 · Cross-ref.** Gen 12:4.

Literal Version

_removed him into ~~the~~ this land, in which you_all are_ now _
_dwelling. **5** And not gave to_him an_inheritance in it, nor
the_tribunal of_a_foot, but he_promised to_give to_him for a_
_possession it, and to_the descendants of_him after him, not
being to_him a_child. **6** But ~~the~~ **god** spoke thus that will_be
the descendants of_him: a_sojourner in anothers land, and
they_will_be_enslaving it and they_will_be_mistreating it
four_hundred years. **7** But I ~~the~~ **god** will_be_judging the
nation for_whichever ~~if~~ they_may_serve, said: And after these
things, they_will_be_coming_out and will_be_serving unto_
_me in ~~the~~ this place. **8** And he_gave to_him the_covenant of_
_circumcision, and thus he_bore ~~the~~ Isa'ak/(Yitsḥāq), and
circumcised him on_the ~~the~~ eighth day, and Isa'ak bore ~~the~~
Yakōb/(Ya´ₐqov), and Twelve the Yakōb patriarchs. **9** And the
patriarchs having_been_jealous ~~the~~ of_Yōsaʸf/(Yōṣēf), gave_
_back him into Aiguptos/(Mitsrayim), but ~~the~~ **god** was with
him, **10** and he_rescued him out_of all the tribulations of_
_him, and gave to_him favour and wisdom before
Faraō/(Far´oh), king of_Aiguptos, and he_appointed him
leading one over Aiguptos, and over all the house of_him.
11 And a_famine came on all the Aiguptos and
Ḳana'an/(Kina´an), and great tribulation, and the fathers of_
us were not _finding food. **12** But Yakōb having_heard,
being grain in Aiguptos, sent_away the fathers of_us first.
13 And on the second time, Yōsaʸf was_made_known by_the
brothers of_him, and the descent of_Yōsaʸf it_became
manifest to_ ~~the~~ _Faraō. **14** And Yōsaʸf having_sent_out,
summoned Yakōb, the father of_him, and all the relatives, in
seventy five souls. **15** And Yakōb came_down into Aiguptos,
and he and the fathers of_us died, **16** and they_were_replaced
to Suḳem/(Shəkem), and they_were_put in the tomb, which
Abra'am/('Avrāhām) purchased for_a_value of_silver from
the sons of_Emmor/(Ḥₐmōr) in Suḳem. **17** But as the time of_
the promise, which ~~the~~ **god** promised to ~~the~~ _Abra'am was_
_nearing, the people grew and was_multiplied in Aiguptos,
18 until of_which another king rose_up over Aiguptos, who
had_ not _known ~~the~~ Yōsaʸf/(Yōṣēf). **19** This man, having_
_taken_advantage of_the race of_us, mistreated the fathers
~~which~~ to_be_making the babies of_them abandoned, in_order

Readers' Version

here as an inheritance, in fact he'd never been near this land and nor did he have any children, yet God promised to give this entire country to him and his descendants.[39] **6** And yet **God** also told him that his descendants would end up staying in another country where they would be enslaved and mistreated for four hundred years. **7** However **God** promised to punish the nation that enslaved them, and told him that in the end they would leave that place and serve him here in this country.[40][41] **8** And he contracted with Avraham about being circumcised,[42] and so when Avraham had Yitshak (Isaac), he circumcised him on the eighth day,[43] and then Yitshak went on to have Ya'akov (Jacob),[44] and Ya'akov to have the twelve tribal leaders.[45]

9 Those brothers went on to become jealous of Yosef (Joseph)[46] and sent him back into Mitsrayim (Egypt) as a slave,[47] but **God** was with him[48] **10** and rescued him out of all his troubles there. Then God gave him wisdom and caused him to gain the favour of Par'oh (Pharaoh), the king of Mitsrayim, who then appointed him as the ruler of all Mitsrayim and over Par'oh's own household.[49] **11** Then a famine hit all Mitsrayim and Kena'an (Canaan) causing great distress and our ancestors were unable to find enough food.[50] **12** But Ya'akov heard that grain was available in Mitsrayim, so first, he sent off our tribal leaders. **13** On their second visit, Yosef revealed himself to them,[51] and so Par'oh became aware of Yosef's heritage.[52] **14** Then Yosef sent for his father Ya'akov and all the extended family[53]—some seventy-five of them.[54] **15** So Ya'akov went to Mitsrayim,[55] where he and the twelve tribal leaders eventually died,[56] **16** although their bodies were moved to Shekem where they were put into the tomb that Avraham had bought from the sons of Hamor.[57]

17 But as the time limit promised to Avraham by **God** was getting closer, our people multiplied in Mitsrayim[58] **18** until another Par'oh ended up ruling there who had never known Yosef. **19** He took advantage of us Yehudim (Jews) and mis-

39 RV 7:5 · Cross-ref. Gen 12:7; 13:15; 15:18; 17:8.
40 RV 7:6-7 · Cross-ref. Gen 15:13-14.
41 RV 7:7 · Cross-ref. Exo 3:12.
42 RV 7:8 · Cross-ref. Gen 17:10-14.
43 RV 7:8 · Cross-ref. Gen 21:2-4.
44 RV 7:8 · Cross-ref. Gen 25:26.
45 RV 7:8 · Cross-ref. Gen 29:31–35:18.
46 RV 7:9 · Cross-ref. Gen 37:11.
47 RV 7:9 · Cross-ref. Gen 37:28.
48 RV 7:9 · Cross-ref. Gen 39:2,21.
49 RV 7:10 · Cross-ref. Gen 41:39-41.
50 RV 7:11 · Cross-ref. Gen 42:1-2.
51 RV 7:13 · Cross-ref. Gen 45:1.
52 RV 7:13 · Cross-ref. Gen 45:16.
53 RV 7:14 · Cross-ref. Gen 45:9-10,17-18.
54 RV 7:14 · Cross-ref. Gen 46:27 (LXX).
55 RV 7:15 · Cross-ref. Gen 46:1-7.
56 RV 7:15 · Cross-ref. Gen 49:33.
57 RV 7:16 · Cross-ref. Gen 23:3-16; 33:19; 50:7-13; Josh 24:32.
58 RV 7:17-18 · Cross-ref. Exo 1:7-8.

Readers' Version

treated our ancestors,[59] even forcing them apart from their own babies so they wouldn't live.[60] **20** Mosheh (Moses) was born during that time and **God** considered him beautiful. He spent three months in his own father's house[61] **21** before being placed outside, from where Par'oh's daughter took him and brought him up herself as her own son.[62] **22** So Mosheh was instructed in all the wisdom of the Mitsrim (Egyptians), and was a powerful speaker and project leader.

23 But when he hit forty, it entered his mind to visit his relatives, the Israelis.[63] **24** When he noticed one of them being mistreated, he retaliated and while defending the oppressed man, he struck and killed the Mitsri (Egyptian). **25** He thought his relatives would understand that **God** was bringing salvation to them via him, but they didn't see it that way. **26** So on the following day when he saw two of them quarrelling, he tried to resolve the situation by saying, 'Men, you're all brothers. Why are you injuring each other?' **27** But the bullying one pushed him away and said, 'Who made you the judge over us? **28** Do you want to kill me like you killed that Mitsri yesterday?' **29** When he heard that, Mosheh fled Mitsrayim (Egypt) and became an exile in Midyan where he eventually had two sons.[64]

30 After another forty years, he was in the wilderness around Mt. Sinay when he saw a messenger in the flame of a burning thorn bush.[65] **31** Mosheh was amazed at the vision when he saw it, so he approached the bush to look more closely when he heard Yahweh's voice saying, **32** 'I am the **god** of your ancestors—the **god** of Avraham and of Yitshak (Isaac) and of Ya'akov (Jacob).' At that point, Mosheh started trembling and was scared to go any closer to look, **33** but **Yahweh** said, 'Take off your sandals, because the ground you're standing on is dedicated to God. **34** I have noticed the mistreatment of my people in Mitsrayim and heard their groaning and so I came down to rescue them, so now I'm going to send you back to Mitsrayim.'

35 This was the same Mosheh that they had previously rejected and asked who had made him ruler and judge over them.[66] Now **God** had indeed sent him as ruler and liberator by means of the messenger that he saw in the thorn bush. **36** So eventually Mosheh led them out of Mitsrayim after doing miracles and signs of God's power there,[67] and then also at the Red Sea[68] and during the forty years in the wilderness.[69] **37** This same Mosheh told Israelis that in the future **God** would raise up another prophet like him from among them.[70] **38** Now

Literal Version

that to_ not _be_being_kept_alive. **20** In that time Mōsaʸs/(Mosheh) was_born, and he_was beautiful to_ ~~the~~ _ _**god**, who was_brought_up three months in the house of_the father. **21** And, having_been_set_out of_him the daughter of_ _Faraō/(Farʹoh) took_ him _away, and brought_ him _up for_ _herself for a_son. **22** And Mōsaʸs was_instructed in in_all the_wisdom of_the_Aiguptos/(Mitsrayim)ians, and was powerful in the_messages and the_works of_him. **23** But when a_ forty_year _time was_being_fulfilled to_him, went_ _up in the heart of_him to_visit the brothers of_him, the sons of_Israaʸl/(Yisrāʾēl). **24** And having_seen one being_wronged, he_retaliated and did vengeance for_the one being_ _distressed, having_struck the from_Aiguptos/(Mitsrayim). **25** And he_was_thinking the brothers to_be_understanding that ~~the~~ **god** by the_hand of_him is_giving salvation to_them, but they not understood. **26** And on_the following day, he_ _was_seen to_them quarrelling, and he_was_reconciling them to peace, having_said: Men, you_all_are brothers. for_ Why _ _reason are_you_all_injuring one_another? **27** But the one injuring your neighbour pushed_ him _away having_said: Who appointed you ruler and judge over us? **28** You are_ not _ _wanting to_kill me, that manner you_killed the from_ _Aiguptos/(Mitsrayim) yesterday? **29** And Mōsaʸs/(Mosheh) fled at ~~the~~ this statement: and became a_sojourner in the_ _land of_Madiam/(Midyān), where he_bore two sons. **30** And forty years having_been_fulfilled: a_messenger was_seen to_ _him in the wilderness of_ ~~the~~ _Mount Sina/(Ṣīnay), in a_ _flame of_fire of_a_thorn_bush. **31** And ~~the~~ Mōsaʸs having_ _seen it, marvelled at_the vision. And him approaching to_ _observe it, there_became the_voice of_the_**master**: **32** I am the **god** of_the fathers of_you, the **god** of_ _Abraʾam/(ʾAvrāhām), and of_Isaʾak/(Yitsḥāq), and of_ _Yakōb/(Yaʹaqov). And Mōsaʸs having_become trembling, was_ not _daring to_observe. **33** And the **master** said to_him: Untie the sandal of_the feet of_you, because/for the place on which you_have_stood ground is holy. **34** Having_seen, I_saw the mistreatment of_the people of_me ~~which~~ in Aiguptos/(Mitsrayim), and I_heard of_the groaning of_them, and I_came_down to_rescue them: And now come, I_may_ _send_ you _out to Aiguptos. **35** This ~~the~~ Mōsaʸs, whom they_ _disowned having_said: Who you appointed ruler and judge? This man ~~the~~ **god** has_sent_out ruler and redeemer, with the_ _hand of_the_messenger ~~which~~ having_been_seen by_him in the thorn_bush. **36** This man led_ them _out, having_done wonders and signs in the Aiguptos, and in the_Red Sea, and in the wilderness, because/forty years. **37** This is ~~the~~ Mōsaʸs/(Mosheh) the man having_said to_the sons of_ _Israaʸl/(Yisrāʾēl): - **god** will_be_raising_up A_prophet to_you_

59 RV 7:19 · Cross-ref. Exo 1:10-11.
60 RV 7:19 · Cross-ref. Exo 1:22.
61 RV 7:20 · Cross-ref. Exo 2:2.
62 RV 7:21 · Cross-ref. Exo 2:3-10.
63 RV 7:23-29 · Cross-ref. Exo 2:11-15.
64 RV 7:29 · Cross-ref. Exo 18:3-4.
65 RV 7:30-34 · Cross-ref. Exo 3:1-10.
66 RV 7:35 · Cross-ref. Exo 2:14.
67 RV 7:36 · Cross-ref. Exo 7:3.
68 RV 7:36 · Cross-ref. Exo 14:21.
69 RV 7:36 · Cross-ref. Num 14:33.
70 RV 7:37 · Cross-ref. Deu 18:15,18.

Literal Version

_all, from the brothers of_you_all, like me. **38** This is the man having_become in the assembly in the wilderness, with the messenger ~~which~~ speaking to_him on ~~the~~ Mount Sina/(Ṣīnay), and of_the fathers of_us, who received the_ living _oracles to_give to_you_all, **39** to_whom the fathers of_us willed not to_become obedient, but they_pushed_away him and they_ _were_turned in the hearts of_them to Aiguptos, **40** having_ _said to_ ~~the~~ _A'arōn/('Ah$_a$ron): Make for_us gods who will_ _be_going_before before_us. For/Because ~~the~~ this Mōsa^{y}s, who led_out us from the_land of_Aiguptos/(Miṭsrayim), we_ _have_ not _known what became to_him. **41** And they_made_ _a_calf in ~~the~~ those days, and they_brought_up a_sacrifice to_ _the idol, and they_were_being_gladdened in the works of_ _the hands of_them. **42** But ~~the~~ **god** turned, and gave_ them _ _over to_be_serving unto_the army of_ ~~the~~ _heaven, as it_has_ _been_written in scroll of_the prophets: You_all_ not _offered victims and sacrifices to_me, because/forty years? in the wilderness, house of_Israa^{y}l/(Yisrā'ēl)? **43** And you_all_took_ _up the tent of_ ~~the~~ _Molok/(Molek), and the star of_ Remfan _the god of_you_all, the images which you_all_made to_be_ _prostrating before_them. And I_will_be_removing you_all beyond Babulōn/(Bāvel?). **44** The tent of_the testimony was with_the fathers of_us in the wilderness, as directed the one speaking to_ ~~the~~ _Mōsa^{y}s/(Mosheh), to_make it according_to the pattern that he_had_seen, **45** which also the fathers of_us they_brought_in, having_inherited with **Ya^{y}sous/(Yəhōshū'a)** in the possession of_the nations, whom ~~the~~ **god** drove_out from the_face of_the fathers of_us, until the days of_Dawid/(Dāvid), **46** who found favour before ~~the~~ **god**, and requested to_find a_tent for_the house of_ _Yakōb/(Ya'$_a$qov). **47** But Solomōn/(Shəlmoh) built the_ _house for_him. **48** But the highest is_ not _dwelling in handmade houses, as the prophet is_saying, **49** - heaven is a_ _throne to_me, and the the_earth is a_footstool of_the feet of_me. What house you_all_will_be_building for_me? The_ **_master** is_saying, or what place is of_the rest of_me? **50** Not the hand of_me made all these things? **51** Stiff-necked and uncircumcised in_hearts and the ears, you_all are_ always _ _opposing against_the ~~the~~ holy **spirit**, as are the fathers of_ _you_all, you_all also. **52** Which of_the prophets the fathers of_you_all not persecuted? And they_killed_off the ones having_foretold concerning the advent of_the righteous one, of_whom now you_all became betrayers and murderers. **53** Who received the law in the_ordinance of_messengers, and not kept it.

54 And hearing these things, they_were_being_cut_through in_the hearts of_them, and they_were_grating their teeth at him. **55** But being full of_the_ holy **_spirit**, having_looked_ _intently into ~~the~~ heaven, he_saw the_glory of_**god**, and **Ya^{y}sous/(Yəhōshū'a)** having_stood by the_right of_ ~~the~~ **_god**,

Readers' Version

Mosheh was the person that led the assembly of people in the wilderness, was spoken to by one of God's messengers on Mt. Sinay, and one of our ancestors that received living messages to pass on to us.[71]

39 "Yet our ancestors didn't want to obey that man, so they rejected him and started thinking about Mitsrayim again, **40** saying to Aharon (Aaron), 'Make some gods for us to lead us because we've got no idea what happened to that Mosheh who led us out of Mitsrayim.'[72] **41** So together they made a calf as an idol to bring sacrifices to, and they were pleased with what they'd achieved.[73] **42** But **God** turned and allowed them to serve the heavenly armies, just as the prophets wrote,

'It wasn't me that you Israelis sacrificed to for those forty years in the wilderness.

43 You turned to Molek's tent and Remfan's star as your gods by making images of them to bow down to. So for that, I'll send you all away into exile beyond Bavel (Babylon).'[74]

44 The tent of evidence was with our ancestors in the wilderness—made to the pattern that God had shown Mosheh.[75] **45** Our ancestors then carried that tent into the land, having inherited it along with **Yehoshua** (Joshua) from the possession of the pagans which **God** drove out ahead of them.[76] The tent remained there until the time of David **46** who found favour with **God** and requested to find a tent for the house of Ya'akov (Jacob),[77] **47** but it was Shelomoh (Solomon) who built the house for God to reside in.[78]

48 However the highest one doesn't actually live in structures made by people, but as the prophet wrote,

49 'Heaven is my throne,
and the earth is where I place my feet.
How could you possibly build a suitable house for me?
50 Wasn't it me that created everything?'[79]

51 You stiff-necked people with uncircumcised hearts and ears! You're always opposing the holy **spirit** just like your ancestors were.[80] **52** Which one of the prophets wasn't persecuted by your ancestors? Even the ones that foretold the coming of the righteous one were killed off by them in just the same way that you yourselves became his betrayers and murderers! **53** You'd received the law under the direction of messengers, and yet you didn't obey it."

Stefanos's lynching and death

54 When they heard that, they were raging inside and grating their teeth at him. **55** But being full **of the** holy **spirit**, Stefanos stared up into the sky and was able to see **God's** splendour, as well as

71 **RV 7:38 · Cross-ref.** Exo 19:1–20:17; Deu 5:1-33.

72 **RV 7:40 · Cross-ref.** Exo 32:1.

73 **RV 7:41 · Cross-ref.** Exo 32:2-6.

74 **RV 7:42-43 · Cross-ref.** Amos 5:25-27 (LXX).

75 **RV 7:44 · Cross-ref.** Exo 25:9,40.

76 **RV 7:45 · Cross-ref.** Josh 3:14-17.

77 **RV 7:46 · Cross-ref.** 2Sam 7:1-16; 1Ch 17:1-14.

78 **RV 7:47 · Cross-ref.** 1Ki 6:1-38; 2Ch 3:1-17.

79 **RV 7:49-50 · Cross-ref.** Isa 66:1-2.

80 **RV 7:51 · Cross-ref.** Isa 63:10.

Readers' Version

seeing **Yeshua** (Jesus; Grk. Yesus) standing there on God's right. 56 He said, "I can look through the sky that's opened up and can see the son of humanity standing at **God's** right side."

57 At this point, they blocked their ears and rushed together to grab Stefanos, yelling loudly. 58 They drove him out of the city and then started throwing rocks at him. His accusers left their cloaks in the care of a young man named Sha'ul (Saul; Grk. Saulos/Saul). 59 As Stefanos was being hit by the rocks, he called out, "**Master Yeshua**, receive my spirit." 60 Then falling to his knees, just before he died he called out loudly, "**Master**, don't hold this sin against them."

8:1 (And Sha'ul was agreeing that Stefanos should be executed.)

Persecution of believers intensifies

That same day, intense persecution began against the assembly in Yerushalem (Jerusalem), and so the believers fled throughout the regions of Yehudah (Judea) and Shomron (Samaria), except for the twelve who stayed. 2 (Some godly men buried Stefanos with loud wailing.)

3 As for Sha'ul (Saul; Grk. Saulos/Saul), he started on destroying the assembly by entering people's homes and dragging both men and women out and then off to prison.[81]

Filippos preaches in Shomron/Samaria

4 However, now the people who had fled began to proclaim the good message to others in other places. 5 Around the same time, Filippos (Philip) went to a city in Shomron (Samaria) and told them about the **messiah**. 6 Crowds gathered and listened carefully to Filippos and watched him do miracles— 7 many demon-possessed people shouted loudly as the demons left them, and many who were paralysed or lame were healed 8 so there were a lot of happy people there.

Shim'on the magician seeks power

9 One man in the city had been practicing magic and amazing the people, and he claimed that he was someone great. His name was Shim'on (Simon) 10 and the people there from the least to the most important said, "This power is from the great **god**." 11 They gave him a lot of attention because he'd been amazing them with magic for quite a long time. 12 However when Filippos (Philip) started preaching the good message about **God's** kingdom and the name and authority **of Yeshua (Jesus; Grk. Yesus) the messiah**, they believed the message, and many men and women asked to be immersed in water. 13 Shim'on himself also believed and was immersed, and then started accompanying Filippos around—marvelling as he observed the miracles and signs of God's power.

14 When the missionaries in Yerushalem (Jerusalem) heard that many people from Shomron (Samaria) had accepted **God's** message, they sent Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) out to them 15 so then they prayed for them to receive **the** holy **spirit**. 16 (The holy spirit hadn't

Literal Version

56 and said: Behold, I_am_observing the heavens having_ _been_opened_up, and the son of_ ~~the~~ _man having_stood by the_right of_ ~~the~~ **_god**. 57 But having_cried_out with_a_ loud _ _voice, they_held the ears of_them, and they_rushed with_ _one_accord on him. 58 And having_throw_out him out the city, they_were_stoning. And the witnesses put_away the robes of_them, before the feet of_a_young_man being_named Saulos/(Shā'ūl). 59 And they_were_stoning ~~the~~ Stefanos, who_ _calling and saying: **master Ya^{y}sous**, receive the spirit of_me. 60 And having_knelt on_his knees, he_cried_out with_a_ loud _voice: **master**, you_may_ not _set this ~~the~~ sin to_them. And having_said this, he_was_fallen_asleep.

8:1 And Saulos was consenting to_the killing of_him. And a_ great _persecution became on that ~~the~~ day, against the assembly, which was in Hierousala^{y}m/(Yərūshālayim). And all were_dispersed throughout the regions of_ ~~the~~ _Youdaia and Samareia/(Shomrōn), except the ambassadors.

2 And devout men buried ~~the~~ Stefanos, and they_made great lamentation over him. 3 But Saulos was_ravaging the assembly, by entering_in the houses, dragging both men and women, he_was_giving_over them to prison.

4 The ones therefore on_one_hand having_been_dispersed, passed_through good_message_preaching the message. 5 On_ _the_other_hand Filippos having_come_down to ~~the~~ a_city ~~the~~ of_Samareia, was_proclaiming the **chosen_one/messiah** to_ _them. 6 and the crowds ‹Were›_taking_heed to_the things being_spoken by ~~the~~ Filippos with_one_accord, in the time to_ _be_hearing them and to_be_seeing the signs that he_was_ _doing. 7 For/Because many of_the ones having unclean spirits, shouting with_a_ loud _voice, they_were_coming_out, and many having_been_paralysed and lame were_healed. 8 and great joy became in ~~the~~ that city.

9 And a_man certain by_the_name Simōn, was_previously_ _starting in the city practicing_magic, and amazing the people of_ ~~the~~ _Samareia, saying himself to_be someone great. 10 To_whom all from small to great were_giving_heed saying: This is the Power of_ ~~the~~ **_god**, ~~which~~ being_called great. 11 And they_were_giving_heed to_him, because_of that to_have_amazed them with_the magic for_much time. 12 But when they_believed ~~the~~ in_Filippos, good_message_preaching concerning the kingdom the of_**god** and the name of_ **_Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah**, they_were_ _being_immersed both men and women. 13 And ~~the~~ Simōn himself also believed, and having_been_immersed, was continuing ~~the~~ with_Filippos, observing both signs and great miracles becoming, he_was_marvelling. 14 And the ambassadors in Hierousala^{y}m/(Yərūshālayim) having_heard that ~~the~~ Samareia/(Shomrōn) has_received the message of_ ~~the~~ **_god**, they_sent_out Petros and Yōanna^{y}s to them, 15 who having_come_down, they_prayed for them, so_that they_ _may_receive the_ holy **_spirit**. 16 For/Because it_was not_ _yet having_fallen_on on no_one of_them, but they_were_ only _being having_been_immersed into the name of_the **master Ya^{y}sous**. 17 Then they_were_laying_on their hands

81 RV 8:3 · Cross-ref. Acts 22:4-5; 26:9-11.

Literal Version

on them, and they_were_receiving the_ holy **_spirit**. **18** And ~~the~~ Simōn having_seen that the **spirit** is_being_given by the laying_on of_the hands of_the ambassadors, he_offered money to_them **19** saying: Give to_also_me ~~the~~ this authority, in_order_that on_whom ~~if~~ I_may_lay_on my hands, he_may_ _be_receiving the_ holy **_spirit**. **20** But Petros said to him: The silver of_you, it_might_be to destruction with you, because you_thought to_be_acquiring the gift of_ ~~the~~ **_god** by money. **21** There_is no portion nor allotment to_you in ~~the~~ this matter. For/Because the heart of_you not is right before ~~the~~ **god**. **22** Therefore repent of ~~the~~ this evil of_you, and be_ _besought of_the **master** if perhaps the intention of_the heart of_you will_be_being_forgiven to_you. **23** For/Because I_am_seeing you being in the_gall of_bitterness and the_bond of_unrighteousness. **24** But ~~the~~ Simōn answering said: You_all Be_besought for me to the **master**, so_that nothing of_which you_all_have_spoken may_come_over on me.

25 Therefore they indeed, having_testified and having_ _spoken the message of_the **master**, were_returning to Hierousalaʸm/(Yərūshālayim), and they_were_evangelizing many villages of_the Samareitaʸs/(Shomrōn). **26** But a_ _messenger of_the_**master** spoke to Filippos saying: Rise_up and be_going to the_south, to the road ~~which~~ coming_down from Hierousalaʸm to Gaza/(ʿAzzāh), this is the_wilderness road. **27** And having_risen_up, he_was_gone, and see, a_man, an_Aithiops/(Kūshiy) eunuch, official of_Kandakaʸ queen of_ _the_Aithiopss, who was over all the treasure of_her, who had_come going_to_prostrate in Hierousalaʸm, **28** and he_was returning and sitting in the chariot of_him, and was_reading the prophet Aʸsaias/(Yəshaʿyāh). **29** And the **spirit** said to_ ~~the~~ _Filippos: Approach and be_joined_together to_ ~~the~~ this _ _chariot. **30** And ~~the~~ Filippos having_run_up, heard of_him reading Aʸsaias the prophet, and said: Then surely you_are_ _knowing what you_are_reading? **31** And he said: For/Because how ~~wishfully~~ I_might_be_able if not someone will_be_guiding me? And he_appealed ~~the~~ to_Filippos having_ _gone_up to_sit_down with him. **32** And the passage of_ ~~the~~ _ _scripture which he_was_reading was this: he_was_led As a_ _sheep to the_slaughter, and silent as a_lamb before the one having_shaved him, thus he_is_ not _opening_up the mouth of_him. **33** In ~~the~~ humiliation, the justice of_him was_taken_ _away, who will_be_describing the generation of_him? Because the life of_him is_being_taken_away from the earth. **34** And the eunuch answering to_ ~~the~~ _Filippos said: I_am_ _beseeching of_you concerning whom the prophet is_saying this? Concerning himself or concerning someone other? **35** And ~~the~~ Filippos having_opened_up the mouth of_him, and having_begun from ~~the~~ this scripture, he_good_message_ _preached ~~the~~ **Yaʸsous/(Yəhōshūʿa)** to_him. **36** And as they_ _were_going along the road, they_came to some water, and the eunuch is_saying: Behold, water, what is_forbidding me to_be_immersed? **37** ◘ **38** And he_commanded the chariot to_ _stop, and they_ both _came_down, to the water, ~~the~~ both Filippos and the eunuch, and he_immersed him. **39** But when they_went_up out_of the water, the_**spirit** of_the_**master**

Readers' Version

fallen on any of them at that point, but they had only been immersed into the name and authority of the **master Yeshua**.) **17** So Kefa and Yohan placed their hands on the new believers and they received **the** holy **spirit**.

18 When Shim'on the magician saw that they received the **spirit** after having the hands of the missionaries placed on them, he offered money to Kefa and Yohan, saying, **19** "Give me this authority so that anyone who I place *my* hands on will receive **the** holy **spirit**."

20 But Kefa responded, "May your money join you in your destruction because you thought you could buy **God's** gift with it. **21** There's no role for you here and no part for you in our work because your heart isn't right with **God**. **22** You need to turn away from this evil desire and beg the **master** that maybe he'll forgive you for your wrong intentions **23** because I perceive that you have a bitter attitude and ungodly habits.

24 Shim'on answered, "Oh, please ask the **master** on my behalf that none of what you mentioned will happen to me."

Filippos immerses the Kushi official

25 After that, Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) continued to testify and proclaim the good message about the **master** in many villages around Shomron (Samaria) before they returned to Yerushalem (Jerusalem).

26 Then a messenger from **Yahweh** spoke to Filippos (Philip), "Start walking and head south on the road that goes downhill from Yerushalem to Azah (Gaza) through the wilderness." **27** So he headed off, and on the road he came across an important official of the Kushi (Ethiopian) queen[82] who was in charge of her treasury. This man had been in Yerushalem to worship God **28** and was returning home in his chariot. As he rode, he was reading the scroll of the prophet Yeshayah (Isaiah), **29** and the **spirit** told Filippos to approach him and stay by the chariot. **30** So Filippos ran up to the chariot and heard the man reading from the prophet Yeshayah and asked, "Do you know what it is that you're reading about?"

31 "How could I know when I don't have someone to guide me?" he answered, and so he invited Filippos to climb up and sit with him. **32** Now the particular passage that he was reading was this:

'He was led away like a sheep being led to the slaughterhouse,
and stayed as silent as a lamb being shorn
so he never opened his mouth.
33 He was humiliated by a lack of justice.
Who can name his descendants,
because his life is being taken from the earth?'[83]

34 "Now tell me," said the official, "who was Yeshayah (Isaiah) talking about? Was he talking about himself or someone else?" **35** So Filippos started with that passage and explained the good message about **Yeshua** (Jesus; Grk. Yesus) to him. **36** As they were going along the road, they came to some water, and the official asked, "Look, here's some water. What

82 **RV 8:27 · Note** Some translations list the queen's name as 'Candace', but that was the name of the series of queens, cf., Par'oh (Pharaoh) or Caesar which came to be used as a title for more than one person.

83 **RV 8:32-33 · Cross-ref.** Isa 53:7-8 (LXX).

Readers' Version

would stop me from being immersed here?"

37 ◘ 38 So he commanded the driver to stop the chariot and they both climbed down, and Filippos (Philip) immersed the official in the water. 39 But as they came out of the water, **Yahweh's spirit** snatched Filippos away and so the official never saw him again, but he continued on his journey very happy. 40 As for Filippos, he found himself at the town of Azotos, and as he passed through the coastal towns on the way to Kaisareia, he proclaimed the good message in each town.

Yeshua talks to Sha'ul[84]

9:1 Meanwhile Sha'ul (Saul; Grk. Saulos/Saul) was still spouting off murderous threats towards the followers of the **master**. He went to the chief priest 2 and obtained official letters to enable him to enter the Jewish meeting halls (Grk. synagogues) in Damesek (Damascus) so that if he found either male or female followers of Yeshua (Jesus; Grk. Yesus), he could arrest them and bring them to Yerushalem (Jerusalem) in chains.

3 On his journey as he approached Damesek, suddenly light from the sky flashed around him. 4 He dropped to his knees[85] and heard a voice calling, "Sha'ul, Sha'ul, why are you persecuting me?"

5 "Who are you, master?" he asked.

And the voice replied, "I'm **Yeshua**, the one that you're persecuting. 6 Now, stand up and go into the city, and you'll be told there what you need to do."

7 Meanwhile his travelling companions had stood there speechless, because they'd heard the voice but couldn't see anyone. 8 They helped Sha'ul up from the ground, but even when he opened his eyes, he couldn't see anything. So they had to lead him into Damesek by hand. 9 Sha'ul stayed there for three days, unable to see and not eating or drinking anything.

Hananyah restores Sha'ul's sight

10 Now there was a believer there in Damesek (Damascus) named Hananyah (Ananias; Grk. Hananias), and the **master** spoke to him in a vision, calling, "Hananyah."

"I'm here, master," he answered.

11 So the **master told** him, "Get up and go to Yehudah' (Judas'; Grk. Yudas') house in Straight Street where you'll find a man named Sha'ul (Saul; Grk. Saulos/Saul) from Tarsos. He's praying right now 12 and in his vision, he saw a man named Hananyah who comes in and places his hands on him so that he can receive his sight back."

13 But Hananyah resisted, "**Master**, I've heard a lot about that man, including all the evil things he's done to your dedicated people in Yerushalem (Jerusalem), 14 and the reason he's here in Damesek with the authority of the chief priests is to arrest everyone who trusts in you."

15 But the **master** said, "Go now, because I've chosen that man to be a bearer of my name and authority both in other countries, even to their kings, and to the descendants of Yisrael (Israel), 16 because I'll be showing him what he's going to

Literal Version

snatched ~~the~~ Filippos, and the eunuch not saw him no_longer, because/for he_was_going the way of_him rejoicing. 40 But Filippos was_found at Azōtos/('Ashdōd), and passing_ _through he_was_good_message_preaching to_ all _the cities, until the time him to_come to Kaisareia.

9:1 But ~~the~~ Saulos/(Shā'ūl), still breathing of_threat and murder toward the apprentices/followers of_the **master**, having_approached to_the chief_priest, 2 he_requested letters from him to the synagogues into Damaskos/(Dammeseq), so_that if he_may_find any of_the way, being both men and women, having_been_bound he_ _may_bring them to Hierousala^{y}m/(Yərūshālayim). 3 And in the time to_be_going, it_became him to_be_nearing to_ ~~the~~ _ _Damaskos, and suddenly a_light from the sky. flashed_ _around. him. 4 And having_fallen on the ground, he_heard a_voice saying to_him: Saulos, Saulos, why are_you_ _persecuting me? 5 And he_said: Who are_you, master? and_ He _said: I am **Ya^{y}sous/(Yəhōshūʻa)**, whom you are_ _persecuting, 6 but rise_up and come_in into the city, and it_ _will_be_being_spoken to_you what something it_is_fitting you to_be_doing. 7 And the men who travelling_with with_ _him had_stood speechless, hearing on_one_hand of_the voice, on_the_other_hand observing no_one. 8 And Saulos was_raised from the ground, and the eyes of_him having_ _been_opened_up he_was_seeing nothing. And leading_ him _ _by_hand, they_brought_in him to Damaskos. 9 And he_was three days not seeing, and neither he_ate nor he_drank.

10 And was a_certain apprentice/follower in Damaskos by_ _the_name Ananias, and the **master** said to him in a_vision: Ananias. And he said: Behold, it_is I, **master**. 11 And the **master** said to him: Having_risen_up, be_gone in the street ~~which~~ being_called Straight, and seek Saulos/(Shā'ūl) by_the_ _name from_Tarsos in the_house of_Youdas/(Yəhūdāh), because/for see, he_is_praying 12 and he_saw a_man in a_ _vision, by_the_name Ananias, having_come_in and having_ _put_on his_hands on_him, so_that he_may_receive_sight. 13 And Ananias answered: **master**, I_heard from many concerning ~~the~~ this man, as_much_as he_did evil to_the holy ones of_you, in Hierousala^{y}m/(Yərūshālayim), 14 and here he_is_having authority from the chief_priests, to_bind all ~~which~~ calling the name of_you. 15 But the **master** said to him: Be_going, because this man is a_vessel of_choice to_me, ~~which~~ to_bear the name of_me both before the pagans also kings, and the_sons of_Israa^{y}l/(Yisrā'ēl), 16 for/because I will_be_ _showing to_him as_much_as it_is_fitting him to_suffer for/because the name of_me. 17 And Ananias went_away and came_in into the house, and having_laid_on on him his hands he_said: Saulos, brother, the **master** has_sent_out me **Ya^{y}sous/(Yəhōshūʻa)**, the one having_been_seen by_you on the road in_which you_were_coming, so_that you_may_

84 **RV 9:1 · Parallel** Acts 22:6-16; 26:12-18

85 **RV 9:4 · Note** It seems most likely that Paul and company were walking to Damascus (and not on horseback despite paintings by Caravaggio and others). The journey of somewhere around 300km would have taken around two weeks.

Literal Version

_receive_sight and may_be_filled with_the_ holy _**spirit**.
18 And immediately fell_away something of_him from the eyes like scales, and, he_received_sight, and having_risen_up he_was_immersed, **19** and having_taken food, was_ _strengthened. And he_became some days with the apprentices/followers in Damaskos/(Dammeseq).

20 And immediately in the synagogues, he_was_proclaiming ~~the~~ **Ya^{y}sous** that this one is the son of_ ~~the~~ **_god**. **21** And all were_marvelling ~~which~~ hearing, and they_were_saying: Is not this the one having_persecuted the ones calling ~~the~~ this name in, Hierousala^{y}m/(Yərūshālayim), and here for this he_had_ _come, in_order_that having_been_bound, he_may_bring them to the chief_priests? **22** But Saulos/(Shā'ūl) was_being_ more _strengthened, and was_confounding Youdaiōns ~~which~~ dwelling in Damaskos, teaching that this one is the **chosen_ _one/messiah**. **23** And when many days were_being_fulfilled, the Youdaiōns plotted_together to_kill him, **24** but the plot of_them was_known to_ ~~the~~ _Saulos. and They_were_ _watching_closely also the gates both day and night, so_that they_may_kill him, **25** and the apprentices/followers of_him having_taken him by_night through the wall, they_let_ him _ _down, having_lowered him in a_basket.

26 And having_arrived in Hierousala^{y}m, he_was_attempting to_be_being_joined_together to_the apprentices/followers. But all were_fearing him, not believing that he_is an_ _apprentice/follower. **27** But Barnabas having_taken_hold_of him, brought him to the ambassadors, and described to_them how he_saw the **master** on the road, and that he_spoke to_ _him, and how he_spoke_boldly in Damaskos/(Dammeseq) in the name of_**Ya^{y}sous/(Yəhōshūʻa)**. **28** And he_was with them, entering_in and going_out into Hierousala^{y}m, speaking_boldly in the name of_the **master**. **29** He_was_ both _speaking and was_debating with the Hella^{y}nista^{y}s, but they were_attempting to_kill him. **30** But having_known it, the brothers brought_ him _down to Kaisareia, and they_sent_ him _away to Tarsos. **31** The indeed Therefore assembly throughout all of_ ~~the~~ _Youdaia, and Galilaia/(Gālīl), and Samareia/(Shomrōn), was_having peace, being_built and going in_the fear of_the **master**, and it_was_being_multiplied in_the exhortation of_the holy **spirit**.

32 And it_became Petros passing_through through all regions, to_come_down also to the holy ones ~~which~~ dwelling_ _in Ludda/(Lod). **33** And he_found there a_ certain _man by_ _the_name Aineas, lying_down for eight years on a_pallet,

Readers' Version

have to suffer for bearing my name."
17 So Hananyah left and went into Yehudah' house where he placed his hands on Sha'ul and said, "Brother Sha'ul, the **master** has sent me here—**Yeshua** (Jesus; Grk. Yesus) the one you saw on the road when you were coming here—so that you'll be able to see again and also be filled **with the** holy **spirit**." **18** Immediately something like scales fell off Sha'ul's eyes and he was able to see again, and he got up and got immersed in water, **19** before getting something to eat to renew his strength.

Sha'ul starts preaching in Damesek

Then Sha'ul (Saul; Grk. Saulos/Saul) stayed several days with the believers in Damesek (Damascus). **20** He went straight into the Jewish meeting halls and started proclaiming that **Yeshua** (Jesus; Grk. Yesus) is **God's** son.
21 The hearers were all amazed, saying, "Isn't this the guy that persecuted the ones following that Yeshua in Yerushalem (Jerusalem), and even came to Damesek to arrest them here and take them back to the chief priests?"
22 But Sha'ul was growing stronger[86] and he was confounding the Yehudim (Jews) living in Damesek as he taught them that Yeshua is the promised **messiah**.
23 After several days, the religious Yehudim plotted together to kill him,[87] **24** but Sha'ul found out about their plan. Those Yehudim were also watching the city exits so they could kill him if he tried leaving, **25** but his supporters took him to the city wall at night time and lowered him down in a basket.

Sha'ul goes to Yerushalem but has to leave

26 When he got back to Yerushalem (Jerusalem), Sha'ul (Saul; Grk. Saulos/Saul) attempted to join in with the believers there but they were all scared of him, not believing that he was a true follower of Yeshua (Jesus; Grk. Yesus).
27 However Barnabas took Sha'ul and brought him to the twelve, and Sha'ul told them how he had seen the **master** on the road, and been spoken to by him, and how he had spoken boldly in Damesek (Damascus) in the name and authority **of Yeshua**. **28** So Sha'ul stayed connected with the believers, going in and out of Yerushalem and speaking boldly in the name and authority of the **master**. **29** He also talked and debated with the Greek-speaking Yehudim (Jews), but they wanted to kill him, **30** so when the brothers found out, they took Sha'ul down to Kaisareia on the coast, and from there sent him on a ship to Tarsos.
31 After that the assemblies[88] of believers throughout Yehudah (Judea) and Galil and Shomron (Samaria) had peace and grew in their respect and service of the **master**, as well as increasing in numbers through the encouragement of the holy **spirit**.

Kefa heals Aineas

32 Kefa (Peter; Grk. Petros) travelled around the country and then went to visit the dedicated believers in Lod. **33** He saw a paralysed man named Aineas who'd

86 RV 9:22 · Note It's not clear here whether it means that Saul was growing physically stronger, or that his preaching and debating skills were improving.

87 RV 9:23-25 · Cross-ref. 2Cor 11:32-33.

88 RV 9:31 · Note Lit. 'assembly' (singular). Jonathan Leeman in 'One Assembly' makes a good case that the force of κατά 'throughout' contributes to making the force of ἐκκλησία plural in this sentence (similar to Luke's use in Luke 4:14, 23:5, Acts 9:42, 10:37).

Readers' Version

spent eight years lying on his pallet, 34 and said to him,
"Aineas, **Yeshua (Jesus; Grk. Yesus) the messiah** is healing
you. Stand up and pack up your bed." And straight away
Aineas stood up 35 and all the people living in Lod and Sharon
who saw him became followers of the **master**.

Kefa brings Tabita back to life

36 Then in Yafo (Joppa) there was a believer named Tabita (or Dorkas if translated) and she did a lot of good things as well as being generous to the poor. 37 Around that time she got sick and died. After washing her body, they placed it in an upper room, 38 and since Yafo was near Lod and the believers had heard that Kefa (Peter; Grk. Petros) was there, they quickly sent two men to request, "Please come as soon as possible." 39 So Kefa went with them, and when they arrived in Yafo they took him up to the room. All the widows stood there, sobbing and showing him various clothes that Tabita had made for them. 40 But Kefa had them all removed from the room, and then kneeling down he prayed before turning back to the body and said, "Tabita, get up." Then she opened her eyes, and seeing Kefa there she sat up. 41 Kefa helped her to stand up, then he called the believers and the widows, and presented the live Tabita to them. 42 News of this spread throughout Yafo and many people there believed in the **master**. 43 So Kefa stayed on there for quite a few days, living with a tanner of hides named Shim'on (Simon).

Kefa and Kornelios each hear from God

10:1 Just up in Kaisareia there was a Romaios army commander named Kornelios (leader of the 'Italian Regiment') 2 who, along with all his household, worshipped God and obeyed his laws. He gave to the poor and regularly asked **God** for help. 3 One afternoon around 3pm he had a vision where he clearly saw one **of God's** messengers come into the house and call, "Kornelios."

4 Kornelios was scared and looked intently and asked, "What is it, master?"

"Your prayers and your helping the poor rose up to **God's** notice and attention," he said. 5 "Now, send some messengers to Yafo (Joppa) to go and find a man there named Shim'on (Simon) Kefa (Peter; Grk. Petros). 6 He's staying with Shim'on the tanner whose house is by the sea." 7 So as soon as the messenger left, Kornelios called two of his house servants and a godly soldier from his bodyguard, 8 and after explaining the task to them, he sent them off to Yafo.

9 The next day as they were approaching the town, Kefa went up onto the flat roof of the house around midday to pray. 10 But he felt hungry and wanted something to eat, but while it was still being prepared he fell into a trance 11 and saw the sky open up. Something like a sheet was being lowered down to the earth by the four corners 12 and it held all kinds of animals and reptiles, as well as birds. 13 Then he heard a voice saying, "Get up Kefa, and slaughter these and eat them."

14 "I can't, **master**," Kefa responded, "because I've never eaten anything that's forbidden."

15 But the voice spoke a second time, "Don't you be treating anything as unclean that **God** has made clean." 16 This vision

Literal Version

who was having_been_paralysed. 34 And ~~the~~ Petros said to_
_him: Aineas, **Ya^{y}sous chosen_one/messiah** is_healing you,
rise_up, and make_the_bed for_yourself. And immediately
he_rose_up. 35 And all the ones dwelling_in Ludda and ~~the~~
Assarōn/(Shārōn), saw him, who turned_back to the **master**.

36 And in Yoppa^{y} was a_certain apprentice/follower by_the_
_name Taba^{y}tha, which being_interpreted is_being_called:
The_Gazelle/Dorkas. This woman was full of_ good _works,
and of_alms that she_was_doing. 37 And it_became in ~~the~~
those days, she having_ailed to_die_off. And having_washed
her they_put in an_upper_room. 38 And Ludda being near to_
~~the~~ _Yoppa^{y}, the apprentices/followers having_heard that
Petros is in it, they_sent_out two men to him imploring: You_
may not _delay to_pass_through to us. 39 And Petros
having_risen_up, came_together with_them, who having_
_arrived, they_brought_up into the upper_room, and all the
widows stood_by by_him, weeping and showing the_tunics
and clothes, as_much_as ~~the~~ Dorkas was_making being with
them. 40 But ~~the~~ Petros having_throw_out all outside, and
having_knelt his knees he_prayed, and having_turned_back
to the body said: Taba^{y}tha, rise_up. And she opened_up the
eyes of_her, and having_seen ~~the~~ Petros, she_sat_up. 41 And
having_given his_hand to_her, he_raised_ her _up, and
having_called the holy ones and the widows, he_presented
her living. 42 And it_became known throughout all of_
_Yoppa^{y}, and many believed on the **master**. 43 And it_became
many days to_remain in Yoppa^{y}, with a_certain Simōn, a_
_tanner.

10:1 And a_ certain _man in Kaisareia by_the_name
Korna^{y}lios, a_centurion of of_the_Cohort ~~which~~ being_called
from_Italia, 2 devout and revering ~~the~~ **god** with all the
household of_him, doing many alms to_the people, and
beseeching of_ ~~the~~ _**god** through everything. 3 About the_
_ninth hour of_the day he_saw in a_vision clearly, as_if, a_
messenger of ~~the~~ _**god** having_come_in to him, and having_
_said to_him: Korna^{y}lios. 4 And he, having_looked_intently
at_him and having_become frightened, said: What is_it,
master? And he_said to_him: The prayers of_you, and the
alms of_you, went_up for a_memorial before ~~the~~ **god**. 5 And
now send men to Yoppa^{y}, and send_for a_certain Simōn, who
is_being_called Petros. 6 This one is_being_lodged with a_
_certain Simōn a_tanner, whose house is by the_sea. 7 And
when the messenger ~~which~~ speaking to_him, went_away,
having_called two of_the house_servants and a_ devout _
_soldier of_the ones continuing with_him, 8 and having_
_explained all things to_them, he_sent_ them _out to ~~the~~
Yoppa^{y}. 9 And on_the day of_next, those journeying and
nearing to_the city, Petros went_up on the housetop to_pray,
about the_hour sixth. 10 But he_became hungry and was_
_wanting to_taste, but them preparing, a_trance became on
him, 11 and he_is_observing ~~the~~ heaven having_been_opened_
up, and an certain _object coming_down, as a_ by_four _
_linen_sheet, great corners being_let_down on the earth,
12 in which was_being all the quadrupeds, and reptiles of_the
earth, and birds of_the sky. 13 And a_voice became to him:
Having_risen_up, Petros, sacrifice and eat. 14 But ~~the~~ Petros
said: By_no_means, **master**, because I_ never _ate any
common and unclean thing. 15 And a_voice said again for
the_second time to him: What ~~the~~ **god** cleansed, you be_ not _
_defiling. 16 And this became for three-times, and
immediately the object was_taken_up into ~~the~~ heaven. 17 And

Literal Version

while ~~the~~ Petros by himself was_thoroughly_perplexing, what ~~wishfully~~ might_be the vision that he_saw, see, the men ~~which~~ having_been_sent_out from ~~the~~ Kornaʸlios, having_inquired for_the house of_ ~~the~~ _Simōn, stood_by at the gate. **18** And having_called, they_were_inquiring if Simōn, who is being_ _called Petros, is_being_lodged here. **19** And ~~the~~ Petros pondering about the vision, the **spirit** said, to_him: Behold, three men are_seeking you. **20** But having_risen_up, come_ _down and be_going with them, doubting nothing, because I have_sent_ them _out. **21** And Petros having_come_down, to the men said: Behold, I am whom you_all_are_seeking, what is the cause for which you_all_are_coming? **22** And they said: Kornaʸlios a_centurion, righteous man and revering ~~the~~ **god**, and being_attested by all the nation of_the Youdaiōns, was_ _called by an_ holy _messenger, to_send_for you to the house of_him, and to_hear messages from you. **23** Therefore having_ _called_ them _in. he_lodged. And on_the day of_next having_ _risen_up, he_came_out with them, and some of_the brothers ~~which~~ from Yoppaʸ came_together with_him. **24** And on_the day of_next, he_came_in into ~~the~~ Kaisareia. And ~~the~~ Kornaʸlios was expecting them, having_called_together the relatives of_ _him and ~~the~~ close friends. **25** And as it_became ~~which~~ ~~the~~ Petros, to_come_in Kornaʸlios having_met with_him ~~the~~, having_fallen at his feet, he_prostrated him. **26** But ~~the~~ Petros raised him saying: Rise_up, I also myself am a_human. **27** And conversing with_him, he_came_in and he_is_finding many having_come_together. **28** And he_was_saying to them: You_ _all are_knowing how unlawful it_is for_a_ Youdaiōns _man to_be_being_joined_together or to_be_approaching to_an_ _other_tribe. ~~The~~ **god** to_and_ showed _me, to_be_calling not_ _one a_person common or unclean. **29** Therefore also having_ _been_sent_for I_came unquestionably. Therefore I_am_ _inquiring for_what statement you_all_sent_for me? **30** And ~~the~~ Kornaʸlios was_saying: From fourth day until this ~~the~~ hour, I_was praying in the house of_me the ninth hour, and see, a_man stood before me in shining clothing, **31** and he_is_ _saying: Kornaʸlios, the prayer of_you was_listened_to and the alms of_you were_reminded before ~~the~~ **god**. **32** Therefore send to Yoppaʸ and summon Simōn, who is_being_called Petros, this one is_being_lodged in the_house of_Simōn, a_ _tanner by the_sea. **33** Therefore I_ immediately _sent to you, and you did well therefore. having_arrived now we all are_ _being_present before ~~the~~ **god**, to_hear all the things having_ _been_commanded to_you by the **master**.

34 And Petros having_opened_up ~~the~~ mouth said: In truth I_ _am_grasping that ~~the~~ **god** is not a_favourer, **35** but in every nation, the one revering him and working righteousness, is acceptable to_him. **36** The message he_sent_out to_the sons of_Israaʸl/(Yisrāʾēl), good_message_preaching peace through **Yaʸsous/(Yəhōshūʻa) chosen_one/messiah**, this one is **master** of_all. **37** You_all have_known the message having_ _become throughout all ~~the~~ Youdaia, having_begun from ~~the~~ Galilaia/(Gālīl), after the immersion that Yōannaʸs proclaimed, **38** **Yaʸsous** ~~which~~ from Nazaret, how ~~the~~ **god** anointed him with_the_ holy _**spirit** and power, who passed_ _through doing_good and healing all the ones being_ _oppressed by the devil, because ~~the~~ **god** was with him.

89 **RV 10:34 · Cross-ref.** Deu 10:17.

Readers' Version

happened three times and then the sheet thing was lifted back up into the sky.

17 Now Kefa was still there wondering what the vision was all about when the men sent by Kornelios had tracked down the tanner's house and arrived outside. **18** They called out to ask if Shim'on (Simon) Kefa was staying there.

19 Even as Kefa still continued to ponder about the vision, the **spirit** said, "Hey, there's three men here looking for you. **20** So get up and go downstairs to them. Believe everything they say because I sent them here." **21** So he went down and asked the men, "I'm the one you're looking for, so tell me what you came here for."

22 They answered, "We were sent by Kornelios who's an army commander who worships **God** and obeys his laws and has a good reputation with you Jewish people. A holy messenger told him to send for you to come to his house so they can listen to what you have to say." **23** So Kefa invited them in to stay the night.

The next day, Kefa and some of the believers from Yafo (Joppa) started out with them **24** and they arrived in Kaisareia the following day. Kornelios was expecting them and had also invited some relatives and close friends to join them. **25** Kefa entered the house and when they met, Kornelios knelt down and worshipped him **26** but Kefa pulled him up and said, "Stand up. I'm just a man like you." **27** After they greeted each other, Kefa went into the main room and found that quite a few people had gathered there. **28** Then he told them, "You all know that us Yehudim (Jews) are forbidden by our laws to associate with or to enter the house of a non-Jew. However, **God** showed me that it's not right to treat other people as being lesser or undesirable. **29** That's why I came without any reservations when you sent for me. But I'm still waiting to know what you all want from me?"

30 So Kornelios answered, "I was praying in my house three days ago in the middle of the afternoon when I suddenly saw a man in shining clothes standing in front of me **31** and he said, 'Your prayer has been heard, Kornelios, and **God** has noticed your gifts to the poor. **32** Now he wants you to send messengers to get Shim'on (Simon), the one called Kefa, from Yafo (Joppa) where he's living by the sea in Shim'on the tanner's house.' **33** I did that straight away and you kindly came here, so now we're all here in **God's** sight to find out everything that the **master** has commanded you to say."

Kefa's talk in Kaisareia

34 So Kefa (Peter; Grk. Petros) spoke up and said, "Honestly, I'm still just realising that **God** doesn't favour only certain people,[89] **35** but he accepts people from any nation as long as they honour and obey him. **36** He sent us a message through the descendants of Yisrael (Israel)—a good message that teaches that we can have peace through **Yeshua (Jesus; Grk. Yesus) the messiah**—everyone's **master**. **37** And you all know the news that started in Galil and spread through all Yehudah (Judea) after the time of Yohan's (John's; Grk. Yoannes') teaching and ministry of immersion— **38** how God filled **Yeshua** from Nazaret (Nazareth)

Readers' Version

with the holy **spirit** and with power, and who then went around doing good and healing all those oppressed by the devil, because **God** was with him. 39 We are witnesses of all the things he did in the Jewish provinces and in Yerushalem (Jerusalem), and then how they executed him by nailing him to a stake.[90] 40 Then **God** brought him back to life on the third day and sent him where he could be seen, 41 not by all the people, but to the witnesses that **God** had previously appointed—to us who ate with him and drank with him after he'd been raised from the dead. 42 He commanded us to tell the people, and to testify that he is the one who **God** has designated to be the judge of the living and the dead. 43 The writings of all the prophets point towards him, and everyone who believes that he's God can have their sins forgiven by his authority."

God's spirit enters non-Jews

44 While Kefa (Peter; Grk. Petros) was still speaking, the holy **spirit** came down onto everyone who was listening. 45 The Jewish believers who had come with Kefa were astonished that the gift of the holy **spirit** had been poured out even on non-Jews 46 as they heard them speaking in other languages and magnifying **God**. Then Kefa said, 47 "Surely no one could argue against them getting immersed in water now that they've received the holy **spirit** just like we did?" 48 So with the authority **of Yeshua (Jesus; Grk. Yesus) the messiah**, he commanded for them to be immersed in water. Then they asked him to stay with them for a few more days.

Kefa explains everything to those in Yerushalem

11:1 Soon the missionaries and other believers in Yehudah (Judea) heard that non-Jews had also accepted **God's** message, 2 but when Kefa (Peter; Grk. Petros) went to Yerushalem (Jerusalem), the strict Jewish believers were upset with him, 3 saying that he had gone into the home of uncircumcised pagans and even eaten with them.

4 But Kefa started explaining from the beginning, 5 "I was staying in Yafo (Joppa), and as I was praying I saw a vision of an object like a sheet coming down, as if it was being let down out of the sky by its four corners. As it came down to me 6 I looked at it and saw animals, even wild animals, and reptiles and birds. 7 I also heard a voice telling me, 'Kefa, get up and slaughter these and eat them.' 8 But I said, '**Master**, I can't because I've never eaten anything that's forbidden.' 9 But the voice from the sky spoke again, 'Don't you be treating anything as unclean that **God** has made clean.' 10 This happened three times, and then it was pulled up again into the sky. 11 Next minute there were three men at the house where I was staying saying that they had been sent from Kaisareia to fetch me, 12 and the **spirit** told me to go with them without questioning anything they said. These six other believers went with me, and we arrived at the house of the man who had sent the three. 13 He told us how he'd seen one of God's messengers standing there in his house and who'd told him, 'Send someone to Yafo to fetch Shim'on (Simon), the one called Kefa, 14 and he will explain to you how you and all your household

Literal Version

39 And we are witnesses of_all things that he_did both in the region of_the Youdaiōns and in in_ _Hierousalaʸm/(Yərūshālayim), whom also they_killed, having_hanged him on a_stake. 40 This one ~~the~~ **god** raised on_ _the third day, and gave him to_become manifest, 41 not to_ _all the people, but to_the_witnesses ~~which~~ having_been_ _previously_appointed by ~~the~~ **god**, to_us, who ate_with and drank_with with_him after the time him to_rise_up from the_ _dead. 42 And he_commanded to_us to_proclaim to_the people, and to_testify that this one is the one having_been_ _designated by ~~the~~ **god**, as_judge of_the_living and the_dead. 43 To_this one all the prophets are_testifying, everyone ~~which~~ believing in him to_receive forgiveness of_sins through the name of_him.

44 ~~The~~ Petros still speaking ~~the~~ these messages, the ~~the~~ holy **spirit** fell_on on all the ones hearing the message. 45 And the believers from the_circumcision, as_many_as came_together ~~the~~ with_Petros marvelled, that the gift of_the holy **spirit** has_been_poured_out even on the pagans. 46 For/Because they_were_hearing of_them speaking with_tongues, and magnifying ~~the~~ **god**. Then Petros answered, 47 Surely_not anyone is_able to_forbid the water these ~~which~~ to_ not _be_ _immersed, who received the ~~the~~ holy **spirit**, as we_ also _ _did? 48 and He_commanded them in the name of_ **_Yaʸsous/(Yəhōshūʹa) chosen_one/messiah** to_be_ _immersed. Then they_asked him to_remain_on some days.

11:1 And the ambassadors and the brothers ~~which~~ being in ~~the~~ Youdaia heard that the pagans also received the message of_ ~~the~~ **_god**. 2 and when Petros went_up to Hierousalaʸm/(Yərūshālayim), the ones of the_circumcision were_doubting with him, 3 saying, that He_came_in to men, having uncircumcision, and ate_with with_them. 4 But Petros having_begun, was_explaining to_them consecutively, saying, 5 I was in the_city of_Yoppaʸ praying, and in a_trance I_saw a_vision, an_ certain _object coming_down like a_ by_its_four _linen_sheet, great corners being_let_down out_of ~~the~~ heaven, and it_came until me, 6 on which having_looked_ _intently I_was_observing, and I_saw the quadrupeds of_the earth, and the wild_beasts, and the reptiles, and the birds of_ _the sky. 7 And I_ also _heard from_a_voice saying to_me: Petros having_risen_up, sacrifice and eat. 8 But I_said By_no_ _means, **master**, because common or unclean never came_in into the mouth of_me. 9 But the_voice answered for a_second time out_of ~~the~~ heaven: What ~~the~~ **god** cleansed, you be_ not _ _defiling. 10 And this became for three-times, and all was_ _pulled_up back into ~~the~~ heaven. 11 And see, immediately three men stood_by at the house in which we_were, having_ _been_sent_out from Kaisareia to me. 12 And the **spirit** told to_me, to_come_together with_them, having_doubted nothing. And these ~~the~~ six brothers also came with me, and we_came_in into the house of_the man. 13 He_reported and to_us how he_saw the messenger in the house of_him, having_been_stood and having_said: Send_out to Yoppaʸ, and send_for Simōn, the one being_called Petros, 14 who will_be_ _speaking messages to you, in which you will_be_being_saved and all the household of_you. 15 And at the time me to_begin

90 **RV 10:39 · Cross-ref.** Jhn 20:25.

Literal Version

to_be_speaking, the ~~the~~ holy **spirit** fell_on on them, as also on us in the_beginning. **16** And I_was_reminded of_the message of_the **master**, how he_was_saying: Yōannaʸs on_one_hand immersed in_water, on_the_other_hand you_all will_be_ _being_immersed in the_ holy _**spirit**. **17** Therefore if ~~the~~ **god** gave the same gift to_them, as also to_us having_believed on the **master Yaʸsous/(Yəhōshūʻa) chosen_one/messiah**, who was I powerful to_forbid ~~the~~ **god**? **18** And having_heard these things, they_kept_quiet and glorified ~~the~~ **god** saying: Consequently ~~the~~ **god** also gave ~~the~~ repentance to life to_the pagans.

19 The ones therefore indeed having_been_dispersed by the tribulation ~~which~~ having_become concerning Stefanos, passed_through to Foinikaʸ, and Kupros, and Antiokeia, speaking the message to_no_one except ~~not/lest~~ only to_ _Youdaiōns. **20** But were some of them men, Cyprians and ones_from_Kuraʸnaʸ, who having_come into Antiokeia, were_ _speaking also to the Hellaʸnistaʸs, good_message_preaching the **master Yaʸsous**. **21** And the_hand of_the_**master** was with them, and a_great number ~~which~~ having_believed, turned_back to the **master**. **22** And the message concerning them was_heard in the ears of_the assembly ~~which~~ being in Hierousalaʸm/(Yərūshālayim), and they_sent_away Barnabas as_far_as Antiokeia, **23** who having_arrived, and having_seen the grace ~~which~~ of_ ~~the~~ _**god**, was_elated and was_exhorting all to_be_remaining with_the **master** ~~the~~ with_purpose of_ ~~the~~ _ _heart, **24** because he_was a_ good _man, and full of_the_ holy _**spirit** and of_faith. And a_ large _crowd was_added to_the **master**. **25** And he_came_out to Tarsos to_seek_out Saulos/(Shāʼūl), **26** and having_found him, he_brought him to Antiokeia. And it_became to_them also to_be_gathered_ _together in the assembly a_ whole _year, and to_teach a_ large _crowd, and to_call first the apprentices/followers, followers_of_the_messiah. in. Antiokeia. **27** And in these ~~the~~ days, prophets came_down from Hierousalaʸm to Antiokeia. **28** And one from them by_the_name Agabos having_stood_ _up, signified by the **spirit**, a_ great _famine to_be_going going_to_be over all the inhabited_world, which became during Klaudios. **29** And as anyone of_the apprentices/followers was_prospering, each of_them designated to_send for service to_the brothers dwelling in ~~the~~ Youdaia, **30** which they_ also _did, having_sent_out it to the elders by the_hand of_Barnabas and Saulos.

12:1 And concerning that ~~the~~ time, Haʸrōdaʸs the king laid_on ~~the~~ his_hands to_mistreat some of_the ones from the assembly. **2** And he_killed Yakōbos/(Yaʻaqovʿ), the brother of_ _Yōannaʸs, with_a_sword. **3** And having_seen that is pleasing it_the Youdaiōns, he_proceeded to_ also _capture Petros (and those_were the_days of_ ~~the~~ _non-fermented bread), **4** whom also having_arrested, he_put in prison, having_given_over him to_four squads_of_four of_soldiers to_be_guarding him, wishing after the passover_feast to_bring_ him _up to_the people. **5** ~~The~~ therefore on_one_hand Petros was_being_kept in the prison, on_the_other_hand prayer was earnestly becoming by the assembly to ~~the~~ **god** concerning him.

Readers' Version

can be saved.' **15** Then when I started speaking to them, the holy **spirit** came down on them just like it had happened to us previously. **16** That reminded me of the words of the **master** when he told us, 'Yohan (John; Grk. Yoannes) immersed people in water, but you all will be immersed in **the** holy **spirit**. **17** Therefore if **God** gave the same gift to them that he'd given to us when we'd believed in the **master Yeshua (Jesus; Grk. Yesus) the messiah**, what authority did I have to contradict **God**?' "

18 When the group heard all this, they had no objections and they praised **God**, saying, "It seems that **God** has also allowed the pagans to repent and live."

Many in Antiokeia become believers

19 Over time, due to the persecution that began with Stefanos's killing, the ones who had moved away went as far as Foinikai, Kupros (Cyprus), and Antiokeia, but they only shared Yeshua's (Jesus'; Grk. Yesus') teaching with other Yehudim (Jews). **20** However, some of the believers were from Kupros and Kurainai (Cyrene), and when they got to Antiokeia they proclaimed the good news from the **master Yeshua** to the Hellains (Greeks). **21** **Yahweh** caused their efforts to prosper, so a large number of Hellains believed and decided to follow the **master**.

22 News about this reached the assembly in Yerushalem (Jerusalem), so they sent Barnabas to Antiokeia. **23** When he arrived and saw how **God's** grace was spreading, he was elated and encouraged them all to earnestly continue to follow the **master**. **24** Barnabas was good man and full **of the** holy **spirit** and full of faith in God, and a large number of people decided to follow Yeshua.

25 So Barnabas went to Tarsos to look for Sha'ul (Saul; Grk. Saulos/Saul), **26** and when he found him, he brought him back to Antiokeia. Then for a whole year they met with the assembly and regularly taught a large crowd. It was there in Antiokeia that the believers were first called Christians.

27 In those days, some prophets from Yerushalem went to Antiokeia, **28** and one of them named Agabos when he was prompted by the **spirit**, stood up and predicted that the world would experience a severe famine (and this happened later during the reign of Klaudios). **29** The believers decided to send assistance to their fellow believers who lived in Yehudah (Judea)—each one according to his means— **30** and so they did, sending their contributions with Barnabas and Sha'ul to take to the elders.

Persecution of believers restarts

12:1 Around that time, King Herodes (Herod) Agrippas used his power to mistreat some of the believers from the assembly, **2** and he had Ya'akov (James; Grk. Yakobos), the brother of Yohan (John; Grk. Yoannes), executed by the sword. **3** Then when he saw that it pleased the Jewish religious leaders, he went on to seize Kefa (Peter; Grk. Petros) during the *Flat Bread Celebration*. **4** After being arrested, Kefa was put in prison where he was guarded by four squads of four soldiers each. After the Passover Feast, Herodes planned to display Kefa to the people, **5** but while he was being held in prison, those in the assembly were earnestly asking **God** to help him.

Readers' Version

A messenger leads Kefa out of prison

6 Herodes (Herod) planned to send for Kefa (Peter; Grk. Petros) later that evening, but meanwhile Kefa had fallen asleep chained with two chains between two soldiers. There were also prison guards at the door 7 but one **of Yahweh's** messengers suddenly appeared standing by Kefa and light radiated through the prison cell. The messenger poked Kefa in the side to wake him up, saying, "Quickly, get up!" The chains fell off his wrists 8 and the messenger said, "Get dressed and put on your sandals," so he did. Then the messenger said, "Now put on your coat and follow me." 9 So Kefa followed the messenger out of the cell, not really knowing if it was real or if he was still dreaming. 10 They went past the first guard and then the second, and then came to the iron gate which led out of the prison into the city. The gate opened by itself and they went out onto the street, then at the end of the street the messenger suddenly left him.

11 By now Kefa was fully awake and said to himself, "Now I know that the **master** really did send his messenger to rescue me from Herodes and from the plans of the Jewish leaders."

12 Now that he realised this, he went to Miryam's (Grk. Maria's/Mariam's) house (the mother of Yohan (John; Grk. Yoannes) Markos / John Mark) where many believers had met to pray. 13 He knocked at the door in the fence and a servant girl named Rode came out to see who it was. 14 But when she recognised Kefa's voice, she was so excited that she forgot about opening the door, but ran back inside to tell everyone that Kefa was standing out there. 15 They told her that she must be raving mad, but she insisted it was true, but they said that it must be his messenger.

16 Meanwhile Kefa continued knocking, and when they eventually opened the outer door, they saw that it was him and they were amazed. 17 But Kefa signalled them with his hand to be quiet, and then he explained how the **master** had led him out of the prison, and instructed them, "Tell this to Ya'akov (James; Grk. Yakobos) and the brothers." Then he left and went off to another place.

18 Once daylight came, there was pandemonium among the soldiers in the prison as they tried to figure out what had happened to Kefa. 19 Then when King Herodes sent for Kefa and he wasn't there, the prison guards were interrogated and then taken away to be executed.

After that, Herodes (Herod) left Yehudah (Judea) and went up to Kaisareia to stay.

The death of Herodes

20 Now King Herodes (Herod) was disputing with the people of Tsor (Tyre) and Tsidon (Sidon), and so they got together and persuaded Blastos, a close personal servant of the king, to be their spokesman in asking for peace because they were dependent on food from the king's provinces.

21 On the agreed day, Herodes, dressed in his royal garments and seated on his throne, started to address them. 22 The crowd shouted out, "This is the voice **of a god**, not of a man." 23 Because he didn't attribute the honour **to God**, one of the **Yahweh's** messengers immediately struck him down and he stopped breathing as a result of a worm infestation.

Literal Version

6 And when ~~the~~ Haʸrōdaʸs was_going to_bring_ him _forth ~~the~~ on_ that _night, ~~the~~ Petros was being_fallen_asleep between two soldiers, having_been_bound with_ two _chains, and guards before the door were_guarding the prison. 7 And see, a_messenger of_the_**master** stood_by, and a_light shined in the prison_cell. And having_struck the side of_ ~~the~~ _Petros, he_raised him saying: Rise_up in quickness. And the chains from his hands fell_from. of_him. 8 And the messenger said to him: Gird yourself and tie_on the sandals of_you. And he_ _did thus. And he_is_saying to_him: Clothe the coat of_you, and be_following after_me. 9 And having_come_out he_was_ _following, and he_had_ not _known that what becoming by the messenger is true, but he_was_supposing to_be_seeing a_ _vision. 10 And having_passed_through the_first guard and the_second, they_came to the ~~the~~ iron gate, ~~which~~ leading into the city, which automatic was_opened_up to_them, and having_come_out they_went_ahead on_ one _street, and immediately the messenger withdrew from him. 11 And ~~the~~ Petros having_become to himself said: Now I_have_ truly _ _known that **master** sent_away the messenger of_him, and rescued me out_of the_hand of_Haʸrōdaʸs and all the expectation of_the people of_the Youdaiōns. 12 And having_ _seen, he_came to the house of_ ~~the~~ _Maria/(Miryām), the mother of_Yōannaʸs, who is being_called Markos, where many were having_been_convened_together and praying. 13 And of_him having_knocked the door of_the gate, a_ _servant_girl by_the_name Ῥodaʸ approached to_answer. 14 And having_recognised the voice of_ ~~the~~ _Petros, from ~~the~~ joy she_ not _opened_up the gate, but having_run_in she_ _reported ~~the~~ Petros to_have_stood before the gate. 15 And they to her said: You_are_raving_mad. But she was_insisting to_be_having thus. And they were_saying: It_is the messenger of_him. 16 But ~~the~~ Petros was_continuing_on knocking, and having_opened_up it they_saw him, and they_ _marvelled. 17 But having_gestured to_them with_his hand to_be_keeping_silent, he_described to_them how the **master** led_ him _out from the prison. And he_said: Report these things to_Yakōbos/(Yaʹₐqovˇ) and to_the brothers. And having_come_out, he_was_gone to another place. 18 And having_become day, there_was no little disturbance among the soldiers, what consequently became ~~the~~ Petros. 19 And Haʸrōdaʸs having_sought_after him and not having_found him, having_examined the guards, commanded them to_be_ _led_away to_death. And having_come_down from ~~the~~ Youdaia to Kaisareia, he_was_staying.

20 And he_was raging with_the_Turos/(Tsor) and Sidōn/(Tsīdōn)ians, and with_one_accord they_were_coming to him, and having_persuaded Blastos, who was over the bedchamber of_the king, they_were_requesting peace, because_of that the region of_them to_be_being_nourished by the royal. 21 And on_the_appointed day, ~~the~~ Haʸrōdaʸs, having_dressed_in the_royal clothing, having_sat_down on the tribunal, was_publicly_addressing to them. 22 And the public was_crying_out: The_voice of_a_**god**, and not of_a_ _human. 23 And immediately a_messenger of_the_**master** struck him, because/for that he_ not _gave the glory to_ ~~the~~ _ _**god**, and having_become worm-infested, he_stopped_ _breathing. 24 But the message of_the of_**god** was_growing and was_being_multiplied. 25 And Barnabas and

Literal Version

Saulos/(Shā'ūl) returned to Hierousalaʸm/(Yərūshālayim), having_fulfilled the service, having_taken_along_with them Yōannaʸs, ~~which~~ having_been_called Markos.

13:1 And there_were prophets and teachers in Antiokeia, in the assembly being: ~~the~~ both Barnabas, and Sumeōn/(Shim'ōn) who being_called Niger, and Loukios the from_Kuraʸnaʸ, And Manaaʸn raised_with of_Haʸrōdaʸs of_ _the quarter_ruler, and Saulos. **2** And of_them ministering to_ _the **master** and fasting, the ~~the~~ holy **spirit** said: Indeed set_ _apart to_me ~~the~~ Barnabas and Saulos, because/for the work which I_have_called_ them _to. **3** Then having_fasted, and having_prayed, and having_laid_on their hands on_them, they_sent_away them.

4 Therefore indeed They having_been_sent_out by ~~the~~ holy **spirit**, came_down to Seleukeia, and from_there they_sailed_ _away to Kupros. **5** And having_become in Salamis, they_ _were_proclaiming the message of_the of_**god** in the synagogues of_the Youdaiōns. And they_were_ also _having Yōannaʸs, an_attendant.

6 And having_passed_through all the island until Pafos, they_ _found a_man, a_certain Youdaiōns false_prophet magician, to_whose name was Bariaʸsous, **7** who was with the proconsul Sergios Paulos, a_ intelligent _man. This man, having_called_to Barnabas and Saulos/(Shā'ūl), sought_after to_hear the message of_ ~~the~~ _**god**. **8** But Elumas the magician (for thus is_being_translated the name of_him was_resisting against_them) seeking to_pervert the proconsul from the faith. **9** But Saulos, the one also called Paulos, having_been_ _filled with_the_ holy _**spirit**, having_looked_intently at him **10** said: Oh son of_the_devil full of_all deceit and all fraud, enemy of_all righteousness, not ‹will›_you_be_ceasing perverting the ~~the~~ straight ways of_the **master**? **11** And now see, the_hand of_the_**master** on you, and you_will_be blind, not seeing the sun until a_season. and immediately a_mist and darkness fell on him, and going_around he_was_seeking one_leading_by_hand. **12** Then the proconsul having_seen what having_become, he_believed being_astonished at the teaching of_the **master**.

13 And the ones around him Paulos having_been_launched from ~~the~~ Pafos, came to Pergaʸ of_ ~~the~~ _Pamfulia. But Yōannaʸs having_went_away from them, he_returned to Hierousalaʸm/(Yərūshālayim). **14** But they, having_passed_ _through from ~~the~~ Pergaʸ, arrived to Antiokeia ~~the~~ Pisidia, and having_come into the synagogue on_the day of_the days_of_ _rest, they_sat_down. **15** And after the public_reading of_the law and of_the prophets, the synagogue_leaders sent_out to them saying: Men, brothers, if among you_all there_is any

Readers' Version

24 Meanwhile **God's** message continued to spread and multiply.

25 By then Barnabas and Sha'ul (Saul; Grk. Saulos/Saul) had completed their ministry and returned to[91] Yerushalem (Jerusalem) taking Yohan (John; Grk. Yoannes) Markos (Yohan Markos) along with them.

The spirit chooses Barnabas and Sha'ul

13:1 In the assembly at Antiokeia there were some prophets and teachers: Barnabas, Shim'on (Simeon; Grk. Sumeon) (called Niger), Lukios from Kurainai (Cyrene), Menahem (Grk. Manaen) (who grew up with Herodes (Herod) the tetrarch), and Sha'ul (Saul; Grk. Saulos/Saul). **2** One day when they were ministering to the **master** and fasting, the holy **spirit** said, Appoint Barnabas and Sha'ul to serve me and do the work that I have called them to." **3** So they fasted and prayed and placed their hands on the two, and then sent them off.

Barnabas and Sha'ul go to Kupros to preach

4 So Barnabas and Sha'ul (Saul; Grk. Saulos/Saul), having been sent by the holy **spirit**, went down to Seleukeia at the coast and from there sailed on to the island of Kupros (Cyprus). **5** When they arrived in the town of Salamis, they proclaimed **God's** message in the Jewish meeting halls. They also had Yohan (John; Grk. Yoannes) as their assistant.

Sergios believes after Bar-Yeshua is blinded

6 They travelled around the island and when they got to Pafos, they met a Jewish man named Bar-Yeshua (Grk. Bariesus).[92] He was a sorcerer and false prophet **7** who was with Sergios Paulos the proconsul, an intelligent man. Sergios sent for Barnabas and Sha'ul (Saul; Grk. Saulos/Saul) because he wanted to hear **God's** message from them, **8** but the sorcerer opposed them and tried to prevent Sergios from believing. **9** So then Sha'ul (the Romaios form of his name was Paulos), filled **with the** holy **spirit** looked intently at Bar-Yeshua **10** and said, "You're full of all kinds of deceit and fraud you child of the devil. Will you never stop twisting the truth about following the **master**? **11** Well, look here! **Yahweh** will extend his power against you and blind you—you'll go a season without seeing the sun!"

And immediately he could only see fog and darkness, and needed someone to guide him around by the hand. **12** The proconsul believed when he saw what had happened, and was amazed as he learnt about the **master**.

Paulos and Barnabas in Pisidia

13 After that, Paulos[93] and his companions sailed from Pafos to Pergai in Pamfulia, but Yohan (John; Grk. Yoannes) Markos (John Mark) left them and returned to Yerushalem (Jerusalem). **14** Paulos and his companions, went on from Pergai to Pisidian Antiokeia, where they entered the Jewish meeting hall on the Rest Day and sat down with the congregation. **15** After the readings from the Law and from the Prophets,[94] the leaders sent a mes-

91 RV 12:25 · Note TD:Some manuscripts have 'from' here because in the next few sentences it seems that they were returned to Antioch.

92 RV 13:6 · Note The Greek form of his name was Elymas according to verse 8.

93 RV 13:13 · Note From this point on in the text, Paul is referred to by his Roman name as his ministry is largely outside of Yisrael. (In Yisrael he seemed to be better known as Saul, the Greek form of his Hebrew name Sha-ul.)

94 RV 13:15 · Note The Hebrew Scriptures are divided into the Law, the Prophets, and the Writings.

Readers' Version

senger over to them to ask, "Men, brothers, if you bring any message of encouragement for the congregation, please share it."

16 So Paulos stood up and, motioning with his hand, started speaking, "Fellow Israelis and everyone who reveres **God**, listen to me. **17** The **God** of the people of Yisrael (Israel) chose our ancestors and helped the people to prosper when they were staying in Mitsrayim (Egypt). Then later he showed his power as he led them out **18** and endured them in the wilderness for around forty years. **19** Then having overthrown seven nations in Kena'an (Canaan),[95] he passed on that land as an inheritance[96] **20** after around 450 years.

"Then he gave them judges through until the time of the prophet Shmuel (Samuel) **21** when they requested a king, and **God** gave them Sha'ul (Saul; Grk. Saulos/Saul), the son of Kish from the tribe of Benyamin to reign for forty years. **22** After Sha'ul was removed, God chose David to be their king—the man of whom he said, 'I found David the son of Yishay (Jesse), a man who wants to obey me and do everything I ask.'[97] **23** Then eventually a descendant of David arrived in Yisrael as promised—the saviour **Yeshua** (Jesus; Grk. Yesus). **24** Before he arrived Yohan-the-immerser had publicly preached to all the people of Yisrael about being immersed as a sign of repentance. **25** As Yohan's (John's; Grk. Yoannes') ministry was nearing an end, he asked, 'Who do you suspect I am? I'm not the messiah, but he will come after me, and I'm not even worthy to undo his sandals.'

26 "Men, brothers, descendants of Avraham and others here who revere **God**, the teaching about this salvation has been sent to us. **27** The people of Yerushalem (Jerusalem) and their religious leaders didn't recognise this Yeshua, but by their judgement of him they fulfilled the words of the prophets that are read every Rest Day. **28** Despite not finding even one charge against him worthy of death, they requested Pilatos (Pilate) to execute him **29** and when they'd done all the things that the prophets had written about him, they took his body down from the post he'd been nailed to[98] and placed it in a burial chamber. **30** But **God** brought him back to life **31** and his followers who had come to Yerushalem from Galil saw him for several days and now testify about this to the people. **32** So now we're preaching this good message to you that what God promised to our ancestors **33** has now been fulfilled for our descendants, now that **God** brought **Yeshua** back to life just like it's written in the second psalm:

'You are my son;
today I have borne you.'[99]

34 God brought him back to life, and he's never going to return to the grave to decay. As God said,

'I will give David's faithful devout things??? to you all.'[100]

Literal Version

message of_exhortation toward the people, be_speaking it. **16** And Paulos having_stood_up, and having_gestured with_ _his hand said: Men, ones_from_Israaʸl/(Yisrā'ēl), and you_all revering ~~the~~ **god**, hear me. **17** The **god** of_the people of_this Israaʸl/(Yisrā'ēl) chose the fathers of_us, and exalted the people in the sojourn in the_land of_Aiguptos/(Mitsrayim), and with his_arm high, he_led_out them out_of it, **18** and the_ _time he_endured them in the wilderness about, because/forty_year, **19** and having_taken_down seven nations in the_land of_Ḳana'an/(Kina'an), he_parcelled_out the land of_them, **20** about four_hundred years and fifty. And after these things, he_gave them judges until Samouaʸl/(Shəmū'ēl) the_prophet. **21** And_from_there they_requested a_king, and ~~the~~ **god** gave to_them ~~the~~ Saulos/(Shā'ūl), son of_Kis/(Qīsh), a_man of the_tribe of_Beniamin/(Binyāmīn), for_ forty _ _years. **22** And having_removed him, he_raised ~~the~~ Dawid/(Dāvid) to_them for a_king, to_whom also he_spoke having_testified: I_found Dawid the son of_ ~~the~~ _ _Yessai/(Yishay): a_man according_to the heart of_me, who will_be_doing all the wills of_me. **23** Of the seed of_this one ~~the~~ **god** according_to promise, brought to_ ~~the~~ _ _Israaʸl/(Yisrā'ēl) a_saviour, **Yaʸsous/(Yəhōshū'a)**, **24** of_ _Yōannaʸs having_publicly_proclaimed before the_face of_ _the entrance of_him, an_immersion of_repentance to_all the people of_Israaʸl/(Yisrā'ēl). **25** And while Yōannaʸs was_ _fulfilling the course, he_was_saying: What you_all_are_ _suspecting me to_be? I am_ not _he, but see, he_is_coming after me, of_whom I_am not worthy to_untie the sandal of_ _his feet. **26** Men, brothers, sons of_the_descent of_ _Abra'am/('Avrāhām), and you_all among you_all revering ~~the~~ **god**, to_us the message of_ ~~the~~ this _salvation was_sent_ _away. **27** For/Because the ones dwelling in Hierousalaʸm/(Yərūshālayim) and the rulers of_them, having_not_known this one and the voices of_the prophets, who being_read on every day_of_rest, having_judged him they_fulfilled them. **28** And having_found not_one cause for_ _death, they_requested Pilatos him to_be_killed. **29** And when they_finished all the things having_been_written concerning him, having_taken_down him from the stake, they_put him in a_tomb. **30** But ~~the~~ **god** raised him from the_dead, **31** who was_seen for more days, to_the ones having_come_up_with him from ~~the~~ Galilaia/(Gālīl) to Hierousalaʸm, who are now witnesses of_him to the people. **32** And we are_good_ _message_preaching to_you_all the the promise having_ _become to fathers, **33** that ~~the~~ **god** has_fulfilled this to_the children of_us, having_raised_up **Yaʸsous/(Yəhōshū'a)**, as also in the ~~the~~ second psalm it_has_been_written: you are son of_me, today I have_bore you. **34** And that raised_ him _up from the_dead, no_longer going to_be_returning to decay, thus he_has_said, ~~that~~ I_will_be_giving to_you_all the devout ~~the~~ faithful of_Dawid/(Dāvid). **35** Therefore also in another psalm he_is_saying: You_‹will›_ not _be_giving the devout one of_you to_see decay. **36** For/Because on_one_hand Dawid having_attended to_the ~~the~~ counsel of_**god** to_his_own generation, was_fallen_asleep and was_added to the fathers

95 **RV 13:19 · Cross-ref.** Deu 7:1.

96 **RV 13:19 · Cross-ref.** Josh 14:1.

97 **RV 13:22 · Cross-ref.** 1Sam 13:14; Psa 89:20.

98 **RV 13:29 · Cross-ref.** Jhn 20:25.

99 **RV 13:33 · Cross-ref.** Psa 2:7.

100 **RV 13:34 · Cross-ref.** Isa 55:3.

Literal Version

of_him, and saw decay. **37** On_the_other_hand which one ~~the~~ **god** raised not saw decay. **38** Therefore it_let_be known, to_ _you_all, men, brothers, that through this one, forgiveness of_sins is_being_proclaimed to_you_all, and from all things of_which you_all_were_ not _able to_be_justified in the_law of_Mōsaʸs/(Mosheh), **39** everyone ~~which~~ believing in this one is_being_justified. **40** Therefore be_watching_out, lest the message having_been_said in the prophets may_come_over: **41** Watch, ~~the~~ scoffers, and wonder and be_perishing, because I am_doing a_work in the days of_you_all, a_work which by_ _no_means you_all_may_ not _believe, if someone may_be_ _describing_in_detail it to_you_all. **42** And of_them departing, they_were_imploring these ~~the~~ messages to_be_spoken to_ _them on the afterward day_of_rest. **43** And having_been_ _released of_the synagogue, many of_the Youdaiōns and of_ _the worshipping converts followed ~~the~~ after_Paulos and ~~the~~ Barnabas, who addressing to_them, were_being_persuading them to_be_remaining in_the grace of_ ~~the~~ **_god**. **44** And on_ _the coming day_of_rest, almost all the city was_gathered_ _together to_hear the message of_ ~~the~~ **_god**. **45** But the Youdaiōns having_seen the crowds, they_were_filled with_ _jealousy and they_were_speaking_against against_the_ slandering _things being_spoken by Paulos. **46** and, ~~the~~ Paulos and ~~the~~ Barnabas Having_spoken_boldly said, it_was necessary the message of_ ~~the~~ **_god** first to_be_spoken To_ _you_all. Since and you_all_are_pushing_ it _away, and not worthy you_all_are_judging yourselves of_ ~~the~~ _eternal life, see, we_are_being_turned to the pagans. **47** For/Because thus the **master** has_commanded to_us: I_have_set you for a_light of_the_pagans, ~~which~~ you to_be for salvation to the_last of_the earth. **48** And hearing it the pagans, they_were_rejoicing and were_glorifying the message of_the **master**, and as_many_as were having_been_appointed to eternal life believed. **49** And the message of_the **master** was_being_carried_through through all the region. **50** But the Youdaiōns incited the ~~the~~ prominent worshipping women, and the leaders of_the city, and they_stirred_up a_persecution against ~~the~~ Paulos and Barnabas, and they_throw_ them _out from the regions of_ _them. **51** But they, having_shaken_off the dust of_the feet against them, came to Ikonion. **52** And the apprentices/followers were_being_filled with_joy and the_ holy **_spirit**.

14:1 And it_became, in Ikonion with the same them to_come_ _in into the synagogue of_the Youdaiōns, and to_speak thus so_that a_great multitude of_ both _Youdaiōns and Hellaʸns to_believe. **2** But the Youdaiōns having_disbelieved stirred_ _up and mistreated the hearts of_the pagans against the brothers. **3** Therefore on_one_hand they_stayed much time, speaking_boldly for the **master**, the one testifying the message of_the grace of_him, to_giving signs and wonders

Readers' Version

35 So in another psalm God said,

'You won't allow your devout one to experience decay.'[101]

36 This can't be David, because after he'd served his own generation as **God** led him, he indeed died and was buried with his ancestors and his body decayed. **37** On the contrary, the one who **God** raised from the dead never experienced decay. **38** So brothers, let it be known to you all that your sins can now be forgiven through this Yeshua (Jesus; Grk. Yesus)—the law of Mosheh (Moses) was never able to offer you that. **39** Everyone who puts their trust in Yeshua is able to receive a clean record. **40** But keep your eyes open in case something else the prophets wrote might come true:

41 'Watch you scoffers, and be amazed and die because I'm doing something special during your time.

Even if someone described it clearly to you all, you still might not believe it.' "[102]

42 As they left the meeting hall after the service, the people invited them to speak again the following Rest Day. **43** But when they started walking away, many people followed after Paulos and Barnabas, who then addressed them and encouraged them to continue trusting in **God's** grace.

44 So on the following Rest Day, nearly everyone in the city had gathered there to hear the message from **God**. **45** But the Jewish religious leaders became very jealous when they saw the crowds and claimed that Paulos's words had slandered God. **46** But Paulos and Barnabas responded boldly, "It was necessary for **God's** message to be explained in the meeting hall to all of the Yehudim (Jews) first. But since you are rejecting that teaching, you are all judging yourselves to be unworthy of living forever, so instead, we will now share it with the non-Jews. **47** Because this is what the **master** commanded us:

'I have chosen you to be a light for the pagans;
You will take salvation to the end of the earth.'[103]

48 When the non-Jews heard that, they were very happy and were praising the **master's** message, and as many as were appointed to receive eternal life believed it.

49 So from there, the **master's** message spread throughout the entire region. **50** But the Jewish religious leaders incited some prominent women from the meeting halls and some from the local city government, and they then stirred up persecution against Paulos and Barnabas and had them expelled out of their region. **51** So Paulos and Barnabas just left that place to face their own consequences, and continued on to Ikonion. **52** Meanwhile the believers back in Pisidian Antiokeia were full of happiness and of **the** holy **spirit**.

Paulos and Barnabas in Ikonion

14:1 A similar thing happened in Ikonion. Paulos and Barnabas went into the Jewish meeting hall and spoke in such a way that a lot of both Yehudim (Jews) and Hellains (Greeks) believed. **2** But those Yehudim who didn't believe got the non-Jews emotionally stirred up to oppose the believers. **3** So Paulos and Barnabas ended up staying there for quite a while, and as they spoke

101 **RV 13:35 · Cross-ref.** Psa 16:10.

102 **RV 13:41 · Cross-ref.** Hab 1:5.

103 **RV 13:47 · Cross-ref.** Isa 49:6.

Readers' Version

boldly for the **master**, he himself confirmed his grace by enabling the two of them to be able to do miracles and amazing things. 4 Nevertheless, the people of the city were divided—some agreeing with the strict Yehudim, and others supporting the missionaries.

5 At one point, both the non-Jews and the strict Yehudim and their leaders got worked up enough to come in order to attack them and throw rocks to kill them. 6 However, Paulos and Barnabas found out about it and escaped to the Lukaonios cities of Lustra and Derbai and the surrounding region 7 and preached the good message there.

A miracle in Lustra following by a stoning

8 In Lustra there was a man sitting there who had been unable to use his legs since birth. 9 He was listening to Paulos speaking, when Paulos looked straight at him and realised that the man had the faith to be healed. 10 So in a loud voice, Paulos said, "Stand upright on your feet." And the man sprang up and was walking around. 11 The crowd of people who saw what Paulos had done began to shout out in Lukaonios, "These two look like men, but they're really gods who have come down to us!" 12 They called Barnabas 'Zeus' and called Paulos 'Hermas' since he was the main speaker. 13 And the priest of Zeus wanted to sacrifice with the crowds, so he brought bulls and garlands of flowers to the city gates from the temple on the path to the city.

14 But when the missionaries Barnabas and Paulos heard what was going on, they tore their clothes in dismay as they rushed out into the crowd 15 shouting, "Men, why are you doing all these things? We are only humans just like all of you. We were bringing you the good message about abandoning these useless sacrifices and turning to the living **God** who made heaven and the earth and the sea and everything in them.[104] 16 In previous generations he allowed all the nations to go their own different ways, 17 but he never left himself without evidence of himself—sending good rains from heaven to give you all fruitful seasons with food to fill your stomachs and happiness to fill your hearts." 18 By saying these things, they were eventually just able to restrain the people from sacrificing to them.

19 But some strict Yehudim (Jews) came over from Pisidian Antiokeia and Ikonion and were able to persuade the crowds. They threw rocks at Paulos to kill him and dragged his body outside the city gates thinking that he was dead. 20 But as the believers were standing around him, Paulos got up and went back into the city, but he left again with Barnabas the next day and went to Derbai.

Paulos and Barnabas return to the sending assembly in Antiokeia

21 They preached the good message in Derbai, and after giving further training to many of them, they returned to Lustra and Ikonion and Antiokeia. 22 There they strengthened the faith of the believers—encouraging them to continue believing and to expect that it's normal to endure a lot **of** suffering on the path to **God's** kingdom. 23 They appointed some elders for each as-

Literal Version

to_be_becoming through the hands of_them. 4 On_the_other_ _hand the multitude of_the city was_divided, and on_one_ _hand they were with the Youdaiōns, on_the_other_hand they with the ambassadors. 5 And when an_impulse both of_ _the pagans and Youdaiōns with the rulers of_them became, to_mistreat and to_throw_stones at_them, 6 having_seen, they_fled_down to the cities of_ ~~the~~ _Lukaonia, Lustra, and Derbaʸ, and the surrounding_region, 7 and_there they_were good_message_preaching.

8 And a_certain man, in Lustra powerless by_the feet, who never walked was_sitting lame from the_womb of_the_ _mother of_him. 9 This man was_hearing of_ ~~the~~ _Paulos speaking, who having_looked_intently at_him and having_ _seen that he_is_having faith ~~which~~ to_be_healed, 10 said with_a_loud voice: Stand_up straight on the feet of_you. And he_sprang_up and was_walking. 11 And the crowds having_ _seen what Paulos did, lifted_up the voice of_them In_ _Lukaonian saying: The gods having_been_likened to_men, came_down to us. 12 They_were_calling both ~~the~~ Barnabas: Zeus, and ~~the~~ Paulos: Hermas, since he was the one leading of_the matter. 13 And the_priest of_ ~~the~~ _Zeus, ~~which~~ being before the city, having_brought bulls and garlands to the gates, he_was_wanting to_be_sacrificing with the crowds. 14 But the ambassadors Barnabas and Paulos having_heard, having_torn the robes of_themselves, they_rushed_out into the crowd, crying_out 15 and saying: Men, why are_you_all_ _doing these things? We also are humans like_natured with_ _you_all, evangelizing you_all to_be_turning_back from these ~~the~~ useless things to living **god**: who made the heaven, and the earth, and the sea, and all the things in them. 16 Who in the generations having_gone_by, allowed all the nations to_ _be_going to_the ways of_them. 17 And_yet left himself not without_witness, working_good from_heaven to_you_all giving rains and fruitful seasons, filling with_food and the hearts of_you_all gladness. 18 And saying these things, with_ _difficulty they_restrained the crowds ~~which~~ not to_be_ _sacrificing to_them. 19 But Youdaiōns came_over from Antiokeia and Ikonion, and having_persuaded the crowds, and having_stoned ~~the~~ Paulos, they_were_dragging him outside the city, thinking him to_have_died. 20 But of_the apprentices/followers having_surrounded him, having_ _stood_up he_came_in into the city. And on_the day of_next he_came_out with ~~the~~ Barnabas to Derbaʸ.

21 And having_good_message_preached ~~the~~ that city, and having_trained many, they_returned to ~~the~~ Lustra, and to Ikonion, and to Antiokeia, 22 strengthening the souls of_the apprentices/followers, exhorting them to_be_remaining_in in_the faith, and that it_is_fitting us to_come_in into the kingdom of_ ~~the~~ _**god** through many tribulations. 23 And having_chosen elders for_them in assembly, having_prayed with fastings, they_entrusted them to_the **master** on whom they_had_believed. 24 And having_passed_through ~~the~~

104 **RV 14:15 · Cross-ref.** Exo 20:11.

Literal Version

Pisidia, they_came to ~~the~~ Pamfulia, **25** and having_spoken the message in Pergaʸ, they_came_down to Attalia, **26** and_from_ _there they_sailed_away to Antiokẹia, whence they_were having_been_given_over to_the grace of_ ~~the~~ **_god**, because/for the work that they_fulfilled. **27** And having_ _arrived and having_gathered_together the assembly, they_ _were_declaring as_much_as ~~the~~ **god** did with them, and that he_opened_up a_door of_faith to_the pagans. **28** And they_ _were_staying no little time with the apprentices/followers.

15:1 And some having_come_down from ~~the~~ Youdaia, were_ _teaching the brothers, ~~that~~ If you_all_may_ not _be_ _circumcised to_the custom ~~which~~ of_Mōsaʸs/(Mosheh), you_ _all_are_ not _being_able to_be_saved. **2** And dissension and no little debate having_become ~~the~~ by_Paulos and ~~the~~ Barnabas with them, they_determined Paulos and Barnabas and some others from them to_be_going_up, to the ambassadors and elders in Hierousalaʸm/(Yərūshālayim) about ~~the~~ this question. **3** therefore indeed The having_been_ _sent_forward by the assembly, they_were_passing_through ~~the~~ both Foinikaʸ and Samareia/(Shomrōn), describing_in_ _detail the conversion of_the pagans, and they_were_ _producing great joy to_all the brothers. **4** And having_ _arrived in Hierousalaʸm, they_were_accepted by the assembly, and the ambassadors, and the elders, and they_ _declared as_much_as ~~the~~ **god** did with them. **5** But some of_ _the ones of the sect of_the Farisaios_party having_believed rose_up, saying, ~~that~~ It_is_fitting to_be_circumcising them, and to_be_commanding them to_be_keeping the law of_ _Mōsaʸs. **6** And the ambassadors and the elders were_ _gathered_together, to_see about ~~the~~ this matter. **7** And having_become much debate, Petros having_stood_up said to them: Men, brothers, you_all are_knowing that from ancient days among you_all, ~~the~~ **god** chose for_the pagans to_hear by the mouth of_me, the message of_the good_message and to_ _believe. **8** And **god** the heart_knower testified to_them, having_given them the ~~the~~ holy **spirit** as also to_us, **9** and he_ _distinguished nothing between both us and them, having_ _purified the hearts of_them by_the faith. **10** Therefore now why are_you_all_testing ~~the~~ **god**, to_put_on a_yoke on the neck of_the apprentices/followers, that neither the fathers of_us nor we were_able to_bear? **11** But by the grace of_the the_**master Yaʸsous/(Yəhōshūʻa)**, we_are_believing to_be_ _saved also_those in that manner. **12** And all the multitude kept_silent, and they_were_hearing from_Barnabas and Paulos, explaining as_much_as ~~the~~ **god** did, signs and wonders among the pagans by them. **13** And after ~~which~~ them to_keep_silent, Yakōbos/(Yaʻaqov) answered saying: Men, brothers, hear from_me. **14** Sumeōn/(Shimʻōn) explained as first ~~the~~ **god** visited, to_take out_of the_pagans a_people for_ _the name of_him. **15** And with_this are_agreeing_together the messages of_the prophets as it_has_been_written, **16** After these things I_will_be_returning and I_will_be_ _rebuilding_up the tent of_Dawid/(Dāvid) which having_ _fallen, and of_it ~~which~~ having_been_overturned, I_will_be_ _rebuilding_up and I_will_be_restoring it, **17** so_that ~~wishfully~~ the remnant of_the people may_seek_out the **master**, also all

105 RV 14:26 · Cross-ref. 13:3.

Readers' Version

sembly, then they fasted and prayed for the elders—asking the **master** that they believed in to look after them.

24 After passing through Pisidia, they arrived at Pamfulia **25** and after teaching the master's message in Pergai, they went down to the coastal city of Atalia. **26** From there, they sailed back to Arami (Syrian) Antiokeia where the congregation had prayed for **God's** grace to be with them[105] for the work they had just fulfilled.

27 So when they arrived, they gathered the assembly together there and shared about what **God** had done with them and how he had opened up the door of faith to the non-Jews. **28** Then they stayed on with them there for quite a while.

The decision from the Yerushalem elders

15:1 Then some people came to Antiokeia from Yehudah (Judea) and were teaching the believers that according to Mosheh's (Moses') teachings, you can't be saved unless you've been circumcised. **2** This led to no end of argument and debate between them and Paulos and Barnabas until it was decided that the two of them and some other believers should go to Yerushalem (Jerusalem) to ask the missionaries and the elders there about this issue.

3 So indeed the assembly sent the group on their way, and as they passed through Foinikai and Shomron (Samaria), they described how non-Jews had become believers and this news made the believers there very happy.

4 When they arrived in Yerushalem, they were welcomed by the assembly and the missionaries and the elders, and they explained how **God** had used them. **5** But some of the believers who were also members of the Farisaios party stood up and said, "It's quite proper for them to be circumcised and to be commanded to keep the Jewish religious laws."

6 So the missionaries and the elders met separately in order to consider the matter further. **7** After a lot of debate, Kefa (Peter; Grk. Petros) stood up and said, "Men, brothers, all of you here know that some time back, **God** chose me to be a mouthpiece so that the non-Jews could hear the good message and believe. **8** And **God** who knows even people's inner thoughts, gave them the same holy **spirit** that he gave us, **9** and when he purified their minds by the faith, he didn't do anything different for them than he did for us. **10** So why are you all provoking **God** by putting a load on the shoulders of these believers that neither we, nor our ancestors, were ever able to bear? **11** But we ourselves have believed thanks to the grace of **Yeshua (Jesus; Grk. Yesus) the master**, and they can be saved in just the same way."

12 The whole group sat in silence, and then they listened to Barnabas and Paulos as they described everything that **God** had done among the non-Jews through them, including miracles and amazing things. **13** Then while they were still silent, Ya'akov (James; Grk. Yakobos) responded, "Men, brothers, listen to me. **14** Shim'on (Simon) Kefa has told us how **God** first intervened in order to select a people for himself from among the non-Jews. **15** And this actually agrees with the message that the prophets recorded,

Readers' Version

16 'After these things have happened I will return,
and I will rebuild the worship tent from David's time that has collapsed,
Although it was overturned, I will rebuild and restore it,
17 so that the remaining people will want to find the **master**,
and also the non-Jews who cried out to me.
Yahweh who's doing these things is saying this,
18 and planned it this way from eternity.'[106]
19 Because of this, my ruling is not to be troubling the non-Jews who are turning back to **God**, 20 but to write to them to keep away from anything polluted by idols, from sexual immorality, and from strangled animals and eating or drinking blood. 21 Mosheh's (Moses') writings have been preached in every city and are read in our meeting halls on every Rest Day.

The letter is carried to Antiokeia

22 So the missionaries and elders with all the assembly decided to choose some men to accompany Paulos and Barnabas to Antiokeia, so they chose Yehudah (Judas; Grk. Yudas) (nicknamed Bar-Saba) and Silas who were leaders among the believers, 23 This is what they wrote: This letter is from the missionaries and elders, your brothers here in Yerushalem (Jerusalem) to our non-Jewish fellow believers in Antiokeia and Aram (Syria) and Kilikia. 24 Since we heard that some people who weren't sent by us came from here and disturbed you all with their upsetting messages, 25 we unanimously agreed to select some men to accompany our dear friends Barnabas and Paulos back. 26 These are men who have dedicated their lives to our **master**, **Yeshua (Jesus; Grk. Yesus) the messiah**. 27 So we've sent Yehudah and Silas and they'll confirm in person what we are writing. 28 It seemed right to the holy **spirit** and to us to not burden you all with anything more than the following commands: 29 you all must keep away from anything sacrificed to idols, from eating or drinking blood or strangled animals, and from sexual immorality. You will do well if you avoid these things. Farewell.
30 So they were sent off and when they arrived at Antiokeia, they gathered the believers and handed across the letter, 31 and when they read it, they were very happy with the encouraging contents.
32 Yehudah and Barnabas were both prophets, and said a lot to encourage them and strengthen their faith. 33 After they'd stayed there for a while, the believers sent them home carrying greetings from them to the assembly back in Yerushalem (Jerusalem).
34 ◘ 35 But Paulos and Barnabas stayed on there in Antiokeia, teaching them and preaching the good message along with many others.

Paulos and Barnabas go separate ways

36 After a few days, Paulos suggested to Barnabas, "Let's go back and visit the believers in each city where we proclaimed the **master's** message, and see how they're doing." 37 Barnabas agreed and wanted to take Yohan (John; Grk. Yoannes) Markos (John Mark) along with them as well, 38 but Paulos didn't want to take him because he had left them in

Literal Version

the pagans, on whom has_been_called the name of_me on them, is_saying the_**master** doing these things, 18 known from eternity. 19 Therefore I am_judging to_ not _be_ _troubling to_the ones from the pagans, turning_back to ~~the~~ **god**, 20 but to_write to_them ~~which~~ to_be_keeping_away from_the pollutions of_ ~~the~~ _idols, and ~~the~~ sexual_immorality, and the strangled animal, and ~~the~~ blood. 21 For/Because Mōsaʸs/(Mosheh) from ancient generations in_every city the ones proclaiming him, is_having being_read in the synagogues on every day_of_rest.

22 Then it_supposed to_the ambassadors and the elders with all the assembly, having_chosen men from them, to_send them to Antiokeia with ~~the~~ Paulos and Barnabas, Youdas/(Yəhūdāh) ~~which~~ being_called Barsabbas and Silas, leading men among the brothers, 23 having_written by the_ _hand of_them: The ambassadors and the elders, brothers, to_be_greeting to_the ones in ~~the~~ Antiokeia, and Suria/('Arām), and Kilikia, brothers ~~which~~ from the_pagans. 24 Since we_heard that some from us to_whom we_ not _ _instructed having_come_out, disturbed you_all by_ upsetting _messages the hearts of_you_all, 25 it_supposed to_ _us having_become with_one_accord, having_chosen men to_ _send to you_all, with Barnabas and Paulos the beloved of_us, 26 men having_given_over the lives of_them for the name of_ _the **master** of_us, **Yaʸsous/(Yəhōshūʿa) chosen_ _one/messiah**. 27 Therefore we_have_sent_out Youdas and Silas, and them reporting the same things by message. 28 For/Because it_supposed to_the ~~the~~ holy **spirit** and to_us, nothing more burden to_be_being_laid_on on_you_all, except ~~which~~ necessarily these things: 29 to_be_keeping_away from_ _idol_sacrificed things, and from_blood, and from_strangled animals, and from_sexual_immorality, from which keeping yourselves, you_all_will_be_doing well. Stay_strong.
30 Therefore indeed they having_been_sent_away, came_ _down to Antiokeia, and having_gathered_together the multitude, they_handed_out the letter. 31 And having_read it, they_were_elated at the exhortation. 32 Both Youdas/(Yəhūdāh) and Silas, also themselves being prophets, by much speech, exhorted the brothers and they_ _strengthened them. 33 And having_made some time there, they_were_sent_away with peace from the brothers, to the ones having_sent_ them _out. 34 ◘ 35 But Paulos and Barnabas were_staying in Antiokeia, teaching and good_ _message_preaching the message of_the **master** with many others also.

36 And after some days, Paulos said to Barnabas, indeed having_turned_back we_may_visit the brothers in every city, in which we_proclaimed the message of_the **master**, how they_are_having. 37 And Barnabas was_wishing to_take_ _along_with them also ~~the~~ Yōannaʸs, ~~which~~ being_called Markos. 38 But Paulos was_considering_worthy it the one having_withdrawn from them from Pamfulia and not having_ _come_together with_them to the work, not to_be_taking_

106 **RV 15:16-18 · Cross-ref.** Amos 9:11-12.

Literal Version

_along_with him this one. **39** And a_provocation became, so_ _as them to_be_separated from one_another, and ~~the~~ Barnabas having_taken ~~the~~ Markos, to_sail_away to Kupros. **40** But Paulos having_chosen Silas, came_out having_been_ _given_over to_the grace of_the **master** by the brothers. **41** And he_was_passing_through ~~the~~ Suria/(’Arām) and Kilikia, strengthening the assemblies.

16:1 And he_arrived also to Derbaʸ and to Lustra. And see, a_ certain _apprentice/follower was there by_the_name Timotheos, the_son of_a_ believing _woman Youdaiōns, but his_father was of_a_Hellaʸn, **2** who was_being_attested by the brothers in Lustra and Ikonion. **3** ~~The~~ Paulos wanted this one to_come_out with him, and having_taken he_circumcised him, because_of the Youdaiōns ~~which~~ being in ~~the~~ those places, because/for all had_known that the father of_him he_ _was_being a_Hellaʸn. **4** And while they_were_passing_ _through the cities, they_were_giving_over to_them the decrees to_be_keeping ~~which~~ having_been_judged by of_the ambassadors and elders ~~which~~ in Hierousalaʸm/(Yərūshālayim). **5** Therefore indeed the assemblies were_being_strengthened in_the faith, and they_ _were_being_plentiful ~~the~~ in_number in_every day.

6 And they_passed_through ~~the~~ Frugia and the_Galatikos region, having_been_forbidden by the holy **spirit** to_speak the message in ~~the~~ Asia, **7** and having_come down ~~the~~ to_ _Musia, they_were_attempting to_be_gone into ~~the~~ Bithunia, and the **spirit** of_**Yaʸsous/(Yəhōshūʿa)** not allowed them, **8** and having_passed_by ~~the~~ Musia, they_came_down to Trōias. **9** And through the_night a_vision was_seen to_ ~~the~~ _ _Paulos, a_ Certain from_Makedonia _man was having_stood and imploring him and saying: Having_passed_through into Makedonia, give_help to_us. **10** And when he_saw the vision, immediately we_sought to_come_out to Makedonia, concluding that ~~the~~ **god** has_called_to us to_evangelize them.

11 therefore having_been_launched from Trōias, we_ran_ _straight to Samothrakaʸ, and on_the_ following _day to New City, **12** and_from_there to Filippou, which is the_leading city of_the district of_Makedonia, a_colony. And we_were staying in this ~~the~~ city some days. **13** And on_the day of_the days_of_ _rest, we_came_out outside the gate by a_river, where we_ _were_thinking prayer to_be, and having_sat_down we_were_ _speaking to_the women having_come_together. **14** And a_ _certain woman by_the_name Ludia, a_seller_of_purple of_ _the_city of_Thuateira, worshipping ~~the~~ **god** was_hearing, of_ _whom the **master** opened_up her heart, to_be_taking_heed to_the things being_spoken by ~~the~~ Paulos. **15** And when she_ _was_immersed and the house of_her, she_implored saying: If you_all_have_judged me to_be faithful to_the **master**, having_come_in into the house of_me, be_remaining. And she_urged us.

16 And it_became, of_us going to the prayer place, a_ certain _servant_girl having a_ python _spirit, to_meet with_us, who fortune-telling was_bringing_about much business for_the masters of_her. **17** This woman following ~~the~~ after_Paulos and was_crying_out to_us saying: These ~~the~~ men are slaves of_ ~~The~~ the highest **_god**, who are_proclaiming to_you_all the_way of_salvation. **18** And she_was_doing this for many days. But Paulos having_been_thoroughly_disturbed, and having_

Readers’ Version

Pamfulia instead of continuing with them in their work. **39** And so it turned into such a disagreement that the two of them each went their different ways. Barnabas took Yohan Markos with him and sailed to Kupros (Cyprus) **40** while Paulos chose Silas and they left after being entrusted to the **master’s** grace by the believers. **41** They went through Aram (Syria) and Kilikia, strengthening the assemblies there.

Paulos and Silas also take Timotheos with them

16:1 Then Paulos went to Derbai and then on to Lustra where a believer named Timotheos lived. His mother was a Jewish believer, but his father was Greek. **2** The believers in Lustra and Ikonion spoke well of Timotheos **3** and Paulos wanted him to accompany them on his trip so he circumcised him in advance because of the Yehudim (Jews) in that region—everyone knew that his father was a Greek. **4** As they passed through various towns, they explained the decision of the missionaries and elders in Yerushalem (Jerusalem) about which commands they must adhere to. **5** So the assemblies were strengthened in this way and their numbers were increasing each day.

Paulos’s vision in Troias

6 From there, they travelled through Frugia and the Galatia region, after the holy **spirit** prevented them from proclaiming the message in Asia Minor. **7** When they got to Musia, they planned to go on into Bithunia, but **Yeshua’s (Jesus; Grk. Yesus) spirit** didn’t let them, **8** so after leaving Musia they went to Troias. **9** During the night, Paulos had a vision of a Makedonian man standing there and imploring him, “Come on to Makedonia and help us here.” **10** So as a result of the vision, we decided to go straight to Makedonia, concluding that **God** had called us to share the good message with them.

Ludia’s enthusiasm at Filippou

11 From Troias we sailed directly to Samothrakai, and then on to Neapolis the following day. **12** From there we continued on to Filippou (Philippi) which is a Romaios colony and the capital city of the Makedonia district where we stayed for several days. **13** On the Rest Days, we went down to the river outside the city gate where we thought people might be praying, and we spoke to the women who had met there. **14** One of them was Ludia from Thuateira who was a seller of purple goods[107] and although she already worshipped **God**, the **master** opened her mind and she readily accepted what Paulos was saying. **15** So then Ludia and her household were all ceremonially immersed, and then she requested, “If you all consider me to be faithful to the **master**, come and stay at my place.” So she persuaded us.

Paulos and Silas get thrown into prison

16 One time as we were walking to the prayer meeting, we met a female slave who was possessed by a spirit that enabled her to tell fortunes, and thanks to that, to earn a lot of money for her masters. **17** She walked along behind us and shouted out, “These men are slaves **of** the highest **god** and they will be telling you all how to be saved.” **18** After she’d done this for several days,

107 **RV 16:14 · Note** It’s possible that Lydia dyed fabric and sold it, or that she actually made and sold the purple dye itself.

Readers' Version

Paulos was so frustrated that he turned around and spoke to the spirit in her, "I command you by the authority **of Yeshua (Jesus; Grk. Yesus) the messiah** to leave her."

19 But when her masters realised that their profitable business was about to come to an end, they grabbed Paulos and Silas and dragged them to the authorities at the marketplace. **20** They brought them forward to face the magistrates and said, "These Yehudim (Jews) are disturbing the peace in our city **21** and teaching behaviour that we as Romaios can neither accept nor practice." **22** An angry crowd gathered around and the magistrates ordered for Paulos and Silas to have their robes torn off and then to be beaten with rods. **23** They were severely beaten and then thrown into prison where the officer was commanded to keep them secure. **24** Because of that, he threw them into the inner cell and locked their feet in stocks.

25 Around midnight Paulos and Silas were praying and singing praises **to God**, and the other prisoners were listening to them. **26** Suddenly there was a strong earthquake that shook even the foundations of the prison, and immediately all the prison doors opened up and the chains of all the prisoners came loose. **27** The prison officer woke up, and when he saw that all the prison doors were open, he drew his sword to take his own life as he figured that all the prisoners must have escaped. **28** But Paulos shouted out, "Don't harm yourself! We're all still here!"

29 The officer called for torches, then rushed in and knelt down trembling in front of Paulos and Silas. **30** Then he escorted them out and asked, "Masters, what do I need to do to be saved?"

31 "Believe in the **master Yeshua** (Jesus; Grk. Yesus)," they replied, "then you and your household can all be saved." **32** Then they explained the message about the **master** to him and all those in his household. **33** Even though it was still the middle of the night, he sponged their wounds, and then him and his household were all immersed straight away. **34** He took Paulos and Silas up into his house and gave them a meal, and his whole household were happy because they now believed **in God**.

35 The next day the magistrates sent officials to tell the jailer to release Paulos and Silas.

36 So the officer told Paulos, "The magistrates sent these officials to order that you two be released."

37 But Paulos responded, "You mean that after publicly beating us Romaios men without a trial, they threw us into prison and now they want to just quietly release us."

38 So the officials reported this back to the magistrates, and they were quite afraid when they heard that Paulos and Silas were Romaios citizens. **39** So now they came to the prison in person, and appealed to them, and escorting them out of prison themselves, asked them to please leave the city. **40** So after Paulos and Silas left the prison, they went to see Ludia and after encouraging the believers there, they left.

Yason gets in trouble in Thessalonikai

17:1 After travelling through Amfipolis and Apollonia, Paulos and Silas went to Thessalonikai where there was a Jewish

Literal Version

_turned_back by_the spirit said: I_am_commanding to_you in the_name of_**Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah** to_ _come_out from her. And it_came_out to_ the _same hour. **19** But the masters of_her having_seen that the hope of_the business of_them, going_out, having_taken_hold_of ~~the~~ Paulos and ~~the~~ Silas, they_dragged them into the marketplace before the rulers, **20** and having_brought_ them _forward to_ _the officers, they_said: These ~~the~~ men being Youdaiōns are_ _disturbing the city of_us, **21** and they_are_proclaiming customs that it_is_ not _permitting for_us to_be_accepting nor to_be_practicing, being Ῥōmaios. **22** And the a_crowd rose_up_together against them, and the officers having_torn_ _off of_them the robes, were_commanding to_be_beating_ _with_rods them. **23** And having_inflicted many blows on_ _them, they_throw them into prison, having_commanded to_ _the prison_guard to_be_keeping them securely, **24** who having_received such charge, throw them into the inner prison, and secured their feet of_them in the stocks. **25** But to ~~the~~ midnight, Paulos and Silas praying, were_singing_hymns ~~the~~ to_**god**, and the prisoners were_listening to_them. **26** And suddenly an_ great _earthquake became, so_that the foundations of_the prison to_be_shaken, and immediately all the doors were_opened_up, and the bonds of_all was_ _unfastened. **27** And the prison_guard having_become awoken, and having_seen the doors of_the prison having_ _been_opened_up, having_drawn his sword he_was_going to_ _be_killing himself, thinking the prisoners to_have_escaped. **28** But Paulos called with_a_ loud _voice saying: You_may_do nothing harm to_yourself, because/for we_are all here. **29** And having_requested lights, he_rushed_in, and having_ _become trembling, he_fell_before to_ ~~the~~ _Paulos and Silas. **30** And having_brought_ them _forth out was_saying: Masters, what is_fitting me to_be_doing, in_order_that I_ _may_be_saved? **31** And they said: Believe in the **master Ya^{y}sous/(Yəhōshūʻa)** and you_will_be_being_saved, you and the household of_you. **32** And they_spoke the message of_the **master** to_him, with all the ones in the house of_him. **33** And having_taken them in that ~~the~~ hour of_the night, he_washed them from their wounds, and he_was_immersed, he and the ones of_him all immediately. **34** And having_brought_ them _ _up into the house, he_set_before a_table for_them and exulted with_all_the_household, having_believed ~~the~~ in_**god**. **35** And having_become day, the officers sent_out the policemen saying: Send_away ~~the~~ those men. **36** And the prison_guard reported the messages to ~~the~~ Paulos: ~~that~~ The officers ‹Have› sent_out, in_order_that you_all_may_be_sent_ _away. Therefore now having_come_out, be_going in peace. **37** But ~~the~~ Paulos was_saying to them: Having_beat us with_ _publicly, uncondemned men being Ῥōmaios, they_throw us into prison and now secretly they_are_casting_ us _out? For/Because no, but having_come themselves, them_let_ _lead_ us _out. **38** And the policemen reported ~~the~~ these messages to_the officers. And they_were_afraid having_heard that they_are Ῥōmaios. **39** And having_come, they_appealed to_them, and having_led_out them, they_were_asking them to_go_away From the city. **40** And having_come_out from the prison, they_came_in to ~~the~~ Ludia, and having_seen them, they_exhorted the brothers and they_came_out.

17:1 And having_travelled_through the Amfipolis and ~~the~~ Apollōnia, they_came to Thessalonika^{y}, where was a_ _synagogue of_the Youdaiōns. **2** And according_to the way having_been_accustomed ~~the~~ with_Paulos, he_came_in to

Literal Version

them, and for Three days_of_rest, he_discussed with_them from the scriptures, 3 opening_up and setting_before that it_ _was_fitting the **chosen_one/messiah** to_suffer, and to_rise_ _up from the_dead, and saying ~~that~~ This **Ya^{y}sous/(Yəhōshūʹa)**, whom I am_proclaiming to_you_all is. **chosen_one/messiah**. 4 And some of them were_persuaded and they_were_joined ~~the~~ with_Paulos and ~~the~~ Silas, both a_ great _multitude of_the ones Hella^{y}ns worshipping, and leading a_few women the not. 5 But the Youdaiōns, having_ _been_jealous and having_taken_aside some evil men of_the marketplaces, and having_formed_a_mob, they_were_ _distressing the city, and having_approached to_the house of_Yasōn, they_were_seeking them to_bring_forth to the public. 6 And not having_found them, they_were_dragging Yasōn and some brothers before the city_council shouting, ~~that~~ The ones having_upset the inhabited_world, these are_ _coming here also, 7 whom Yasōn has_welcomed, and these all are_doing in_front_of the decrees of_Kaisar, saying **Ya^{y}sous** another king to_be. 8 And they_disturbed the crowd and the city_council hearing these things. 9 And having_ _taken ~~the~~ much from ~~the~~ Yasōn and the rest, they_sent_ them _away.

10 And the brothers immediately sent_out ~~the~~ both Paulos and ~~the~~ Silas by night to Beroia, who having_arrived, were_ _going into the synagogue of_the Youdaiōns. 11 And these were more_noble than the ones in Thessalonika^{y}, who received the message with all readiness, in_every day examining the scriptures, if these things might_be_having thus. 12 therefore indeed Many from them believed, and not a_few of_the ~~the~~ prominent Hella^{y}n women, and men. 13 But when the Youdaiōns from ~~the~~ Thessalonika^{y} knew that also the message of_ ~~the~~ **_god** was_proclaimed by ~~the~~ Paulos in, ~~the~~ Beroia, they_came also_there, agitating and disturbing the crowds. 14 And then the brothers immediately ~~the~~ Paulos sent_away, to_be_going as_far_as to the sea, and ~~the~~ both Silas and ~~the~~ Timotheos remained there. 15 And the ones appointing ~~the~~ Paulos, brought him to Atha^{y}nai, and having_ _received a_command for ~~the~~ Silas and ~~the~~ Timotheos, that as they_may_come most_quickly to him, they_were_departing.

16 And ~~the~~ Paulos in ~~the~~ Atha^{y}nai, of_awaiting them, the spirit of_him was_being_provoked in him, of_observing the city being idolatrous. 17 Therefore he_was_discussing on_one_ _hand in the synagogue with_the Youdaiōns, and the ones worshipping, and in the marketplace on every day with the ones happening_to_be. 18 On_the_other_hand some also of_ _the Epikoureios and Stōikos philosophers were_conferring with_him, and some were_saying: What ~~wishfully~~ might_ this -_be_wanting babbler to_be_saying? But the others: He_is_ _supposing to_be a_proclaimer of_strange demons, because he_was_good_message_preaching ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)** and the resurrection. 19 and having_taken_hold of_him, they_brought him to the Areios Hill saying: Are_we_being_ _able to_know what is ~~the~~ this new, teaching is which being_ _spoken by you? 20 For/Because you_are_carrying_in some_ surprising _messages to the ears of_us. Therefore we_are_ _wishing to_know what_all is_wanting these things to_be. 21 (And all the_ones_from_Atha^{y}nai and the visiting

Readers' Version

meeting hall. 2 Paulos's custom was to attend at the local meeting hall on the Rest Day, so he did that, and for three weekends in a row he discussed the scriptures with them, 3 showing them how that it had been written that the **messiah** would suffer and be killed and come back to life, and then explaining, "This **Yeshua** (Jesus; Grk. Yesus) that I've been telling you about is **the messiah**." 4 Some of them were persuaded and joined with Paulos and Silas, along with a big group of godly Hellains (Greeks) and quite a few prominent women.

5 But some of the other Yehudim (Jews) were envious of them, and enlisted some of the troublemakers from the marketplaces to form a mob. They stirred up all the people, and looking for Paulos and Silas so they could bring them out, arrived at the house of a man named Yason. 6 But when they realised that Paulos and Silas weren't there, they dragged Yason and some other believers off to the city leaders, shouting, "Those two men who've gone around upsetting the whole world have now come here as well 7 and Yason has welcomed them into his house. They rebel against Kaisar's decrees and claim that **Yeshua** is a rival king." 8 They stirred up the crowd and the city leaders with these accusations, 9 so the leaders collected a heavy fine from Yason and the others, and then released them.

Many new believers in Beroia

10 So the believers immediately sent Paulos and Silas off during the night to go to Beroia. In Beroia they also attended at the Jewish meeting hall 11 and this group were more upper-class than the congregation in Thessalonikai. They eagerly accepted the message and examined the scriptures every day to check if what was being taught matched what was written there. 12 Because it did, many of the people believed including quite a few of the prominent Hellains (Greeks). 13 But when the Yehudim (Jews) from Thessalonikai found out that **God's** message was also being proclaimed by Paulos there in Beroia, they soon turned up to agitate and stir the crowds. 14 So the believers immediately sent Paulos off to the coast, but Silas and Timotheos both stayed. 15 The ones guiding Paulos took him to Athainai before they headed back with his instructions for Silas and Timotheos to come and join him again as soon as possible.

People of Athainai like new ideas

16 While Paulos stayed in Athainai waiting for them, he was upset in his spirit as he observed how idolatrous the people were. 17 So while he stayed busy having discussions with the Yehudim (Jews) and other worshippers from the meeting hall, he also spent time every day with anyone who just happened to be around in the marketplace. 18 Some of the Epikoureios and Stoikos philosophers enjoyed discussing things with him, but others just mocked him, "What does this babbler want to talk about now?"

But others said, "Seems that he's talking about strange demons," because he was preaching the good message about **Yeshua** (Jesus; Grk. Yesus) and coming back to life. 19 So they grabbed him and brought him to the Areios Hill where the council sat and asked, "Are we allowed to know what this new teaching that you're bringing is about? 20 It seems that you

Readers' Version

have some surprising ideas for our ears, so we want to hear what it's all about." 21 (Everyone in Athainai and even visitors often took the opportunity either to explain or to listen to any new things.)

22 So Paulos stood up in the middle of the gathering on the hill and spoke, "Men of Athainai, I've noticed how you all are very religious, 23 because as I was looking around and observing your objects of worship, I even discovered an altar that was inscribed, 'To the unknown **god**.' So without knowing it, you already worship this **God** that I'm going to tell you about. 24 This **God** who created the earth and everything in it is **Yahweh** who's over heaven and earth. He doesn't live in man-made temples 25 nor can he be repaired by any human hands and he doesn't need to be fed. On the contrary, he's the one who gives life and breath and who gives us everything that we need. 26 From one man he made every nationality that lives across all the earth and designated their boundaries and their futures. 27 He made them so that they would try to discover **God**, and if they did search for him they might find him as he's not far from any one of us 28 because

'We live in him and are moved by him and exist through him.'

Even some of your own poets wrote,

'We are all descended from just one.'

29 So since we are **God's** offspring, we shouldn't be putting gold or silver or stone craftsmanship in the same class as the divine. 30 In fact **God** overlooked times of such ignorance in the past, but now he's informing everyone and requiring them to repent 31 because he's set a date for when he's going to be fairly judging the world. He's already appointed the judge who everyone can have faith in because he brought him back to life from the dead.

32 When they heard about a dead person coming back to life, some started mocking but others said, "We'd like to hear more about this from you another time." 33 So Paulos left at that stage 34 but some people joined with him and believed, including Dionusios who was a council member, a woman named Damaris, and others as well.

Paulos resides in Korinthos for some time

18:1 After this, Paulos left Athainai and travelled to Korinthos. 2 There he came across a Yehudi (Jew) named Akulas (Aquila) who had been born in Pontos but who had recently moved from Italia along with his wife Priskilla because Emperor Klaudios had ordered all Yehudim (Jews) to leave Romai. So Paulos approached them, 3 and since they worked in the same trade, he ended up staying with them and they worked together in their craft of tent-making. 4 On every Rest Day, Paulos debated in the Jewish meeting hall, and was persuading both Yehudim and Hellains (Greeks).

5 However when Silas and Timotheos arrived from Makedonia, Paulos was able to devote his full time to the message—demonstrating to the Yehudim that **Yeshua** (Jesus; Grk. Yesus) is the promised **messiah**. 6 But when they opposed the message and made false accusations, he publicly brushed the

Literal Version

strangers were_having_opportunity in not_one other thing, than to_be_telling something or to_be_hearing some newer thing.) 22 And Paulos having_been_stood in the_midst of_the Areios Hill was_saying: Men, ones_from_Athaʸnai, I_am_ _perceiving in all things how more_superstitious you_all. 23 For/Because passing_through and observing the objects_ _of_worship of_you_all, I_ even _found an_altar on which had_been_inscribed: To_an_unknown **god**. Therefore you_all_ _are_being_devout not_knowing which, this thing I am_ _proclaiming to_you_all. 24 The **god** ~~which~~ having_made the earth and all the things in it, this one being **master** of_ _heaven and earth, is_dwelling neither in handmade temples, 25 nor is_being_healed by human hands, additionally_ _needing of_anything, he giving life, and breath, and the_ all _things to_all, 26 and he_made of one, every nation of_ _mankind to_be_dwelling on all the_face of_the earth, having_designated the having_been_commanded times and the boundaries of_the dwelling_place of_them, 27 to_be_ _seeking ~~the~~ **god**, if perhaps surely they_might_grope for_him and might_find him, also surely being not far from one each of_us. 28 For/Because we_are_living in him and are_being_ _moved and are, as also some of_the among you_all of_the_ _poets have_said: For/Because we_are also of_the one descent. 29 Therefore being descent of_ ~~the~~ **_god**, we_ought not to_be_thinking about_gold or silver or a_stone mark of_ _the_craft and thoughts of_human_origin, to_be similar the divine. 30 Therefore indeed ~~the~~ **god** the times of_ ~~the~~ _ _ignorance having_overlooked, now he_is_reporting the things to_ all _the people everywhere to_be_repenting, 31 as_ _much_as he_set a_day in which he_is_going to_be_judging the inhabited_world in righteousness, by a_man to_whom he_designated, having_brought_about faith to_all, having_ _raised_ him _up from the_dead. 32 And having_heard about a_resurrection of_the_dead, on_one_hand they were_ _mocking, on_the_other_hand they said: We_will_be_hearing from_you concerning this also again. 33 Thus ~~the~~ Paulos came_out from the_midst of_them. 34 But some men having_ _been_joined_together to_him, believed among whom both Dionusios the Areopagitaʸs, and a_woman by_the_name Damaris, and others with them.

18:1 After these things, having_been_departed from ~~the~~ Athaʸnai, he_came to Korinthos. 2 And having_found a_ _certain Youdaios by_the_name Akulas, of_Pontos ~~the~~ by_ _descent, recently having_come from ~~the~~ Italia, and Priskilla wife of_him, because_of the thing Klaudios to_have_directed all the Youdaiōns to_be_being_departed from ~~the~~ Ῥōmaʸ, he_ _approached to_them, 3 and because_of to_be the same_ _trade, he_was_remaining with them and they_were_ _working, because/for they_were tent_makers ~~the~~ by_craft. 4 And he_was_discussing in the synagogue on every day_of_ _rest, he_was_persuading both Youdaiōns and Hellaʸns. 5 But when ~~the~~ both Silas and ~~the~~ Timotheos, came_down from ~~the~~ Makedonia, ~~the~~ Paulos was_being_occupied with_the message, testifying to_the Youdaiōns, **Yaʸsous/(Yəhōshūʻa)** to_be the **chosen_one/messiah**. 6 And opposing, them and slandering, having_shaken_off his clothes, he_said to them: The blood of_you_all be on the head of_you_all, I am clean. From the time now, I_will_be_going to the pagans. 7 And

Literal Version

having_departed from_there, he_came_in to the_house of_ _someone by_the_name of_Titius Youstos, worshipping ~~the~~ **god**, of_whom the house was being_next to_the synagogue. **8** And Krispos the synagogue_leader, believed in_the **master** with all the household of_him, and many of_the Korinthios hearing, were_believing and were_being_immersed. **9** And the **master** said in the_night by a_vision to_ ~~the~~ _Paulos: Be_ not _fearing, but be_speaking and not you_may_keep_silent, **10** because I am with you, and no_one will_be_inflicting on_ _you ~~which~~ to_mistreat you, because there_is many people to_ _me in ~~the~~ this city. **11** and he_sat_down a_year and six months, teaching the message of_ ~~the~~ **_god** among them. **12** But Galliōn being proconsul of_ ~~the~~ _Aḳaia, the Youdaiōns stood_against with_one_accord ~~the~~ against_Paulos, and they_ _led him to the tribunal **13** saying, ~~that~~ Contrary_to the law, this man is_persuading, ~~the~~ people to_be_worshipping ~~the~~ **god**. **14** But ~~the~~ Paulos going to_be_opening_up his mouth, ~~the~~ Galliōn said to the Youdaiōns: If on_one_hand it_was a_ _certain wrong or evil crime, Oh Youdaiōns, according_to the_matter ~~wishfully~~ I_had_tolerated of_you_all, **15** on_the_ _other_hand if it_is questions about a_message, and names, and law, which is among you_all, you_all_will_be_seeing to_it yourselves, I am_ not _wishing to_be a_judge of_these things. **16** And he_drove_ them _away from the tribunal. **17** And all having_taken_hold_of Sōsthenaʸs the synagogue_leader, they_were_striking him before the tribunal. But nothing of_ _these things was_caring to_ ~~the~~ _Galliōn.

18 And ~~the~~ Paulos having_remained many days still, having_ _bid_goodbye to_the brothers, was_sailing_away to ~~the~~ Suria/(’Arām), and with him Priskilla and Akulas, having_ _shaved his head in Kegḳreai, because/for he_was_having a_ _vow. **19** And they_arrived to Efesos, and_ he_left _those there, and himself having_come_in into the synagogue, he_ _discussed with_the Youdaiōns. **20** And them asking him for more time to_remain, he_ not _consented, **21** but having_bid_ _goodbye and having_said, I_will_be_returning to you_all Back, ~~the~~ **god** willing, he_was_launched from ~~the~~ Efesos. **22** And having_come_down to Kaisareia, having_gone_up and having_greeted the assembly, he_came_down to Antioḳeia. **23** And having_worked a_certain time, he_came_out passing_ _through consecutively the Galatikos region and Frugia, strengthening all the apprentices/followers.

24 And a_ certain _Youdaios by_the_name Apollōs from_ _Alexandria ~~the~~ by_descent, a_scholarly man, arrived to Efesos, being powerful in the scriptures. **25** This one was having_been_instructed the way of_the **master**, and being_ _zealous ~~the~~ in_spirit, he_was_speaking and was_teaching exactly the things concerning ~~the~~ **Yaʸsous/(Yəhōshūʻa)**, knowing only the immersion of_Yōannaʸs. **26** And this one began to_be_speaking_boldly in the synagogue. But having_ _heard from_him, Priskilla and Akulas took_ him _aside, and they_explained the way of_ ~~the~~ **_god** more_exactly to_him.

Readers' Version

dust off his clothes[108] and said, “Your future deaths are your own problem. I’m innocent of your guilt. From now on, I’ll go-ing to the non-Jews.” **7** So Paulos left there, and went to stay at the house of a man named Titos Yustos who worshipped **God** and whose house was next-door to the meeting hall. **8** Krispos the meeting hall leader and all his household decided to follow the **master**, and many of the Korinthios believed after they heard the message and were immersed.

9 Then the **master** spoke to Paulos one night in a vision, “Don’t be afraid and stay silent, but keep speaking out **10** because I am with you and no one can mistreat you here because there are many of my people in this city.” **11** So Paulos stayed on for eighteen months, teaching **God’s** message to the people there.

12 Then at the time when Gallion was the proconsul of Akaia, the Yehudim united against Paulos and brought a case to the tribunal against him **13** saying, “This man is going against the law by persuading people to be worshipping his **God**.”

14 But as Paulos opened his mouth to speak, Gallion said to the Yehudim, “I would have accepted this charge if it was a serious wrong or evil crime and would have listened to you Yehudim. **15** However, since it’s a question about a message and names and your own law, you all can see to it yourselves because I don’t want to get involved in judging things like that.” **16** So he sent them away from the tribunal, **17** but they grabbed Sosthenes, the leader from the meeting hall, and beat him up right there in front of the tribunal. But Gallion took action to stop them.

Paulos returns to Arami Antiokeia

18 Paulos stayed on for quite a few days after that, then he farewelled the believers and went to Kegkreai where he had his hair cut as was the custom for someone making a vow. Then taking Priskilla and Akulas (Aquila) with him, he sailed towards Aram (Syria). **19** When they arrived at Efesos, he left the other two there while he went into the Jewish meeting hall and had a discussion with the Yehudim (Jews) there. **20** They asked him to remain longer, but he turned them down **21** although as he gave his farewells, he said, “I’ll come back here again if **God** wills it,” then he sailed on from Efesos.

22 When he landed at Kaisareia, he went to Yerushalem (Jerusalem) and greeted the assembly there before continuing on to Antiokeia. **23** He stayed there for some time before travelling through the regions of Galatia and Frugia strengthening the faith of the believers through his teaching.

Apollos teaches in Efesos and Korinthos

24 Meanwhile a Jewish man named Apollos (who had been born in the city of Alexandria) arrived in Efesos. He knew the Hebrew scriptures well **25** and had been taught about the **master’s** way. Being a very enthusiastic person, he started teaching about **Yeshua** (Jesus; Grk. Yesus), even though he didn’t know about being filled with the spirit.[109] **26** So Apollos started speaking out boldly in the Jewish meeting hall. Priskilla and Akulas (Aquila) listened to him, then asked to

108 RV 18:6 · Note In the culture, this was a demonstration that you’re not responsible for their decision(s).

109 RV 18:25 · Cross-ref. 2:1-4.

Readers' Version

speak with him privately and explained **God's** way more accurately. 27 Now Apollos wanted to go to Akaia, so the believers encouraged him and sent a letter ahead of him to tell the believers there to welcome him, so when he arrived there, he was able to contribute a lot to those who through God's grace had also become believers. 28 Apollos was also able to thoroughly refute the arguments of the Yehudim (Jews) and used the scriptures to show that **Yeshua** is the **messiah**.

Many filled with the spirit in Efesos

19:1 So then while Apollos was at Korinthos, Paulos travelled through the interior regions before arriving at Efesos. He found some followers there, 2 and asked them if they had received **the** holy **spirit** when they had first believed in Yeshua (Jesus; Grk. Yesus).

They replied, "We hadn't even heard that there's a holy **spirit**."

3 "So then what were you immersed into?" asked Paulos.

"With Yohan's (John's; Grk. Yoannes') immersion," they answered.

4 Then Paulos said, "Yohan immersed people in water with an immersion that went with repentance from their sins, but he told them to believe in the one who would follow him, that is to believe in **Yeshua**."

5 When the followers heard this, they were immersed in water again, this time proclaiming their faith in **Yeshua** the **master**. 6 Then Paulos placed his hands on them and prayed and the holy **spirit** came down onto them and they started speaking in other languages and speaking messages from God. 7 There were about twelve men in the group.

8 So Paulos started going to the Jewish meeting hall and for the next three months he boldly discussed and persuaded them about **God's** kingdom. 9 But as some of them refused to believe and became hardened against his teaching and started telling everyone that the Yeshua way was evil, Paulos stopped teaching in the meeting hall and taught the followers at Turannos' school instead. 10 This went on for two years to the point that everyone in Asia Minor, whether Yehudim (Jews) or Hellains (Greeks), heard the message about Yeshua.

The power of the master's message

11 And **God** was doing incredible miracles through Paulos 12 such that even if handkerchiefs or aprons that had touched his skin were placed on top of any person who was sick or troubled with demons, then they would recover and the evil spirits would leave them. 13 But some of the Jewish exorcists going around attempted to use the name of **Yeshua** (Jesus; Grk. Yesus) to drive out evil spirits by telling them, "I am imploring you all **by Yeshua** that Paulos preaches about." 14 Seven sons of the Jewish chief priest, Skeuas were doing this.

15 But the evil spirit would answer them saying, "I know **Yeshua** and I recognise Paulos, but who are you?"

16 Then the man who had the evil spirit would jump on them and beat them up so they'd end up escaping out of the house naked and wounded. 17 When everyone in Efesos heard about this, both Yehudim (Jews) and Hellains (Greeks) were frightened, and the name of **Yeshua** the **master** was being honoured. 18 Many of the people who believed in Yeshua came

Literal Version

27 And about_him wishing to_pass_through into ~~the~~ Akaia, the brothers having_encouraged him, wrote to_the apprentices/followers to_welcome him, who having_arrived, contributed much to_the ones having_believed through ~~the~~ grace. 28 For/Because vigorously he_was_thoroughly_ _refuting publicly against_the Youdaiōns, showing **Ya^{y}sous** to_be the **chosen_one/messiah** by the scriptures.

19:1 And it_became at the time, ~~the~~ Apollōs to_be in Korinthos, Paulos having_passed_through the upper parts, to_come_down to Efesos and to_find some apprentices/followers, 2 and said to them: - having_believed you_all_received the_ holy **_spirit**? And they said to him: But we_ not_even _heard whether there_is holy **spirit**. 3 and, He_ _said Therefore into what were_you_all_immersed? And they said: Into the immersion of_Yōanna^{y}s. 4 And Paulos said: Yōanna^{y}s immersed with_an_immersion of_repentance, saying to_the people that they_may_believe in the one coming after him this is in ~~the~~ **Ya^{y}sous/(Yəhōshūʹa)**. 5 And having_heard, they_were_immersed in the name of_the **master Ya^{y}sous**. 6 And of_ ~~the~~ _Paulos having_laying_on on_ _them his_hands, the ~~the~~ holy **spirit** came on them, and they_ _were_speaking with_tongues and were_prophesying. 7 And the all were men about twelve. 8 And having_come_in into the synagogue, he_was_speaking_boldly for three months, discussing and persuading concerning the kingdom of_ ~~the~~ _ **_god**. 9 But when some were_being_hardened and were_ _disbelieving, speaking_evil of the way before the multitude, having_withdrew from them he_set_apart the apprentices/followers, in_every day discussing in the school of_Turannos. 10 And this became for two years, so_that all the ones dwelling_in ~~the~~ Asia to_hear the message of_the **master**, both Youdaiōns and Hella^{y}ns.

11 And ~~the~~ **god** was_doing not ~~which~~ having_been_ordinary miracles, by the hands of_Paulos, 12 so_that even to the ones ailing handkerchiefs or aprons to_be_being_carried_away from the skin of_him, and the diseases to_be_being_released from them, and the the evil spirits to_be_going_out. 13 But some also the ones Youdaiōns exorcists going_around attempted to_be_naming over the ones having the the evil spirits in_the name of_the **master Ya^{y}sous/(Yəhōshūʹa)** saying: I_am_imploring you_all, ~~the~~ by_**Ya^{y}sous**, whom Paulos is_proclaiming. 14 and seven sons of_one of_Skeuas Youdaiōns chief_priest Were doing this. 15 But the ~~the~~ evil spirit answering said to_them: - **Ya^{y}sous** I_am_knowing, and ~~the~~ Paulos I_am_recognizing, but who_all are you_all? 16 And the man in whom was the ~~the~~ evil spirit having_leapt_on, on, them, having_exercised_mastership over_both, it_prevailed against against_them, so_that to_escape out_of ~~the~~ that house naked and having_been_wounded. 17 And this became known to_all, both to_Youdaiōns and Hella^{y}ns, the ones dwelling_in ~~the~~ Efesos, and fear fell_on on all them, and the name of_the **master Ya^{y}sous** was_being_magnified. 18 And many of_the

Literal Version

ones having_believed, were_coming confessing and declaring the practices of_them. **19** And many of_the ones having_ _practiced the magical, having_brought_together their scrolls, they_were_burning_up them before all. And they_ _counted_up the prices of_them, and they_found five ten_ _thousand of_silver. **20** Thus the message of_the **master** was_ _growing with power and was_prevailing.

21 And when was_fulfilled these things, purposed ~~the~~ Paulos in the **spirit**, having_passed_through ~~the~~ Makedonia and Aḳaia, to_be_going to Hierousalaʸm/(Yərūshālayim) having_ _said, ~~that~~ After the time to_become me there, it_is_fitting me also ʀōmaʸ to_see. **22** And having_sent_out into ~~the~~ Makedonia, two of_the ones serving unto_him, Timotheos and Erastos, he held_on a_time in ~~the~~ Asia. **23** And concerning ~~the~~ that time, a_ not little _disturbance became concerning the way. **24** For/Because a_certain silversmith by_the_name Daʸmaʸtrios, making temples silver of_Artemis, was_ _bringing_about no little business to_the craftsmen, **25** whom having_convened_together also the workers about ~~the~~ such things, he_said: Men, you_all_are_knowing that the prosperity to_us is from this ~~the~~ business. **26** And you_all_are_ _observing and are_hearing that not only Efesos, but almost of_all ~~the~~ Asia, ~~the~~ this Paulos having_persuaded, redirected much crowd, saying that the ones by our_hands becoming they_are not gods. **27** But this is_ not only _risking_danger to_ _us, the trade to_come into disrepute, but also the temple of_ _the great goddess of_Artemis, to_be_counted for nothing, but of_the greatness of_her to_be_going also to_be_being_ _taken_down, whom all ~~the~~ Asia and the inhabited_world is_ _worshipping. **28** And having_heard, and having_become full of_rage, they_were_crying_out saying: Great is ~~the~~ Artemis of_ _the_ones_from_Efesos. **29** And the city was_filled of_ ~~the~~ _ _confusion, and they_rushed with_one_accord to the theatre, having_seized ones_from_Makedonia Gaios and Aristarḳos, travelling_companions of_Paulos. **30** But Paulos wishing to_ _come_in to the public, the apprentices/followers were_ not _ _allowing him. **31** And some also of_the Asian_rulers, being friends to_him, having_sent to him, they_were_imploring him not to_give himself into the theatre. **32** Therefore indeed others a_certain other thing were_crying_out, because/for the assembly was having_been_confounded, and the more had_ not _known for_what on_account they_had_come_ _together. **33** And out_of the crowd they_concluded Alexandros, of_the Youdaiōns having_put_ him _forward. And ~~the~~ Alexandros having_gestured his hand, was_wanting to_ _be_defending to_the public. **34** But having_recognised that he_is a_Youdaios, cry there_became one from all, over about two hours crying_out: Great ~~the~~ Artemis of_the_ones_from_ _Efesos. **35** And the clerk having_calmed the crowd is_saying: Men, ones_from_Efesos, because/for who is of_the_people, who is_ not _knowing the city of_the_ones_from_Efesos being temple_keeper of_the great Artemis and of_the fallen_from_ _Zeus image? **36** Therefore these things being unquestionable, it_is fitting you_all to_be_being having_ _been_calmed, and to_be_doing nothing reckless. **37** For/Because you_all_brought ~~the~~ these men, neither temple-robbers nor slandering the goddess of_us. **38** If therefore on_one_hand Daʸmaʸtrios and the craftsmen with him are_having a_matter against anyone, courts are_being_ _brought and there_are proconsuls, let_them_be_indicting against_one_another. **39** On_the_other_hand if you_all_are_ _seeking_after anything concerning others, it_will_be_being_

Readers' Version

and confessed their sins and wrong practices. **19** Lots of the people who'd practiced magic brought their scrolls and burnt them in front of the others. When the values of all of these were added up, it was huge—worth around 50,000 silver coins. **20** So that was how the **master's** message had a powerful effect and won over many people.

The silversmiths start a ruckus in Efesos

21 After all of this, Paulos decided in his **spirit** that he would need to travel through Makedonia and Akaia en route to Yerushalem (Jerusalem), saying, "After I've been there a while, I will also need to go to Romai." **22** He sent two of his workers, Timotheos and Erastos, to Makedonia while he stayed on a bit longer in Asia Minor.

23 But while he was still there, a major disturbance hit the Yeshua (Jesus; Grk. Yesus) followers. **24** A silversmith named Demetrios made little silver shrines of Artemis and this business brought a tidy profit to the local craftsmen. **25** Demetrios gathered all the workers together and told them, "Men, you all know that our prosperity comes from this business of ours. **26** But you've seen yourselves and heard from others that not only Efesos, but almost our entire province of Asia Minor has become persuaded by this Paulos fellow, and now the crowds are saying that what we make are not real gods. **27** However it's not only us and our trade that is coming into disrepute, but the temple of the great goddess Artemis is considered to be useless. This could result in a loss of power for the great Artemis that all of Asia Minor and the inhabited world have been worshipping."

28 When the gathering heard this, they became very angry and yelled out, "Artemis of the people from Efesos is great!" **29** Then the whole city was filled with confusion and the people rushed to the theatre and grabbed Gaios and Aristarkos from Makedonia—travelling companions of Paulos's. **30** Now Paulos wanted to go there and speak to the crowd, but the believers wouldn't let him go. **31** Also some of the leaders from Asia Minor who were friendly towards him, sent messengers to him to implore him not to go to the theatre. **32** Some of the people gathered there were yelling out something, but overall it was just confusion, and the majority of the people couldn't even tell you the reason why they were there. **33** Some people in the crowd selected Alexandros (Alexander) the Yehudi (Jew) and sent him forward to speak, so he motioned with his hand ready to explain the situation to the people. **34** But as soon as they recognised that he was a Yehudi, people started yelling, "Artemis of the people from Efesos is great," and this continued for over two hours.

35 Eventually the city administrator was able to calm the crowd and tell them, "Men, fellow people from Efesos, what person from around here doesn't know that it's Efesos that's the temple keeper of the great Artemis and of this image that fell down from Zeus? **36** Since all of this is unquestionable, it makes sense for everyone to calm down and not do anything reckless. **37** These men that you presented here haven't stolen anything from the temple, nor have they slandered our goddess. **38** So if Demetrios and the silver craftsmen with him

Readers' Version

have a case against anyone, they should bring it to the courts and the proconsuls and register the charges. **39** But for the rest of you, if you have a grievance against others, it needs to be settled in a lawful assembly **40** because we're in danger of being charged with insurrection about what happened today. And we would have no defence that we could respond with concerning this disorderly gathering." **41** Then he told them all to go home.

Paulos travels to Makedonia and Akaia

20:1 After all the commotion had died down, Paulos sent for the believers, and after greeting and encouraging them, he left Efesos to go to Makedonia.[110] **2** As he travelled through the districts, he challenged the people there with a lot of messages, until he eventually arrived in Yavan (Greece). **3** He'd been there about three months when he heard about a plot by some Yehudim (Jews) to waylay him as he boarded a ship to return to Aram (Syria), so instead he decided to return through Makedonia **4** with Sopatros son of Puros from Beroia, Aristarkos and Sekundos from Thessalonikai, Gaios from Derbai, Tukikos and Trofimos from the province of Asia Minor, and Timotheos all accompanying him. **5** They went ahead and waited for us[111] at Troias. **6** So we sailed out from Filippou (Philippi) after the *Flat Bread Celebration*. We arrived and meet the others there at Troias after a five-day trip, and then stayed on there for seven days.

Paulos's all-night discussions in Troias

7 On the Sunday we had gathered together to break bread together and Paulos was discussing many things with them. As he was scheduled to leave the next day, the meeting went on towards midnight **8** and there were many lamps in the upper room where we had all gathered. **9** Now there was a young man named Eutukos who was sitting on the window sill, and as Paulos went on, he fell asleep and toppled down from the third storey. The ones who reached him first thought he was dead, **10** but Paulos had come downstairs and bent over Eutukos and held him in his arms and said to the crowd, "Don't worry, he's still alive." **11** Then Paulos went back up and broke the bread with the others, eating a little and continuing to talk with them until leaving at daybreak. **12** The locals took the young man home and were very relieved that he was alive.

Sailing from Troias to Milaitos

13 We went ahead to the ship and departed for Assos where it had been arranged that we'd pick up Paulos because he wanted to walk there. **14** So when we met him at Assos, he boarded the ship and we all sailed on to Mitulainai. **15** After we left Mitulainai, we were out from Kios the next day, in Samos the day after that, and then the following day we arrived at Milaitos. **16** Paulos had decided to sail past Efesos because he was hurrying to try to get to Yerushalem (Jerusalem) for the Day of Pentecost so he didn't want to spend time in Asia Minor.

Literal Version

settled in the lawful assembly. **40** For/Because we also _are_ _risking_danger to_be_being_indicted of_insurrection concerning the day today, nothing being cause, concerning which we_‹will›_ not _be_able to_give_back an_account concerning ~~the~~ this disorderly_gathering. And having_said these things, he_sent_away the assembly.

20:1 And after the time the commotion to_cease, ~~the~~ Paulos having_sent_for the apprentices/followers and having_ _greeted having_exhorted, he_came_out to_be_going to Makedonia. **2** And having_passed_through ~~the~~ those districts, and having_exhorted them with_ much _speech, he_came to ~~the~~ Hellas. **3** And having_worked three months, a_plot by the Youdaiōns having_become to_him, going to_be_being_ _launched into ~~the~~ Suria/('Arām), he_became of_an_opinion ~~which~~ to_be_returning through Makedonia. **4** And Sōpatros of_ _Pyrrhus from_Beroia, And of_the_ones_from_Thessalonikaʸ Aristarḳos and Sekoundos, and Gaios from_Derbaʸ, and Timotheos, And the_ones_from_Asia Tuḳikos and Trofimos was_accompanying. with_him. **5** And these having_ _approached were_remaining with_us in Trōias. **6** And we sailed_away from Filippou after the days of_ ~~the~~ _ _non-fermented bread, and until five days came to them at ~~the~~ Trōias, where we_stayed seven days.

7 And on the first day of_the week, us having_been_gathered_ _together to_break bread, ~~the~~ Paulos was_discussing with_ _them, going to_be_departing on_the day of_next, and was_ _prolonging the speech until midnight. **8** And there_were many lamps in the upper_room, where we_were having_ _been_gathered_together. **9** And a_certain young_man by_ _the_name Eutuḳos sitting by the window, being_overcome by_ deep _sleep, ~~the~~ as_ Paulos _discussing on more, having_ _been_overcome by ~~the~~ sleep, he_fell down from the third_ _story, and was_taken_up dead. **10** But having_come_down, ~~the~~ Paulos fell_on on_him and having_embraced him said: Be_ not _being_distressed, because/for the life of_him is in him. **11** And having_gone_up, and having_broke the bread and having_tasted it, and for having_ much _conversed until daybreak, thus he_came_out. **12** And they_brought the boy living, and were_comforted not moderately.

13 But we, having_approached to the ship, were_launched to ~~the~~ Assos, from_there going to_be_taking_up ~~the~~ Paulos, because/for thus having_been_directed, he_ himself _was going to_be_going_on_foot. **14** And when he_was_ _encountering with_us in ~~the~~ Assos, having_taken_ him _up, we_came to Mitulaʸnaʸ. **15** And_from_there having_sailed_ _away, on_the_ following _day we_arrived opposite Ḳios, and on_the next day we_arrived in Samos, and on_the_ following _day we_came to Milaʸtos. **16** For/Because ~~the~~ Paulos had_ _judged to_sail_past ~~the~~ Efesos, so_that may_ not _become to_ _him to_spend_time in ~~the~~ Asia, because/for he_was_hurrying if possible it_might_be to_him, the day of_ ~~the~~ _pentecost to_ _become in Hierousalaʸm/(Yərūshālayim).

110 RV 20:1 · Note As he'd already decided—see 19:21.

111 RV 20:5 · Note Luke (the writer) includes himself here.

Literal Version

17 And from ~~the~~ Milaʸtos, having_sent to Efesos, he_ _summoned the elders of_the assembly. **18** And when they_ _arrived to him, he_said to_them: You_all are_knowing from the_first day from which I_set_foot_in in ~~the~~ Asia, how I_ _became with you_all the whole time, **19** serving for_the **master** with all humility, and tears, and trials, in the plots of_ _the Youdaiōns ~~which~~ having_happened, to_me, **20** how I_ _shrunk_back nothing of_the_ benefitting _things ~~which~~ to_ not _declare to_you_all, and to_teach you_all with_publicly and in all homes, **21** testifying to_ both _Youdaiōns and to_ _Hellaʸns, ~~which~~ repentance toward **god** and faith toward the **master** of_us, **Yaʸsous/(Yəhōshūʻa)**. **chosen_one/messiah**. **22** And now see, I having_been_bound by_the **spirit**, am_ _going to Hierousalaʸm, not having_known the things in it going_to_be_meeting with_me **23** except that the ~~the~~ holy **spirit** in_every city is_testifying to_me, saying that bonds and tribulations are_remaining me. **24** But of_nothing account I_am_making the life precious to_myself, so_as I_ _may_complete the course of_me, and the service which I_ _received from the **master Yaʸsous**, to_testify the good_ _message of_the grace of_ ~~the~~ **_god**. **25** And now see, I have_ _known that you_all all among whom I_passed_through proclaiming the kingdom. ‹will›_ no_longer _be_seeing. the face of_me. **26** Therefore I_am_testifying to_you_all in the today day that I_am pure from the blood of_all, **27** for/because I_ not _shrunk_back ~~which~~ to_ not _declare all the counsel of_ ~~the~~ **_god** to_you_all. **28** Be_taking_heed to_ _yourselves and to_all the flock, among which the ~~the~~ holy **spirit** set you_all overseers, to_be_shepherding the assembly of_the of_**god**, which he_procured through his his own blood. **29** I have_known that after the departure of_me heavy wolves will_be_coming_in among you_all, not sparing from_the flock, **30** and from of_you_all yourselves men will_be_rising_ _up speaking having_been_perverted things, of_the thing to_ _be_drawing_out ~~the~~ apprentices/followers after themselves. **31** Therefore be_watching, remembering that night and day for_three_year, I_ not _ceased admonishing each one with tears. **32** And now the things I_am_entrusting you_all to_ ~~the~~ _ **_god**, and to_the message of_the grace of_him, ~~which~~ being_ _able to_build and to_give the an_inheritance among all the ones having_been_sanctified. **33** I_coveted of_silver, or gold, or clothing, of_no_one. **34** you_all_ yourselves _are_knowing that these ~~the~~ hands attended to_the needs of_me and to_the ones being with me. **35** all things I_showed to_you_all that thus labouring it_is_fitting to_be_taking_care of_the ones faltering, and to_be_remembering about_the messages of_the **master Yaʸsous/(Yəhōshūʻa)** that he said: it_is more Blessed, to_be_giving than to_be_receiving. **36** And having_ _said these things, having_knelt the knees of_him, he_prayed with them all. **37** And much weeping became of_all, and having_embraced on the neck of_ ~~the~~ _Paulos, they_were_ _kissing him, **38** distressing most_of_all for the message which he_had_spoken that they_are_ no_longer _going to_be_ _observing the face of_him. And they_were_accompanying him to the ship.

21:1 And when it_became us to_be_launched, having_been_ _withdrawn from them, having_run_straight we_came to ~~the~~ Kōs, and on_the_ next _day to ~~the~~ Ṛodos, and_from_there to Patara. **2** And having_found a_ship crossing_over into Foinikaʸ, having_boarded we_were_launched. **3** And ~~the~~ Kupros having_appeared, and having_left it on_the_left, we_ _were_sailing to Suria/(ʼArām) and we_came_down at

Readers' Version

Paulos's farewell to the Efesian elders

17 So while we were at Milaitos, he sent a message to Efesos for the elders of the assembly to come to him. **18** When they arrived, he told them, "You all know that from the very first day that I set foot in Asia Minor and for the entire time that I was there **19** I humbly served the **master** even through tears and trials when the Yehudim (Jews) plotted to destroy me. **20** But I didn't shrink back from teaching you everything that would help you, whether I was teaching in public or in individual homes. **21** I explained to both Yehudim and Hellains (Greeks) how they needed to turn their backs on their sins and towards **God** with faith in our **master Yeshua (Jesus; Grk. Yesus) the messiah**.

22 However the **spirit** is now forcing me towards Yerushalem (Jerusalem) even though I don't know what will happen to me there. **23** I just know that recently in every city, the holy **spirit** tells me that chains and hardships are waiting for me. **24** But I've never regarded my own life as being valuable—I only want to reach the end of my life having served in the way that the **master Yeshua** instructed me to speak out the good message about **God's** grace.

25 So you see, I know that all of you from here where I passed through proclaiming God's kingdom, you will never see me again. **26** That's why I'm declaring to all of you today that I'm not guilty of your judgement **27** because I didn't avoid telling you anything that I had from **God**. **28** So now you elders look after your own lives and those of your flock because the holy **spirit** chose you as overseers to shepherd the assembly of **God's** people who he paid for with his very own blood. **29** I'm aware that after I leave, vicious wolves will come in amongst you and trying to steal the flock. **30** Even some of you will rise up and teach a message that's warped but which will draw some of the believers away to follow it, **31** so take great care. Remember that for three years, I never stopped warning each of you along with my tears **32** so now I'm leaving you all in **God's** hands and with the message of his grace which is quite capable of helping you grow to receive the inheritance that's for all those who've been purified.

33 I never envied anyone's gold or silver or fancy clothes **34** and you yourselves know that I laboured with my own hands to cover my expenses and for those with me. **35** Yes, I showed you all that it's good to work and to take care of the weaker ones and to remember the message of the **master Yeshua** (Jesus; Grk. Yesus) when he said that it's better to be a giver than a taker."

36 When he'd finished speaking, Paulos knelt down and prayed with them all. **37** Everyone was sobbing as they hugged and kissed him **38** because what he'd said about never seeing him again had really distressed them. Then they accompanied him to his ship.

Paulos goes to Yerushalem

21:1 When it was time for us to sail, we left them and sailed directly across to Kos before going on to Rodos the next day and then on to Patara. **2** From there we found a ship heading to Foinikai, so we boarded that and set off. **3** After sighting Kupros (Cyprus) and then leaving it behind on our left, we sailed on to Aram

Readers' Version

(Syria) and docked there at the port of Tsor (Tyre) where the ship had cargo to be unloaded. 4 We searched for the believers there and then stayed on with them for seven days. They were inspired by the **spirit** to tell Paulos not to go to Yerushalem (Jerusalem). 5 Once our time was up there and everyone knew that we were leaving, even the wives and children accompanied us out of the city to the port. We all knelt on the beach and prayed 6 before we continued on and boarded our ship and they went back to their own homes.

7 So we sailed from Tsor down to Ptolemais where we were able to greet the brothers and sisters and stay overnight with them. 8 The next day we continued on to Kaisareia and ended up in Filippos's (Philip's) house. He was one of the original seven men who had been given the responsibility of distributing aid—a preacher of the good message, and we stayed with him. 9 Filippos had four unmarried daughters still at home, and they shared messages from God. 10 Several days later a man named Agabos came from Yehudah (Judea). He too shared messages from God 11 and when he arrived, he picked up Paulos's belt and tied it around his own feet and hands, telling them that the holy **spirit** had told him that this is how the owner of the belt would be treated by the Jewish leaders in Yerushalem before they would then hand him over to the non-Jews to be dealt with.

12 When we heard this described, both we and the locals begged Paulos not to go to Yerushalem 13 but he answered, "Oh come on, what's all this weeping and carrying on that's breaking my heart? Actually I'm quite ready not only to be tied up, but even to be killed in Yerushalem as a testimony to the **master Yeshua** (Jesus; Grk. Yesus)."

14 When we saw that we couldn't change his mind, we didn't say anything else, figuring out that whatever the **master** wills for the situation would happen, 15 and so after these several days, we had gotten everything ready and started off for Yerushalem. 16 Some of the believers from Kaisareia accompanied us and led us to the home of a man named Mnason to stay—he was an older believer from Kupros (Cyprus).

Paulos visits Ya'akov and makes a vow

17 When we arrived at Yerushalem (Jerusalem), the brothers and sisters there happily welcomed us, 18 and the next day, we accompanied Paulos to go and see Ya'akov (James; Grk. Yakobos)[112] and the elders of the assembly there. 19 After greeting them, Paulos then described all the things that **God** had done among the non-Jews as he had served among them, 20 and when they'd heard all that they praised **God** and told Paulos, "Brother, you've noticed how many thousands of Yehudim (Jews) have believed in the messiah but they still strive to observe Mosheh's (Moses') laws. 21 But they've heard reports that you've been teaching the Yehudim that live outside our country that they don't have to obey what Mosheh wrote—telling them that they don't have to have their children circumcised and that they don't have to follow our Jewish customs. 22 What will happen now, because the leaders here will certainly hear that you have arrived? 23 So here's what we sug-

Literal Version

Turos/(Tsor), because/for there the ship was unloading the cargo. 4 And having_sought_out the apprentices/followers, we_remained_on there seven days, who were_saying by the **spirit** to_ ~~the~~ _Paulos not to_be_setting_foot_in to Hierousalaʸm/(Yərūshālayim). 5 And when it_became to_us to_finish_out the days, having_come_out we_were_ _journeying, wives and children accompanying with us all, as_far_as outside the city, and having_knelt the knees on the shore having_prayed, 6 we_withdrew from_one_another and we_went_up into the ship, and those returned to their own homes. 7 And we, having_completed the voyage from Turos, arrived to Ptolemais, and having_greeted the brothers, we_ _remained one day with them. 8 And on_the day of_next, having_come_out we_came to Kaisareia, and having_come_in into the house of_Filippos, the good_message_preacher, being of the seven, we_remained with him. 9 And with_this man were four daughters, virgins prophesying. 10 And remaining_ _on more days, a_certain prophet by_the_name Agabos came_down from ~~the~~ Youdaia, 11 and having_come to us, and having_taken_up the belt of_ ~~the~~ _Paulos, having_bound of_ _himself the feet and the hands, he_said: The ~~the~~ holy **spirit** is_saying these things: The man of_whom is ~~the~~ this belt, thus the Youdaiōns in Hierousalaʸm will_be_binding, and they_ _will_be_giving_over him into the_hands of_the_pagans. 12 And when we_heard these things, both we and the of_the_ _locals were_imploring, ~~which~~ him not to_be_going_up to Hierousalaʸm/(Yərūshālayim). 13 Then ~~the~~ Paulos answered: What are_you_all_doing, weeping and breaking the heart of_ _me? For/Because I I_am_having ready not only to_be_bound, but also to_die_off in Hierousalaʸm, because/for the name of_ _the **master Yaʸsous/(Yəhōshūʻa)**. 14 And him not being_ _persuaded, we_kept_quiet having_said: The will of_the **master** let_be_becoming. 15 And after ~~the~~ these days, having_ _made_preparations, we_were_going_up to Hierousalaʸm. 16 And also of_the apprentices/followers from Kaisareia came_together with us, bringing us to_Mnasōn a_certain ancient from_Kupros apprentice/follower with whom we_ _may_be_lodged.

17 And of_us having_become at Hierousalaʸm, the brothers gladly welcomed us. 18 and on_the day following, ~~the~~ Paulos was_entering with us to Yakōbos/(Yaʻaqov), and all the elders arrived. 19 And having_greeted them, he_was_explaining by each one, of_what ~~the~~ **god** did among the pagans by the service of_him. 20 And they having_heard were_glorifying ~~the~~ **god**, and they_said to_him: You_are_observing, brother, how_ _many tens_of_thousands are among the Youdaiōns ~~which~~ having_believed, and they_are_ all _being zealous for_the law. 21 And they_were_instructed concerning you, that you_are_ _teaching apostasy from Mōsaʸs/(Mosheh) all Youdaiōns the ones among the pagans, saying them not to_be_circumcising their children, nor to_be_walking in_the customs. 22 Therefore what is_it? Certainly they_will_be_hearing that you_have_come. 23 Therefore do this, what we_are_saying to_ _you. Four Men are with_us, having a_vow for themselves. 24 Having_taken these men, be_purified with them and spend for them, in_order_that they_will_be_shaving his head, and all will_be_knowing that of_which they_have_been_

112 RV 21:18 · Note Yacob is commonly (but wrongly) called James in most older English Bibles.

Literal Version

_instructed about you nothing is, but you_aligning also yourself, keeping the law. **25** But concerning the pagans having_believed, we sent_out having_judged them to_be_ _keeping, from_the ~~and/both~~ idol_sacrificed thing, and blood, and strangled animals, and sexual_immorality. **26** Then ~~the~~ Paulos having_taken the men, on_the following day with them having_been_purified, was_entering into the temple, proclaiming the fulfillment of_the days of_the purification, until of_which the offering was_offered for each one of_ _them.

27 And when the seven days were_going, to_be_being_ _completed, the Youdaiōns from ~~the~~ Asia, having_seen him in the temple, were_confounding all the crowd, and they_laid_ _on their hands on him **28** crying_out: Men, ones_from_ _Israaʸl/(Yisrāʾēl), be_giving_help. This is the man, who teaching all everywhere against the people, and the law, and ~~the~~ this place, and still also brought_in Hellaʸns into the temple, and has_defiled ~~the~~ this holy place. **29** For/Because they_were having_previously_seen Trofimos the from_Efesos in the city with him, whom they_were_thinking that ~~the~~ Paulos brought_in into the temple. **30** And the whole city was_stirred, and a_rushing_together of_the people became, and having_taken_hold of_ ~~the~~ _Paulos, they_were_dragging him outside the temple, and immediately the doors were_ _shut. **31** and seeking to_kill_ him _off, there_went_up an_ _allegation to_the commander of_the cohort, that all Hierousalaʸm/(Yərūshālayim) is_being_confounded, **32** who immediately having_taken soldiers and centurions, ran_ _down on them, and ~~which~~ having_seen the commander and the soldiers, they_ceased striking ~~the~~ Paulos. **33** Then having_ _neared, the commander took_hold of_him, and commanded him to_be_bound with_ two _chains, and he_was_inquiring who he_might_be and what he_is having_done. **34** But others, were_crying_out some other thing in the crowd. And him not of_being_able to_know the certain thing because_of the commotion, he_commanded him to_be_being_brought into the barracks. **35** And when he_became to the stairs, it_ _happened him to_be_being_borne by the soldiers, because_ _of the force of_the crowd. **36** For/Because the multitude of_ _the people was_following crying_out: Be_Taking_ him _away.

37 And going to_be_being_brought_in into the barracks, ~~the~~ Paulos is_saying to_the commander: - is_it_permitting to_me to_say something to you? And he was_saying: You_are_ _knowing In_Hellaʸn? **38** Consequently are you not the from_ _Aiguptos/(Mitsrayim), who before these ~~the~~ days, having_ _upset and having_led_out the four_thousand men of_the assassins into the wilderness? **39** But ~~the~~ Paulos said: On_one_ _hand I am a_Youdaiōns a_man, from_Tarsos, of_ ~~the~~ _Kilikia, a_citizen of_an_ not _insignificant city. On_the_other_hand I_ _am_beseeching of_you, permit to_me to_speak to the people. **40** And of_ him _having_permitted, ~~the~~ Paulos having_stood on the stairs, gestured with_his hand to_the people, and great silence having_become, he_called_out in_his Hebraios language saying,

22:1 Men, brothers, and fathers, hear ~~which~~ to you_all right_

Readers' Version

gest that you do: Four of our men are making a public vow. **24** Why don't you join these four and join them in the purification ceremony at the temple and pay their expenses in getting your heads shaved. Then everyone will be able to see that it's false what they've heard about you, because you clearly still comply with Mosheh's instructions. **25** And as for the believers who are non-Jews, we've informed them of our recommendation that they should avoid anything that's been offered to an idol, avoid consuming blood and meat from strangled animals and birds, and avoid sexual immorality."

26 So the next day Paulos took the four men for the purification ceremony in the temple and there they announced the date when their vows would be fulfilled and their sacrifices made.

Paulos is captured inside the temple

27 When the seven days of the vow were almost over, some Yehudim (Jews) from the province of Asia Minor noticed Paulos in the temple. They stirred up the crowd and grabbed hold of him, **28** yelling out, "Men of Yisrael (Israel). Help us here. This is the man who's been teaching all around the world against Yisrael and against Mosheh's (Moses') law and against this temple. What's more he brought non-Jews here into the temple and so has defiled this holy place." **29** (They said this because they had previously seen Trofimos from Efesos in the city with Paulos and had assumed that he had brought him into the temple.)

30 So now the whole city was in an uproar, and the crowds rushed in, grabbed Paulos, and dragged him out of the temple and hurriedly closed the temple gates. **31** They were ready to kill Paulos, but the commander of the Romaios soldiers had heard that all Yerushalem (Jerusalem) was in an uproar. **32** Taking some soldiers and officers, he immediately ran down to the temple, and when the crowd saw the commander and the soldiers they stopped beating Paulos. **33** The commander came close and took hold of Paulos and ordered that he be tied up with a pair of chains while he tried to find out who he was and what he'd done wrong. **34** Various people in the crowd were shouting out different things, and not being able to make any sense of it because of all the commotion, the commander ordered that Paulos be taken into the barracks. **35** When they got to the stairs, the soldiers had to lift him up above their heads because of the frenzy of the crowd, **36** because most of the people were following and shouting out, "Do away with him!"

Paulos's defence

37 As they were able to carry him into the fortress, Paulos called down to the commander, "Can I say something to you?"

"You speak Greek!", replied the commander. **38** "Aren't you the Mitsri (Egyptian) who stirred up a group of assassins a while back and led them out into the wilderness?"

39 "No, I'm a Yehudi (Jew) from Tarsos in Kilikia—a citizen of an important city," said Paulos. "But please, let me speak to these people."

40 The commander nodded, so the soldiers stood Paulos on the stairs where he gestured to the people. The crowd quietened down, and so Paulos spoke loudly in his Hebrew language:

Readers' Version

22:1 "Men, brothers, and fathers, listen to what I have to say for myself." **2** When they heard him speaking Hebrew, they became even more quiet as he continued, **3** "I am a Yehudi who grew up in this very city to study under Gamliel. I've been raised according to every part of our ancestral law, working hard to obey **God** like all of you here today. **4** I used to persecute the followers of 'The Path' even to death—tying up both men and women and handing them over to the prisons **5** as the Chief Priest and all the council of elders can tell you. I took letters from them to our Jewish brothers in Damesek (Damascus) when I went so that I could arrest the ones there and bring them back here to Yerushalem (Jerusalem) to be punished.

Paulos explains about his conversion[113]

6 "But one time as I was travelling and getting close to Damesek (Damascus) by the middle of the day, suddenly a bright light from the sky began to flash around me **7** and I fell to the ground. I heard a voice asking me, 'Sha'ul (Saul; Grk. Saulos/Saul), Sha'ul, why are you persecuting me?' **8** 'Who are you, master?' I answered. And the voice said, 'I am **Yeshua** (Jesus; Grk. Yesus)—the one from Nazaret that you are persecuting.' **9** The other people with me saw the light but didn't hear the voice that spoke to me. **10** Then I asked, 'What do I need to do, **master**?' 'Get up and continue into Damesek,' the **master** said. 'When you get there, you'll be told everything that you've been assigned to do.' **11** But I couldn't see anything because the brightness of the light had affected my eyes, so my companions had to lead me by hand into Damesek.

12 "In Damesek there was a man named Hananyah (Ananias; Grk. Hananias)—a non-Jew but who was respected by the Yehudim (Jews) there because he strove to obey Mosheh's (Moses') instructions about living. **13** Hananyah came to where I was and standing by me said, "Brother Sha'ul, receive your sight!" That very hour I was able to see again and look at him **14** and he said, 'The **god** of our ancestors has decided in advance to reveal his plans to you, and for you to see the sinless one—to hear him speaking **15** because he wants you to inform people everywhere what you've seen and heard. **16** So what else are you waiting for? Get up and wash away your sins by getting immersed in water as you request his forgiveness.'

The crowd riots when Paulos mentions preaching to non-Jews

17 "Then when I returned to Yerushalem (Jerusalem) and was praying in the temple, I fell into a trance **18** and saw the master telling me, 'Get out of Yerushalem in a hurry because they won't accept what you're teaching them about me.' **19** '**Master**,' I replied, 'they know that previously I was the one imprisoning and beating the people who believed in you, **20** and when Stefanos was killed after teaching about you, it was me standing there and cheering on the ones executing him as I held their coats for them.' **21** Then the master told me, 'Get going now because I'm sending you away to the non-Jews.' "

22 Until this point in his message, the crowd had been listen-

Literal Version

_now of_the_defense of_me. **2** (And having_heard that he_ _was_calling_out to_them in_the Hebraios language, they_ _brought_about more quietness.) And he_is_saying: **3** I am a_ Youdaiōns _man, having_been_born in Tarsos of_ ~~the~~ _Kilikia, but having_been_brought_up in ~~the~~ this city, before the feet of_Gamalia^{y}l/(Gamlī'ēl), having_been_instructed according_to the_exactness of_our ancestral law, being zealous ~~the~~ for_**god**, as all you_all are today, **4** who I_persecuted this ~~the~~ way until death, binding and giving_over to prisons, both men and women, **5** as also the chief_priest is_testifying to_me and all the council_of_elders, from whom also having_received letters to the brothers, I_was_going to Damaskos/(Dammeseq), going_to_ also _bring the ones being there, having_been_bound to Hierousala^{y}m/(Yərūshālayim), in_order_that they_may_be_punished.
6 But it_became to_me journeying, and nearing to_ ~~the~~ _ _Damaskos about midday, suddenly much light from the sky to_flash_around around me. **7** And I_fell to the ground, and I_ _heard of_a_voice saying to_me: Saulos/(Shā'ūl), Saulos, why are_you_persecuting me? **8** And I answered: Who are_you, master? And he_said to me: I am **Ya^{y}sous/(Yəhōshūʻa)** the from_Nazaret, whom you are_persecuting. **9** And the ones being with me, on_one_hand they_saw the light, on_the_ _other_hand they_ not _heard the voice of_the one speaking to_me. **10** And I_said What may_I_do, **master**? And the **master** said to me: Having_risen_up be_going to Damaskos, and_there will_be_being_spoken to_you concerning all things that has_been_determined for_you to_do. **11** But as I_was_ not _focusing_in because_of the glory of_that ~~the~~ light, being_ _led_by_hand by the ones being_with with_me, I_came to Damaskos. **12** And Ananias a_certain devout man according_ _to the law, being_attested by all the Youdaiōns dwelling there, **13** having_come to me and having_stood_by, he_said to_me: Saulos, brother, receive_sight. And_I looked_up on him to_ the _same hour. **14** And he said: The **god** of_the fathers of_us appointed you to_know the will of_him, and to_ _see the righteous one, and to_hear the_voice out_of the mouth of_him. **15** Because you_will_be a_witness for_him to all people, of_what things you_have_seen and heard. **16** And now why are_you_waiting? Having_risen_up, immerse and wash_away the sins of_you, having_appealed to_the name of_ _him.

17 And it_became to_me, having_returned to Hierousala^{y}m/(Yərūshālayim), and praying of_me in the temple, me to_become in a_trance, **18** and to_see him saying to_me: Hurry and come_out with quickness out_of Hierousala^{y}m, because they_‹will›_ not _be_accepting of_you the_testimony concerning me. **19** And_I said: **master**, they are_knowing that I was imprisoning and beating in the synagogues, the ones believing in you. **20** And when the blood of_Stefanos the witness of_you, was_being_poured_out I_ myself _was also having_stood_by, and consenting, and keeping the clothes of_the ones killing him. **21** And he_said to me: Be_going, because I will_be_sending_ you _away to far pagans. **22** And they_were_hearing from_him until this ~~the~~ message, and they_lifted_up the voice of_them saying: Be_ _taking_away ~~the~~ such man from the earth, because/for it_

113 RV 22:6 · Parallel Acts 9:1-19; 26:12-18

Literal Version

was not _befitting him to_be_living. 23 and them Crying_
_out, and throwing_down their clothes, and casting dust into
the air, 24 the commander commanded him to_be_being_
_brought_in into the barracks, having_said him to_be_being_
_interrogated by_floggings, in_order_that he_may_know for
that cause they_were_crying_out thus to_him. 25 But as they_
stretched him _out with_the straps, ~~the~~ Paulos said to the
centurion having_stood, is_it_permitting to_you_all to_be_
_flogging ~~if~~ a_man Ῥōmaios and uncondemned? 26 And
having_heard it the centurion, having_approached to_the
commander, he_reported saying: What are_you_going to_be_
_doing? For/Because ~~the~~ this man is a_Ῥōmaios. 27 And
having_approached, the commander said to_him: Be_telling
to_me, are you a_Ῥōmaios? And he was_saying: Yes. 28 and
the commander answered: I this ~~the~~ acquired citizenship of_
_a_great sum. But ~~the~~ Paulos was_saying: But I even have_
_been_born free. 29 Therefore the ones going to_be_
_interrogating him immediately withdrew from him, the also
and was_ commander _afraid, having_learned that he_is a_
_Ῥōmaios, and because he_was having_bound him.

30 But on_the day of_next, wishing to_know ~~the~~ for_certain,
~~which~~ why he_is_being_accused by the Youdaiōns, he_released
him, and commanded the chief_priests and all the council,
to_come_together, and having_brought_down ~~the~~ Paulos, he_
_set him among them.
23:1 And ~~the~~ Paulos having_looked_intently at_the council
said: Men, brothers, I in_all conscience have_lived_as_citizen
good to_ ~~the~~ _**god** until this ~~the~~ day. 2 And Ananias the chief_
_priest commanded to_the ones having_stood_by him, to_be_
_striking the mouth of_him. 3 Then ~~the~~ Paulos said to him: -
god is_going to_be_striking you, wall having_been_
whitewashed. And are you _sitting judging me according_to
the law, and you_are_ violating_law _commanding me to_be_
_being_struck? 4 But the ones having_stood_by said: Are_
_you_insulting the chief_priest of_ ~~the~~ _**god**? 5 And ~~the~~ Paulos
was_saying: I_had_ not _known, brothers, that he_is a_chief_
_priest, because/for it_has_been_written, ~~that~~ you_‹will›_ not
_be_speaking wrongly A_ruler of_the people of_you. 6 But ~~the~~
Paulos having_known that ~~the~~ one part is of_Saddoukaios_
_sect, but the the_other of_Farisaios_party, he_was_crying_
_out in the council: Men, brothers, I am a_Farisaios_party_
_member, the_son of_Farisaios_party, I am_being_judged
concerning the_hope and resurrection of_the_dead. 7 And of_
_him speaking this, a_dissension became between_the
Farisaios_party and Saddoukaios_sect, and the multitude
was_divided. 8 For/Because indeed the_Saddoukaios_sect
are_saying to_be no resurrection, neither a_messenger, nor
a_spirit, But the_Farisaios_party are_confessing ~~which~~ both.
9 And a_ great _clamour became, and some of_the scribes of_
_the side of_the Farisaios_party having_stood_up, they_were_
_contending saying: We_are_finding nothing evil in ~~the~~ this
man, and what if a_spirit spoke to_him, or a_messenger?
10 And becoming great, dissension, the commander having_
_been_afraid lest ~~the~~ Paulos may_be_torn_apart by them,
commanded the army having_come_down, to_snatch him

Readers' Version

ing to Paulos, but now they started shouting, "Do away with this man! He doesn't deserve to live in this world!" 23 Then they yelled and threw some of their clothes down onto the ground and threw dust up into the air. 24 So the commander ordered Paulos to be brought inside into barracks and ordered that he be flogged and interrogated to determine what he'd done that would make the crowd react like that. 25 But as they strapped him down and stretched him out for the flogging, Paulos asked the centurion standing there, "It is legal for you to flog a Romaios citizen who hasn't even been tried?"

26 When he heard that, the centurion went to the commander and reported, "How are we going to handle this, because this man is a Romaios citizen?"

27 So the commander went in to where Paulos was and asked him, "Tell me the truth. Are you a Romaios citizen?"

"Yes I am," said Paulos.

28 "Yeah, and I paid a lot for mine as well," mocked the commander.

"Actually mine is through birth," Paulos responded.

29 At this point, the soldiers who were about to interrogate Paulos left the room, and even the commander was now afraid after learning that he'd had a Romaios citizen tied down to be flogged.

Paulos faces the Jewish council

30 The next day, the Romaios commander still wanted to know what was behind the anger of the Yehudim (Jews), so he had Paulos released from the cell, but brought him down to a room where he'd ordered the chief priests and the Jewish council to convene. Paulos was given a seat
23:1 and looking directly at the council members said, "Men, brothers, all my life I have lived before **God** as a good citizen and with a clean conscience." 2 But Hananyah (Ananias; Grk. Hananias) the chief priest commanded one of his companions to whack Paulos on the mouth. 3 "**God** will strike you," said Paulos, "you grand show-off. You've been brought here to judge me as someone who knows the law and yet you violate the law by commanding that I be hit in the face."

4 But the others standing there said, "Are you insulting **God's** chief priest?"

5 "Brothers," said Paulos, "I didn't realise that he's the chief priest, because the scriptures teach us not to speak wrongly of our leaders."[114]

6 But then, knowing that the council consisted of some from the sect of the Saddoukaios (Sadducees) and some from the Farisaios' party, Paulos continued loudly, "Men, brothers, like my father, I'm a member of the Farisaios and I'm being tried today concerning the hope and the resurrection of the dead!"

7 Well, as soon as he said this, the council was split as the Farisaios and the Saddoukaios started arguing. 8 (Saddoukaios say that the dead don't come back to life, and there's no messengers and no spirits, but the Farisaios believe there is.) 9 So then there was a big kerfuffle because some of the teachers of the law spoke up for the Farisaios saying, "We don't see anything wrong with this man. Maybe it was a spirit or one of

114 **RV 23:5 · Cross-ref.** Exo 22:28.

Readers' Version

God's messengers that spoke to him."

10 But the Romaios commander was afraid that they might tear Paulos apart in the big argument, so he called for his soldiers to come down to uplift Paulos and return him to the barracks.

11 The following night, the **master** appeared to Paulos and told him, "Be brave because just like you testified about me here in Yerushalem (Jerusalem), so too you'll tell them about me in Romai."

The plan to kill Paulos

12 The next day, some of the Yehudim (Jews) gathered informally and pledged not to eat or drink until they'd killed Paulos. **13** There were more than forty of them in this conspiracy, **14** and they approached the chief priests and elders and told them, "We've made an oath to taste nothing until we've killed Paulos, otherwise we'll bring a curse on ourselves. **15** So you guys assemble the council and report to the commander so that he'll bring him down to you all as if you need more information about his actions, and then we'll have an opportunity to kill before he gets here.

16 But a nephew of Paulos had heard about this ambush and went in to the barracks to inform Paulos. **17** Paulos then called one of the Romaios centurions and told him to take the young man to the commander because he had something to tell him. **18** So the centurion took him to the commander, explaining, "The prisoner Paulos, called me and asked me to bring this young man to you because he has something to report to you."

19 The commander took the young man by the hand and led him into his private office and asked, "What do you have to tell me?"

20 "The Yehudim (Jews) have decided to ask you," he said, "that tomorrow you bring Paulos down to the council as if they wanted to question him further. **21** But don't listen to them because over forty of their men will be lying in wait for him, and they've sworn not to eat or drink until they've killed him. In fact, they're all set up already, just waiting for your consent."

22 The commander told the young man not to tell anyone else about the ambush and dismissed him.

Paulos is escorted away in the night

23 Then the commander called in two of his centurions and ordered them to prepare two-hundred soldiers to travel as far as Kaisareia, supported by seventy mounted soldiers and two-hundred more with spears. They were to be ready to leave by 9pm, **24** along with a horse for Paulos to ride, and were to get him safely to Governor Felix. **25** Then the commander wrote a letter ready to take:

26 "Greetings to the most excellent Governor Felix from Klaudios Lusias. **27** I'm writing to you about this man who had been captured by the Yehudim (Jews) here and they were about to kill him when I moved in with my soldiers because he is a Romaios citizen. **28** I wanted to know what they were accusing him of, so I took him down to their council meeting, **29** but I discovered that it was just some detail about their Jewish law and nothing that should result in death or imprison-

Literal Version

from midst of_them, and to_be_bringing him into the barracks. **11** But on_the following night, the **master** having_ _approached to_him, said: Be_having_courage, because/for as you_testified the things about me at Hierousalaʸm/(Yərūshālayim), thus it_is_fitting you to_ _testify also at Ɽōmaʸ.

12 And it_having_become day, the Youdaiōns having_made a_ _disorderly_gathering, cursed themselves, saying neither to_ _eat nor to_drink, until of_which they_may_kill_off ~~the~~ Paulos. **13** And were more than forty the ones in_this having_ _made ~~the~~ conspiracy, **14** who having_approached to_the chief_priests and the elders said: With_a_curse we_cursed ourselves, to_taste of_nothing until of_which we_may_kill_off ~~the~~ Paulos. **15** Therefore now you_all with the council report to_the commander, so_that he_may_bring_ him _down to you_all, as going to_be_investigating more_exactly the things concerning him, and we are ready to_kill him before the time him to_near, ~~which~~. **16** But the son of_the sister of_Paulos having_heard, the ambush having_arrived, and having_ _come_in into the barracks, he_reported it to_ ~~the~~ _Paulos. **17** And ~~the~~ Paulos having_called_to one of_the centurions, he_ _was_saying, be_bringing_up this ~~the~~ young_man to the commander, because/for he_is_having something to_report to_him. **18** Therefore indeed the one having_taken him, brought him to the commander, and he_is_saying: The prisoner, Paulos, having_called_to me, asked to_lead this ~~the~~ young_man to you, having something to_tell to_you. **19** And the commander having_taken_hold of_the hand of_him, and having_withdrawn by himself, he_was_inquiring: What is it that you_are_having to_report to_me? **20** And he_said, ~~that~~ The Youdaiōns decided ~~which~~ to_ask you, so_that tomorrow you_may_bring_down ~~the~~ Paulos into the council, as going to_ _be_inquiring something more_exactly concerning him. **21** Therefore you may_ not _be_persuaded by_them, because/for forty of them men more are_lying_in_wait him, who cursed themselves neither to_eat nor to_drink, until of_ _which they_may_kill him, and now they_are ready, waiting_ _for the promise from you. **22** Therefore indeed the commander sent_away the young_man having_commanded: To_tell to_no_one that you_reported these things to me.

23 And having_called_to some two of_the centurions, he_said: Prepare two_hundred soldiers, so_that may_be_gone as_far_ _as Kaisareia, and seventy horsemen, and two_hundred spearmen for the_third hour of_the night. **24** And mounts to_ _present, in_order_that having_mounted ~~the~~ Paulos, they_ _may_bring_safely_through him to Faʸlix the governor, **25** having_written a_letter, having ~~the~~ this pattern: **26** Klaudios Lusias, to_be_greeting to_the most_excellent governor Faʸlix. **27** ~~The~~ this man having_been_captured by the Youdaiōns, and going to_be_being_killed by them, having_ _approached with their army, I_rescued him having_learned that he_is a_Ɽōmaios. **28** And wishing to_know the charge because_of which they_were_indicting against_him, I_ _brought_down him to the council of_them. **29** Whom I_ _found being_indicted concerning questions of_the law of_ _them, but nothing having indictment worthy of_death or of_bonds. **30** And having_been_divulged to_me of_a_plot going_to_be against the man, I_sent him immediately to you,

Literal Version

having_ also _commanded to_the accusers them to_be_ _speaking before you. 31 Therefore indeed the soldiers according_to the thing having_been_directed to_them, having_taken_up ~~the~~ Paulos, brought him by night to ~~the~~ Antipatris. 32 But on_the day of_next, having_allowed the horsemen to_be_going_away with him, they_returned to the barracks, 33 who having_come_in into ~~the~~ Kaisareia, and having_delivered_up the letter to_the governor, they_ also _ _presented ~~the~~ Paulos to_him. 34 And having_read it, and having_asked of what province he_is, and having_learned that he_is from Kilikia, 35 he_was_saying I_will_be_ _thoroughly_hearing from_you: whenever also the accusers of_you may_arrive, having_commanded for_him to_be_ _being_guarded in the residence_of_the_governor ~~the~~ of_ _Haʸrōdaʸs.

24:1 And after five days, Ananias the chief_priest came_down with some elders, and Tertullos a_certain an_attorney, who reported to_the governor against ~~the~~ Paulos. 2 And of_him having_been_called, ~~the~~ Tertullos began to_be_accusing him saying: Of_great peace obtaining through you, and of_the_ _reforms becoming to_ ~~the~~ this _nation through ~~the~~ your provision, 3 both everything and everywhere, most_excellent Faʸlix we_are_welcoming it, with all thanksgiving. 4 But in_ _order_that I_may_ not _be_hindering more for you, ~~the~~ in_ _your gentleness I_am_imploring you to_hear from_us briefly. 5 For/Because having_found ~~the~~ this man a_ _pestilence, and stirring insurrections to_all the Youdaiōns ~~which~~ in the inhabited_world, and a_ring_leader of_the of_the Nazōraios sect, 6 who even attempted to_profane the temple, also whom we_apprehended. 7 ◘ 8 from whom you_will_be_ _able yourself, having_examined him concerning all these things, to_know of_which things we are_accusing against_ _him. 9 And the Youdaiōns also piled_on, alleging these things to_be_having thus.

10 And ~~the~~ Paulos answered, the governor having_nodded to_ _him to_be_speaking, this for many years you being judge to_ ~~the~~ _nation Knowing, I_am_ cheerfully _defending the things concerning myself. 11 Of_you being_able to_know that there_ _are not more to_me twelve days, from which I_went_up going_to_prostrate in Hierousalaʸm/(Yərūshālayim). 12 And they_found me neither in the temple discussing with anyone or making an_attack of_a_crowd, neither in the synagogues, nor in the city, 13 nor are_they_being_able to_stand_by to_ _you, concerning which right_now they_are_accusing against_me. 14 But I_am_confessing this to_you that according_to the way which they_are_calling a_sect, thus I_ _am_serving unto_the ancestral **god**, believing in_all the things throughout the law and in_the things having_been_ _written in the prophets, 15 having a_hope in ~~the~~ **god**, which also these themselves are_waiting_for, a_resurrection to_be_ _going going_to_be, of_the_righteous both and of_the_ _unrighteous. 16 In this also I_ myself _am_exercising, a_ inoffensive _conscience to_be_having toward ~~the~~ **god** and ~~the~~ people through everything. 17 And through more years I_ _arrived going_to_make alms to the nation of_me and offerings, 18 at which they_found me in the temple having_ _been_purified, neither with a_crowd, nor with commotion. 19 But some Youdaiōns from ~~the~~ Asia, who it_was_fitting to_ _be_being_present before you and to_be_accusing, if anything might_be_having against me. 20 Or let_ these

Readers' Version

ment. 30 Then when I learnt that they have a plot to try to ambush and kill him, I sent him immediately to you, and I'll order his accusers to bring their case before you."

31 So the soldiers carried out their instructions and took Paulos as far as Antipatris during the night. 32 The next morning the foot soldiers returned to the barracks, leaving the mounted soldiers to take him on 33 to Kaisareia, where they presented Paulos to the governor along with the letter. 34 After reading the letter the governor asked Paulos what province that he's from and found out that he was from Kilikia. 35 Then he ordered Paulos to be kept under guard in the prison in Herodes's (Herod's) palace until he would hear from him in the future once his accusers got there.

The Yehudim accuse Paulos before Governor Felix

24:1 Five days later, Hananyah (Ananias; Grk. Hananias) the chief priest arrived along with some elders and an attorney named Tertullos, to bring the charges against Paulos before Governor Felix. 2 Once he was called to speak, Tertullos began his accusation of Paulos:

"We have seen peace under your rule and the helpful reforms that this nation has experienced through your provision, 3 most excellent Felix, and we gratefully welcome everything you've done and everywhere you've done it. 4 But in order not to oblige you longer than necessary, in your gentleness we request you to listen to our brief statement. 5 This man here has been found to be a troublemaker, stirring up riots among the Yehudim (Jews) throughout the inhabited world, and as a ring-leader of the Nazoraios sect 6 he even attempted to profane the temple where we were able to arrest him. 7 ◘ 8 When you examine him yourself you'll discover all these things that we're accusing him of." 9 The Yehudim who had come also affirmed all the accusations.

Paulos's defence against the accusations

10 So the governor nodded for Paulos to speak and he started,

"I happily defend myself today knowing that you have many years of experience ruling in this region. 11 You can quickly establish that it was less than twelve days ago that I arrived in Yerushalem (Jerusalem) to worship there. 12 They never found me in the temple arguing with anyone or stirring up the crowd, and nor was I doing that in the Jewish meeting halls or anywhere in the city 13 and so they can't provide evidence to you to support any of their accusations. 14 However, I must confess that I follow 'The Path' that they call a sect which serves the **God** of our ancestors and believes everything in Mosheh's (Moses') law as well as the writings of the prophets. 15 We put our trust in the same **God** that they themselves follow, and we all anticipate a resurrection of those who serve God and those who don't. 16 Because of this, I also strive to maintain a clean conscience in everything, before **God** and the people.

17 After several years away, I arrived in Yerushalem bringing offerings to help my own people and before God. 18 That was when they found me in the temple after going through the purification ceremony, and without either a crowd or a commotion around me. 19 But there were some Yehudim (Jews)

Readers' Version

from the province of Asia Minor who are the ones who should be appearing here before you, and they should be the ones accusing me if they could find anything against me. 20 Even these ones here now should explain what their council found me guilty of, 21 other than my calling out that I was being judged because I believe in the resurrection of the dead.

22 But Felix who was already familiar with followers of 'The Path', announced that the trial would be adjourned until Commander Lusias arrived when he would investigate further. 23 He ordered the centurion to keep Paulos confined, but under relaxed conditions and allowing any of his friends to bring him anything he needed.

Paulos speaks to the governor and his wife

24 However, several days later Felix returned there, this time with his wife Drusilla who was Jewish. He sent for Paulos and listened to him explain about faith in **the messiah**. 25 But when the subject turned to righteousness and self-control and the coming judgement, Felix became very uncomfortable and told him, "That's enough for now. If I have time in the future, I'll send for you." 26 However he was also hoping that Paulos would give him money, so he often sent for him and spoke with him.

27 This went on for two years, until Felix was replaced as governor by Porkios Festos, but wanting to stay in the good books of the Yehudim (Jews), Felix left Paulos confined.

Tried yet again, Paulos appeals to Kaisar

25:1 After Festos had been in the area for three days, he made the uphill trip from Kaisareia to Yerushalem (Jerusalem). 2 There the chief priests and the Jewish leaders repeated their case against Paulos, and they implored Festos, 3 asking as a special favour, that he would order Paulos to be sent to Yerushalem (because they wanted to ambush and kill him on the way). 4 But Festos replied that he'd keep Paulos in Kaisareia and he was heading back there soon, 5 so he told them, "Some of your leaders can go there with me, and if the man has done anything wrong, they can explain their accusations there."

6 After staying seven or eight days in Yerushalem, Festos and company travelled back to Kaisareia, and the next day he sat at the judge's bench and ordered that Paulos be brought in. 7 When he arrived, the Yehudim (Jews) who'd come from Yerushalem stood facing Paulos and presented many heavy charges which they weren't able to prove. 8 Paulos defended himself, stating that he hadn't sinned against any Jewish law or against the temple, nor against any Romaios law.

9 However, Festos wanted to be able to grant a favour to the Yehudim, so in response to Paulos he asked, "Are you willing to be returned to Yerushalem so that I can judge you about these things there?"

10 "I'm here facing Kaisar's representative," Paulos replied. "and it's quite appropriate for me to be judged here. I've done nothing wrong to these Yehudim as you can no doubt see for yourself. 11 If I had done anything wrong, anything worthy of the death sentence, then I'm ready to accept death. On the other hand, if none of their accusations are true, no one can hand me over to them. I appeal to Kaisar."

12 So Festos conferred with his legal counsel and answered,

Literal Version

themselves _say, what they_found wrong, having_stood of_ _me before the council, 21 than concerning this one voice, which I_cried_out among them having_stood: ~~that~~ I am_ _being_judged by you_all today concerning the_resurrection of_the_dead. 22 But ~~the~~ Faʸlix he_put_off them, having_known more_exactly the things concerning the way, having_said: Whenever Lusias the commander may_come_down, I_will_ _be_investigating the things concerning you_all, 23 having_ _directed to_the centurion him to_be_being_kept, and to_be_ _having relaxation, and to_be_forbidding no_one of_his own people of_him to_be_attending to_him.

24 But after some days, ~~the~~ Faʸlix having_arrived with Drousilla, his own wife being a_Youdaios, he_sent_for ~~the~~ Paulos, and heard from_him concerning the faith in **chosen_ _one/messiah**. 25 But him discussing concerning righteousness, and self-control, and the judgement ~~which~~ coming, ~~the~~ Faʸlix having_become frightened, answered: the_ Present _time being be_going, and having_taken time, I_will_ _be_summoning you. 26 Together also hoping that money will_be_being_given to_him by ~~the~~ Paulos, therefore also more_frequently sending_for him, he_was_conversing with_ _him. 27 But two_years having_been_fulfilled, ~~the~~ Faʸlix received successor Porkios Faʸstos, and wanting to_grant a_ _favour to_the Youdaiōns, ~~the~~ Faʸlix left ~~the~~ Paulos having_ _been_bound.

25:1 Therefore Faʸstos having_set_foot_in in_the province after three, days went_up to Hierousalaʸm/(Yərūshālayim) from Kaisareia. 2 And the chief_priests and the leaders of_the Youdaiōns reported to_him against ~~the~~ Paulos, and they_ _were_imploring him, 3 requesting a_favour against him, how he_may_send_for him to Hierousalaʸm (making an_ambush to_kill him on the way). 4 Therefore indeed ~~which~~ Faʸstos answered, ~~the~~ Paulos to_be_being_kept in Kaisareia, and himself to_be_going in quickness to_be_going_out.
5 Therefore the powerful ones among you_all: he_is_saying, having_gone_down_with, if anything perverse is in the man, them _let_be_accusing against_him. 6 And having_stayed among them not more eight or ten days, having_come_down to Kaisareia, on_the day of_next having_sat_down on the tribunal, he_commanded ~~the~~ Paulos to_be_brought. 7 And of_ _him having_arrived, the Youdaiōns having_come_down from Hierousalaʸm stood_around him, bringing_against many and heavy charges, which they_were_ not _able to_ _demonstrate, 8 of_ ~~the~~ _Paulos defending, ~~that~~ I_sinned neither against the law of_the Youdaiōns, nor against the temple, nor anything against Kaisar. 9 But ~~the~~ Faʸstos wanting to_grant favour with_the Youdaiōns, answering to_ ~~the~~ _ _Paulos he_said: Are_you_willing to having_gone_up Hierousalaʸm/(Yərūshālayim) concerning these things to_ _be_judged there before me? 10 But ~~the~~ Paulos said: Before the tribunal of_Kaisar having_stood I_am, where it_is_fitting me to_be_being_judged. I_have_done_ nothing _wrong To_ _the_Youdaiōns, as also you very_well are_knowing.
11 Therefore if on_one_hand I_am_doing_wrong and I_have_ _done anything worthy of_death, I_am_ not _refusing ~~which~~ to_die_off, on_the_other_hand if nothing is true of_which these are_accusing against_me, no_one is_able to_grant me to_them. I_am_Appealing to_Kaisar. 12 Then ~~the~~ Faʸstos having_conversed_with with the counsel, answered: You_ _have_appealed to_Kaisar, you_will_be_going to Kaisar.

Literal Version

13 And some days having_elapsed, Agrippas the king and Bernikaʸ arrived to Kaisareia, having_greeted ~~the~~ Faʸstos. **14** And as they_were_staying there more days, ~~the~~ Faʸstos placed_before before_the king the things concerning ~~the~~ Paulos saying, certain a_man There_is, a_prisoner having_ _been_left by Faʸlix, **15** concerning whom of_me having_ _become in Hierousalaʸm, the chief_priests and the elders of_ _the Youdaiōns reported, requesting conviction against him, **16** to whom I_answered that it_is not the_custom with_ _Ⱪōmaios to_be_granting any person before ~~or/than~~ the one being_accused, might_be_having to face the accusers and the_place of_defense might_take concerning the indictment. **17** Therefore of_them having_come_together, here, having_ _made not_one delay, on_the_ next _day having_sat_down on the tribunal, I_commanded the man to_be_brought, **18** concerning whom the accusers having_been_stood they_ _were_bringing not_one charge, of_which I was_suspecting evil ones. **19** But they_were_having against him some questions concerning their own superstition, and concerning a_certain **Yaʸsous/(Yəhōshūʹa)** having_died, whom ~~the~~ Paulos was_alleging to_be_living. **20** And I perplexing, the debate concerning these things, was_asking if might_be_ _wishing to_be_going to Hierousalaʸm/(Yərūshālayim), and_ _there to_be_being_judged concerning these things. **21** But ~~the~~ Paulos having_appealed to_be_kept himself for the investigation of_the Emperor, I_commanded him to_be_ _being_kept, until of_which I_may_send_ him _up to Kaisar. **22** And Agrippas said to ~~the~~ Faʸstos: I_was_wishing also myself to_hear from_the man. Tomorrow, he_is_saying: you_will_be_ _hearing from_him. **23** Therefore on_the day of_next, ~~the~~ Agrippas and ~~the~~ Bernikaʸ having_come with great pageantry, and having_come_in into the auditorium with both commanders and men ~~which~~ in prominence in_the city, and having_commanded ~~the~~ Faʸstos, ~~the~~ Paulos was_brought. **24** And ~~the~~ Faʸstos is_saying: king Agrippas, and all you_all being_present_with with_us, men, you_all_are_observing this one, concerning whom all the multitude of_the Youdaiōns pleaded with_me, in both Hierousalaʸm and here, shouting not to_be_fitting him to_be_living no_longer. **25** But I grasped him to_have_done nothing worthy of_death, and this one himself having_appealed to_the Emperor, I_judged to_be_ _sending him. **26** Concerning whom I_am_ not _having any certain to_write to_my master. Therefore I_brought_ him _ _forth before you_all, and most_of_all before you, king Agrippas, so_that the examination having_become, I_may_ _have something I_may_write. **27** For/Because it_is_ _supposing to_me illogical sending a_prisoner, not also to_ _signify the charges against him.

26:1 And Agrippas was_saying to ~~the~~ Paulos: It_is_being_ _permitted to_you to_be_speaking concerning yourself. Then ~~the~~ Paulos having_stretched_out his hand was_defending, **2** Concerning all things of_which I_am_being_indicted by the_Youdaiōns, king Agrippas, I_have_considered myself blessed going to_be_defending before you, today. **3** Most_of_ _all you being knowledgeable_one of_all the among the_ _Youdaiōns, of_ both _customs and questions, therefore I_ _am_beseeching you patiently to_hear from_me. **4** Therefore indeed the livelihood of_me, from youth ~~which~~ from the_ _beginning having_become among the nation of_me and in Hierousalaʸm/(Yərūshālayim), all Youdaiōns have_known, **5** knowing_before me originally, if they_may_be_willing to_

Readers' Version

"Well, you've appealed to Kaisar so you'll go to Kaisar!"

King Agrippas wants to hear from Paulos

13 Several days later, King Agrippas and his sister Bernike arrived in Kaisareia to meet Festos. **14** As they had planned to stay on for a few days, Festos mentioned about Paulos to the king, telling him, "There's a prisoner here that Felix left behind. **15** When I was in Yerushalem (Jerusalem), the chief priests and Jewish elders reported to me, wanting a conviction of this man. **16** I told them that it's not the Romaios way to convict someone until they've been able to face their accusers and make their defence against the accusations. **17** So as soon as they arrived here, on the very next day I sat on the judge's bench and ordered the man to be brought in **18** that they were accusing, but they didn't raise even one of the charges that I expected. **19** Instead they raised some issues about their own beliefs and about some dead person called **Yeshua** (Jesus; Grk. Yesus) that Paulos reckoned was still living. **20** I was puzzled about this debate and asked him if he wanted to be judged about these things in Yerushalem. **21** But Paulos appealed to be kept safe from them until he could face the emperor, so I ordered him to be kept in prison until I can send him to Romai."

22 "I'd quite like to hear him myself," Agrippas said.

"Well, tomorrow," replied Festos, "you'll be able to hear from him."

23 So the next day, King Agrippas and Bernike formally arrived with all their attendants and entered the auditorium to greet the commanders and the prominent men of the city, and then Festos ordered for Paulos to be brought in. **24** Festos started, "King Agrippas and everyone present, observe the prisoner who a multitude of Yehudim (Jews) pleaded with me about both in Yerushalem and here, that he doesn't deserve to still be alive. **25** But I haven't discovered anything that he's done that's worthy of a death sentence, and since he himself appealed to the emperor, I judged that that's where he should be sent. **26** The problem is that I don't have any charge to write to my master and so I've brought the prisoner out in front of you so that after you examine him, I might have something I can write, **27** because it doesn't seem logical to me to transport a prisoner to Romai if there's no charges specified against him."

Paulos's defence before Festos and Agrippas

26:1 So then Agrippas told Paulos, "Okay, you can give your side now then." So Paulos gestured with his hand and began:

2 "Concerning all the charges which have been brought against me by the Yehudim (Jews), King Agrippas, I consider myself fortunate **3** because you're an expert on Jewish customs and issues, so I ask you to listen to me patiently.

4 "All the Yehudim know about my early life, from my upbringing in my own country and then in Yerushalem (Jerusalem). **5** They also know, and could even testify to you if

Readers' Version

they would admit it, that I followed our religious laws very closely as a member of the Farisaios party. 6 Yet now I stand judged for believing in the same hope as our ancestors—that hope promised by our **God** 7 who we twelve tribes diligently serve day and night in order to obtain—the hope, your majesty, for which I'm being indicted. 8 So why do you all find it unbelievable that **God** can raise the dead?

9 "I too originally thought it necessary to do many things to oppose the cause **of** this **Yeshua** (Jesus; Grk. Yesus) from Nazaret. 10 So in Yerushalem I worked to have many of these innocent believers locked up in prison with the authority of the chief priests, or if they were to be killed, I would add my vote against them. 11 And in all the Jewish meeting halls, when I found believers I punished them and forced them to curse God and treated them with extreme anger, even travelling to further away towns.

Paulos tells about his commission

12 "So it was one time travelling to Damesek (Damascus) carrying permission letters from the chief priests 13 that in the middle of the day, your majesty, I saw a bright light from the sky—even brighter than the sun—and it shone on me and my companions. 14 All of us fell down to the ground and I heard a voice speaking to me in Hebrew saying, 'Sha'ul (Saul; Grk. Saulos/Saul), Sha'ul, why are you persecuting me? Life will be difficult for you if you resist me.'

15 'Who are you, master?', I asked.

"And the **master** responded, 'I am **Yeshua** (Jesus; Grk. Yesus), the one you're persecuting. 16 Now get up, because I let you see me in order to appoint you as my servant and my witness—to tell the people what you've seen and what you will be shown. 17 I will rescue you from your own people and from the non-Jews that I'm sending you out to, 18 to open their minds and for them to turn back from darkness to light and from Satan's power to **God**, so that they can be forgiven for their sins and receive an inheritance among the ones who've been made guiltless by their faith in me.'

Paulos tells about his ministry

19 "So then, King Agrippas, I couldn't disobey that vision 20 so I preached first to those in Damesek (Damascus) and then in Yerushalem (Jerusalem) and all of Yehudah (Judea), and then in the towns of the non-Jews. I preached about turning from their sins and turning back to **God**, and then actually living like people who had repented. 21 It was because of these things that the Yehudim (Jews) grabbed me in the temple and tried to do me in. 22 So it is that with **God's** help until this very day I have stood testifying to commoners and leaders, teaching nothing other than what Mosheh (Moses) and the prophets had already written that would happen— 23 that the **messiah** would come and suffer and as the first of the dead to come back to life, he is going to be proclaiming light to both Yehudim and non-Jews."

24 Then speaking about Paulos's defence, Governor Festos said, "Paulos, you're stark, raving mad! All your education has turned you into an idiot."

25 But Paulos said, "I haven't gone mad, most excellent Fes-

Literal Version

_be_testifying that according_to the most_exact sect ~~the~~ of_ _our religion, I_lived a_Farisaios_party_member. 6 And now for the_hope of_the promise to the fathers of_us, having_ _become by ~~the~~ **god**, I_have_stood being_judged, 7 to which the twelve_tribes of_us serving night and day in earnestness, is_hoping to_attain, concerning that the_hope I_am_being_ _indicted by the_Youdaiōns, king. 8 Why is_it_being_judged unbelievable by you_all, if ~~the~~ **god** is_raising the_dead?
9 Therefore indeed I supposed to_myself it_to_be_fitting to_ _do many contrary things to the name of_ **_Yaʸsous/(Yəhōshūʻa)** of_ ~~the~~ _from_Nazaret. 10 Which also I_did in Hierousalaʸm, and many both of_the holy ones I locked_up in prisons, having_received the authority from the chief_priests, and of_them being_killed, I_brought_ a_vote _ _against them. 11 And in all the synagogues, often punishing them, I_was_compelling them to_be_slandering, and exceedingly raging_against against_them, I_was_persecuting them as_far_as even to the outside cities.
12 At which journeying to ~~the~~ Damaskos/(Dammeseq), with the_authority and permission ~~which~~ of_the chief_priests, 13 middle day on the road king I_saw, from_heaven a_light above the brightness like of_the sun having_shone_around me, and the ones journeying with me. 14 And all of_us having_falling_down to the ground, I_heard a_voice, saying to me in_the Hebraios language: Saulos/(Shāʼūl), Saulos, why are_you_persecuting me? It_is hard for_you to_be_kicking against the_prods. 15 And I said: Who you_are, master? And the **master** said: I am **Yaʸsous**, whom you are_persecuting. 16 But rise_up, and stand on the feet of_you, because/for I_ _was_seen by_you in this, to_appoint you an_attendant and a_witness, both of_which you_saw me and of_which I_will_ _be_being_seen by_you, 17 rescuing you from the people and from the pagans, to whom I am_sending_ you _out, 18 to_ _open_up eyes of_them, for_that to_turn_back from darkness to light, and from_the power of_ ~~the~~ _Satan/(Sāṭān) to ~~the~~ **god**, for_that them to_receive forgiveness of_sins and allotment among the ones having_been_sanctified by_faith ~~which~~ in me.

19 Whence, king Agrippas, I_became not unpersuadable to_ _the heavenly vision, 20 but to_the ones in Damaskos/(Dammeseq) first and both, in_ _Hierousalaʸm/(Yərūshālayim), and all the region of_ ~~the~~ _ _Youdaia, and to_the pagans, I_was_reporting to_be_ _repenting and to_be_turning_back to ~~the~~ **god**, ~~the~~ worthy of_ works _repentance doing. 21 On_account these things, the_ _Youdaiōns having_captured me in the temple, were_ _attempting to_hand_over me. 22 Therefore having_obtained of_help ~~which~~ from ~~the~~ **god** until ~~the~~ this day, I_have_stood testifying to_small both and to_great, nothing besides saying of_what things both the prophets and Mōsaʸs/(Mosheh) spoke going to_be_becoming, 23 the **chosen_one/messiah** if suffering, if first by resurrection from_the_dead, is_going to_ _be_proclaiming light ~~the~~ both to_the_people and the pagans.
24 And of_him defending these things, ~~the~~ Faʸstos with_loud ~~the~~ voice is_saying: You_are_raving_mad, Paulos. The great learning is_turning you to madness. 25 But ~~the~~ Paulos: Is_ _saying I_am_ not _raving_mad: most_excellent Faʸstos, but I_ _am_speaking_out messages of_truth and sobriety.
26 For/Because the king is_understanding concerning these things, to whom I_am_ also _speaking speaking_boldly,

Literal Version

because/for I_am_being_persuaded nothing to_be_escaping_
_notice him anything of_these things not, because/for this is
not having_been_done in a_corner. **27** king Agrippas are_you_
_believing, in_the prophets? I_have_known that you_are_
_believing. **28** And ~~the~~ Agrippas said to ~~the~~ Paulos: Are_you_
_persuading me in a_little time to_make a_follower_of_the_
_messiah? **29** And ~~the~~ Paulos said: I_might_hope ~~wishfully~~ to_
~~the~~ **_god**, both in a_little time and in a_great time, not only
you, but also all the ones hearing from_me today, to_become
such what_kind also_I am, except of_ ~~the~~ these _bonds.
30 both the king and the governor Stood_up, ~~the~~ both
Bernikaʸ and the ones sitting_with with_them, **31** and
having_withdrawn they_were_speaking to one_another
saying, ~~that~~ This ~~the~~ man any not_one worthy thing of_death
or of_bonds is_doing. **32** And Agrippas was_saying to_ ~~the~~ _
_Faʸstos: This ~~the~~ man was_able to_have_sent_away, except
~~not/lest~~ he_had_appealed Kaisar.

27:1 And when it_was_judged ~~which~~ us to_be_sailing_away to
~~the~~ Italia, they_were_giving_over ~~the~~ both Paulos and some
other prisoners, to_a_centurion by_the_name Youlios, of_
_the_cohort of_Augustus/(Sebastos). **2** And having_boarded
on_a_ Adramuttaʸnos _ship, we_were_launched going to_be_
_sailing to the places along ~~the~~ Asia, of_Aristarḳos being with
us, a_from_Makedonia of_from_Thessalonikaʸ. **3** Both on_the
next day we_were_set_down at Sidōn/(Tsīdōn), and ~~the~~
Youlios having_given_treatment with_human_kindness to_
~~the~~ _Paulos, he_permitted him having_been_gone to his
friends, to_obtain of_care. **4** And_from_there having_been_
_launched, we_sailed_under ~~the~~ Kupros, because_of that the
winds to_be contrary. **5** And having_sailed_across the sea
~~which~~ along ~~the~~ Kilikia and Pamfulia, we_came_down to Mura
of_ ~~the~~ _Lukia. **6** And_there the centurion having_found a_
_from_Alexandria _ship, sailing to ~~the~~ Italia, he_placed_in us
into it. **7** And in many days, slow_sailing and with_difficulty,
having_become along ~~the~~ Knidos, the wind not further_
_permitting us, we_sailed_under ~~the~~ Kraʸtaʸ along
Salmōn/(Salmōn)e. **8** And sailing_along it with_difficulty, we_
came to a certain _place being_called Beautiful Harbours,
to_which was near the_city Lasaia. **9** And much time having_
elapsed, and the voyage already being dangerous, because
_of that even the fasting already to_have_passed_by, ~~the~~
Paulos was_advising them **10** saying to_them: Men, I_am_
_perceiving that the voyage to_be_going going_to_be with
damage and much loss, not only of_the cargo and to_the
ship, but also the lives of_us. **11** But the centurion was_being_
_persuaded by_the captain and the ship_owner rather, than
by_the things being_spoken by Paulos. **12** And the harbour
being unsuitable to winter, the more presented a_counsel to_
_be_launched from_there, if somehow they_might_be_able,
having_arrived at Foinix, to_winter a_harbour of_ ~~the~~ _
_Kraʸtaʸ, looking to the_southwest and to the_northwest.

13 And of_a_south_wind having_blown_gently, having_
_supposed of_the purpose to_have_taken_hold, having_
_taken_up they_were_sailing_along nearer ~~the~~ Kraʸtaʸ. **14** But
after not much time, a_ typhoon _wind, ~~which~~ being_called
the_Eurokludōn throw down. from_it. **15** And the ship
having_been_seized, and not being_able to_be_facing to_the
wind, having_given_up we_were_being_driven_along. **16** And

Readers' Version

tos, but I'm speaking the truth in all seriousness. **26** The king knows what I'm talking about and that's why I'm speaking boldly, because none of these things were done in a corner and I'm sure that none of it has escaped his notice. **27** King Agrippas, do you believe what the prophets wrote? Yes, I'm sure you do."

28 But Agrippas answered Paulos, "Do you think you can talk me into becoming a follower of the messiah in just that short time?"

29 "I hope **to God**", said Paulos, "whether it takes a short time or a long time, that both you and the others listening today will become just like me except for these chains."

30 Then the king and the governor both stood, along with Bernike and the others sitting with them **31** and as they left they were saying to each other, "That man hasn't done anything deserving of death or imprisonment."

32 "Yes, he could have been set free," replied Agrippas, "if he hadn't appealed to Kaisar."

Paulos is escorted off overseas

27:1 So when it was considered the right season to sail to Italia, Paulos and some other prisoners were put under the guard of a centurion named Yulios (from the Augustan Regiment). **2** We all boarded on a ship from Adramuttainos that was about to sail to various places along the coast of Asia Minor. Aristarkos, a Makedonian man from Thessalonikai, was with us as we departed.

3 The next day we docked at Tsidon (Sidon) where Yulios very kindly allowed Paulos to visit some of his friends so they could provide for his needs. **4** When we left again, the ship stayed between Kupros (Cyprus) and the mainland because of the unfavourable winds, **5** then after sailing past Kilikia and Pamfulia, we docked at Mura in the province of Lukia. **6** There the centurion found a ship from Alexandria that was sailing to Italia, so he boarded us on that.

7 After many days of slow and difficult sailing, we came alongside Knidos but the wind wasn't helpful to us, so we sailed across to Kraitai (Crete) and along the cape of Salmone. **8** We sailed along it with difficulty until we came to a place called 'Fair Havens' which was near the city of Lasaia.

9 A lot of time had now elapsed and the voyage was starting to become dangerous because we were already heading into winter. Paulos advised those in charge, **10** telling them, "Men, I perceive that we're going to encounter a lot of damage on this voyage, with loss not only of the cargo and the ship, but also our lives." **11** But the centurion was persuaded by the ship owner and the captain, rather than by what Paulos had said. **12** They realised that this harbour wasn't suitable to winter in, so the majority suggested leaving there with the expectation of being able to get to Kraitai to winter in the harbour at Foinix (which was open to both the southwest and the northwest).

The severe storm at sea

13 When a south wind started blowing gently, they thought they could make it, so they pulled in the anchor and sailed along close to Kraitai (Crete). **14** However, a short while later the wind turned to a violent north-easter which forced us out to sea. **15** The ship was driven by the wind and unable to tack to face into it, so

Readers' Version

the sailors gave up and just let it be driven. 16 As we passed a small island called Klaudai, we got a brief break and were able to resecure the lifeboat 17 and then bring it up on board. Then ropes were used to wrap around the ship in case it were to run aground into the shallows at Surtis and the gear was lowered,[115] allowing the wind to drive the ship along. 18 We were violently tossed around by the storm, and the next day the crew started lightening the ship by tipping some of the cargo overboard. 19 By the third day, the sailors themselves in desperation were even throwing some of the ship's gear overboard. 20 We didn't see either the sun or the stars for several more days—it wasn't a minor storm by any means—and by then any remaining hope that we had of staying alive disappeared 21 and no one had eaten or drunk much at all.

Then Paulos stood up in the middle of them and said, "Well, you should have listened to me after all and not left Kraitai, so now we have this damage and loss. 22 Nevertheless I think we can all cheer up because not a single life will be lost—only the ship— 23 because last night one of the messengers **of** the **God** that I serve came and stood beside me 24 and told me not to be afraid because I would indeed get to stand before Kaisar and that **God** has granted your lives to me as well. 25 So cheer up, fellows, because I'm certain that **God** will carry out what was told to me 26 even though we'll run aground onto an island first."

27 So it happened that in the middle of our fourteenth night of being blown across the Adrias Sea, the sailors suspected that we were nearing land. 28 They dropped a weighted line and measured the ocean depth at around 40 metres and then a bit later it was down to 30 metres. 29 Worrying that the ship might run aground on rough rocks, they threw out four anchors from the stern as they hoped that daylight would come quickly. 30 Then the sailors lowered the lifeboat as if planning to pull out some anchors from the bow, but really planning to desert the ship. 31 However Paulos told the centurion and the soldiers that if the sailors didn't remain with the ship, everybody couldn't be sure to be saved, 32 so the soldiers cut the ropes attaching the lifeboat and allowed it to run aground.

33 As they waited for the daylight, Paulos encouraged them all to eat something, saying, "Today is our fourteenth day and you've had nothing to eat. As we're waiting, 34 I urge you to eat something. This will help you to have strength because none of you are going to drown." 35 Having said that, he gave thanks **to God** in front of everyone, and breaking some bread, started eating it. 36 They all cheered up and also started eating. 37 There were two hundred and seventy-six of them on the ship, 38 and when they'd all eaten what they wanted, they lightened the ship more by throwing their wheat into the sea.

The ship runs aground

39 Once it became light, they saw that they were close to shore in a bay but didn't recognise the place. After some discussion, they de-

Literal Version

having_run_under a_certain island being_called Klauda^{y}, we_ _were_able with_difficulty to_become control of_the lifeboat, 17 which having_taken_up, they_were_resorting to_helps, undergirding the ship. And fearing lest they_may_run_ _aground into the shallows_of Surtis, having_lowered the gear, thus they_were_being_driven_along. 18 And of_us being_ violently _storm_tossed, on_the_ next _day they_ _were_making a_jettison, 19 and on_the third day, they_ _threw_down the tackle of_the ship their_own_hands. 20 And neither sun nor stars appearing for more days, and no little storm laying_on us, furthermore all hope, ~~which~~ us to_be_ _being_saved was_being_taken_away. 21 And of_much abstinence being, then ~~the~~ Paulos having_been_stood in midst of_them said: It_was_fitting indeed, Oh men, having_yielded to_me, not to_be_being_launched from ~~the~~ Kra^{y}ta^{y}, and to_ _gain ~~the~~ this damage, and the loss. 22 And_yet now I_am_ _advising you_all the things to_be_cheering_up, because/for not_one loss of_life will_be of you_all, except of_the ship. 23 For/Because a_messenger of_ ~~the~~ **_god** stood_by me this ~~the~~ night, of_whose I_am, unto_whom also I_am_serving, 24 saying: Be_ not _fearing, Paulos, it_is_fitting you to_stand_ _before before_Kaisar, and see, ~~the~~ **god** has_granted to_you all the ones sailing with you. 25 Therefore be_cheering_up, men, because/for I_am_believing in_- **god** that thus it_will_be, according_to that manner it_has_been_spoken to_me. 26 But it_is_fitting us to_run_aground on a_certain island. 27 But when the_fourteenth night became, us being_carried_ _through in the Adrias_Sea, to the_middle of_the night, the sailors were_suspecting a_certain to_be_coming_near to_ _them land. 28 And having_taken_soundings, they_found twenty fathoms, and shortly having_passed_by, and again having_taken_soundings, they_found fifteen fathoms. 29 And fearing lest we_may_run_aground somewhere on rough places, having_thrown_down four anchors from the_stern, they_were_hoping for_day to_become. 30 And ~~the~~ the_sailors seeking to_flee out_of the ship, and having_lowered the lifeboat into the sea, on_under_pretense as going to_be_ _stretching_out anchors from the_bow, 31 ~~the~~ Paulos said to_ _the centurion and to_the soldiers: If these may_ not _remain in the ship, you_all are_ not _being_able to_be_saved. 32 Then the soldiers cut_off the ropes of_the lifeboat, and they_ _allowed her to_run_aground. 33 And until of_which day was_ _going to_be_becoming, ~~the~~ Paulos was_exhorting all, to_ _partake of_food saying: Today the_fourteenth day is, you_ _all_are_continuing waiting foodless, having_taken nothing. 34 Therefore I_am_exhorting you_all to_partake of_food, because/for this is_being for ~~the~~ your salvation, because/for a_hair from the head of_no_one of_you_all will_be_perishing. 35 And having_said these things, and having_taken bread, he_ _gave_thanks to_ ~~the~~ **_god** before all, and having_broke it, he_ _began to_be_eating. 36 And all having_become cheerful, they also received of_food. 37 And we_were ~~the~~ all souls in the ship, two_hundred seventy six. 38 And having_been_satiated of_food, they_were_lightening the ship, casting_out the wheat into the sea.

39 And when day became, they_were_ not _recognizing the land, but were_observing a_certain bay having a_shore, on which they_were_counselling, if they_might_be_able to_ _preserve the ship. 40 And having_cut_away the anchors,

115 **RV 27:17 · Note** It's not certain what was meant here—it might have meant lowering the sails further to catch less wind or even lowering the mast, or else letting out the sea anchor to help keep the back of the ship facing the wind.

Literal Version

they_were_allowing them in the sea, at_once having_
_unfastened the ropes of_the rudders, and having_lifted_up
the foresail to_the wind blowing, they_were_keeping for the
shore. 41 But having_fallen_among into a_place two_sea,
they_ran_ the ship _aground, and on_one_hand the bow
having_stuck remained unshakeable, on_the_other_hand the
stern was_being_destroyed by the force. 42 And of_the
soldiers, the_counsel became that they_may_kill_off the
prisoners, lest anyone having_swum_away may_escape.
43 But the centurion wishing to_bring_ ~~the~~ Paulos _safely_
_through, because/forbade them of_their counsel, and he_
_commanded the ones being_able to_be_swimming, having_
_thrown_off themselves first, to_be_departing on the land,
44 and the rest, on_one_hand some on planks, on_the_other_
hand some on some things ~~which~~ from the ship. And thus it
_became, all to_be_brought_safely_through to the land.
28:1 And having_been_brought_safely_through, then we_
_learned that the island is_being_called Melitaʸ. 2 And the
foreigners were_bringing_about not just the having_been_
_ordinary human_kindness to_us, because/for having_lit a_
_fire, they_received all us, because_of the rain ~~which~~ having_
_approached, and because_of the cold. 3 But ~~the~~ Paulos
having_gathered some multitude of_sticks, and having_laid_
_on them on the fire, a_viper having_come_out from the
heat, clamped_down on_the hand of_him. 4 And when the
foreigners saw the wild_animal being_hanged from the hand
of_him, they_were_saying to one_another: Certainly this ~~the~~
man is a_murderer, whom having_been_brought_safely_
_through from the sea, ~~the~~ justice not allowed him to_be_
_living. 5 Therefore indeed he, having_shaken_off the wild_
_animal into the fire, suffered not_one harm. 6 But they
were_expecting him to_be_going to_be_being_swelled_up, or
to_be_falling_down suddenly dead. But over much time, them
waiting and observing nothing amiss becoming to him,
having_changed_their_minds they_were_saying him to_be a_
_god. 7 And in the parts about ~~the~~ that place, was_being
properties to_the leader of_the island by_the_name Poplios,
who having_accepted us hospitably lodged three days. 8 And
it_became, the father of_ ~~the~~ _Poplios to_be_lying_down
being_gripped_with with_fevers and dysentery, to whom ~~the~~
Paulos having_come_in, and having_prayed, having_laid_on
the hands on_him, he_healed him. 9 And this having_become,
also the rest ~~which~~ in the island having sicknesses were_
_approaching and were_being_healed, 10 who also they_
_honoured us with_many honours, and being_launched,
they_laid_on the things for our needs.
11 And after three months, we_were_launched in a_ship
having_wintered in the island, an_from_Alexandria with_a_
_figurehead to_Zeus_twins. 12 And having_been_set_down at
Surakousai, we_remained_on three days, 13 whence having_
_cut_away, we_arrived at ʁaʸgion. And after one day, having_
_come_on a_south_wind, the_second day we_came to
Potioloi, 14 where having_found the_brothers, we_were_
_implored by them to_remain_on seven days. And thus we_
_came to ~~the~~ ʁōmaʸ. 15 And_from_there the brothers having_
_heard, the things concerning us, came to meeting with_us
until Appios Market and Three Taverns, whom ~~the~~ Paulos
having_seen, having_giving_thanks to_ ~~the~~ _**god**, took
courage.

16 And When we_came_in to ʁōmaʸ, it_was_permitted ~~the~~ to_
_Paulos to_be_remaining by himself, with the soldier
guarding him. 17 And it_became after three days, him to_

Readers' Version

cided to try to save the ship 40 so they cut away the anchors that were holding them in the sea and untied the rudder handles. Then raising the foresail, they let the wind blow them into the shore. 41 But they hit a bank with ocean on both sides of it and the ship ran aground. The bow of the ship was completely stuck but the stern was being broken up by the force of the ocean.

42 At this point the soldiers decided that they should kill the prisoners in case any of them decided to swim away and escape, 43 but the centurion wanted to keep Paulos safe so he vetoed that plan. He commanded those who could swim to jump off and swim in to shore, 44 and for the others to grab floating planks or something off the ship that would float, and so everyone got safely onto the beach.

On the island of Melitai

28:1 Once everyone was safe, we discovered that the island is called Melitai. 2 And the people there showed incredible kindness to us as they welcomed us and lit a fire, as it started raining again and was very cold. 3 However when Paulos was helping to pick up sticks and putting them on the fire, a viper was driven out by the heat and clamped its jaws down on his hand. 4 When the islanders saw the snake hanging from his hand they decided that he must be a murderer who had survived the shipwreck but now fate had finally decided his time was up. 5 However, Paulos just shook the snake off into the fire and wasn't harmed. 6 The locals were waiting for his arm to swell up or for him to fall down dead, but after a while when nothing happened they changed their minds and decided that instead, he must be a god.

7 The area that we had beached in belonged to the leader of the island named Poplios. He welcomed us and looked after us for three days, 8 but while we were there, his father got sick with dysentery and fever. Paulos went in and placing his hands on him, prayed for him and healed him. 9 As a result of that, anyone on the whole island who was sick came and was cured 10 and so the people brought us many gifts and when we left, they supplied us with provisions.

Sailing from Melitai to Romai

11 After three months we were able to leave on an Alexandrian ship that had wintered at the island. It was decorated with carvings of the twin 'gods'. 12 We stayed three days when we arrived at Surakousai 13 and then we sailed on to Raigion. The next day a south wind came so we sailed on to Potioloi 14 where we found some believers and they encouraged us to stay for seven days. Then we finally got to Romai. 15 The believers in Romai had heard about us, so they came to meet us at the Appios Market and the Three Taverns. Paulos was encouraged to see them and thanked **God**.

Paulos preaches in Romai

16 When we got into Romai proper, Paulos was allowed to live by himself,

Readers' Version

with just a soldier guarding him.

17 After three days, he called together the leaders of the Yehudim (Jews) in Romai, and when they'd all gathered he spoke to them, "Men, brothers, I have done nothing against my people or against our ancestral customs. I was taken prisoner in Yerushalem (Jerusalem) and handed over to the Romaios 18 who, after examining me, wanted to release me because I had done nothing worthy of execution. 19 But in defending myself against the Yehudim there, I felt compelled to appeal to Kaisar, although I myself had no complaint against the Yehudim. 20 So that was why I called for you and wanted to address you, because I am in chains for the sake of Yisrael's (Israel's) hope—the messiah."

21 "We haven't received any correspondence here about you," they answered. "Nor have any of our brothers from Yerushalem arrived here to report any crimes of yours. 22 But we would very much like to hear from you about your thinking, because we've certainly heard about this new sect because everyone is speaking out against it."

23 Then they set a day when they could visit him where he was staying and so that from morning to evening he could explain **about God's** kingdom and show them how Mosheh's (Moses') law and the prophets' writings spoke about **Yeshua** (Jesus; Grk. Yesus). 24 Afterwards some were persuaded while others didn't find it believable. 25 They argued back and forth, and as they were about to leave, Paulos shared this final message, "The holy **spirit** spoke rightly through Yeshayah (Isaiah) the prophet to your ancestors, saying:

26 Go to these people and tell them,
When you listen you will hear but not understand,
and when you look you will see but not perceive it.
27 Because these people's minds have become dull
and they can barely hear with their ears
and they shut their eyes,
just in case their eyes might actually see,
and their ears might actually hear,
and they might understand with their minds,
and turn back to me
and then I would heal them.[116]

28 So now let it be known to you all that the message of salvation from **God** has been sent out to non-Jews and they will listen."

29 ◘ 30 Paulos remained in his own rental accommodation in Romai for two whole years and welcomed everyone who went to see him, 31 telling them **about God's** kingdom and boldly teaching about the **master Yeshua** (Jesus; Grk. Yesus) without any hindrance.

ACT · OET-RV v0.4.3

Literal Version

_call_together the ones being leaders of_the Youdaiōns. And them having_come_together, he_was_saying to them: Men brothers I, having_done nothing contrary to_the people or the ~~the~~ ancestral customs, a_prisoner from Hierousalaʸm/(Yərūshālayim) was_given_over into the hands of_the ʁōmaios, 18 who having_examined me, were_wishing to_send_away me, because_of that not_one cause of_death to_be_being in me. 19 But speaking_against of_the Youdaiōns, I_was_compelled to_appeal to_Kaisar, not as having anything to_be_accusing against_the nation of_me. 20 Therefore for this ~~the~~ cause, I_begged you_all, to_see and to_address, because/for on_account of_the hope of_ ~~the~~ _Israaʸl/(Yisrāʾēl), this ~~the~~ chain I_am_being_encompassed in. 21 And they said to him: We neither received letters concerning you from ~~the~~ Youdaia, nor having_arrived anyone of_the brothers reported or spoke anything evil concerning you. 22 But we_are_ _considering_worthy to_hear from you what you_are_ _thinking, because/for indeed concerning ~~the~~ this sect it_is known to_us, that it_is_being_spoken_against everywhere. 23 And having_determined a_day for_him, more they_came to him to the lodging, to_whom he_was_explaining, testifying the kingdom of_ ~~the~~ **_god**, and persuading them concerning ~~the~~ **Yaʸsous/(Yəhōshūʻa)**, from both the law of_ _Mōsaʸs/(Mosheh), and the prophets, from in_the_morning to evening. 24 And on_one_hand the ones were_being_ _persuaded by_the things being_spoken, on_the_other_hand the ones were_disbelieving. 25 And being discordant with one_another, they_were_sending_away, ~~the~~ Paulos having_ _spoken one final message: ~~that~~ Rightly the ~~the~~ holy **spirit** spoke by Aʸsaias/(Yəshaʻyāh) the prophet to the fathers of_ _you_all 26 saying: Be_gone to ~~the~~ this people, and say: In_ _hearing you_all_will_be_hearing, and by_no_means you_all_ _may_ not _understand, and seeing you_all_will_be_seeing, and by_no_means you_all_may_ not _perceive.
27 For/Because the heart of_ ~~the~~ this _people was_become_ _dull, and they_ hardly _heard with_their ears and they_shut the eyes of_them, lest they_may_see with_their eyes, and they_may_hear with_their ears, and they_may_understand with_their heart, and they_may_turn_back, and I_will_be_ _healing them. 28 Therefore it_let_be known, to_you_all that this ~~the~~ salvation of_ ~~the~~ **_god** was_sent_out to_the pagans, and they will_be_hearing. 29 ◘ 30 And He_remained_in two_ whole _years in his_own rental, and was_welcoming all the ones entering_in to him, 31 proclaiming the kingdom of_ ~~the~~ _ **_god**, and unhinderedly teaching the things concerning the **master Yaʸsous/(Yəhōshūʻa) chosen_one/messiah**, with all boldness.

ACT · OET-LV v0.2.0 (NT set)

116 RV 28:26-27 · Cross-ref. Isa 6:9-10.

Ya'akov (James)

Introduction

Author

The author of this letter is commonly known as 'Ya'akov' in English translations, but most people don't realise that his English name should be Ya'akov (or Yakōbos if you wanted to be closer to the Koine Greek spelling). This translation error can be traced all the way back to Yohan Wycliffe's English translation from the Latin in the 1300's as he didn't have access to Greek New Testament manuscripts (although he did use Yacob in some parts of his New Testament when it referred to the son of Isaac). The confusion was probably due to changes in the way Latin was spoken over the centuries, and then translating the name from the historically-altered Latin instead of from the original Greek—see https://www.biblicalarchaeology.org/daily/biblical-topics/bible-versions-and-translations/james-or-jacob-in-the-bible for more details.

Note from the first sentence in the letter that Ya'akov addressed the letter to the twelve tribes who originated from the twelve sons of his namesake.

This letter

This *Letter from Ya'akov* is Ya'akov's collection of advice to those who believe there is a god in heaven. He wrote this to all people scattered all around the world. Ya'akov used examples in order to explain his advice, so that their behaviour would improve and also their daily work. He also taught on various topics like: faith, testing, suffering, showing, respect, good behaviour, watching what you say, true wisdom from God, and prayer.

He said that our faith is deficient if we don't also demonstrate it by our actions.

Main components of Ya'akov's letter

Introduction *1:1*
The faith and the wisdom/knowledge *1:2-8*
The poor and the rich man *1:9-11*
The testing and the temptation *1:12-18*
The listening and the making *1:19-27*
Respecting all people *2:1-13*
The faith and the good work *2:14-26*
The tongue *3:1-12*
The wisdom/knowledge from heaven *3:13-18*
The Christian and the things/objects *4:1–5:6*
Various teachings *5:7-20*

Lighter type marks additions. Underscores join parts of a single source word.

Struck words are untranslated. The ◘ sign marks a verse with no text.

Open English Translation · Translation draft v0.48.94 · https://OET.Bible

Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/

The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Readers' Version

1:1 This letter is from Ya'akov (James; Grk. Yakobos),[1] a slave for **God** and for the **master Yeshua (Jesus; Grk. Yesus) the messiah**. It's written to the tribes who have ended up dispersed into many nations: Greetings.

Gaining endurance and requesting wisdom

2 Be cheerful my fellow believers, when you face a range of difficult situations, **3** knowing that you will learn endurance as your faith is tested. **4** Let that endurance do its perfect work so that you all might become perfect and mature—not lacking anything.

5 If anyone of you is lacking wisdom, then it should be requested from **God** who gives it generously and without disparagement, and so it will be given to you, **6** but the person who's asking should demonstrate their faith and not be doubting. That's because a person who doubts is like a wave on the sea that's just blown and tossed around **7** and a person like that shouldn't expect to get anything from the **master** **8** because that person is double-minded, and everything they attempt ends up in difficulty.

Behaviour of the poor and the wealthy

9 Those of humbler means can boast about their greatness **10** whereas the wealthy can boast about their weakness because they'll pass away just like the daisies in the grass.[2] **11** When the sun rises with its scorching heat and withers the grass, the flowers will drop and lose all their beauty. So too for rich people who'll fade away right in the middle of all their projects.

Testing and temptation

12 Any person who's enduring testing circumstances is fortunate, because once they've passed the test, they'll receive a crown of life that Yeshua (Jesus; Grk. Yesus) promised to those who love him. **13** No one should say 'It's **God** tempting me' when they're being tempted, because **God** can't be tempted to do evil and he doesn't tempt others, **14** but rather they're being tempted by their own lusts. They're being drawn away and enticed into what they know is wrong, **15** and after the desire is conceived it leads to sin, and once the sin is concluded it leads to death.

16 Don't be led astray, my dear brothers and sisters. **17** Every gift that's good and perfect comes from heaven. It comes down from the father of lights, none of which are changing or casting moving shadows. **18** Once he had decided it, he created us by his spoken commands so that we'd become a kind of special first 'harvest' out of all of his creatures.

Listening then doing

19 So my dear brothers and sisters, note this: Everyone should be quick to listen but slow to speak, and should be slow to get angry **20** because when people get very angry, it doesn't lead to the good behaviour that **God** expects. **21** So discard all moral filth and the evil that's plentiful, and humbly accept the message that's implanted in you all and which is capable of saving your souls.

22 Don't delude yourselves by just listening to the message, but put it into practice in your daily lives. **23** Anyone who is just a listener of the message and does nothing with it is like

Literal Version

1:1 Yakōbos/(Ya'ₐqov), of_**god** and of_the_**master Yaʸsous/(Yəhōshūʿa) chosen_one/messiah**, twelve, a_slave to_the tribes which are in the dispersion: to_be_greeting.

2 All joy consider it, brothers of_me, whenever trials you_all_ _may_fall_among various, **3** knowing that the proving of_ _you_all the faith is_producing endurance. **4** And ~~the~~ endurance work its_perfect let_be_having, in_order_that you_all_may_be perfect and complete, in nothing lacking. **5** But if anyone of_you_all is_lacking of_wisdom, him _let_be_ _requesting from the one giving, **god**, to_all generously, and not deriding, and it_will_be_being_given to_him. **6** But him _ _let_be_requesting in faith, nothing doubting, because/for the one doubting is_like to_a_wave of_the_sea, being_blown and being_tossed. **7** For/Because not let_be_supposing ~~the~~ person that that he_will_be_receiving anything from the **master**, **8** a_man double-minded, disturbance in all the ways of_him.

9 And let_be_boasting the brother ~~the~~ humble, in the height of_him, **10** and the rich, in the humiliation of_him, because like a_flower of_the_grass he_will_be_passing_away. **11** For/Because rose the sun with its scorching_heat, and withered the grass, and the flower of_it fell_from, and the beauty of_the appearance of_it perished. Thus also the rich man among the pursuits of_him will_be_being_faded_away.

12 Blessed is the_man who is_enduring trial, because approved having_become, he_will_be_receiving the crown of_ ~~the~~ _life, that he_promised to_the ones loving him. **13** No_one being_tempted let_be_saying, ~~that~~ By **god** I_am_being_ _tempted. For/Because ~~the~~ **god** untemptable is by_evil, and is_tempting he no_one. **14** But each is_being_tempted by his own lust, being_drawn_away and being_enticed. **15** Thereafter the desire having_conceived is_bearing sin, and ~~the~~ sin having_been_finished_out, is_bringing_forth death. **16** Not be_being_misled, brothers of_me beloved. **17** Every giving good, and every gift perfect from_above is, coming_ _down from the father of_ ~~the~~ _lights, with whom not there_is variation or of_shifting shadow. **18** Having_been_wished it, he_brought_forth us by_the_message of_truth, in_order that to_be us first-fruit a_certain of_the of_him creatures.

19 Be_having›_known, brothers of_me beloved. But let_be every person quick in_order that to_hear, slow in_order that to_speak, slow to anger, **20** for/because the_severe_anger of_ _a_human, the_righteousness of_**god** not is_producing. **21** Therefore having_put_away all filthiness and abundance of_evil, in gentleness receive the implanted message, the one being_able to_save the souls of_you_all. **22** And be_becoming doers of_the_message, and not only listeners deluding yourselves. **23** Because if anyone a_listener of_the_message is, and not a_doer, this one is_like to_man observing his face of_ ~~the~~ _existence of_him in a_mirror. **24** For/Because he_ _observed himself and has_gone_away, and immediately he_

1 **RV 1:1 · Cross-ref.** Mat 13:55; Mrk 6:3; Acts 15:13; Gal 1:19.

2 **RV 1:10-11 · Cross-ref.** Isa 40:6-7 (LXX).

Literal Version

_forgot what_kind he_was. **25** But the one having_
_investigated into the_law perfect, the law of_ ~~the~~ _freedom,
and having_continued_with it, not a_listener of_forgetful
having_become, but a_doer of_the_work, this one blessed in
the doing of_him will_be. **26** If anyone is_supposing religious
to_be, not bridling the_tongue of_himself, but seducing the_
_heart of_him, of_this one useless is his religion. **27** Religion
pure and undefiled before our **god** and father this is: to_be_
_visiting orphans and widows in the tribulation of_them,
spotless himself to_be_keeping from the world.

2:1 Brothers of_me, not with favouritism be_holding the faith
of_the **master** of_us, **Ya^{y}sous/(Yəhōshūʿa) chosen_**
one/messiah, of ~~the~~ _glory. **2** For/Because if may_come_in
into the_synagogue of_you_all, a_man gold_ring, in clothing
splendid, and may_come_in also a_poor man, in filthy
clothing, **3** and you_all_may_look_at on the one wearing the
clothing ~~the~~ splendid, and you_all_may_say: You be_sitting
here good, and to_the poor you_all_may_say: You stand
there, or: Be_sitting under the footstool of_me, **4** not you_all_
_were_distinguished among yourselves, and became judges
with_speculations evil? **5** Hear, brothers of_me beloved: not
~~the~~ **god** chose the poor in_the world, rich in faith to_be, and
heirs of_the kingdom which he_promised to_the ones loving
him? **6** But you_all dishonoured the poor. Not the rich are_
_oppressing over_you_all, and they are_dragging you_all into
courts? **7** Not they are_slandering the good name ~~which~~
having_been_called on you_all?

8 If however the_law you_all_are_accomplishing royal,
according_to the scripture: You_will_be_loving the neighbour
of_you as yourself, well you_all_are_doing. **9** But if you_all_
_are_showing_favouritism, sin you_all_are_doing, being_
_rebuked by the law as transgressors. **10** For/Because
whoever all the law may_keep, but may_stumble in one
thing, has_become of_all liable. **11** For/Because the one
having_said: Not you_may_commit_adultery, said also: Not
you_may_murder. And if not you_are_committing_adultery,
but you_are_murdering you_have_become a_transgressor of_
_the_law. **12** Thus be_speaking, and thus be_doing, as by the_
_law of_freedom going to_be_being_judged. **13** For/Because
the judgement merciless will_be to_the one not having_doing
mercy. Is_triumphing mercy over_judgement.

14 What is profit, brothers of_me, if faith may_be_saying
anyone, to_be_having but, works not may_be_having? Not is_
_able the faith to_save him? **15** If a_brother or a_sister naked
may_be_being, and lacking of_ ~~the~~ _daily food, **16** and may_say
anyone to_them from you_all: Be_going in peace, be_
_warming and be_satisfying, not but you_all_may_give to_
_them the necessary things for_their body, what is profit?
17 Thus also ~~the~~ faith, if not it_may_be_having works, dead it_
_is by itself. **18** But will_be_saying someone: You faith are_
_having, and_I works am_having. Show to_me the faith of_

Readers' Version

someone who looks at their face in a mirror **24** but goes away
after having a look and then immediately forgets what they
looked like. **25** However the person who investigates the per-
fect law that gives freedom, and then sticks with it, not being
just an observer that forgets about it but rather a person who
puts it into practice, this person will prosper in whatever they
do.

26 If anyone supposes that they're religious but doesn't
guard what comes out of their mouth, then that person's reli-
gion is only skin deep and hasn't affected their heart. **27** A per-
son who wants to truly serve our **God** and father with a pure
heart would be visiting orphans and widows in their difficul-
ties and staying unstained by worldly ideas.

Avoiding favouritism

2:1 My dear brothers and sisters, as you
live out your faith in our honoured **mas-**
ter Yeshua (Jesus; Grk. Yesus) the messiah, don't show
favouritism to others. **2** For example, if a man in nicely cut
clothes and wearing an expensive gold ring came into to your
meeting as well as a poor man in filthy clothes **3** and you told
the well-dressed one, 'You sit here in this good chair,' while
telling the poor man, 'You stand over here,' or 'You sit here on
the mat,' **4** wouldn't that discrimination show that you have
judged them with evil motives. **5** Listen my dear brothers and
sisters, didn't **God** chose the poor in this world to be rich in
faith and participants in the kingdom which he promises to
those who love him? **6** But you dishonour the poor, even
though it's the wealthier people who oppress you and bring
court cases against you. **7** And aren't they the ones who slan-
der the very God that you pray to?

Judgement and mercy

8 However if you are obeying the
golden law, then when you love your
neighbour as yourself,[3] you'll be doing well according to the
scriptures. **9** But if you're showing favouritism, then you're all
sinning by breaking the law. **10** Because anyone who tries to
keep the law but slips up in one area, they're still guilty of
breaking the law. **11** The same God who said, 'Don't commit
adultery,'[4] also said, 'Don't murder,'[5] so if you're not commit-
ting adultery but you murder someone, then you've broken
the law. **12** So speak and live your life knowing that you're go-
ing to be judged by the law that gives freedom, **13** because
judgement will be dispensed without mercy to those who
haven't been putting mercy into practice. Yes, mercy wins out
over judgement.

Faith in action

14 My fellow believers, what would I
gain if I said that someone had faith but it didn't alter how
they live their life? Faith like that wouldn't be able to save
them. **15** If a fellow believer is lacking clothes or food, **16** and
one of you says to them, 'Go in peace and be warm and satis-
fied,' but don't help with their physical needs, what use would
that be? **17** In other words, faith without the corresponding
lifestyle is just dead.

18 No doubt someone will say, 'Well you have the faith and I

3 **RV 2:8 · Cross-ref.** Lev 19:18.

4 **RV 2:11 · Cross-ref.** Exo 20:14; Deu 5:18.

5 **RV 2:11 · Cross-ref.** Exo 20:13; Deu 5:17.

Readers' Version

do the good deeds.' So show me your faith without good deeds and I'll demonstrate my faith *by* my good deeds. **19** You believe that there's one **God** and you're right, but even the demons believe that and shudder. **20** But the vain person still wants to know if faith without good deeds is wasted? **21** Wasn't our ancestor Avraham considered right with God due to his *actions* when he offered up his son Yitshak (Isaac) on the altar?[6] **22** So his faith was working together with his actions, and it was by his actions that his faith was perfected. **23** This fulfilled the scripture that says, 'Avraham believed in **God** and so he was consider to be right with God,[7] and was called a friend **of God**.'[8] **24** So you can see that a person is considered right with God due to his actions, and not just by their 'faith'. **25** Similarly the prostitute Rahav was made right by her actions when she welcomed the Hebrew messengers and then helped them get away by a different route.[9] **26** Just like a body is dead once the spirit has departed, so too faith is dead if it's not demonstrated by good deeds.

The tongue

3:1 My brothers and sisters, not everyone should desire to be a teacher because we know that us teachers will be judged more strictly. **2** We all stumble in many ways. If there was someone who never said anything wrong, this person would be perfect and also able to have self-control over their entire body. **3** With a horse, we can put a bridle into its mouth so we can make them do what we want, and so we can direct the whole animal. **4** Similarly, even huge ships that are being driven on by strong winds are controlled by a small rudder and can be steered wherever the captain desires. **5** So too the tongue is only small but can make extensive claims.

Yes, a tiny flame can ignite an entire forest **6** and the tongue is a fire producing a torrent of depravity. It's a part of our physical body but capable of staining us all over and setting our worlds on fire, because the tongue itself is set on fire from hell. **7** Every kind of wild animal and birds and reptiles and sea creature can be tamed and has been tamed by humankind **8** but no one is able to tame the tongue—it's an erratically evil body part that's full of deadly poison. **9** We use it to bless our **master** and father, yet we use it to curse our fellow humans who are made in **God's** image.[10] **10** Both blessings and curses come out of the same mouth! My brothers and sisters, it shouldn't be like that. **11** Surely a spring flowing out of a single cavity can't produce both good-tasting and bitter water. **12** A fig tree can't produce olives and a grape vine can't produce figs, my brothers and sisters, just like a salty supply can't give fresh water.

Heavenly wisdom

13 Any of you that are wise and understanding should demonstrate their good deeds and wisdom by their godly living. **14** But if you are full of bitter jealousy or selfish ambition, don't be boasting or denying the truth **15** because none of that came down to you from heaven, but on the

Literal Version

_you without the works, and_I to_you will_be_showing by the works of_me ~~the~~ faith. **19** You are_believing that one is ~~the~~ **god**. Well you_are_doing, even the demons are_believing and are_shuddering. **20** But you_are_wanting to_know, Oh person vain, that ~~the~~ faith apart_from ~~the~~ works idle is? **21** Abra'am/('Avrāhām) the father of_us not by works was_ _justified, having_offered_up Isa'ak/(Yitsḥāq) the son of_him on the altar? **22** You_are_seeing that his faith was_working_ _together with_the works of_him, and by his works his faith was_perfected. **23** And was_fulfilled the scripture ~~which~~ saying: And believed Abra'am in_- **god**, and it_was_counted to_him for righteousness, and a_friend of_**god** he_was_called. **24** You_all_are_seeing that by works is_being_justified a_ _person, and not by faith only. **25** And likewise also Ṛaḳab/(Rāḥāv) the prostitute not by works was_justified, having_welcomed the messengers and by_another way having_sent_forth? **26** For/Because as the body apart_from spirit dead is, thus also ~~the~~ faith apart_from works dead is.

3:1 Not many teachers be_becoming, brothers of_me, having_ _known that greater judgement we_will_be_receiving. **2** For/Because in_many ways we_are_stumbling all. If anyone in his_message not is_stumbling, this a_perfect man is, powerful to_bridle also all his body. **3** And, if of_the horses ~~the~~ bridles into the mouths we_are_putting, in_order that to_be_ _being_persuaded them to_us, also all the body of_them we_ _are_directing. **4** Behold, also the ships, so_great being, and by winds hard being_driven, is_being_directed by the_least rudder, wherever the impulse of_the one straightening is_ _wishing. **5** Thus also the tongue a_small member is, and great things is_boasting. Behold, how_much fire, how_much a_forest is_kindling. **6** And the tongue is a_fire, the world of_ ~~the~~ _unrighteousness, the tongue is_being_set_down among the members of_us, ~~which~~ staining all the body, and setting_ _on_fire the course of_ ~~the~~ _existence, and being_set_on_fire by ~~the~~ geenna. **7** For/Because every nature of_wild_beasts both and of_birds, of_reptiles both and of_sea creatures, is_ _being_tamed and has_been_tamed by_the nature ~~the~~ human, **8** but the tongue no_one to_tame is_able of_the_people, an_ _unstable evil, full of_poison deadly. **9** In it we_are_blessing our **master** and father, and in it we_are_cursing ~~the~~ people, the ones according_to the_likeness of_**god** having_become. **10** Out_of the same mouth is_coming_out blessing and curse. Not is_ought brothers of_me these things thus to_be_ _becoming. **11** Surely_not the spring out_of of_the same hole is_outflowing ~~the~~ sweet and ~~the~~ bitter? **12** Not is_able, brothers of_me, a_fig_tree olives to_produce or a_vine figs? Nor salt sweet to_produce water.

13 Who is wise and understanding among you_all? Him_let_ _show out_of his good conduct the works of_him in the_ _gentleness of_wisdom. **14** But if jealousy bitter you_all_are_ _having, and selfish_ambition in the heart of_you_all, not be_ _boasting and be_lying against the truth. **15** Not is this the wisdom from_above coming_down, but earthly, soulish,

6 **RV 2:21 · Cross-ref.** Gen 22:1-14.

7 **RV 2:23 · Cross-ref.** Gen 15:6.

8 **RV 2:23 · Cross-ref.** 2Ch 20:7; Isa 41:8.

9 **RV 2:25 · Cross-ref.** Josh 2:1-21.

10 **RV 3:9 · Cross-ref.** Gen 1:26.

Literal Version

demonic. **16** For/Because where jealousy and selfish_
_ambition is, there is disturbance and every evil matter.
17 But the from_above wisdom, first indeed pure is, then
peaceable, gentle, compliant, full of_mercy and of_fruits
good, unceasing, unhypocritical. **18** And the_fruit of_
_righteousness in peace is_being_sown, by_the ones making
peace.

4:1 From_where wars and from_where quarrels among you_
_all are? Not is_it from_here from the gratifications of_you_
_all, ~~which~~ warring in the members of_you_all? **2** You_all_are_
_desiring and not you_all_are_having, you_all_are_murdering
and are_being_jealous, and not you_all_are_being_able to_
_obtain, you_all_are_quarrelling and you_all_are_warring.
Not you_all_are_having, because_of that not to_be_requesting
you_all, **3** you_are_requesting and not you_all_are_receiving,
because wrongly you_all_are_requesting, in_order_that in the
gratifications of_you_all you_all_may_spend it. **4** Adultresses.
Not you_all_have_known that ~~the~~ friendship with_the world,
enmity ~~the~~ of_**god** is? Whoever therefore ~~if~~ may_be_wished a_
_friend to_be of_the world, an_enemy of_ ~~the~~ _**god** is_being_
_appointed. **5** Or you_all_are_supposing that emptily the
scripture is_saying: With envy is_longing_for the **spirit**
which is made_to_dwell in us? **6** But greater he_is_giving
grace. Therefore he_is_saying: - **god** against_the_proud is_
_opposing, but to_the_humble he_is_giving grace.
7 Therefore be_subjected to_ ~~the~~ _**god**. But resist against_the
devil, and he_will_be_fleeing from you_all. **8** Near to_ ~~the~~ _
_**god**, and he_will_be_nearing to_you_all. Cleanse your_
_hands, sinners, and purify your_hearts, double-minded.
9 Be_miserable, and mourn, and weep. The laughter of_you_
_all to mourning let_be_turned, and your joy to gloominess.
10 Be_humbled before the_**master**, and he_will_be_exalting
you_all.

11 Not be_slandering against_one_another, brothers. The one
slandering against_his_brother or judging the brother of_
_him, is_slandering against_the_law and is_judging the_law.
But if the_law you_are_judging, not you_are a_doer of_the_
_law, but a_judge. **12** one there_is lawgiver and judge, the one
being_able to_save and to_destroy. But you who are, the one
judging your neighbour?

13 Be_come now, you_all saying: Today or tomorrow, we_will_
_be_going into this ~~the~~ city, and we_will_be_working there a_
_year, and we_will_be_merchandising, and we_will_be_
_profiting. **14** Who not are_knowing on_the day next will_be,
because/for what is life of_you_all? For/Because a_vapour
you_all_are, ~~which~~ for a_little time appearing, then also being_
_perishing. **15** Instead_of that to_be_saying you_all ought: If
the **master** may_will, both we_will_be_living and we_will_be_
_doing, this or that. **16** But now you_all_are_boasting in the
arrogance of_you_all. All boasting such evil is. **17** Therefore
to_having_known one good to_be_doing, and not doing it, sin
to_him it_is.

5:1 Be_come now, you_all rich ones, weep, wailing over the
miseries of_you_all which are coming_over. **2** The riches of_
_you_all has_rotted, and the clothes of_you_all moth-eaten
has_become. **3** The gold of_you_all and the silver has_been_

11 RV 4:6 · Cross-ref. Prv 3:34 (LXX).

12 RV 4:13-14 · Cross-ref. Prv 27:1.

Readers' Version

contrary it's earthly and soulish and demonic. **16** Wherever you find jealousy and selfish ambition, you'll also find disharmony and all kinds of evil. **17** In contrast, the wisdom that comes from God is pure, peaceable, gentle, compliant, full of mercy and good behaviour, unceasing, and not hypocritical. **18** Those who desire peace sow the seeds that will produce godly behaviour.

Don't befriend the world

4:1 Where do you imagine that the fights and quarrels among you all originate? Isn't it because of the ambitions that surface inside you? **2** You all have wants that are not fulfilled so it leads to murder. You're jealous and not able to get everything you want, so you quarrel and fight. You don't have, because you haven't asked God, **3** and when you all do ask, it doesn't get answered because you ask with wrong motives—trying get what you want to spend on your own wants. **4** You're just like prostitutes. Don't you realise that if you befriend the world then you're opposing **God**, so anyone who befriends the world makes themself an enemy **of God**. **5** Do you think that the scripture means nothing when it says, 'God's **spirit** jealously longs to live in us'? **6** However, he's good at giving grace so that's why it says, '**God** opposes proud people but gives grace to humble ones.'[11] **7** So strive then **to** do what **God** wants of you. Resist the devil and he will flee away from you. **8** When you all approach **God**, he will move closer to you. So keep your hands clean you sinners, and keep your hearts pure you who can't make up your minds about God. **9** Be miserable, and mourn and weep. Change your laughing into crying and your happiness into sadness **10** because when you humble yourselves towards **Yahweh**, he will be the one to lift you up.

Avoid judging others

11 My fellow believers, don't make false accusations against each other because anyone who falsely accuses or judges a fellow believer, is slandering against the law and judging it. But if you're the ones judging the law, then you're not a follower of the law but a judge of it. **12** There's only one lawgiver and judge and that's the one who is able to save and to destroy. So who do you think you are to judge your neighbour!

Avoid boasting and presumption

13 Now you all might say, 'Today or tomorrow we'll go into the city to work there for a year and do some trading to make some money.'[12] **14** But you don't know what tomorrow will bring, because what are your lives? You're like a vapour that appears for a brief period and then it's gone. **15** So instead of saying that, you should say, 'If the **master** wants it, we will live and we'll do this or that.' **16** But as it is, you've all been boasting in your arrogance and that's an evil attitude. **17** Any person who knows that there's some good thing that they should be doing, but doesn't do it, is sinning.

The bad ending of wealthy prigs

5:1 So you wealthy people, come and cry about the miseries that are about to hit you all. **2** Your riches have rotted and your clothes have be-

Readers' Version

come moth-eaten.[13] 3 Your gold and silver has corroded, and that corrosion will speak out against you and will eat away your bodies like fire because you stored up wealth in this final age. 4 The unpaid wages of the workers who harvested your fields are crying out[14] and the desperate requests of those harvesters have been heard by army commander **Yahweh**. 5 You have indulged yourselves and lived luxuriously but you've been fattening yourselves up as the time for your slaughter approaches. 6 You all convicted innocent people and had them executed, even when they weren't doing anything against you.

Wait patiently

7 So my fellow believers, be patient until the return of Yeshua (Jesus; Grk. Yesus) our **master**. You see how farmers look forward to the fruit to be ready—waiting patiently even while they monitor the early and the late rains. 8 All of you should be patient too, and encourage each other in your faith because the **master's** return is closer now.

9 And don't moan about each other, my fellow believers, so that you all won't be judged for it, because truly, the judge is just outside about to come in the doors. 10 Look at the prophets who spoke out **the** messages from **Yahweh**—they're good examples of suffering and patience for you to follow 11 and now we consider them as heroes for their endurance. You all heard about Iyov's (Job's) endurance[15] and then you yourselves witnessed what happened to Yeshua our **master**, and you saw his compassion and mercy.[16]

12 But most importantly, brothers and sisters, don't swear by heaven or earth or by any other kind of oath but simply be honest so that 'yes' means yes and 'no' means no,[17] then you won't end up getting judged.

The power of prayer and restoration

13 Is anyone among you going through hard times? If so, they should be praying. Is anyone feeling cheerful? If so, they should be singing praises. 14 Is anyone among you sick? If so, that person should call the leaders of the assembly and get them to anoint them with oil[18] and to pray for them in the name and authority of Yeshua (Jesus; Grk. Yesus) our **master**. 15 Then that declaration of faith will save the weak person and the **master** will lift him/her up, and if they've sinned, then their sins will also be forgiven. 16 So confess your sins to each other and pray for each other so that all of you can be healed, because when an obedient believer prays, it has a real effect. 17 Eliyah (Elijah) was a person just similar to us, and when he prayed for the rain to stop, it stopped, and it didn't rain again for three and a half years.[19] 18 Then he prayed again, and the rain came down from the sky and the land sprouted and started to bear fruit again.[20]

Literal Version

_corroded, and the rust of_them for a_testimony to_you_all will_be, and will_be_consuming the fleshes of_you_all like fire. You_all_stored_up in the_last days. 4 Behold, the wage of_the workers, ~~which~~ having_harvested the fields of_you_all, ~~which~~ having_been_withheld by you_all, is_crying_out, and the outcries of_the ones having_reaped, into the ears of_the_ _**master** of_armies have_come_in. 5 You_all_indulged on the earth. And you_all_lived_luxuriously, you_all_nourished the hearts of_you_all in the_day of_slaughter. 6 You_all_ _convicted, you_all_murdered the righteous, yet_not he_is_ _opposing against_you_all.

7 Therefore be_patient, brothers, until the coming of_the **master**. Behold, the farmer is_awaiting for_the precious fruit of_the earth, being_patient for it until he_may_receive the_ _early and late rains. 8 Be_patient also you_all, strengthen the hearts of_you_all, because the coming of_the **master** has_ _neared. 9 Not be_groaning, brothers, against one_another, in_order_that not you_all_may_be_judged. Behold, the judge before the doors has_stood. 10 An_example take, brothers, of_ ~~the~~ _misfortune, and of_ ~~the~~ _patience, the prophets, who spoke in name of_the_**master**. 11 Behold, we_are_counting_ _blessed the ones having_endured. The endurance of_ _Iōb/(ʾIyyōv) you_all_heard, and the outcome of_the_**master** you_all_saw, that much_compassionate is the **master** and compassionate. 12 Before but, all things, brothers of_me, not be_swearing, neither ~~the~~ by_heaven, nor the earth, nor other any oath, but let_be of_you_all your Yes be, yes, and your No be, no, in_order_that not under judgement you_all_may_fall.

13 Is_suffering_hardship anyone among you_all? Him _let_be_ _praying. Is_cheering_up anyone? Him _let_be_singing_ _praises. 14 Is_ailing anyone among you_all? Him_let_call_to the elders of_the assembly, and them_let_pray over him, having_anointed him with_olive_oil in the name of_the **master**. 15 And the vow of_ ~~the~~ _faith will_be_saving the one faltering, and will_be_raising him the **master**, and_if sins he_ _may_be having_done, it_will_be_being_forgiven to_him. 16 Therefore be_confessing to_one_another your sins, and be_praying for one_another, so_that you_all_may_be_healed. Much is_prevailing the_petition of_a_righteous one working. 17 A^{y}lias/(ʾĒliy^{yāh}) a_man was like_natured to_us, and with_ _prayer he_prayed ~~which~~ not for_it to_rain, and not it_rained on the earth, three years and six months. 18 And again he_ _prayed, and the sky rain gave, and the earth sprouted the fruit of_it. 19 Brothers of_me, if anyone among you_all may_ _be_strayed from the truth, and may_turn_back someone him, 20 be_knowing that the one having_turned_back a_ _sinner from the_deception of_the_way of_him, will_be_

13 **RV 5:2-3 · Cross-ref.** Mat 6:19.

14 **RV 5:4 · Cross-ref.** Deu 24:14-15.

15 **RV 5:11 · Cross-ref.** Yob 1:21-22; 2:10.

16 **RV 5:11 · Cross-ref.** Psa 103:8.

17 **RV 5:12 · Cross-ref.** Mat 5:34-37.

18 **RV 5:14 · Cross-ref.** Mrk 6:13.

19 **RV 5:17 · Cross-ref.** 1Ki 17:1; 18:1.

20 **RV 5:18 · Cross-ref.** 1Ki 18:42-45.

Literal Version

_saving the_soul of_him from death, and will_be_covering a_
_multitude of_sins.

JAM · OET-LV v0.2.0 (NT set)

Readers' Version

19 My fellow believers, if any of you have wandered from the truth and someone helps them back, **20** then you should know that someone who helps a sinner to come back from their deceitful ways will be saving their soul from death, and their many sins can be forgiven.[21]

JAM · OET-RV v0.2.2

21 RV 5:20 · Cross-ref. Prv 10:12; 1Pe 4:8.

Paulos's letter to the assemblies in

Galatia

Introduction

At the time when the preaching of the good message about Yeshua began to spread and it started being accepted by non-Jews, an important question arose: whether or not it's necessary for a person wanting to accept the message to also obey the Law of Mosheh. Paulos argues that it's not necessary because it's by faith that we can receive life from the messiah, and it's by faith that a person is considered guiltless in God's eyes. But there among the groups of believers in Galasya (a province of Rome in Asia Minor, now part of modern Turkey), there were people who disagreed with Paulos and believed that it's still necessary for a follower of Yeshua to obey all of Mosheh's laws in order to become righteous in God's sight.

In *Paulos's letter to the assemblies in Galatia*, he wrote so that people who had started to follow deviant teachings might return to the true faith. He began this by explaining the reasons that he himself became a missionary. He showed that his becoming a missionary wasn't because he was selected by the people, but that God himself spoke to him, and what's more, he was specifically sent by God to the non-Jews. As a result of that, he strove to ensure that people understood that there's only one way to restore our relationship with God, and that's through faith in God's son.

Nearer the end of his letter, he answered those who say that it's wrong not to obey Mosheh's law. Paulos stated that he would be afraid to leave behind God's goodness and mercy just to become a slave of Mosheh's rules. Again he advised that it's necessary for them to listen to God's spirit so that they're changed and don't follow the sinful desires of their own bodies.

Main components of Paulos's letter

Introduction *1:1-10*
Paulos's calling as an ambassador of the messiah *1:11–2:14*
The good message about the goodness and mercy of God *2:15–4:31*
Christian freedom and living *5:1–6:10*
Ending *6:11-18*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Literal Version

1:1 Paulos, an_ambassador (not from humans, nor through human_origin, but through **Ya^{y}sous/(Yəhōshūʹa) chosen_ _one/messiah**, and **god** the_father ~~which~~ having_raised him from the_dead), **2** and the ones with me all the_brothers, to_ _the assemblies of_ ~~the~~ _Galatia: **3** grace to_you_all and peace from **god** the_father and the_**master** of_us **Ya^{y}sous chosen_ _one/messiah**, **4** the one having_given himself concerning the sins of_us, so_that he_may_rescue us out_of the age ~~which~~ having_presented evil, according_to the will of_the **god** and father of_us, **5** to_whom is the glory to the ages of_the ages. Truly.

6 I_am_marvelling that thus quickly, you_all_are_replacing from the one having_called you_all in the_grace of_**chosen_ _one/messiah**, to another good_message, **7** which is not another one, except ~~not/lest~~ some are who disturbing you_all, and wanting to_alter the good_message of_the **chosen_ _one/messiah**. **8** But even if we or a_messenger out_of heaven may_be_good_message_preaching you_all contrary_ _to what we_good_message_preached to_you_all, let_ him _be a_curse. **9** As we_have_previously_said, even now I_am_saying again, if anyone to_you_all is_good_message_preaching contrary_to what you_all_received, let_ him _be a_curse. **10** For/Because now I_am_persuading people or ~~the~~ **god**? Or I_ _am_seeking to_be_bringing_pleasure to_people? If I_was_ still _bringing_pleasure to_people, I_was not ~~wishfully~~ a_slave of_**chosen_one/messiah**.

11 For/Because I_am_making_known to_you_all, brothers, the good_message ~~which~~ having_been_good_message_preached by me, that it_is not according_to human_origin. **12** For/Because neither I received it from human_origin, nor I_was_taught it, but by a_revelation of_**Ya^{y}sous/(Yəhōshūʹa) chosen_ _one/messiah**. **13** For/Because you_all_heard ~~the~~ my conduct once in ~~the~~ Judaism, that as excess I_was_persecuting the assembly of_ ~~the~~ _**god**, and was_persecuting it. **14** And I_was_ _progressing in ~~the~~ Judaism beyond many contemporaries in the descent of_me, being more_abundantly zealous of_the paternal traditions of_me. **15** But when the one, having_set_ _apart me from the_womb of_the_mother of_me, and having_ _called me by the grace of_him took_pleasure, **16** to_reveal the son of_him in me, in_order_that I_may_be_good_ _message_preaching him among the pagans, I_ not _ _consulted immediately with_flesh and blood, **17** nor I_went_ _up to Hierousala^{y}m/(Yərūshālayim) to the ambassadors before me, but I_went_away into Arabia, and again I_returned to Damaskos/(Dammeseq). **18** Then after three years, I_went_ _up to Hierousala^{y}m to_become_acquainted with_Ka^{y}fas, and I_remained_on with him fifteen days. **19** But I_ not _saw other of_the ambassadors, except ~~not/lest~~ Yakōbos/(Yaʹ$_{a}$qovˇ), the brother of_the **master**. **20** And what I_am_writing to_you_all, see, before ~~the~~ **god**, that I_am_ not _lying. **21** Then I_came into the regions of_ ~~the~~ _Suria/(ʾArām) and ~~the~~ Kilikia. **22** And I_was being_not_known ~~the~~ by_face to_the assemblies of_ ~~the~~ _

Readers' Version

1:1 This letter is from Paulos, **one** of Yeshua's (Jesus'; Grk. Yesus') ambassadors, not chosen by people or any human desire, but **chosen** directly by **Yeshua the messiah** and **God** the father who raised Yeshua from the dead. **2** On behalf of all the believers here, I'm writing to the assemblies of believers in Galatia.

3 May you all experience the grace and peace that comes from **God** the father and our **master Yeshua the messiah**, **4** the one who gave himself for our sins to rescue us from this present, evil age, according to **God** our father's desire— **5** our father who'll be praised even through future ages. That's how it is.

There's only one good message

6 I'm astounded that you people have so quickly replaced the good message that you heard from the **one** who called you to the **messiah's** grace. You've replaced it with another narrative **7** which is not at all another good message, but rather comes from those who are confusing you and wanting to alter the actual good message about the **messiah**. **8** Even if either we ourselves or even a messenger from heaven were to preach a different 'good message' which disagrees with the good message that we first preached to you, then they should be cursed. **9** As we've previously said, and even now say it again: if anyone preaches a 'good message' to you that's different from what you already heard, let that person be cursed.

10 Am I trying to please and persuade people or **God**? If I was still trying to please people, I wouldn't be worthy to be **one of the messiah's** slaves.

Paulos was commissioned directly by God

11 I'm letting you know, brothers and sisters, that the good message I proclaimed didn't just come from human ideas. **12** It didn't come from my ideas, nor was I taught it by some other person, but it was revealed to me by **Yeshua (Jesus; Grk. Yesus) the messiah**.

13 Brothers and sisters, you've heard **about** my previous behaviour, when as a strict Yehudi (Jew), I was extreme in persecuting the assembly **of God's** people, and was trying to destroy them.[1] **14** I was progressing in Youdaismos quicker than many of my contemporaries, being so much more zealous in observing our ancient traditions.[2]

15 But God, who'd planned this from even before I was born, called me,[3] because of his grace, **16** so that he could reveal his son through me, and I could preach the good message to non-Jews. I didn't rush to get advice from others, **17** nor did I head to Yerushalem (Jerusalem) to consult with the ambassadors there that preceded me, but I went away to Arav and then later returned to Damesek (Damascus). **18** Then finally, after three years, I went to Yerushalem to get to know Kefa (Peter; Grk. Petros), and stayed with him for just over two weeks.[4] **19** I didn't meet any of the other ambassadors, other than Yeshua's brother, Ya'akov (James; Grk. Yakobos), **20** and

1 **RV 1:13 · Cross-ref.** Acts 8:3; 22:4-5; 26:9-11.

2 **RV 1:14 · Cross-ref.** Acts 22:3.

3 **RV 1:15-16 · Cross-ref.** Acts 9:3-6; 22:6-10; 26:13-18.

4 **RV 1:18 · Cross-ref.** Acts 9:26-30.

Readers' Version

what I'm writing to you, I'm writing with **God** watching, so I'm not lying.

21 Then I went into the regions of Aram (Syria) and Kilikia. **22** The assemblies back in Yehudah (Judea) that believe in **the messiah** didn't know me by sight, **23** but had only heard about me—that the person who'd once been persecuting them was now preaching the good message about the faith himself, **24** and they praised **God** because of what had happened to me.

The ambassadors accept Paulos and Barnabas

2:1 It was fourteen years later that I made the uphill trek to Yerushalem (Jerusalem)[5] with Barnabas, taking Titos along as well. **2** God had told me to go there, and I explained to the leaders there the good message that I'd been proclaiming to the non-Jews. I did it privately, to double-check that I wasn't somehow just acting vainly. **3** But not even Titos, who was with me, was compelled to be circumcised, even though he's a Greek. **4** However, some false brothers were sneaked in to monitor the freedoms that we have in **the messiah**, **Yeshua** (Jesus; Grk. Yesus), and they wanted us to be enslaved to their traditions. **5** But we didn't submit to them even for one hour, so that the truth of the good message could continue amongst you.

6 And those people who were supposed leaders (although what they were didn't mean much to me, because **God** doesn't go by appearances)[6] didn't really contribute anything useful, as far as I could tell. **7** Instead, they saw that I've been entrusted with taking the good message to the non-Jews, just like Kefa (Peter; Grk. Petros) was entrusted to take it to the Yehudim (Jews), **8** because the same God who worked in Kefa to assign him to the Yehudim also worked in me to assign me to the non-Jews. **9** So, seeing the grace that God had shown towards me, Ya'akov (James; Grk. Yakobos) and Kefa and Yohan (John; Grk. Yoannes), the apparent pillars of the assemblies, accepted me and Barnabas as equals, so that we could go to the non-Jews and them to the Yehudim. **10** Also, they said that we need to keep helping the poor, but I was eager to do that anyway.

Paulos scolds Kefa

11 But when Kefa (Peter; Grk. Petros) came to Antiokeia, I had to oppose him to his face, because he'd messed up. **12** He'd been eating with non-Jews, but when Ya'akov (Jacob) and his companions arrived, he about-faced and started eating separately, because he was afraid of being criticised by the strict Yehudim (Jews). **13** The other Yehudim with him were also being hypocrites—so much so that even Barnabas joined their hypocrisy— **14** but when I saw that they weren't being honest with the truth of the good message, I had to say to Kefa in front of everybody, "If you Yehudim are living more like non-Jews, and not like strict Yehudim, how can you force non-Jews to obey all the Jewish traditions?"

You can't be saved by obeying rules

15 We follow Jewish laws, not other nations' customs, **16** but we know that we're not saved by following rules,[7] but only by faith **in**

Literal Version

_Youdaia, ~~which~~ in **chosen_one/messiah**, **23** but they_were only hearing, ~~that~~ The one persecuting us once, is_ now _ _good_message_preaching the faith, which once he_was_ _persecuting. **24** And they_were_glorifying ~~the~~ **god** in me.

2:1 Then through fourteen years, I_went_up back to Hierousalaʸm with Barnabas, also having_taken_along_with Titos, **2** and I_went_up according_to a_revelation, and I_ _placed_before before_them the good_message that I_am_ _proclaiming among the pagans, by but myself to_the ones supposing, lest somehow I_may_be_running or I_ran in vain. **3** But not_even Titos who was with me, being a_Hellaʸn, was_ _compelled to_be_circumcised. **4** But because_of the sneaked_ _in false_brothers, who slipped_in to_spy_out the freedom of_us, which we_are_having in **chosen_one/messiah Yaʸsous/(Yəhōshūʻa)**, in_order_that they_will_be_enslaving us, **5** to_whom we_yielded not_even for an_hour ~~the~~ in_ _submission, in_order_that the truth of_the good_message may_continue with you_all. **6** But of the ones supposing to_be something (what_kind they_were once, nothing is_carrying_ _value to_me, ~~the~~ **god** is_ not _receiving the_appearance of_a_ _person), because/for to_me the ones supposing they_ _contributed nothing. **7** But instead having_seen that I_have_ _been_entrusted the good_message of_the uncircumcision, as Petros of_the circumcision **8** (for the one having_worked in_ _Petros for commission of_the circumcision, worked also in_ _me toward the pagans), **9** and having_known the grace ~~which~~ having_been_given to_me, Yakōbos/(Yaʻₐqovʿ) and Kaʸfas, and Yōannaʸs, the ones supposing to_be pillars, they_gave to_me and Barnabas the_right hands of_fellowship, in_order_that we may_go to the pagans, and they to the circumcision, **10** only that we_may_be_remembering about_the poor, that I_ _was_ also _earnest to_do this same thing.

11 But when came Kaʸfas to Antiokeia, I_resisted against_him to his_face, because he_was having_been_condemned. **12** For/Because before the time some to_come from Yakōbos, he_was_eating_with with the pagans, but when they_came, he_was_shrinking_back and was_setting_ himself _apart, fearing the ones of the_circumcision. **13** And the rest of_the_ _Youdaiōns were_acting_hypocritically with_him also, so_ _that even Barnabas was_carried_away by_the hypocrisy of_ _them. **14** But when I_saw that they_are_ not _walking_ _straight with the truth of_the good_message, I_said to_ ~~the~~ _ _Kaʸfas before all: If you a_Youdaios, being paganly and not Youdaiōns are_living, how are_you_compelling the pagans to_be_Judaizing?

15 We are Youdaiōns by_nature and not sinners of the_ _pagans, **16** but having_known that a_person is_ not _being_ _justified by works of_law, if not through faith in_ **_Yaʸsous/(Yəhōshūʻa) chosen_one/messiah**, even we

5 RV 2:1 · Cross-ref. Acts 11:30; 15:2.

6 RV 2:6 · Cross-ref. Deu 10:17.

7 RV 2:16 · Cross-ref. Psa 143:2; Rom 3:20.

Literal Version

believed in **Yaʸsous chosen_one/messiah**, in_order_that we_ _may_be_justified by faith in_**chosen_one/messiah**, and not by works of_law, because any flesh ‹will›_ not _be_being_ _justified by the_works of_law. **17** But if seeking to_be_ _justified in **chosen_one/messiah**, we_ ourselves _were_ _found also sinners, consequently is **chosen_one/messiah** a_ _servant of_sin? Never it_might_become. **18** For/Because if I_ _torn_ that _down, I_am_building these things back, I_am_ _demonstrating a_transgressor myself. **19** For/Because I through the_law died_off to_the_law, in_order_that I_may_ _live to_**god**. I_have_been_Crucified_with with_**chosen_ _one/messiah**, **20** and I_am_living, no_longer it_is I, but **chosen_one/messiah** is_living in me, and what I_am_ now _ _living in the_flesh, I_am_living in faith ~~which~~ in_the son of_ ~~the~~ _**god**, the one having_loved me, and having_given_over himself for me. **21** I_am_ not _rejecting the grace of_ ~~the~~ _**god**, because/for if righteousness is through the_law, consequently **chosen_one/messiah** died_off undeservedly. **3:1** Oh foolish Galatikoss. Who bewitched you_all, to_whom by your_eyes **Yaʸsous/(Yəhōshūʻa) chosen_one/messiah** was_publicly_portrayed having_been_executed_on_a_stake? **2** I_am_wanting to_learn only this from you_all: you_all_ _received the **spirit** by works of_law, or by hearing with_ _faith? **3** Thus you_all_are foolish? Having_begun in_the_ _**spirit**, now you_all_are_accomplishing in_the_flesh? **4** You_ _all_suffered so_many things vainly, if surely also vainly? **5** Therefore the one supplying the **spirit** to_you_all and working miracles among you_all, by the_works of_law or by hearing with_faith is_it?

6 As Abra'am/('Avrāhām) believed ~~the~~ in_**god** and it_was_ _counted to_him for righteousness. **7** Be_knowing consequently that the ones of faith, these are the_sons of_ _Abra'am. **8** And the scripture having_foreseen that ~~the~~ **god** is_justifying the pagans by faith, he_foretold_the_good_ _message to_ ~~the~~ _Abra'am, ~~that~~ All the nations will_be_being_ _blessed in you. **9** So_then the ones of faith are_being_blessed with the believing Abra'am. **10** For/Because as_many_as are of the_works of_law are under a_curse, because/for it_has_ _been_written, ~~that~~ Cursed is everyone who is_ not _ _remaining_in in_all the things having_been_written in the scroll of_the law, ~~which~~ to_do them. **11** And that by the_law, no_one is_being_justified before ~~the~~ **god** it_is evident, because: The righteous will_be_living by faith. **12** And the law is not of faith, but: The one having_done them, will_be_living by them. **13** **chosen_one/messiah** redeemed us from the curse of_the law, having_become a_curse for us, because it_ _has_been_written: Cursed is everyone ~~which~~ having_hanged on a_tree, **14** in_order_that the blessing ~~the~~ of_ _Abra'am/('Avrāhām) may_become to the pagans in **chosen_**

Readers' Version

Yeshua (Jesus; Grk. Yesus) the messiah.[8] So we've believed in **Yeshua the messiah** so that we can be made guiltless by our faith **in the messiah**, and not by obeying all those rules, because none of those rules can ever make any person guiltless. **17** However, if we attempt to be made guiltless through **the messiah**, yet find that we're sinners, does that mean that **the messiah** is a servant to sin? That could never be so! **18** If I rebuild what I've already torn down, that would show me to be a law-breaker. **19** It was the law that showed me that I needed die to the idea of following the law, so that I could live to serve **God** instead. I was executed on a post along with **the messiah**,[9] **20** and I'm not living any more, but it's **the messiah** now living in me. The way that my body stays alive now is by living by faith in **God's** son—the **one** who loved me and allowed himself to be executed for me. **21** I'm not rejecting **God's** grace, because if the law could make me guiltless, that would mean that **the messiah** died unnecessarily.

3:1 You foolish Galatians, who tricked you into changing? You know that **Yeshua the messiah** was publicly known to have been executed by being nailed to a post.[10] **2** So I just want to ask you one thing: did you receive the **spirit** by obeying all the rules, or was it by faith when you heard? **3** So aren't you being foolish? Having begun **in the spirit**, now you people are focusing back on bodily discipline. **4** You vainly endured so many things—it was vain wasn't it? **5** So the one who gave the **spirit** to you and worked miracles among you, did all that come about from obeying the rules or by the faith that came from hearing the good message?

The spreading of Avraham's blessing

6 Avraham believed **in God** and was declared guiltless as a result.[11] **7** So now anyone who exercises faith is a descendant of Avraham.[12] **8** The writers of the scriptures foresaw that **God** was going to make non-Jews guiltless through faith when he promised to Avraham that all the nations would be blessed through him,[13] **9** so those who have faith that Yeshua (Jesus; Grk. Yesus) is the messiah will be blessed just as Avraham was blessed for believing God.

10 All those who strive to be saved by obeying the law are under a curse, because it's written that 'everyone is cursed who doesn't live by and fulfil everything that's been written down in the law scroll'.[14] **11** It's clear that the law can't make anyone guiltless in **God's** view, because it's written that 'those who are guiltless will live by faith'.[15] **12** And the law doesn't produce faith, but 'the person who obeys these things is the one who will live'.[16]

13 **The messiah** saved us from the law's curse by becoming

8 **RV 2:16 · Cross-ref.** Rom 3:22.

9 **RV 2:19 · Cross-ref.** Rom 6:1-11; 7:1-6.

10 **RV 3:1 · Cross-ref.** Jhn 20:25.

11 **RV 3:6 · Cross-ref.** Gen 15:6; Rom 4:3.

12 **RV 3:7 · Cross-ref.** Rom 4:16.

13 **RV 3:8 · Cross-ref.** Gen 12:3.

14 **RV 3:10 · Cross-ref.** Deu 27:26 (LXX).

15 **RV 3:11 · Cross-ref.** Hab 2:4.

16 **RV 3:12 · Cross-ref.** Lev 18:5.

Readers' Version

the curse for our sake, because it's written, '**anyone** who's hung on a tree is cursed'.[17] **14** He paid the price for us so that the blessing for Avraham would also reach the non-Jews through **the messiah Yeshua** and we'd all be able to receive the **spirit** through faith.

The law didn't annul the promise

15 Brothers and sisters, consider our human ways: once an agreement has been accepted, one party can't just reject it or add conditions. **16** The promises were given to Avraham and to his offspring. It doesn't say 'offsprings (plural)' but is only referring to the **one** who's the **messiah**. **17** So what I'm telling you is that the agreement with Avraham that was previously ratified by **God** was not annulled 430 years later[18] when the law was given to Mosheh (Moses), and nor was the promise nullified, **18** because if the inheritance now came by obeying the law, then it could no longer be the result of the promise, but **God** had already granted it to Avraham via the promise.[19] **19** So what was the law for then? Because of sinfulness, it was added until the promised descendant would come. It was directed through messengers and entrusted to Mosheh as a mediator. **20** You don't need a mediator if there's only one party involved, and **God** is one.

Coming of age for the inheritance

21 So does the law oppose **God's** promises? Certainly not, because if the law was able to give life, you could become guiltless by obeying the law. **22** The scriptures explain that everyone is imprisoned by sin so that by faith **in Yeshua (Jesus; Grk. Yesus) the messiah**, the promise could be granted to those who believe.

23 Before faith could come, we were guarded under the law—imprisoned so that faith could be revealed. **24** So the law was our tutor until **the messiah** came so that we could then be made guiltless by faith, **25** and now that we've come to faith, we're no longer under our tutor.

26 So you're all **God's** children through faith in **the messiah**, **Yeshua**, **27** because everyone who's been immersed to obey **the messiah** is now cloaked in **the messiah**. **28** So there's no Yehudi (Jew) or Greek, no slave or free person, no male or female, because you're all identified as being in **the messiah**, **Yeshua**. **29** And if you're in **the messiah**, then you're now Avraham's descendant, and so you're heirs of that promise.[20]

4:1 But as long as the heir is underage, he's no wealthier than a slave (even though he'll become the master), **2** but he's under guardians and managers until he reaches the age that his father specified. **3** That's how it is with us—when we were infants we were enslaved by this world's principles, **4** but at the appointed time, **God** sent his son down to be given birth to by a woman and to live under Mosheh's (Moses') law **5** so that he could buy back those enslaved under the law and they could now be adopted as children with an inheritance.[21]

6 So because you're now children, **God** sent his son's **spirit**

Literal Version

one/messiah of**Ya^{y}sous/(Yəhōshūʻa)**, in_order_that we_ _may_receive the promise of_the **spirit** through ~~the~~ faith.

15 Brothers, I_am_speaking according_to human_origin. Likewise a_covenant of_a_human having_been_confirmed, no_one is_rejecting or is_adding_conditions. **16** And the promises were_spoken ~~the~~ to_Abra'am and to_the seed of_ _him. He_is_ not _saying: And to_the seeds, as concerning many, but as concerning one: And to_the seed of_you, which is **chosen_one/messiah**. **17** And I_am_saying this: the_ _covenant having_been_previously_ratified by ~~the~~ **god**, the after four_hundred and thirty years having_become law is_ not _annulling, as_in_order that to_nullify the promise. **18** For/Because if the inheritance is by the_law, it_is no_ _longer by a_promise, but ~~the~~ **god** has_granted it ~~the~~ to_ _Abra'am through a_promise. **19** Therefore why the law? It_ _was_added for_reason_of the transgressions, until of_which may_come the seed to_whom he_has_been_promised, having_been_directed through messengers in the_hand of_a_ _mediator. **20** And the mediator is not for_one party, but ~~the~~ **god** is one.

21 Therefore the law is against the promises of_ ~~the~~ **_god**? Never it_might_become. For/Because if a_law was_given ~~which~~ being_able to_give_life, really ~~the~~ righteousness would was by the_law. **22** But the scripture imprisoned all the things under sin, in_order_that the promise by faith in_ **_Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah** may_be_given to_the ones believing. **23** But before the time ~~the~~ faith to_ _come, under the_law we_were_being_guarded, being_ _imprisoned to the faith going to_be_revealed. **24** So_that the law, has_become tutor of_us to **chosen_one/messiah**, in_ _order_that we_may_be_justified by faith. **25** But ~~the~~ faith having_come, we_are no_longer under a_tutor.
26 For/Because you_all_are all sons of_**god** through ~~the~~ faith in **chosen_one/messiah Ya^{y}sous**. **27** For/Because as_many_ _as were_immersed to **chosen_one/messiah**, you_all_ _dressed_in **chosen_one/messiah**. **28** There_is neither Youdaios nor Hella^{y}n, there_is neither slave nor free, there_is neither male and female, because/for all you_all are one in **chosen_one/messiah Ya^{y}sous**. **29** And if you_all are of_ **_chosen_one/messiah**, consequently you_all_are the_seed of_ ~~the~~ _Abra'am/(ʼAvrāhām), heirs according_to the_ _promise.
4:1 And I_am_saying, because/for as_long_as time as_the heir is an_infant, nothing he_is_carrying_value from_a_slave, being master of_all things, **2** but he_is under guardians and managers, until the appointed_time by_his father. **3** Thus we also, when we_were infants, we_were having_been_enslaved under the principles of_the world. **4** But when the fullness of_the time came, ~~the~~ **god** sent_away the son of_him, having_ _become of woman, having_become under law, **5** in_order_ _that he_may_redeem the ones under the_law, in_order_that we_may_take_back the adoption_as_sons. **6** And because you_

17 **RV 3:13 · Cross-ref.** Deu 21:23.
18 **RV 3:17 · Cross-ref.** Exo 12:40.
19 **RV 3:18 · Cross-ref.** Rom 4:14.
20 **RV 3:29 · Cross-ref.** Rom 4:13.
21 **RV 4:5-7 · Cross-ref.** Rom 8:15-17.

Literal Version

_all_are sons, ~~the~~ **god** sent_away the **spirit** of_the son of_him into the hearts of_us crying_out: father, ~~the~~ father. **7** So_as you_are no_longer a_slave, but a_son, and if a_son, also an_ _heir through **god**.

8 But then on_one_hand not having_known **god**, you_all_ _served for_the ones by_nature not being gods, **9** on_the_ _other_hand now having_known **god**, and rather having_ _been_known by **god**, how are_you_all_turning_back back to the weak and poor principles, for_which again you_all_are_ _wanting to_be_serving again?? **10** You_all_are_observing days, and months, and seasons, and years. **11** I_am_fearing for_you_all, lest somehow I_have_laboured vainly for you_all. **12** Be_becoming as I am, because also_I am as you_all are, brothers, I_am_beseeching of_you_all. You_all_did_ nothing _ _wrong me, **13** but you_all_have_known that because_of weakness of_the flesh, I_good_message_preached to_you_all ~~the~~ earlier. **14** And you_all_ not _scorned the trial of_you_all in the flesh of_me, nor you_all_disdained, but as a_messenger of_**god** you_all_received me, as **chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)**. **15** Therefore is where the blessing of_ _you_all? For/Because I_am_testifying to_you_all that if possible the eyes of_you_all having_dug_out, you_all_gave them to_me. **16** So_as being_truthful to_you_all have_I_ _become enemy of_you_all,? **17** They_are_being_zealous for_ _you_all not rightly, but they_are_willing to_exclude you_all, in_order_that you_all_may_be_being_zealous for_them. **18** But it_is good to_be_being_zealous in a_good thing always, and not only in the time me to_be_being_present with you_ _all. **19** Children of_me, whom again I_am_labouring_in_birth, until of_which **chosen_one/messiah** may_be_formed in you_ _all, **20** but I_was_wanting to_be_being_present with you_all now, and to_change the voice of_me, because I_am_ _perplexing in you_all.

21 Be_telling to_me, you_all wanting to_be under the_law, not are_you_all_hearing the law? **22** For/Because it_has_been_ _written that Abraʼam/(ʼAvrāhām) had two sons, one of the servant_girl, and one of the free woman. **23** But the one on_ _one_hand of the servant_girl, has_been_born according_to flesh, on_the_other_hand the one of the free woman, through a_promise. **24** Which things is being_allegorized, because/for these are two covenants: one on_one_hand from Mount Sina/(Ṣīnay) to bearing slavery, which is Hagar/(Hāgār). **25** ~~Which~~ and Hagar is Sina Mount in ~~the~~ Arabia, and is_ _corresponding to_the present Hierousala^{y}m/(Yərūshālayim), she_is_serving for with the children of_her. **26** On_the_other_hand ~~which~~ Hierousala^{y}m above is free, who is the_mother of_us. **27** For/Because it_ _has_been_written: Be_gladdened, barren woman, you not bearing, break_forth and shout, you not labouring_in_birth, because many are the children of_the desolate, more than of_ _the woman having the husband. **28** And you_all brothers, as Isaʼak/(Yitsḥāq), are children of_promise. **29** But as then the one having_been_born according_to flesh, was_persecuting the one according_to **spirit**, thus also it_is now. **30** But what is_ The scripture _saying? Cast_out the servant_girl and the

Readers' Version

down into our hearts as we call out, 'Father, father.' **7** Now you're no longer slaves, but children with full rights, and as children, heirs of **God's** promise.

Paulos's concerns about their faith

8 When you didn't know **God**, you served others who aren't really gods at all. **9** But now that you do know **God**, or rather now that **God** knows you, why would you turn back again to useless and inferior beliefs, to serve them all over again? **10** You people observe special holidays and certain months and seasons and years. **11** I worry that maybe I've wasted my time helping you.

12 I implore you to become like me, brothers and sisters, because I'm also just like you. You haven't wronged me in any way, **13** but you know that it was a result of my fleshly weakness that I originally preached the good message to you.[22] **14** Yet you didn't mock or despise me, brothers and sisters, for this trial of my flesh, but rather you received me as **God's** messenger like you might have received **the messiah Yeshua** (Jesus; Grk. Yesus) himself. **15** So where are your generous attitudes now? I know that back then, you would have almost dug your own eyes out to give them to me. **16** Have I now become your enemy just because I told you people the truth?

17 Those others have worked hard to try to win you over, but not for good reasons—they want to cut you off so that you'll be enthusiastic about them. **18** It's good to be enthusiastic about things that are always good, and not only at the times when I'm with you, brothers and sisters. **19** My dear ones, who I'm again labouring with in childbirth until **the messiah** becomes part of you, **20** I wanted to be there with you now, and to speak quite differently than this, because I'm puzzled about you.

The free line and the slaves

21 Are you people who are under the law telling me that you're not even hearing what the law is? **22** It's written in the scriptures that Avraham had two sons: one son with the slave girl Hagar,[23] and one with the free woman.[24] **23** The slave girl's son was born because of human actions, but in contrast, the free woman's son was a result of God's promise. **24** So if we use this as an illustration, there are two agreements: one is from Mt. Sinay which relates to Hagar and gives birth to enslaved people. **25** Hagar's Mt. Sinay is in Arav and corresponds to the present earthly Yerushalem (Jerusalem) in slavery along with her children. **26** However, the heavenly Yerushalem, which is our mother, is free, **27** because it's been written in the scriptures:

'Be glad barren woman,
you who have never borne a child.
Be bold and shout,
you who have never been in labour,
because the lonely woman now has many children,

22 RV 4:13 · Note Scholars are unclear whether this might mean something like ill health, poor eyesight (see v15), or even a moral weakness, so we've left it as ambiguous in the translation as it is in the original.

23 RV 4:22 · Cross-ref. Gen 16:15.

24 RV 4:22 · Cross-ref. Gen 21:2.

Readers' Version

even more than the woman with a husband.'[25]
28 And you, brothers and sisters, are children of the promise, like Yitshak (Isaac), 29 but back then the one born because of human actions persecuted the one born because of the **spirit**,[26] and that's how it continues now. 30 But what do the scriptures say? 'Send away the slave girl and her son, because the slave girl's son won't be getting the inheritance alongside the free woman's son.'[27] 31 So, brothers and sisters, we're not descendants of the slave girl, but of the free woman.

Don't let the law destroy your faith

5:1 The **messiah** has freed us so we can have freedom, so stand firm and don't get entangled again in the burden of slavery.
2 What's more, I, Paulos would add that if you men got circumcised, then **the messiah** wouldn't be of any benefit. 3 I'll say it again clearly: every man who gets himself circumcised has put himself in debt to obeying all of the law. 4 You were released from **the messiah** when you moved to trusting in the law in order to be right with God—you fell away from grace at that point. 5 We who are in **the spirit** are eagerly waiting for the righteousness that we're expecting to receive by faith, 6 because in **the messiah Yeshua** (Jesus; Grk. Yesus), it's not circumcision that achieves anything, nor uncircumcision, but faith worked out through love.
7 You people were running the race so well—who held you back from believing the truth? 8 It wasn't the one who called you. 9 A little bit of yeast can make a whole loaf of bread rise.[28] 10 I'm trusting in **Yahweh** that you won't be thinking anything different from the truth. The one who'll bear the judgement is the one who's been confusing you, whoever that was.
11 But, brothers and sisters, if I was still preaching the Jewish rules, why would I still be being persecuted? If I was still preaching that, then talking about dying on a post wouldn't even be offensive. 12 I wish that the ones upsetting you people by suggesting cutting off bits would cut it all off.
13 Brothers and sisters, you were called into freedom. That doesn't mean that you should use the freedom to do whatever your minds desire, but rather, you should be serving each other in love, 14 because the entire law can be fulfilled by obeying one rule: Love your neighbour like yourself.[29] 15 But if you're snapping at and bullying each other, watch out, or else you'll destroy each other's faith.

Being led by God's spirit

16 I'll tell you: allow yourselves to be led **by the spirit**, and then your earthly desires won't triumph, 17 because our earthly desires oppose the **spirit**, and **the spirit** opposes our earthly desires—they oppose each other, so that's why you end up doing things that you didn't really want to do.[30] 18 But if you're being led **by the spirit** then you're not trying to earn your way to God by obeying all of Mosheh's (Moses') rules.

Literal Version

son of_her, because/for the son of_the servant_girl no not will_be_inheriting, with the son of_the free woman.
31 Therefore brothers, we_are not children of_the_servant_ _girl, but of_the free woman.

5:1 ~~The~~ in_freedom, **chosen_one/messiah** freed us, therefore be_standing_firm, and not be_being_entangled again in_a_ _yoke of_slavery. 2 Behold, I Paulos am_saying to_you_all that if you_all _may_be_being_circumcised, **chosen_one/messiah** will_be_benefiting you_all nothing. 3 And I_am_testifying again to_every man being_circumcised that he_is a_debtor, to_perform all the law. 4 You_all_were_released from **chosen_ _one/messiah**, whoever in the_law are_being_justified, from_the grace you_all_fell_from. 5 For/Because we by_the_ _**spirit** by faith are_eagerly_waiting the_hope of_ _righteousness. 6 For/Because in **chosen_one/messiah Yaʸsous/(Yəhōshūʻa)**, neither circumcision nor uncircumcision is_prevailing anything, but faith working through love. 7 You_all_were_running well, who hindered you_all, to_ not _be_being_persuaded by_the_truth? 8 The persuasion is not of the one calling you_all. 9 A_little leaven is_leavening the whole lump. 10 I have_trusted in you_all in the_**master** that you_all_will_be_thinking not_one other thing. But the one disturbing you_all, will_be_bearing the judgement, whoever ~~if~~ he_may_be. 11 But I, brothers, if I_am_ _proclaiming circumcision still, why still am_I_being_ _persecuted? Consequently the offense of_the stake has_ _been_nullified. 12 I_wish the ones upsetting you_all ‹will›_ also _be_cutting_off themselves. 13 For/Because you_all were_called for freedom, brothers, only not use the freedom for an_opportunity to_the flesh, but through ~~the~~ love be_ _serving for_one_another. 14 For/Because the whole law has_ _been_fulfilled in one message, in that: You_will_be_loving the neighbour of_you as yourself. 15 But if you_all_are_biting one_another and you_all_are_devouring, be_watching_out, lest you_all_may_be_consumed_up by one_another.

16 But I_am_saying, be_walking by_the_**spirit**, and by_no_ _means may_ not _accomplish the_desire of_the_flesh. 17 For/Because the flesh is_desiring against the **spirit**, and the the_**spirit** against the flesh, because/for these is_ _opposing to_one_another, in_order_that whatever things ~~if~~ you_all_may_ not _be_wanting, you_all_may_be_doing these things. 18 But if you_all_are_being_led by_the_**spirit**, you_all_ _are not under the_law. 19 And manifest is the works of_the flesh, which is sexual_immorality, impurity, wantonness,

25 **RV 4:27 · Cross-ref.** Isa 54:1.
26 **RV 4:29 · Cross-ref.** Gen 21:9.
27 **RV 4:30 · Cross-ref.** Gen 21:10.
28 **RV 5:9 · Cross-ref.** 1Cor 5:6.
29 **RV 5:14 · Cross-ref.** Lev 19:18.
30 **RV 5:17 · Cross-ref.** Rom 7:15-23.

Literal Version

20 idolatry, sorcery, enmities, strife, jealousies, rages, selfish_
_ambitions, dissensions, sects, 21 envies, drunkennesses,
carousings, and ~~the~~ similar things to_these, which I_am_
_previously_saying to_you_all, as I_previously_said, that the
ones ~~the~~ such things doing, ‹will›_ not _be_inheriting the_
kingdom of**god**. 22 But the fruit of_the **spirit** is love, joy,
peace, patience, kindness, goodness, faith, 23 gentleness,
self-control, against ~~the~~ such things, there_is no law. 24 And
the ones of_ ~~the~~ **_chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)**, executed_on_a_stake the flesh with its
passions and ~~the~~ desires. 25 If we_are_living by_the_**spirit**,
we_may_ also _be_aligning by_the_**spirit**. 26 We_may_ not _
_be_becoming conceited, provoking one_another, envying to_
_one_another.

6:1 Brothers, if even a_person may_be_previously_caught in
a_certain transgression, you_all, the spiritual ones, be_
_preparing ~~the~~ such man in a_spirit of_gentleness, looking_
_out yourself, lest you also may_be_tempted. 2 Be_bearing
the burdens of_one_another, and thus fulfill the law of_the
chosen_one/messiah. 3 For/Because if anyone is_supposing
to_be something, being nothing, he_is_deceiving himself.
4 But let_ each _be_approving the work of_himself, and then
will_be_having the boast for himself only, and not for ~~the~~
another. 5 For/Because each will_be_bearing his own burden.
6 And the one being_instructed in_the message, let_be_
_sharing in all good things with_the one instructing him.
7 Be_ not _being_misled, **god** is_ not _being_snubbed.
For/Because whatever thing ~~if~~ a_person may_be_sowing, this
also he_will_be_reaping. 8 Because the one sowing to the
flesh of_himself, will_be_reaping corruption from the flesh,
but the one sowing to the **spirit**, will_be_reaping eternal life
from the **spirit**. 9 And we_may_ not _be_losing_heart doing
~~the~~ good, because/for in_time our_own, we_will_be_reaping
not being_exhausted. 10 Therefore consequently, as we_are_
_having time, we_may_be_working ~~the~~ good toward all, and
most_of_all toward the of_the household of_faith.

11 See in_how_large letters I_wrote to_you_all ~~the~~ with_my
own hand. 12 As_many_as are_wanting to_appear_good in
the_flesh, these are_compelling you_all to_be_being_
_circumcised, only in_order_that they_may_ not _be_being_
_persecuted for_the stake of_the **chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)**. 13 For/Because and_not the ones
having_been_circumcised they the_law are_keeping, but
they_are_willing you_all to_be_being_circumcised, in_order_
_that they_may_boast in ~~the~~ your flesh. 14 But for_me, never
it_might_become to_be_boasting, except ~~not/lest~~ in the stake
of_the **master** of_us, **Ya^{y}sous chosen_one/messiah**, through
whom the_world has_been_executed_on_a_stake to_me, and_
_I to_the_world. 15 For/Because neither circumcision is
anything, nor uncircumcision, but new creation. 16 And as_
_many_as ~~the~~ will_be_aligning by_ this _principle, peace be on
them, and mercy, and on the Israa^{y}l/(Yisrāʼēl) of_ ~~the~~ **_god**.
17 Of_the rest, let_ no_one _be_bringing_about troubles to_
_me, because/for I am_bearing the marks ~~the~~ of_**Ya^{y}sous** on
the body of_me. 18 The grace of_the **master** of_us, **Ya^{y}sous
chosen_one/messiah**, with the spirit of_you_all be, brothers.
Truly.

Readers' Version

19 The actions that come from our earthly desires include:
sexual immorality, impurity, sensuality, 20 idolatry, sorcery,
hostility, strife, jealousies, rages, selfish ambitions, arguing, divisions, 21 envy, drunkenness, carousing, and other similar
things which I've mentioned previously. And as I also said previously, the people that do these things won't be inheriting
God's kingdom.

22 But the end result of having God's **spirit** is to show love,
joy, peace, patience, kindness, goodness, faith, 23 gentleness,
and self-control—none of Mosheh's laws are against any of
these! 24 And for **the messiah Yeshua's** (Jesus'; Grk. Yesus')
apprentices, earthly desires need to be executed on a post,
along with their passions and lusts. 25 If we're being led **by**
God's **spirit** in our living, then we should also be aligning our
values **by the spirit**. 26 We have to take care not to become
conceited, not to provoke each other, and not to envy each
other.

Helping each other

6:1 Brothers and sisters, if a person has
been caught sinning, you spiritual people need to guide the
person with a spirit of gentleness, at the same time looking at
your own behaviour, in case you yourselves are also tempted.
2 Help those who are going through difficulties or pain, and in
doing so you'll fulfil **the messiah's** law, 3 because anyone who
supposes themself to be someone special, but isn't, is only deceiving themself. 4 Evaluate your own actions, but keep your
boasts to yourself and don't tell others, 5 because each person
must face up to their own issues.

6 Those who are being taught should share all their blessings
with those who are teaching.

7 Don't be fooled—you can't get away with mocking **God**, because what you sow determines what you'll harvest. 8 Anyone
who sows seed to feed their earthly desires will harvest
earthly corruption, but anyone who sows **spiritual** seeds will
harvest eternal life from the **spirit**. 9 Don't be discouraged
from doing good things, because we'll have a good harvest in
due course if we don't give up. 10 So then, as time allows it, we
should be working towards good for everybody, and especially
for fellow believers.

Paulos's final advice

11 Look how big these letters are when
it's my own handwriting. 12 There's so many people that want
to look good in earthly terms, and they're the ones trying to
persuade you that you have to fulfil all of Mosheh's (Moses)
rules—they don't want to be persecuted concerning **the messiah** dying on a post. 13 Even those who are circumcised don't
obey all the rules, but they'd still like for your men to be circumcised so that they can claim them as followers. 14 As for
me, may I never boast, except about our **master Yeshua** (Jesus; Grk. Yesus) **the messiah**, whose life was cut off on the
post. Through him, it's like the entire world has been cut off
from me, and I've been cut off from the world, 15 because
obeying Mosheh's law is nothing, and not needing to obey it is
nothing, but being a new creation is everything. 16 And everyone who follows that principle, may peace and mercy be on
them and on **God's** Yisrael (Israel).

17 As for the other troubles, don't bother me with them, because I carry the marks on my body of someone who follows
Yeshua.

Readers' Version

18 May the grace from our **master Yeshua the messiah** be with your spirit, brothers and sisters. That's how I want it to be.

GAL · OET-RV v0.2.2

Literal Version

GAL · OET-LV v0.2.0 (NT set)

Paulos's first letter to the believers in
Thessalonikai

Introduction

Thessalonikai was the capital city of the Romaios province of Makedonia (and is now the large, modern city of Thessaloniki in Greece). Paulos taught God's message there in Thessalonikai after he left Filippou (Acts 17:1-4). Before long, there was disagreement from Yehudim upset about Paulos's preaching to non-Jews (Acts 17:5-9). So Paulos was forced to leave Thessalonikai and he went on to Beroia (Acts 17:10-13). Then after a while he went on to Athainai (Acts 17:14-15). Finally, he continued on to Korinthos (Acts 18:1-17). On his arrival there, he heard Timotheos's account of his other work. He had been told by Timotheos about the what the group of believers there in Thessalonikai had been facing.

Paulos wrote this *First letter of Paulos to the believers in Thessalonikai* in order to encourage and strengthen the believers there. He gave thanks for the account about their faith and their love. He also reminded them about the lifestyle that he demonstrated to them while he was still there with them. He answered questions again from the believers concerning the return of the messiah, and if the deceased believers would come back to life before the messiah returns. Paulos used this letter to tell them it's necessary that they continue to work in their day-to-day jobs while they wait for the return of the messiah.

Main components of Paulos's letter

Introduction *1:1*
Thanking and praising *1:2–2:16*
Timotheos's good report *2:17–3:13*
Living in a way that pleases God *4:1-12*
Teaching concerning the messiah's return *4:13–5:11*
The final warning *5:12-22*
Conclusion *5:23-28*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Readers' Version

1:1 This letter is from Paulos, Silas, and Timotheos.
It's written to the assembly of believers in **God** the father and **the master Yeshua (Jesus; Grk. Yesus) Messiah** there in Thessalonikai.[1]
May God give his grace and peace to all of you.

Paulos praises the believers

2 We here are always thanking **God** for all of you and remembering you in our prayers—always **3** remembering before our **God** and father about your striving for the faith and the labour of love and the endurance of the hope in our **master Yeshua (Jesus; Grk. Yesus) Messiah**. **4** Brothers and sisters, we know that you're all loved by **God**—the one who chose you. **5** The good message that we brought wasn't just any old message, but also comes in **the** holy **spirit** with power and with full assurance of its truth. You know how we lived among you because of our concern for you all, **6** and then you all imitated both us and the **master** after receiving the message in tribulation with a lot **of** excitement about **the** holy **spirit**[2]— **7** so much so that you all became examples to all the believers in Makedonia and Akaia. **8** So now the message of the **master** has been heard not only in Makedonia and Akaia, but in every place where your faith towards **God** has been seen—so that now we don't even need to say anything. **9** They've been reporting back to us about kindly we were accepted by you all and how you all turned from idols to God, to serve **the** living and true God **10** and waiting for his son, Yeshua to return from the heavens. **Yeshua** is the one that he brought back to life and who rescues us from God's severe anger which is coming.

Paulos recalls his visit to Thessalonikai

2:1 Brothers and sisters, you yourselves know that our going to Thessalonikai wasn't wasted, **2** but after previously suffering and being mistreated in Filippou (Philippi),[3] we spoke boldly at your place with God's help, to tell you all the good message from God despite a lot of opposition there.[4] **3** As we recommend a change in your lifestyles, we don't do it with deception or impurity or deceit, **4** but since God has approved us and entrusted the good message to us, that's what we talk about. We don't aim to bring pleasure to people, but rather to bring them **to God**—the one who approves our inner motives. **5** As you all know, we never once came with a message of flattery, nor did we come under any pretenses (**God is** our witness) trying to get anything from you, **6** nor did we try to earn respect from people—neither from you all nor from anyone else **7** even though we could request support as ambassadors **of Messiah**. But we became unsophisticated among you, just like children, or like a breast-feeding mother who cherishes her own children. **8** So in longing for you all like that, we were happy to share with you all—not only the good message from **God**, but also exposing our own lives because you all became dear to us. **9** Brothers and sisters, you're remembering our

Literal Version

1:1 Paulos, and Silouanos, and Timotheos, to_the assembly of_ _the_ones_from_Thessalonika^{y} in **god** the_father and the_ **_master Ya^{y}sous/(Yəhōshūʹa) chosen_one/messiah**: grace to_you_all and peace.

2 We_are_giving_thanks to_ ~~the~~ **_god** always concerning all of_you, remembrance making in the prayers of_us, unceasingly **3** remembering of_you_all about_the work of_ ~~the~~ _faith, and the labour of_ ~~the~~ _love, and the endurance of_ ~~the~~ _hope of_the **master** of_us, **Ya^{y}sous chosen_one/messiah**, before the **god** and father of_us, **4** having_known, brothers having_been_loved by ~~the~~ **god**, the choice of_you_all, **5** because the good_message of_us not was_become to you_all in message only, but also in power, and in the_**spirit** holy, and full_assurance much, as you_all_have_known such_as we_ _were_become you_all because_of you_all. **6** And you_all imitators of_us were_become and of_the **master**, having_ _received the message in tribulation much with the_joy of_ _the_**spirit** holy, **7** so_as to_become you_all examples to_all the ones believing in ~~the~~ Makedonia and in ~~the~~ Aḳaia. **8** From for you_all has_been_sounded_out the message of_the **master**, not only in ~~the~~ Makedonia and in ~~the~~ Aḳaia, but in every place the faith of_you_all ~~which~~ toward ~~the~~ **god** has_ _come_out, so_as no need to_be_having us to_be_speaking anything. **9** For/Because they concerning us are_reporting what_kind entrance we_had to you_all, and how you_all_ _turned_back to ~~the~~ **god** from ~~the~~ idols, to_be_serving for_the_ **_god** living and true, **10** and to_be_waiting for_the son of_him from the heavens, whom he_raised from the dead, **Ya^{y}sous/(Yəhōshūʹa)**, the one rescuing us from the severe_ _anger ~~which~~ coming.

2:1 For/Because yourselves you_all_have_known, brothers, the entrance of_us ~~which~~ to you_all, that not vain it_has_ _become, **2** but having_previously_suffered and having_been_ _mistreated, as you_all_have_known, in Filippou we_spoke_ _boldly in the **god** of_us, to_speak to you_all the good_ _message of_ ~~the~~ **_god** among much struggle. **3** For/Because the exhortation of_us not of deception, nor of impurity, nor in deceit, **4** but as we_have_been_approved by ~~the~~ **god**, to_be_ _entrusted the good_message, thus we_are_speaking, not as to_people bringing_pleasure, but to_**god**, the one approving the hearts of_us. **5** For/Because neither once with message of_flattery we_were_become, as you_all_have_known, nor with a_under_pretense for_greediness (**god** is witness) **6** nor seeking from people glory, neither from you_all, nor from others, **7** being_able in burden to_be, as of_**chosen_ _one/messiah** ambassadors. But we_were_become infants in the_midst of_you_all, as ~~if~~ a_nursing_mother may_be_ _cherishing the of_herself children. **8** Thus longing for_you_ _all, we_were_taking_pleasure to_share with_you_all, not only the good_message of_ ~~the~~ **_god**, but also the of_ourselves lives, because beloved to_us you_all_were_become. **9** For/Because you_all_are_remembering, brothers, the labour of_us and ~~the~~ hardship, night and day working, in_ _order that not to_burden anyone of_you_all, we_proclaimed to you_all the good_message of_ ~~the~~ **_god**. **10** You_all are

1 **RV 1:1 · Cross-ref.** Acts 17:1.
2 **RV 1:6 · Cross-ref.** Acts 17:5-9.
3 **RV 2:2 · Cross-ref.** Acts 16:19-24.
4 **RV 2:2 · Cross-ref.** Acts 17:1-9.

Literal Version

witnesses and ~~the~~ **god**, how devoutly, and justly, and blamelessly, to_you_all the ones believing we_were_become, **11** just_as you_all_have_known how one each of_you_all, as a_ _father to_children of_himself, **12** exhorting you_all, and consoling, and testifying, in_order that to_be_walking you_all worthily of_ ~~the~~ **_god**, the one having_called you_all into the of_himself kingdom and glory. **13** And because_of this also we are_giving_thanks to_ ~~the~~ **_god** unceasingly that having_ _received the_message by_hearing from us of_ ~~the~~ **_god**, you_ _all_received not the_message of_humans, but as truly it_is, the_message of_**god**, which also is_working in you_all ~~which~~ believing. **14** For/Because you_all imitators were_become, brothers, of_the assemblies of_ ~~the~~ **_god**, ~~which~~ being in ~~the~~ Youdaia in **chosen_one/messiah Yaʸsous/(Yəhōshūʻa)**, because the same things you_all_suffered, also you_all by your own fellow-countrymen, as also they did by the Youdaiōns, **15** who both the **master** having_killed_off **Yaʸsous**, and their prophets, and us having_driven_out, and to_**god** not bringing_pleasure, but to_all people of_contrary, **16** forbidding us to_the pagans to_speak, in_order_that they_ _may_be_saved, because/for which to_fulfill of_them the sins always. But came on them the severe_anger to end.

17 But we, brothers, having_been_orphaned of_you_all, because/for the_time of_an_hour, in_face not in_heart, more_ _abundantly we_were_earnest the face of_you_all to_see with great desire. **18** Because we_wanted to_come to you_all, I indeed Paulos, both once and twice, and hindered us ~~the~~ Satan/(Sāṭān). **19** For/Because who is of_us the_hope or the_ _joy or the_crown of_boasting? Or not are even you_all, before the **master** of_us, **Yaʸsous**, at the of_him coming? **20** For/Because you_all are the glory of_us, and the joy. **3:1** Therefore no_longer enduring, we_took_pleasure to_be_ _left in Athaʸnai alone, **2** and we_sent Timotheos, the brother of_us, and servant of_ ~~the~~ **_god** in the good_message of_the **chosen_one/messiah**, in_order that to_strengthen you_all and to_exhort, concerning the faith of_you_all, **3** that no_one to_be_being_disturbed by ~~the~~ tribulations these. For/Because yourselves you_all_have_known that for this we_are_ _appointing. **4** For/Because also when with you_all we_were, we_were_previously_saying to_you_all that we_are_going to_ _be_being_oppressed, as also it_became and you_all_have_ _known. **5** Because_of this also_I no_longer enduring, I_sent in_order that to_know the faith of_you_all, lest somehow tempted you_all the one tempting, and in vain may_become the labour of_us. **6** But now having_come Timotheos to us from you_all, and having_good_message_preached to_us about_the faith and the love of_you_all, and that you_all_are_ _having a_mentioning of_us good always, longing us to_see, just_as also we you_all. **7** Because_of this we_were_comforted, brothers, by you_all in all the hardship and tribulation of_us, through the of_you_all faith. **8** Because now we_are_living, if you_all are_standing_firm in the_**master**. **9** For/Because what thanksgiving we_are_being_able to_the to_**god** to_repay concerning you_all, because/for all the joy that we_are_ _rejoicing because_of you_all, before the **god** of_us. **10** Night

Readers' Version

work and the hardship that we endured, working day and night so that we wouldn't burden any of you as we proclaimed good message from **God**.

10 You're all witnesses, and **God** also, as to how devoutly and justly and blamelessly we were to the believers, **11** just as each one of you who's a father to his own children has known **12** how to encourage and to console them. We testified to you so that you all would live lives worthy **of God**—the one who invited you into his kingdom and to share his honour.

13 We also never stop thanking **God** that when you accepted **God's** message that you heard from us, it wasn't a message from humans, but truly was a message from **God** who is working in all of you who believed. **14** Brothers and sisters, you became imitators of the other assemblies **of God** in Yehudah (Judea) which are founded on **Messiah Yeshua** (Jesus; Grk. Yesus). You all suffered the same things from your own countrymen that the strict Yehudim (Jews) did to them.[5] **15** They executed their own prophets as well as the **master Yeshua**. They drove us out,[6] displeasing **God** and contrary to all people— **16** forbidding us from telling non-Jews that they need to be saved so that they stay in their sins, but God's severe anger will finish them off.

Paulos's desire to visit Thessalonikai again

17 But we, brothers and sisters, have been cut off from you for a while, but only physically and not in our hearts, in fact we long to see you even more. **18** We wanted to come and see you all—I, Paulos, even tried twice to come—but Satan held us back. **19** Because who is it that encourages and pleases us and that we can brag about? Won't it be you all there in front of our **master Yeshua** (Jesus; Grk. Yesus) when he returns, **20** because you all make us both happy and proud.

3:1 When we could endure it no longer, we were happy to be left alone in Athainai.[7] **2** We sent Timotheos, who's our brother and **God's** servant in the **messiah's** good message, so that he could strengthen you all and encourage you in your faith **3** so that no one will be upset by these difficulties because you all know that God has appointed us for those. **4** Also, when we were with you all previously, we told you that we were going to be oppressed, and then it happened as you know. **5** So again when I could no longer endure it, I sent Timotheos to find out about your faith, just in case you'd been tempted by the tempter and then our work there would have been wasted.

6 But now Timotheos's returned here to us,[8] telling us the good news about your faith and love, and how you're always mentioning good things about us and wanting to see us, just like we'd like to see all of you. **7** So even in our distress and sufferings, we're comforted by your faith, brothers and sisters **8** because now we can live happily since you're all standing firm in **Yahweh**. **9** We're not able to repay God for the thankfulness that we have about you, because we are certainly

5 **RV 2:14 · Cross-ref.** Acts 17:5.

6 **RV 2:15 · Cross-ref.** Acts 9:23,29; 13:45,50; 14:2,5,19; 17:5,13; 18:12.

7 **RV 3:1 · Cross-ref.** Acts 17:15.

8 **RV 3:6 · Cross-ref.** Acts 18:5.

Readers' Version

thrilled in **God's** presence because of you all.
10 Day and night we're strongly requesting God that we'll be
able to go and see you all again, and to teach anything that's
lacking in your faith, 11 and that **God** our father himself and
our **master Yeshua** (Jesus; Grk. Yesus) might show us how we
could get to you all.
12 May the **master** increase your numbers and give you all
an excess of love towards each other and toward everyone,
just like we also have toward all of you, 13 in order to
strengthen your faith and make you blameless and spotless
before our father **God**, when our **master Yeshua** comes with
all his holy people. May it be so.
4:1 So finally, brothers and sisters, you **Living to please God**
learnt from us about how to live in a way that pleases **God** as
indeed you are. Now we are requesting you all, and we're in-
structing you from **the master Yeshua** (Jesus; Grk. Yesus) to
do this even more, 2 because you all know the instructions
that we gave to you through the **master Yeshua**. 3 Because
this is **God's** will: that you all stay holy, keeping away from all
sexual immorality, 4 knowing that each of your bodies is like a
container that you can fill with holiness and honour. 5 Don't
fill them with lustful passions like those who don't know **God**,
6 nor going beyond lusts and exploiting your fellow believers,
because **Yahweh** is **the** one who avenges all those things as
we've told you before and testified to you all. 7 **God** has not
called us to impurity but to holiness, 8 so anyone who rejects
this is not rejecting a human but rejecting **God**—the one who
gives his holy **spirit** to you all.
9 Then concerning brotherly love, you don't need me to
write about that because you yourselves have been taught by
God to be loving each other 10 and because you're all already
doing it to the believers all over Makedonia. But we advise
you, brothers and sisters to do it even more 11 and to make it
your ambition to live quietly and to look after your own
selves. Work with your own hands as we instructed you, 12 so
that you have a good attitude towards non-believers and so
that you don't have any outstanding needs.

13 But we don't want you to be igno- **The master's return**
rant, brothers and sisters, about those who've died so that you
won't mourn like others who don't have any hope, 14 because
if we believe that **Yeshua** (Jesus; Grk. Yesus) died and came
back to life, then we can also believe that when he returns,
Yeshua will be bringing with him those who have died. 15 So
this is what we're saying in Yahweh's message: those who are
still living when the **master** returns, we certainly won't pre-
cede those who've already died[9] 16 because there'll be an an-
nouncement from the archangel and **God's** trumpet will
sound and then the **master** will come down from heaven with
a loud shout. The dead believers in **Messiah** will come to life
again first,[10] 17 then we who are still alive will be pulled up
into the clouds together with them to meet the **master** in the

Literal Version

and day, beyond_exceedingly beseeching in_order that to_see
of_you_all the face, and to_prepare the lacking things in_the
faith of_you_all? 11 And himself the **god** and father of_us,
and the **master** of_us, **Ya^{y}sous/(Yəhōshūʻa)**, might_direct
the way of_us to you_all. 12 And you_all the **master** might_
_be_plentiful and might_be_plentiful ~~the~~ in_love toward one_
_another, and toward all, just_as also we toward you_all,
13 in_order that to_strengthen of_you_all the hearts,
blameless in holiness before the **god** and father of_us, at the
coming of_the **master** of_us, **Ya^{y}sous**, with all the holy ones
of_him. Truly.

4:1 Therefore finally, brothers, we_are_asking you_all and we_
_are_exhorting in the_**master Ya^{y}sous**, as you_all_received
from us, ~~which~~ how it_is_fitting you_all to_be_walking and to_
_be_bringing_pleasure to_**god** (as even you_all_are_walking),
in_order_that you_all_may_be_being_plentiful more.
2 For/Because you_all_have_known what_all charges we_gave
to_you_all through the **master Ya^{y}sous**. 3 For/Because this is
the_will of_ ~~the~~ _**god**, the holiness of_you_all, to_be_keeping_
_away you_all from ~~the~~ sexual_immorality, 4 to_have_known
each of_you_all the of_himself vessel, to_be_acquiring in
holiness and honour, 5 not in the_passion of_lust, just_as also
the pagans ~~which~~ not having_known ~~the~~ **god**, 6 ~~which~~ not to_
_be_going_beyond and to_be_exploiting in the matter the
brother of_him, because avenging is the_**master** concerning
all these things, as also we_previously_said to_you_all and
we_testified. 7 For/Because not called us ~~the~~ **god** to impurity,
but in holiness. 8 So_then the one rejecting this, not a_
_human is_rejecting, but ~~the~~ **god**, the one giving the **spirit** of_
_him ~~the~~ holy to you_all. 9 And concerning ~~the~~ brotherly_love,
no need you_all_are_having for_me to_be_writing to_you_all,
because/for yourselves you_all god-taught are, in_order that
to_be_loving one_another. 10 For/Because also you_all_are_
_doing it toward all the brothers, who are in all ~~the~~
Makedonia. But we_are_exhorting you_all, brothers, to_be_
_being_plentiful more, 11 and to_be_being_ambitious to_be_
_living_quietly and to_be_doing your own things, and to_be_
_working with_your own hands of_you_all, as to_you_all we_
_commanded, 12 in_order_that you_all_may_be_walking
properly toward the ones outside, and of_nothing need you_
_all_may_be_having.
13 Not but we_are_wanting you_all to_be_not_knowing,
brothers, concerning the ones being_fallen_asleep, in_order_
_that not you_all _may_be_being_sorrowed, as also the rest,
the ones not having hope. 14 For/Because if we_are_believing
that **Ya^{y}sous/(Yəhōshūʻa)** died_off and rose_up, thus also ~~the~~
god the ones having_been_fallen_asleep through ~~the~~ **Ya^{y}sous**
will_be_bringing with him. 15 For/Because this to_you_all
we_are_saying in the_message of_the_**master**, that we the
ones living, ~~which~~ being_remaining to the coming of_the
master, by_no_means not may_precede the ones having_
_been_fallen_asleep. 16 Because himself the **master** with a_
_loud_command, with the_voice of_an_archangel, and with
the_trumpet of_**god**, will_be_coming_down from heaven, and
the dead in **chosen_one/messiah** will_be_rising_up first,
17 then we the ones living, ~~which~~ being_remaining together
with them, will_be_being_snatched in the_clouds for the_

9 **RV 4:15-17 · Cross-ref.** 1Cor 15:51-52.
10 **RV 4:16 · Cross-ref.** 1Cor 15:51-52.

Literal Version

_meeting of_the **master** in the_air, and thus always with the_ _**master** we_will_be. **18** So_then be_comforting one_another with ~~the~~ messages these.
5:1 And concerning the times and the seasons, brothers, no need you_all_are_having to_you_all to_be_being_written.
2 For/Because yourselves exactly you_all_have_known that the_day of_the_**master**, as a_thief by night thus is_coming.
3 Whenever they_may_be_saying: Peace and security, then sudden is_recognizing to_them destruction, as the birth_ _pains to_the woman in pregnant having a_child, and by_no_ _means not they_may_escape. **4** But you_all, brothers, not are in darkness, in_order_that the day you_all like thieves may_ _grasp. **5** For/Because all you_all sons of_light are, and sons of_day. Neither we_are of_night nor of_darkness. **6** Therefore consequently not we_may_be_sleeping as the rest, but we_ _may_be_watching and we_may_be_being_sober.
7 For/Because the ones sleeping, by_night are_sleeping, and the ones being_drunk, by_night are_being_drunk. **8** But we of_the_day being, may_be_being_sober, having_dressed_in the_breastplate of_faith and love, and the_helmet, the_hope of_salvation. **9** Because not appointed ~~the~~ **god** us for severe_ _anger, but for procuring of_salvation through the **master** of_us, **Ya^{y}sous/(Yəhōshūʹa) chosen_one/messiah**, **10** the one having_died_off for us, in_order_that whether we_may_ _be_watching or we_may_be_sleeping, together with him we_ _may_live. **11** Therefore be_comforting one_another, and be_ _building one ~~the~~ one, as also you_all_are_doing.

12 But we_are_asking you_all, brothers, to_have_known the ones labouring among you_all, and leading of_you_all in the_ _**master**, and admonishing you_all, **13** and to_be_considering them beyond_exceedingly in love, because_of the work of_ _them. Be_being_at_peace among yourselves. **14** And we_are_ _exhorting you_all, brothers, be_admonishing the lazy, be_ _consoling the fainthearted, be_upholding of_the weak, be_ _being_patient toward all. **15** Be_seeing not someone evil for evil to_anyone may_give_back, but always the good be_ _pursuing, and toward one_another and toward all. **16** Always be_rejoicing. **17** Unceasingly be_praying. **18** In everything be_ _giving_thanks, because/for this is the_will of_**god** in **chosen_one/messiah Ya^{y}sous** toward you_all. **19** The **spirit** not be_extinguishing. **20** Prophesies not be_scorning. **21** All things be_approving, the good be_keeping. **22** From every appearance of_evil be_keeping_away. **23** And himself ~~the~~ **god** of_ ~~the~~ _peace might_sanctify you_all complete, and complete of_you_all the spirit, and ~~the~~ soul, and ~~the~~ body, blamelessly at the coming of_the **master** of_us, **Ya^{y}sous/(Yəhōshūʹa) chosen_one/messiah**, might_have_kept. **24** Faithful is the one calling you_all, who also will_be_performing it.
25 Brothers, be_praying also for us. **26** Greet the brothers all with a_kiss holy. **27** I_am_adjuring you_all by_the **master**, to_ _be_read my letter to_all the brothers. **28** The grace of_the **master** of_us, **Ya^{y}sous chosen_one/messiah**, with you_all be. Truly.

Readers' Version

air, and from then will always remain with **Yahweh**. **18** So when someone dies, comfort each other with those truths.

5:1 Concerning the times and seasons, brothers and sisters, you don't need anything to be written **2** because you already know that **Yahweh's** day will come like a thief comes at night.[11] **3** Just when they're saying there's peace and security, then they'll suddenly recognise the imminent destruction, like a pregnant woman having birth pains. They certainly won't be able to escape, **4** but you, brothers and sisters, aren't in darkness and likely to get surprised by a thief in the night **5** because you're all children of the light and of the day. No, we're not part of the night or of the darkness **6** so as a result, we won't be sleeping like the others, but we'll be alert and sober. **7** Those who sleep do it at night, and those who get drunk do it at night, **8** but we belong to the day. We'll be dressed in the armour of faith and love, and the helmet which is the hope of our salvation.[12] **9** **God** hasn't assigned us to his severe anger, but rather for obtaining salvation through our **master Yeshua (Jesus; Grk. Yesus) Messiah**— **10** the one who was executed on our behalf so that whether we might be alert and watching, or whether we're dead and 'sleeping', either way we'll all live together with him. **11** So comfort and encourage each other as you've all been doing already.

Final teaching and greetings

12 But we're asking you, brothers and sisters, to be aware of the people who are working among you all and the ones leading you in **Yahweh** and instructing you all, **13** and show them love over-and-beyond because of their work. Be at peace with each other.

14 We advise you, brothers and sisters, to scold those who are lazy, comfort those who are discouraged, help the weak up, and be patient towards everyone. **15** Don't let anyone repay evil for evil, but always be doing what is good towards each other and towards everyone else.

16 Always find something to be happy about. **17** Never stop praying, **18** thanking God **about** everything.

This is what **God** wants for you in **Messiah Yeshua** (Jesus; Grk. Yesus): **19** Don't smother the holy **spirit**. **20** Don't scorn prophesies. **21** Evaluate everything, holding on to what's good **22** but keeping away from everything that seems to be evil.

23 May the **God** of peace himself make you completely holy and may your entire spirits, souls, and bodies be kept irreproachable at the returning of our **master Yeshua Messiah**. **24** The one calling you all is faithful and he will also see it through.

25 Brothers and sisters, pray for us also.

26 Greet the brothers with a holy kiss for me.

27 I request you by the **master** to read my letter to all the believers there.

28 May you all experience the grace that comes from our

11 **RV 5:2 · Cross-ref.** Mat 24:43; Luk 12:39; 2Pe 3:10.

12 **RV 5:8 · Cross-ref.** Isa 59:17; Eph 6:13-17.

Readers' Version

master Yeshua Messiah. May it be so.

TH1 · OET-RV v0.2.0

Literal Version

TH1 · OET-LV v0.2.0 (NT set)

Paulos's second letter to the believers in
Thessalonikai

Introduction

This letter, was written by Paulos and sent to the group of believers there in Thessalonikai (Acts 17:1-10). Paulos had been forced to leave Thessalonikai because there were Yehudim there who got upset about his preaching to non-Jews. So he went on to Korinthos and from there he wrote both of his letters to the believers in Thessalonikai.
At that time, the believers in Thessalonikai were confused because there was teaching that troubled them, because they were told that the master Yeshua, the messiah, had already returned. Because they were confused, Paulos blocked that teaching by explaining to them that wars and destruction would come before the messiah returns. The one who brings that destruction is the enemy of the messiah, a miracle-working teacher named the 'lawless man'.
Paulos taught the readers of this letter that it's necessary to stay alert about everyone teaching them, despite difficulties and sufferings. They need to continue to work for their living and to do good just as Paulos himself had done.

Main components of Paulos's letter

Introduction *1:1-2*
Paulos thanks and prays for the Thessalonikai *1:3-12*
Teaching concerning the return of the messiah *2:1-17*
Encouragement about prayer and not being lazy *3:1-15*
Conclusion *3:16-18*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Readers' Version

1:1 This letter is from Paulos, Silas, and Timotheos.
It's written to the assembly of believers in **God** our father and **the master Yeshua (Jesus; Grk. Yesus) Messiah** there in Thessalonikai.[1]
2 May **God** our father and **the master Yeshua Messiah** give grace and peace to all of you.

Paulos's thanking and praying

3 We should be always thanking **God** for you brothers and sisters, and it's right that we do, because your faith is growing and you all display plenty of love towards each other. **4** That's why we boast **about** you all in **God's** assemblies, because of your endurance and faith despite the persecutions you encounter and the tribulations that you put up with.

The Judgement after Yeshua's return

5 This shows God's righteous judgement in that you're considered worthy to enter God's kingdom because of what you've had to suffer. **6** **God** is righteous, and he's the one who will repay those who oppress you and make life difficult for you all, **7** then all of you who've been oppressed will be able to relax when the **master Yeshua** (Jesus; Grk. Yesus) comes back from heaven with his powerful army. **8** With a fiery flame he'll judge those who don't know **God** and those who haven't accepted the good message of our **master Yeshua Messiah**. **9** They'll be sentenced to eternal destruction—banished from **Yahweh's** presence and from the display of his strength[2] **10** when he's honoured by his righteous followers and admired by those who believe in him just as you believed our testimony to all of you.
11 We're also praying all the time for you all that you'll be considered worthy of our **god's** calling and will live out your good intentions and demonstrate your faith with power, **12** so that the reputation of our **master Yeshua** will be honoured in you all, and you in him, thanks to the grace of our **God** and **of the master Yeshua Messiah**.

The false man-God

2:1 Now concerning the return of our **master Yeshua (Jesus; Grk. Yesus) Messiah** and our being gathered together with him,[3] we are asking you all, brothers and sisters, **2** to not be alarmed or have your thinking jolted back-and-forth by any 'spirit' or message or letter that seems to come from us that tries to say that the **master** has already returned. **3** Don't let anyone deceive you in any way, because before that happens many people will turn away from the good message, and the lawless man will be revealed—the conveyor of destruction **4** who opposes every god or object of worship and puts himself above them all—seating himself in God's temple and (supposedly) demonstrating that he is **God**.[4]
5 Don't you remember how I told you people this when I was still with you? **6** Now you know what's restraining him so that he'll be revealed at the proper time, **7** because the mystery of lawlessness is already at work, except that it's being re-

Literal Version

1:1 Paulos, and Silouanos, and Timotheos, to_the assembly of_ _the_ones_from_Thessalonika^{y}, in **god** the_father of_us and the_**master Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah**: **2** grace be to_you_all and peace from **god** the_father of_us and the_**master Ya^{y}sous chosen_one/messiah**.

3 To_be_giving_thanks we_ought to_ ~~the~~ **_god** always concerning you_all, brothers, as worthy it_is, because is_ _growing_beyond the faith of_you_all, and is_being_plentiful the love of_one each, of_all of_you, to one_another, **4** so_as ourselves us in you_all to_be_boasting, in the assemblies of_ ~~the~~ **_god**, because/for the endurance of_you_all, and faith in all the persecutions of_you_all, and in_the tribulations that you_all_are_tolerating,

5 a_display of_the righteous judgement of_ ~~the~~ **_god**, in_order that to_be_considered_worthy you_all of_the kingdom of_ ~~the~~ **_god**, because/for which also you_all_are_suffering, **6** if_ _indeed righteous it_is with **god**, to_repay to_the ones oppressing you_all in_tribulation, **7** and to_you_all ~~which~~ being_oppressed, relaxation with us at the revelation of_the **master Ya^{y}sous** from heaven, with messengers of_power of_ _him, **8** in a_fire of_flame giving vengeance on_the ones not having_known **god**, and on_the ones not submitting to_the good_message of_the **master** of_us, **Ya^{y}sous/(Yəhōshūʻa)**, **chosen_one/messiah**, **9** who justice will_be_paying with_ _destruction eternal, from the_presence of_the **master**, and from the glory of_the strength of_him, **10** whenever he_may_ _come to_be_glorified_in in the holy ones of_him, and to_be_ _marvelled among all the ones having_believed, because was_ _believed the testimony of_us to you_all in ~~the~~ day that.
11 For/Because which also we_are_praying always for you_all, in_order_that you_all may_consider_worthy of_the calling the **god** of_us, and may_fulfill every good_pleasure of_ _goodness, and work of_faith with power, **12** so_that may_be_ _glorified_in the name of_the **master** of_us, **Ya^{y}sous**, in you_ _all, and you_all in him, according_to the grace of_the **god** of_us and of_the_**master Ya^{y}sous chosen_one/messiah**.

2:1 And we_are_asking you_all, brothers, concerning the coming of_the **master** of_us, **Ya^{y}sous chosen_one/messiah**, and of_us gathering_together to him, **2** in_order that not quickly to_be_shaken you_all in ~~the~~ mind, nor to_be_being_ _alarmed, neither by spirit, nor by message, nor by letter, as_ _though by us, as that has_presented the day of_the **master**.
3 Not someone you_all may_deceive in not_one manner, because if not may_come the apostasy first, and may_be_ _revealed the man of_ ~~the~~ _lawlessness, the son of_ ~~the~~ _ _destruction, **4** the one opposing and exalting himself over every being_called a_god or object_of_worship, so_as him in the temple of_ ~~the~~ **_god** to_sit_down, demonstrating himself that he_is **god**. **5** Not you_all_are_remembering that still being with you_all, these things I_was_saying to_you_all?
6 And now the thing restraining you_all_have_known, in_ _order that to_be_revealed him in the of_him time.
7 For/Because the mystery already is_working of_ ~~the~~ _ _lawlessness, only the one restraining it now there_is, until

1 **RV 1:1 · Cross-ref.** Acts 17:1.
2 **RV 1:9 · Cross-ref.** Isa 2:10.
3 **RV 2:1 · Cross-ref.** 1Th 4:15-17.
4 **RV 2:4 · Cross-ref.** Dan 11:36; Eze 28:2.

Literal Version

out_of the_midst it_may_become. **8** And then will_be_being_ _revealed the lawless one, whom the **master Ya^{y}sous/(Yəhōshūʻa)** will_be_killing with_the breath/spirit of_the mouth of_him, and will_be_nullifying by_the appearing of_the coming of_him, **9** of_whom is ~~the~~ coming, according_to the_working of_ ~~the~~ _Satan/(Sāṭān) in every power, and signs, and wonders of_falsehood, **10** and in every seduction of_unrighteousness, in_the ones perishing, because/for which the love of_the truth not they_received, in_order that to_be_saved them. **11** And because_of this, is_ _sending to_them ~~the~~ **god** a_working of_deception, in_order that to_believe them in_the falsehood, **12** in_order_that may_ _be_judged all the ones not having_believed in_the truth, but having_taken_pleasure ~~the~~ in_unrighteousness.

13 But we ought to_be_giving_thanks to_ ~~the~~ **_god** always concerning you_all, brothers having_been_loved by the_ **_master**, that chose you_all ~~the~~ **god**, from the_beginning to salvation in the_holiness of_the_**spirit** and faith of_the_truth, **14** to which he_called you_all, through the good_message of_ _us, to the_procuring of_the_glory of_the **master** of_us, **Ya^{y}sous chosen_one/messiah**. **15** Therefore consequently, brothers, be_standing_firm and be_taking_hold_of the traditions that you_all_were_taught, whether by message, or by letter from_us. **16** And himself the **master** of_us, **chosen_ _one/messiah**, **Ya^{y}sous/(Yəhōshūʻa)** and ~~the~~ **god** the father of_us, the one having_loved us and having_given comfort eternal, and hope good by grace, **17** might_comfort the hearts, of_you_all and might_strengthen you_all in every work and message good.

3:1 For/Because_the rest, be_praying, brothers, because/for us, in_order_that the message of_the **master** may_be_ _spreading and may_be_being_glorified, as also with you_all, **2** and in_order_that we_may_be_rescued from ~~the~~ perverse and evil people, because/for not is of_all are the faith. **3** But faithful is the **master**, who will_be_strengthening you_all, and will_be_keeping you_all from the evil one. **4** And we_ _have_persuaded in the_**master** to you_all that the things we_are_commanding, and you_all_are_doing and will_be_ _doing. **5** And the **master** might_direct of_you_all the hearts into the love of_ ~~the~~ **_god**, and into the endurance of_the **chosen_one/messiah**.

6 And we_are_commanding to_you_all, brothers, in the_name of_the **master** of_us, **Ya^{y}sous chosen_one/messiah**, to_be_ _avoiding you_all from every brother lazily walking, and not according_to the tradition which they_received from us. **7** For/Because yourselves you_all_have_known how it_is_ _fitting to_be_imitating us, because not we_loafed among you_all, **8** nor undeservedly bread we_ate from anyone, but in labour and hardship, night and day working, in_order that not to_burden anyone of_you_all. **9** Not that not we_are_ _having the_right, but in_order_that ourselves an_example we_may_give to_you_all, in_order that to_be_imitating us. **10** For/Because even when we_were with you_all, this we_ _were_commanding to_you_all, that if anyone not is_willing to_be_working, not him _let_be_eating. **11** For/Because we_ _are_hearing some are walking among you_all lazily, nothing working, but meddling. **12** And ~~the~~ to_such we_are_ _commanding and are_exhorting by the_**master**

Readers' Version

strained until he's taken out of the middle, **8** and then the lawless man will be revealed. The **master Yeshua** will kill him with his breath[5] and neutralise him with the appearance of his coming. **9** The lawless man was coming and working under Satan with his power and signs and false miracles[6] **10** and with every unrighteous seduction. These deceive those who are perishing, because they never had the love for the truth that could have saved them. **11** That's why **God** is sending deceptive practices to them, so that they can continue to believe in the falsehood, **12** so that all of those who didn't believe in the truth, but took pleasure in wicked actions, will be judged and sentenced.

Keep hold of the truth

13 But brothers and sisters, we here should always be thanking **God** for you who were loved by **Yahweh**. From the beginning God chose you for salvation in the holiness **of the spirit** and faith in the truth **14** which he called you to. That was through the good message that we brought so that you might obtain the power that comes from our **master Yeshua (Jesus; Grk. Yesus) Messiah**. **15** So as a result, brothers and sisters, stand firm and keep hold of the practices that we taught you—whether it was spoken or written in our letters.

16 May our **master Messiah Yeshua** and **God** our father who loved us and gives us eternal comfort, and by his grace gives good hope, **17** comfort your minds and strengthen you all in everything you do and every good message you share.

Pray for us as well

3:1 The other thing, brothers and sisters, is to keep praying for us, so that the **master's** message will keep spreading and being honoured, just like it was among you, **2** and so that we might escape from the schemes of perverse and evil people, because not everyone believes this message. **3** But the **master** is faithful and will strengthen you all and will keep you from the evil one. **4** We are confident that with **Yahweh's** help, you are following all of our instructions and will continue to do so.

5 May the **master** direct your thoughts towards **God's** love and **Messiah's** endurance.

The warning against laziness

6 Brothers and sisters, we're instructing you to avoid those who are only lazily living out their faith, and not following the practices that they were taught by us. **7** You yourselves know that it's appropriate to be imitating us, because we didn't loaf when we were among you all, **8** nor did we eat food from anyone that we didn't deserve, but we worked even when it was hard—day and night, so that we wouldn't be a burden on anybody, **9** not that we didn't have the right, but in order to make ourselves a good example that you could emulate. **10** Even when we were there with you, brothers and sisters, we instructed you that anyone who's not willing to work doesn't deserve to eat.

11 Yes, we've heard that there are some who associate with you, brothers and sisters, who are lazy—not doing any work, but just meddling, **12** so we're instructing those people, and

5 **RV 2:8 · Cross-ref.** Isa 11:4.

6 **RV 2:9 · Cross-ref.** Mat 24:24.

Readers' Version

urging them by the authority of **the master Yeshua (Jesus; Grk. Yesus) Messiah**, to just quietly get down to work, and then they'll have food to eat. **13** But the rest of you, brothers and sisters, don't get discouraged from doing good.

14 And if there's anyone there who won't submit to the contents of this letter, then take note of that person and don't associate with them, in order that they might be persuaded. **15** Don't consider them as an enemy, but reprimand them like you would reprimand a brother or sister.

16 May the **master** of peace himself **Farewell** give all of you peace through everyone and in every way. May the **master be** with all of you.

17 This farewell is in my own handwriting—I'm Paulos, and I do this with every letter I write.

18 May the grace from our **master Yeshua (Jesus; Grk. Yesus) Messiah** be with all of you.

TH2 · OET-RV v0.2.0

Literal Version

Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah, that with quietness working ~~the~~ of_themselves bread they_may_be_ _eating. **13** But you_all, brothers, not may_lose_heart doing_ _good. **14** And if anyone not is_submitting to_the message of_ _us through ~~the~~ letter, this man be_taking_note, not to_be_ _associating_with with_him, in_order_that he_may_be_ _swayed. **15** And_yet not as an_enemy be_considering him, but be_admonishing him as a_brother.

16 And himself the **master** of_ ~~the~~ _peace, might_give to_you_ _all ~~the~~ peace through everyone in every manner. The **master** be with all of_you. **17** The greeting ~~the~~ in_my own hand, of_ _Paulos, which is my_sign in every letter, thus I_am_writing. **18** The grace of_the **master** of_us, **Ya^{y}sous chosen_ _one/messiah**, with all of_you.

TH2 · OET-LV v0.2.0 (NT set)

Paulos's first letter to the believers in
Korinthos

Introduction

This is Paulos's first letter to the believers in Korinthos that we have in our Bibles, but could easily have been his second letter to them. We deduce this from his reference to other letters, e.g., see https://www.GotQuestions.org/how-many-letters-Corinthians.html, but we don't have copies of them.
In this letter from Paulos to the believers in Korinthos, he wrote about his time preaching in Efesos. He wrote this in order to help with problems experienced by various groups of believers that he founded there in Korinthos. Korinthos was the mother city of province of Akaia and Akaia was a province of Romai. At that time, Korinthos was a large city that Hellains, Romaios, and Yehudim all lived in, and because it was at the edge of the ocean, many buyers and sellers travelled there to board ships. So the city became famous because of its wealth, and many religions thrived there. There was also a lot of sexual immorality there as well as other ancient traditions. Paulos lived there for almost two years in order to preach, and many people believed (Acts 18).
After around three years had passed while Paulos was there in Efesos preaching, he received a letter from the believers in Korinthos (1 Cor. 7:1). Again he heard about the persecution of the believers and of other problems that faced the assembly of believers. In this letter, he advised them about those, and stressed to need to removal sexual offenders from their assembly. Then he answered questions concerning marriage, widows, spiritual gifts, and the dead coming back to life.
In chapter 13, it tells how love is an amazing gift from God to his people, in fact that's the overall theme of this document.
It's helpful to understand that this letter (and most Biblical documents) were dictated to scribes (who didn't have word processors) so in terms of sentence structure, the discourses are often not edited or placed in their time sequences more correctly as we would do with modern documents, but rather we notice a lot of long, rambling, run-on sentences (like this one) which we sometimes break into shorter sentences to help our readers, but try not to do it too often as it tends to remove the connections between the thoughts and can even lead to the bad habit of people quoting verses out of the context in which they were written.

Main components of Paulos's letter

Introduction *1:1-9*
Divisions in the assembly *1:10–4:21*
Paulos scolds the assembly about sexual immorality *5:1-13*
Handling persecution *6:1-11*
Use of expulsion as believers *6:12-20*
Answers about marriage *7:1-40*
Honouring god with respect to idols *8:1–11:1*
Expected behaviour from women in the assembly *11:2-16*
Proper celebration of the master's dinner *11:17-34*
Giftings given by the spirit and their use within the assembly *12:1–14:40*
The coming to life of the messiah and of believers *15:1-58*
The collection of aid for Christians in Yehudah *16:1-4*
Paulos's future plans and conclusion *16:5-24*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Readers' Version

1:1 This letter is from Paulos, a missionary **of Messiah Yeshua** (Jesus; Grk. Yesus) by **God's** will, and from our brother, Sosthenes.

2 It's written to **God's** assembly there in Korinthos[1]—to those believers in **Messiah Yeshua** who've been declared guiltless and who've been called to live holy lives, along with all those who appeal to the power of our and their **master Yeshua Messiah**, everywhere.

3 Grace and peace to you all from **God** our father and from **the master Yeshua Messiah**.

Paulos thanks God for what he's done

4 I always thank my **God** for you because of his grace that he's given you in **Messiah Yeshua** (Jesus; Grk. Yesus)— 5 thanking him that through him, you've all been enriched in every way: in all speech and in all knowledge 6 as our testimony about the **messiah**[2] was confirmed in you all 7 so that you all aren't missing out on any spiritual gift as you eagerly wait for our **master Yeshua Messiah** to be revealed. 8 He will sustain you to the end, so that you all will be blameless at the return of our **master Yeshua Messiah**. 9 The **God** who called you into fellowship with his son **Yeshua Messiah**, our **master**, is faithful.

Follow Yeshua, not your leaders

10 Now brothers and sisters, I appeal to you in the name of our **master Yeshua (Jesus; Grk. Yesus) Messiah**, that you all agree together so that there'll be no divisions among you, but rather that you'll be united in your thinking and in your purpose, 11 because, my brothers and sisters, it's been made clear to me by some from Kloe's household, that you are quarrelling among yourselves. 12 What I am talking about is how many of you are claiming that you belong to Paulos's group, for example, or that you belong to Apollos' group,[3] or that you belong to Kefa' (Cephas'; Grk. Kefas') group, or that you belong to **Messiah's** group. 13 Has **the messiah** been divided? Was it Paulos who was executed for you? Or were you immersed in water in the Paulos's name?

14 I thank God that I didn't immerse any of you other than Krispos[4] and Gaios,[5] 15 so that no one can say that I had immersed you into my own name. 16 (Oh yes, I also immersed Stefanas and his household,[6] but I don't think I immersed anyone else.) 17 Because **Messiah** didn't send me to immerse people in water, but to preach the good message—but not with words of wisdom just in case the messiah's execution on the post gets deprived of importance.

The messiah is God's power and wisdom

18 Because the account about the execution on a post seems just stupid to non-believers, but on the contrary to us being saved, it's **God's** power, 19 because it was written:

Literal Version

1:1 Paulos, a_called ambassador of_**chosen_one/messiah Yaʸsous/(Yəhōshūʻa)** by the_will of_**god**, and Sōsthenaʸs, our brother, 2 to_the assembly of_ ~~the~~ **_god**, having_been_ _sanctified in **chosen_one/messiah Yaʸsous**, ~~which~~ being in Korinthos, called holy ones, with all the ones calling on_the name of_the **master** of_us, **Yaʸsous chosen_one/messiah**, in every place, of_them and of_us: 3 grace to_you_all and peace from **god** the_father of_us and the_**master Yaʸsous chosen_ _one/messiah**.

4 I_am_giving_thanks to_the **god** of_me always concerning you_all, because/for the grace of_ ~~the~~ **_god** ~~which~~ having_ _been_given to_you_all in **chosen_one/messiah Yaʸsous**, 5 that in everything you_all_were_made_rich in him, in all speech and all knowledge, 6 as the testimony of_the **chosen_ _one/messiah** was_confirmed in you_all, 7 so_as you_all not to_be_being_lacked in nothing a_gift, eagerly_waiting the revelation of_the **master** of_us, **Yaʸsous chosen_ _one/messiah**, 8 who also will_be_confirming you_all to the_ _end, unindictable in the day of_the **master** of_us, **Yaʸsous chosen_one/messiah**. 9 Faithful is ~~the~~ **god**, by whom you_all_ _were_called into fellowship of_the son of_him, **Yaʸsous/(Yəhōshūʻa) chosen_one/messiah**, the **master** of_ _us.

10 And I_am_exhorting you_all, brothers, by the name of_the **master** of_us, **Yaʸsous chosen_one/messiah**, in_order_that the same thing you_all_may_be_speaking all, and not may_be among you_all divisions, but you_all_may_be having_been_ _prepared in the same mind and in the same opinion. 11 For/Because it_was_made_evident to_me concerning you_ _all, brothers of_me, by the ones of_Kloaʸ, that quarrels among you_all are. 12 And I_am_saying this, that each of_ _you_all is_saying: I on_one_hand am of_Paulos: On_the_ _other_hand I am of_Apollōs: On_the_other_hand I am of_ _Kaʸfas: On_the_other_hand I am of_**chosen_one/messiah**. 13 ‹Has_been_divided the **chosen_one/messiah**? Not Paulos was_executed_on_a_stake for you_all, or into the name of_ _Paulos you_all_were_immersed? 14 I_am_giving_thanks that no_one of_you_all I_immersed, except ~~not/lest~~ Krispos and Gaios, 15 in_order_that not anyone may_say that into ~~the~~ my name you_all_were_immersed. 16 And I_immersed also the of_Stefanas household, furthermore not I_have_known whether any other I_immersed. 17 For/Because not sent_out me **chosen_one/messiah** to_be_immersing, but to_be_good_ _message_preaching, not in wisdom of_message, in_order_ _that not may_be_voided the stake of_the **chosen_ _one/messiah**.

18 The for message ~~which~~ of_the stake, to_the ones on_one_ _hand perishing foolishness it_is, on_the_other_hand to_the ones being_saved to_us the_power of_**god** it_is. 19 For/Because it_has_been_written: I_will_be_destroying the wisdom of_the wise, and the intelligence of_the intelligent I_

1 **RV 1:2 · Cross-ref.** Acts 18:1.

2 **RV 1:6 · Note** Or alternatively: as the messiah's testimony...

3 **RV 1:12 · Cross-ref.** Acts 18:24.

4 **RV 1:14 · Cross-ref.** Acts 18:8.

5 **RV 1:14 · Cross-ref.** Acts 19:29; Rom 16:23.

6 **RV 1:16 · Cross-ref.** 1Cor 16:15.

Literal Version

_will_be_rejecting. **20** Where is the_wise? Where is the_
_scribe? Where is the_debater of_ ~~the~~ _age this? Not made_
_foolish ~~the~~ **god** the wisdom of_the world? **21** For/Because
since in the wisdom ~~the~~ of_**god**, not knew the world by its
wisdom ~~the~~ **god**, took_pleasure ~~the~~ **god** through the
foolishness of_the proclamation to_save the ones believing.
22 Since both the_Youdaiōns signs are_requesting, and the_
_Hellaʸns wisdom are_seeking, **23** but we are_proclaiming
chosen_one/messiah having_been_executed_on_a_stake, to_
_the_Youdaiōns on_one_hand a_offense, on_the_other_hand
to_pagans foolishness, **24** but to_them the called ones, to_
_the_Youdaiōns both and to_the_Hellaʸns, **chosen_**
one/messiah of**god** the_power, and of_**god** the_wisdom.
25 Because the foolish of_ ~~the~~ **_god**, wiser than ~~the~~ humans is,
and the weak of_ ~~the~~ **_god**, stronger than ~~the~~ humans.
26 For/Because you_all_are_seeing the calling of_you_all,
brothers, that not many wise according_to the_flesh, not
many powerful, not many noble. **27** But the foolish things of_
_the world chose ~~the~~ **god**, in_order_that he_may_be_
_disgracing the wise, and the weak things of_the world chose
~~the~~ **god**, in_order_that he_may_be_disgracing the strong,
28 and the insignificant of_the world and the things having_
_been_scorned chose ~~the~~ **god**, the things not being, in_order_
_that the things being he_may_nullify, **29** so_that not may_
_boast all flesh before ~~the~~ **god**. **30** Out_of but him, you_all are
in **chosen_one/messiah Yaʸsous/(Yəhōshūʹa)**, who was_
_become wisdom to_us from **god**, righteousness ~~and/both~~, and
holiness, and redemption, **31** in_order_that as it_has_been_
written: The one boasting, in the**master** him _let_be_
_boasting.

2:1 And_I having_come to you_all, brothers, came not
according_to prominence of_speech or wisdom, proclaiming
to_you_all the mystery of_ ~~the~~ **_god**. **2** For/Because not I_
_judged anything to_have_known among you_all, except
~~not/lest~~ **Yaʸsous chosen_one/messiah**, and this one having_
_been_executed_on_a_stake. **3** And_I in weakness, and in fear,
and in trembling much became with you_all. **4** And the
message of_me and the proclamation of_me, not in
persuasive of_wisdom messages, but in demonstration of_
the**spirit** and of_power, **5** in_order_that the faith of_you_
_all, not may_be in wisdom of_humans, but in the_power of_
_god.

6 And wisdom we_are_speaking among the mature, but
wisdom, not of_ ~~the~~ _age this, nor of_the the_rulers of_ ~~the~~ _
_age this, the ones being_nullified, **7** but we_are_speaking of_
_god the_wisdom in a_mystery ~~which~~ having_been_hidden_
_away, which predetermined ~~the~~ **god** before the ages,
because/for the_glory of_us, **8** which no_one of_the rulers of_
~~the~~ _age this has_known, because/for if they_knew, not would
the **master** of_ ~~the~~ _glory they_executed_on_a_stake, **9** but as
it_has_been_written: What eye not saw, and ear not heard,
and in the_heart of_a_person not went_up, which prepared
~~the~~ **god** for_the ones loving him. **10** To_us for revealed it ~~the~~
god through the **spirit**, because/for the **spirit** all things is_

Readers' Version

'I will destroy the wisdom of the wise,
and I will nullify the understanding of the intelligent.'[7]
20 Where is the wise person? Where is the scholar? Where is
the debater of this age?[8] Hasn't **God** turned the wisdom of the
world into foolishness?[9]

21 Because since the world, in **God's** wisdom, didn't know
about God through their wisdom, **God** was pleased to save
those who believe through the 'foolish' message that was
preached. **22** Yehudim (Jews) ask for miraculous signs and Hel-
lains (Greeks) search for wisdom, **23** but we preach about how
Messiah was executed—something the Yehudim can't logic
out, and which the Hellains see as total foolishness. **24** Yet to
those who God calls, whether Yehudim or Hellains, **Messiah** is
both **God's** power and his wisdom, **25** because **God's** foolish-
ness is better than humankind's wisdom, and **God's** weakness
is greater than humankind's strength.

26 So brothers and sisters, think about how God called you.
Not many of you were wise by human standards, not many
were powerful, and not many were of noble birth, **27** but **God**
chose the foolish things of the world to shame those consid-
ered to be wise, and he chose the weak things of the world to
shame those considered to be strong. **28** He chose the lowly
and despised things of the world, and the things that are not,
to nullify the things that are, **29** so that no human can boast to
God. **30** But because of him, you are in **Messiah Yeshua** (Jesus;
Grk. Yesus), who was made to become wisdom from **God** for
us, and to become righteousness, and also sanctification and
redemption, **31** so that, as per the scriptures: 'Let anyone who
boasts, boast about **Yahweh**.'[10]

Paulos's preaching based on God's power

2:1 Brothers and sisters, when I visited
you all, I didn't try to impress you with
flowery words or great wisdom when I
taught you **about God's** incredible plan, **2** because I had de-
cided in advance to display knowledge about nothing else
other than **Yeshua (Jesus; Grk. Yesus) Messiah** and his exe-
cution. **3** And so I came to you all in weakness and fear and
with a lot of trembling,[11] **4** and my message and my preaching
wasn't delivered with persuasive words of wisdom, but rather
demonstrating God's **spirit** and power, **5** so that your faith
wouldn't be based on human wisdom, but on **God's** power.

Spiritual vs human wisdom

6 However, when we're with mature
believers, we speak wisdom—not the
wisdom of this age, and not the wisdom of the rulers of this
age who will come to nothing. **7** Instead we speak **about God's**
mysterious and hidden wisdom, which he had planned before
creation to enable us to enter his kingdom. **8** None of the
rulers of this present age understood it, because if they had,
they wouldn't have crucified the **master** of that kingdom,
9 but as scripture says:

'No eye has seen and no ear has heard,

7 **RV 1:19 · Cross-ref.** Isa 29:14 (LXX).

8 **RV 1:20 · Cross-ref.** Yob 12:17; Isa 19:12; 33:18.

9 **RV 1:20 · Cross-ref.** Isa 44:25.

10 **RV 1:31 · Cross-ref.** Jer 9:24.

11 **RV 2:3 · Cross-ref.** Acts 18:9.

Readers' Version

and it's never entered any person's mind,
all the things that **God** has prepared for those who love him.'[12]
10 But God has revealed it to us through his **spirit**, because his **spirit** strives to know the meaning of everything, even the deep things **of God**. 11 Yes, what person knows what other people are thinking. Only the spirit of the person themself knows that. So too, no one knows God's thoughts other than God's own spirit. 12 No, we haven't received the world's spirit, but rather **God's** spirit so that we can recognise everything that **God** has freely given to us.
13 We don't speak about these things from our human wisdom, but rather, saying what God's **spirit** teaches—teaching spiritual things from spiritual sources. 14 Secular people don't accept things about **God's spirit** because they seem foolish to them, and they can't understand them because it requires **spiritual** awareness, 15 but spiritual people can discern all these things, even though others can't correctly discern about them. 16 This was stated in scripture:
'Who can understand Yahweh's mind?
Who's able to instruct him?'[13]
But we *do* know the **messiah's** mind!

Build solidly with godly wisdom

3:1 So brothers and sisters, because you were baby Christians when I visited, I wasn't able to speak to you all like spiritual people, but only like worldly people. 2 I gave you all milk to drink, because you weren't ready for solid food, in fact, you still aren't[14] 3 because you're still worldly, because seeing the jealousy and dissension among you tells us that you're all still worldly and just living by human values. 4 Yes, when one person says, 'I follow Paulos,' and another person says, 'I follow Apollos',[15] doesn't that show that you're just worldly?
5 Indeed, who's Apollos? Who's Paulos? We're just servants who brought you all the message when you believed, each one as the **master** led them.[16] 6 I planted the seed[17] and Apollos watered it,[18] but **God** made it grow. 7 That means that neither the planter or the waterer counts for anything, only the grower, **God**. 8 The planter and the waterer work together, and each of them will be rewarded for their work, 9 because we are **God's** co-workers.
You all are God's field, or in a different image, his building. 10 Using the gifts that **God** has given me as a wise master-builder, I laid down a foundation and then someone else is building on it. But they need to take care **about** how they build on it 11 because no one can lay a different foundation than the one already laid down, and that foundation is **Yeshua (Jesus; Grk. Yesus) Messiah**. 12 Now if anyone builds on top of

Literal Version

searching, even the depths of ~~the~~ **_god**. 11 For/Because who has_known among_people the things of_the person, except ~~not/lest~~ the spirit of_the person which is in him? Thus also the things of_ ~~the~~ **_god** no_one has_known, except ~~not/lest~~ the **spirit** of_ ~~the~~ **_god**. 12 And we not the spirit of_the world received, but the **spirit** who is from ~~the~~ **god**, in_order_that we_may_have_known the things by ~~the~~ **god** having_been_ _granted to_us. 13 Which also we_are_speaking, not in taught of_human wisdom messages, but in those taught of_the_ **_spirit**, by_spiritual things spiritual things communicating. 14 But the_soulish person, not is_receiving the things of_the **spirit** of_ ~~the~~ **_god**, because/for foolishness to_him it_is, and not he_is_able to_know them, because spiritually it_is_being_ _examined. 15 But the spiritual one is_examining the things all, but he by no_one is_being_examined. 16 For/Because who knew the_mind of_the_**master**, who will_be_teaching him? But we the_mind of_**chosen_one/messiah** are_having.

3:1 And_I, brothers, not was_able to_speak to_you_all as to_ _spiritual men, but as to_fleshy men, as to_infants in **chosen_ _one/messiah**. 2 Milk you_all I_gave_to_drink, not food, because/for not_yet you_all_were_able. But neither still now you_all_are_being_able, 3 for/because still fleshly you_all_ _are. For/Because where among you_all is jealousy and strife, not fleshly you_all_are and according_to human_origin you_ _all_are_walking? 4 For/Because whenever may_be_saying someone: I on_one_hand am of_Paulos, on_the_other_hand another I am of_Apollōs, not humans you_all_are?
5 Therefore what is Apollōs? And what is Paulos? Servants through whom you_all_believed, also to_each as the **master** gave. 6 I planted, Apollōs gave_to_drink, but ~~the~~ **god** was_ _growing. 7 So_that neither the one planting is anything, nor the one giving_to_drink, but the one growing, **god**. 8 The one and planting, and the one giving_to_drink, one are, but each his own reward will_be_receiving, according_to his own labour. 9 For/Because of_**god** we_are fellow-workers, of_**god** the_field, of_**god** the_building you_all_are. 10 According_to the grace of_ ~~the~~ **_god** ~~which~~ having_been_given to_me, as a_ _wise architect the_foundation I_laid, but another is_ _building_on it. But each let_be_seeing, how he_is_building_ _on. 11 For/Because foundation another no_one is_able to_ _lay, beside the one lying, which is **Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah**. 12 And if anyone is_building_on on the foundation gold, silver, stones precious, wood, grass, straw, 13 of_each the work manifest will_be_becoming, because/for the day will_be_making_evident it, because in

12 **RV 2:9 · Cross-ref.** Isa 64:4.
13 **RV 2:16 · Cross-ref.** Isa 40:13 (LXX).
14 **RV 3:2 · Cross-ref.** Heb 5:12-13.
15 **RV 3:4 · Cross-ref.** 1Cor 1:12.
16 **RV 3:5 · Note** (NEEDS MORE RESEARCH BUT) It seems unclear here who the final part of the verse is referring to: a/ those who brought the message, or b/ those who received it. (We've chosen b/ in the OET-RV rendering.)
17 **RV 3:6 · Cross-ref.** Acts 18:4-11.
18 **RV 3:6 · Cross-ref.** Acts 18:24-28.

Literal Version

fire it_is_being_revealed, and of_each his work, what_kind it_
_is, the fire itself will_be_approving. **14** If of_anyone the work
will_be_remaining, which he_built_up, a_reward he_will_be_
_receiving. **15** If of_anyone the work will_be_being_burned_
_up, he_will_be_being_lost, but he will_be_being_saved, but
thus as through the_fire. **16** Not you_all_have_known that
temple of_**god** you_all_are, and the **spirit** of_ ~~the~~ **_god** is_
_dwelling in you_all? **17** If anyone the temple of_ ~~the~~ **_god** is_
_destroying, will_be_destroying this one ~~the~~ **god**, because/for
the temple of_ ~~the~~ **_god** holy is, which are you_all. **18** No_one
himself let_be_deceiving, if anyone is_supposing wise to_be
among you_all in ~~the~~ age this, foolish him_let_become, in_
_order_that he_may_become wise. **19** For/Because the
wisdom of_ ~~the~~ _world this, foolishness with ~~the~~ **god** is.
For/Because it_has_been_written: The one catching the wise
in the craftiness of_them he_is. **20** And furthermore: The_
_master is_knowing the speculations of_the wise, that they_
_are useless. **21** So_then no_one let_be_boasting in people,
because/for all things of_you_all is, **22** whether Paulos, or
Apollōs, or Kaʸfas, or the_world, or life, or death, or having_
_presented, or coming, all things of_you_all are, **23** and you_
all are of**chosen_one/messiah**, And **chosen_one/messiah**
is of_**god**.

4:1 Thus us let_be_counting a_person as attendants of_
_chosen_one/messiah, and managers of_the_mysteries of_
_god. **2** Here furthermore it_is_being_required among the
managers that faithful anyone may_be_found. **3** But to_me to
the_least it_is, in_order_that by you_all I_may_be_examined,
or by a_human day, but neither myself I_am_examining.
4 For/Because nothing to_myself I_have_become_aware, but
not by this I_have_been_justified, but the one examining me
the_**master** is. **5** So_that not before the_time anything be_
_judging, until ~~wishfully~~ may_come the **master**, who both will_
_be_illuminating the hidden things of_the darkness, and will_
_be_revealing the counsels of_the hearts, and then the praise
will_be_becoming to_each from ~~the~~ **god**. **6** But these things,
brothers, I_adapted to myself and Apollōs because_of you_all,
in_order_that in us you_all_may_learn, ~~the~~ Not beyond what
has_been_written, in_order_that not one above ~~the~~ one, you_
_all_be_being_arrogant against the other. **7** For/Because who
you is_distinguishing? And what you_are_having which not
you_received? And if also you_received, why you_are_
_boasting as not having_received? **8** Already having_been_
_satiated you_all_are, already you_all_became_rich, apart_
_from us you_all_reigned, and I_wish surely you_all_reigned,
in_order_that also we with_you_all may_reign_with.
9 For/Because I_am_supposing ~~the~~ **god** us ~~the~~ ambassadors
last demonstrated, as sentenced_to_death, because a_theatre
we_were_become to_the world, both to_messengers and to_
_humans. **10** We are foolish because_of **chosen_
_one/messiah**, but you_all prudent in **chosen_one/messiah**,
we are weak, but you_all are strong, you_all are glorious, but
we dishonourable. **11** Until the now hour, both we_are_
_hungering and we_are_thirsting, and we_are_poorly_
_clothed, and we_are_being_beaten, and we_are_wandering,

Readers' Version

the foundation with gold, silver, precious stones, wood, hay, or
straw, **13** then their work will become obvious because it will
be revealed on the day of judgement because it will be shown
up by fire. The fire will expose what sort of building their
work created: **14** if anyone's work that they built survives the
fire, those people will be rewarded, **15** but if their work is in-
cinerated, those people will lose out, although they them-
selves will be saved but as if they've been through the flames.

16 Don't you realise that you yourselves are God's temple,
and that God's **spirit** lives inside you all?[19] **17** If anyone de-
stroys God's temple, then **God** will destroy that person be-
cause his temple is sacred, as are all of you.

18 Don't let any of you fool yourselves. If anyone of you
thinks they're wise by worldly standards, then let those peo-
ple become 'foolish' so that they really can become wise **19** be-
cause this world's wisdom is foolishness with **God**, because as
it's written: 'He catches out the wise in their craftiness.'[20]
20 And further: '**Yahweh** knows that the thoughts of wise peo-
ple are useless.'[21] **21** So then, don't let anyone boast about peo-
ple, because everything already belongs to all of you. **22** Don't
boast about Paulos or Apollos or Kefa (Cephas; Grk. Kefas), or
the world or life or death, or the present or the future. All of
them belong to you, **23** and you belong to **Messiah**, and **Mes-
siah** belongs to **God**.

Status of the missionaries

4:1 So then, people should regard us as
servants **of Messiah** and as stewards of
God's mysteries. **2** What's more, stewards are expected to be
trustworthy. **3** But it makes virtually no difference to me
whether I'm being judged by you all, or by a human court, be-
cause I don't even judge myself. **4** Yes, my conscience is clear,
but that won't mean that I'm declared 'not guilty', because it's
Yahweh who'll be examining me. **5** So don't make judgements
ahead of time, but wait until the **master** comes—the one
who'll bring to light what's hidden in the darkness, and who
will expose people's true motives. At that time, **God** will praise
each person who's acted faithfully.

6 Now brothers and sisters, I applied these things to myself
and Apollos for your sakes, so that through us you all might
learn this: 'Not beyond what is written,' so that no one would
be puffed up in favour of one against the other, **7** because who
makes you better than others? What do you have that wasn't
given to you? And if it was given to you, why would you boast
as if it hadn't been given to you?

8 Are you all full already? Have you all already become rich?
You think you're kings already, and don't need us—I wish you
all were really reigning as kings, so we could reign with you,
9 because it seems that **God** has exhibited us missionaries last
of all, as if sentenced to death—because we have become a
spectacle to the world—both to God's messengers and to men.
10 We appear as fools for **Messiah's** sake, but you all are wise
in **Messiah**. We are weak, but you all are strong. You all are
honoured, but we are dishonoured. **11** Right up to the present

19 **RV 3:16 · Cross-ref.** 1Cor 6:19; 2Cor 6:16.

20 **RV 3:19 · Cross-ref.** Yob 5:13.

21 **RV 3:20 · Cross-ref.** Psa 94:11.

Readers' Version

time, we're hungry and thirsty, we're poorly clothed and brutally beaten, and we're homeless **12** and working hard—working with our own hands.[22] When people curse us, we bless them, and when they persecute us, we put up with it. **13** When people slander us, we answer gently. We've become like the scum of the world, the world's trash, even until now.

14 I'm not writing this to shame you all, but to correct you as if you were my own dear children, **15** because if you all would have thousands of guardians in **Messiah**, yet you wouldn't have many 'fathers', because I fathered you in **Messiah Yeshua** (Jesus; Grk. Yesus) by means of the good message. **16** That's why I urge you all to imitate me,[23] **17** and that's why I sent Timotheos to visit you. He's like my own dear son in **Yahweh**, and he'll remind you all about my ways in **Messiah Yeshua**, just like I teach everywhere in every church.

18 Now some of you have become arrogant, as if I'm not able to come back to see you all, **19** but if the **master** allows it, I'll come and visit you all again soon. Then I won't just see what any puffed-up people are *saying*, but I'll also see what *power* they have, **20** because **God's** kingdom isn't just mere words, but it's a demonstration of power. **21** What would you all prefer: should I come to you all with a rod, or come with love and a gentle spirit?

Expelling the sexually immoral

5:1 Actually, we've been hearing that there's sexual immorality there among you all, and so bad that even non-believers don't do it: a man is sleeping with his step-mother![24] **2** Then instead of being upset, you all seem proud of it. This man should have been expelled out of your group, **3** because even though I'm not there physically, I am present in the spirit, and I've already made my judgement about the man who's doing this, as if I were present. **4** When you assemble together in the name of our **master Yeshua** (Jesus; Grk. Yesus), my spirit is there along with the **master Yeshua's** power, **5** then you should hand this man over to Satan to punish his body, so that his spirit can be saved for when the **master** returns.

6 It isn't good how you all boast. Don't you realise that a little bit of yeast can raise a whole loaf of bread?[25] **7** Get rid of the old yeast so that you'll all become fresh dough, just as you are unleavened bread. Because **Messiah**, our Passover lamb, has also been sacrificed[26] **8** so that we can be feasting, not with old yeast or with yeast of evil and wickedness, but with unleavened bread of sincerity and of truth.[27]

9 I wrote to you in my letter not to associate with sexually immoral people, **10** but certainly not meaning worldly people who are sexually immoral or swindlers or idolaters, because that would mean that you'd all have to leave this world. **11** No, I'm writing to tell you all not to associate with any so-called believer who's sexually immoral or greedy or an idolater or

Literal Version

12 and we_are_labouring, working with_our own hands. Being_insulted, we_are_blessing, being_persecuted, we_are_ _tolerating, **13** being_defamed, we_are_imploring, as the_ _scum of_the world we_were_become, of_all things refuse until now. **14** Not swaying you_all I_am_writing these things, but as children of_me beloved, I_am_admonishing. **15** For/Because if ten_thousand tutors you_all_may_be_ _having in **chosen_one/messiah**, but not many fathers, because/for in **chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)** through the good_message, I you_all bore. **16** Therefore I_am_ _exhorting you_all, imitators of_me be_becoming. **17** Because_of this I_sent to_you_all Timotheos, who is of_me the_child, beloved and faithful in the_**master**, who you_all will_be_reminding of_the ways of_me ~~which~~ in **chosen_ _one/messiah Ya^{y}sous**, as everywhere in every assembly I_ _am_teaching. **18** When not and coming of_me to you_all, were_arrogant some. **19** But I_will_be_coming quickly to you_ _all, if the **master** may_will, and I_will_be_knowing, not the speech of_the ones having_been_arrogant, but their power. **20** For/Because not in message the kingdom of_ ~~the~~ **_god** is, but in power. **21** What you_all_are_wanting? With a_rod I_ _may_come to you_all, or in love, and a_spirit of_gentleness?

5:1 Actually is_being_heard among you_all sexual_immorality, and such sexual_immorality which is not_even among the pagans, so_as the_wife someone of_his father to_be_having. **2** And you_all having_been_arrogant are, and not rather you_ _all_mourned, in_order_that may_be_taken_away out_of midst of_you_all the one, ~~the~~ work this having_done. **3** I for on_one_hand being_absent ~~the~~ in_body, on_the_other_hand being_present ~~the~~ in_spirit, already have_judged as being_ _present, the one thus this having_produced. **4** In the name of_the **master** of_us, **Ya^{y}sous/(Yəhōshūʻa)** having_been_ _gathered_together you_all and ~~which~~ of_mine in_spirit, with the power of_the **master** of_us **Ya^{y}sous**, **5** to_give_over ~~the~~ such one to_ ~~the~~ _Satan/(Sāṭān) for the_destruction of_his flesh, in_order_that his spirit may_be_saved in the day of_the of_**master**. **6** Not good is the boast of_you_all. Not you_all_ _have_known that a_little leaven, all the lump is_leavening? **7** Clean_out the old leaven, in_order_that you_all_may_be a_ _new lump, as you_all_are unleavened. For/Because also the passover_feast of_us was_sacrificed, **chosen_one/messiah**. **8** So_that we_may_be_feasting, not with leaven old, nor with leaven of_malice and wickedness, but with unleavened bread of_sincerity and of_truth. **9** I_wrote to_you_all in my letter, not to_be_associating_with with_the_sexually_immoral, **10** not certainly with_the sexually_immoral of_ ~~the~~ _world this, or with_the coveters and swindling, or idolaters, because you_all_were_ought consequently out_of the world to_come_out. **11** But now I_wrote to_you_all not to_be_ _associating_with anyone if any brother being_named may_ _be sexually_immoral, or a_coveter, or an_idolater, or an_

22 **RV 4:12 · Cross-ref.** Acts 18:3.

23 **RV 4:16 · Cross-ref.** 1Cor 11:1; Php 3:17.

24 **RV 5:1 · Cross-ref.** Deu 22:30.

25 **RV 5:6 · Cross-ref.** Gal 5:9.

26 **RV 5:7 · Cross-ref.** Exo 12:5.

27 **RV 5:8 · Cross-ref.** Exo 13:7; Deu 16:3.

Literal Version

_insulter, or a_drunkard, or a_swindler, ~~the~~ with_such not to_
_be_eating_with. **12** For/Because what is_it to_me the ones
outside to_be_judging? Not the ones inside you_all are_
_judging? **13** But the ones outside ~~the~~ **god** will_be_judging.
Expel the evil man from of_you_all yourselves.

6:1 Is_daring anyone of_you_all, a_matter having against ~~the~~
another, to_be_being_judged before the unrighteous, and not
before the holy ones? **2** Or not you_all_have_known that the
holy ones the world will_be_judging? And if by you_all is_
_being_judged the world, unworthy you_all_are of_the_courts
of_the_least? **3** Not you_all_have_known that messengers we_
_will_be_judging, surely_not surely the_living things? **4** The_
_living things therefore indeed courts if you_all_may_be_
_having, the ones having_been_scorned in the assembly,
these you_all_are_sitting_down? **5** For/Because shame to_
_you_all I_am_saying. Thus not there_is among you_all no_
_one wise, who will_be_able to_distinguish among your_
_midst of_the brother of_him? **6** But brother with brother is_
_being_judged, and this before unbelievers? **7** Already
therefore indeed actually a_loss for_you_all it_is, that
lawsuits you_all_are_having with yourselves. For/Because_
_reason why not rather you_all_are_being_wronged?
For/Because_reason why not rather you_all_are_being_
_defrauded? **8** But you_all are_doing_wrong and are_
_defrauding, and this to_your_brothers. **9** Or not you_all_
_have_known that the_unrighteous of_**god** the_kingdom not
will_be_inheriting? Not be_being_deceived, neither the_
_sexually_immoral, nor idolaters, nor adulterers, nor
effeminate, nor sodomisers, **10** nor thieves, nor coveters, not
drunkards, not insulters, not swindlers, the_kingdom of_**god**
will_be_inheriting. **11** And these things some you_all_were,
but you_all_washed_away, but you_all_were_sanctified, but
you_all_were_justified, in the name of_the **master
Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah**, and by the
spirit of_the **god** of_us.
12 All things to_me is_permitting, but not all things is_
_benefitting. All things to_me is_permitting, but not I will_
_be_being_mastered by anything. **13** The foods for_the belly,
and the belly for_the foods, but ~~the~~ **god** both this and these
will_be_nullifying. And the body is not ~~the~~ for_sexual_
_immorality, but for_the **master**, and the **master** for_the
body. **14** And ~~the~~ **god** both the **master** raised, and us will_be_
_raising_up, by the power of_him. **15** Not you_all_have_
_known that the bodies of_you_all members of_**chosen_
_one/messiah** is? Therefore having_taken_away the
members of_the **chosen_one/messiah**, I_may_make them of_
_a_prostitute members? Never it_might_become. **16** Or not
you_all_have_known that the one being_joined_together to_
_the one, prostitute body is? For/Because will_be, he_is_
_saying: the two into one flesh. **17** But the one being_joined_
_together to_the one, **master** spirit is. **18** Be_fleeing ~~the~~
sexual_immorality. Every sin which if may_practice a_person
outside the body is, but the one committing_sexual_
_immorality against his own body is_sinning. **19** Or not you_
_all_have_known that the body of_you_all, a_temple of_the in
you_all holy **spirit** is, of_whom you_all_are_having from **god**?
And not you_all_are of_yourselves, **20** for/because you_all_

Readers' Version

verbally abusive or a drunkard or a swindler. Don't even have a meal with such a person.

12 Why would it be my job to judge outsiders—no, shouldn't it be those *inside* the assemblies that you judge? **13** **God** will judge the outsiders, but: 'Expel evil people from among yourselves.'[28]

Lawsuits among believers

6:1 If anyone among you all has a case against another believer, how dare they go to a secular court in front of an unbelieving judge instead of to believers. **2** Don't you realise that in the future, believers will judge the world, and if the world's going to be judged by all of you, surely you're competent enough now to judge smaller cases? **3** Don't you realise that we'll judge God's messengers? So surely we can judge things of this life? **4** So then, if you have legal disputes about things of this life, why do you appoint people with no standing in the assembly as judges? **5** I say that to your shame. Don't you have anyone among you all who can arbitrate between believers? **6** But instead, one believer goes to court against another, and it's in front of unbelievers!

7 Actually, you're all disgraced already for having lawsuits among yourselves. Why not rather be wronged? Why not rather be cheated? **8** But you're all wronging and cheating others, including fellow believers.

9 Or don't you all know that those who disobey **God** won't inherit his kingdom? Don't let yourselves be deceived: those who are sexually immoral or idolaters or adulterers, or men who submit to or perform homosexual acts, **10** or thieves or the greedy, or drunkards or slanderers or swindlers, will inherit **God's** kingdom. **11** Now some of you all were like that, but now you've been washed and declared guiltless, and been declared innocent by the authority of the **master Yeshua (Jesus; Grk. Yesus) Messiah**, and by our **god's spirit**.

Avoid sexual immorality

12 Some might say, 'Everything is permissible for me,' but not everything is beneficial. Everything might be permissible for me, but I don't want those things to have control over me.[29] **13** You might say, 'Food is for the stomach, and the stomach for food,' but **God** will eventually abolish them both. Also, the body is not meant to be used for sexual immorality, but rather, for the **master**, and the **master** for the body. **14** Actually, **God** made the **master** come alive again, and by his power, he'll also do that for us.

15 Surely you all know that your bodies are parts of **messiah's** body? Because of that, you shouldn't take your body back and then join it to a prostitute's body. May it never happen! **16** Or don't you know that having sex with a prostitute is a joining together, because it says: 'The two will become one body.'[30] **17** But a person joining with the **master**, becomes one spirit with him.

18 Don't just walk away from sexual immorality, but *run away* from it, because other forms of disobeying God are outside the

28 **RV 5:13 · Cross-ref.** Deu 13:5; 17:7 (LXX).

29 **RV 6:12 · Cross-ref.** 1Cor 10:23.

30 **RV 6:16 · Cross-ref.** Gen 2:24.

Readers' Version

body, but sexual immorality is a sin against your own body.
19 Surely you all know that your body is a temple of the holy
spirit who comes from **God** and lives within you.[31] No, you
don't actually own yourselves 20 because a price was paid to
buy you, so honour **God** with your bodies.

Advice concerning marriage

7:1 Now concerning what you all wrote to me: "It's good for a man not to touch
a woman." 2 However, because there is so much sexual immorality, each man should have his own wife, and each woman her own husband. 3 Both husbands and wives have a marital duty to each other in terms of sexual needs: 4 wives' bodies belong to their husbands, not to themselves, and similarly, husbands' bodies belong to their wives, not to themselves. 5 Don't deprive each other, except by mutual agreement so that you may devote yourselves to prayer for an agreed time, and then be together again, so that Satan can't easily tempt you all because of your lack of self-control.

6 But that isn't a command—I'm only suggesting that it's good to do,[32] 7 and I wish everyone could be like me. But each person has their own gift from **God**—one has such-and-such a gift while someone else has a different one.

8 Now to the unmarried and to the widows I say that it's good if they remain like me,[33] 9 but if they don't have self-control, they should marry because it's better to marry than to burn with sexual desire.

10 Now I (well, not I, but the **master**) command married people that a wife is not to be separated from her husband[34]
11 (but even if she might be separated, let her remain unmarried, or let her be reconciled to the husband), and a husband is not to divorce a wife.

12 But to the rest I say (I, not the **master**) that if any believing husband has an unbelieving wife and she agrees to live with him, he shouldn't divorce her. 13 Similarly, if any woman has an unbelieving husband and he agrees to live with her, she shouldn't divorce him. 14 You see, the unbelieving husband is exposed to faith through his wife, and the unbelieving wife is exposed to faith through the believing husband, otherwise your children would be 'defiled', but now they are declared innocent. 15 But if the unbeliever departs, let that person go. In such cases, the believing spouse is not tied down to serving their departed spouse, but rather **God** has called us to peace.
16 You see, how do you know, woman, whether you will cause your husband to be saved? Or how do you know, man, whether you will cause your wife to be saved?

Sticking to your social position

17 Nevertheless, each person should live according to how the **master** has assigned them and how **God** has called them. That's what I teach in all the assemblies. 18 Anyone who was called and who was previously circumcised, shouldn't become 'uncircumcised'. Anyone who was called who was uncircumcised, shouldn't get circumcised. 19 Circumcision is nothing and un-

Literal Version

_were_bought with_a_price, glorify indeed ~~the~~ **god** in the body of_you_all.

7:1 And concerning of_what things you_all_wrote, good it_is for_a_man, against_a_woman not to_be_touching. 2 But because_of ~~the~~ sexual_immorality, each man the of_himself wife let_be_having, and each woman her own husband let_be_having. 3 To_the wife the husband the obligation let_be_giving_back, and likewise also the wife to_the husband. 4 The wife over_her own body not is_having_authority, but the husband, and likewise, also the husband over_his own body not is_having_authority, but the wife. 5 Not be_defrauding one_another, if surely_not ~~wishfully~~ by harmonious for a_time, in_order_that you_all_may_have_leisure ~~the~~ for_prayer, and again with the same you_all_may_be, in_order_that not may_be_tempt you_all ~~the~~ Satan/(Sāṭān), because_of the intemperance of_you_all. 6 But this I_am_saying by concession, not by command. 7 I_am_wanting and all people to_be as even myself. But each his_own is_having gift from **god**, the one on_one_hand thus, on_the_other_hand the one thus. 8 But I_am_saying to_the unmarried and to_the widows, good it_is for_them ~~if~~ they_may_remain as also_I. 9 But if not they_are_controlling themselves, them_let_marry, because/for better it_is to_marry, than to_be_being_burning. 10 But to_the ones having_married, I_am_commanding (not I, but the **master**), the_wife from the_husband not to_be_separated 11 (and if also she_may_be_separated, let_be_remaining unmarried or to_the husband her _let_be_reconciled) and the_husband the_wife not to_be_sending_away. 12 But to_the rest am_saying (I, not the **master**), if any brother a_wife is_having unbelieving, and this woman is_consenting to_be_dwelling with him, not him _let_be_leaving her. 13 And a_woman who is_having a_husband unbelieving, and this one is_consenting to_be_dwelling with her, not her _let_be_leaving the husband. 14 For/Because has_been_sanctified the husband ~~the~~ unbelieving by the wife, and has_been_sanctified the wife ~~the~~ unbelieving by the brother, otherwise consequently the children of_you_all unclean is, but now holy it_is. 15 But if the unbeliever is_being_separated, him _let_be_being_separated. Not has_been_enslaved the brother or the sister in ~~the~~ such matters, but in peace has_called us ~~the~~ **god**.
16 For/Because how you_have_known, wife, whether the husband you_will_be_saving? Or how you_have_known, husband, ~~if~~ the wife you_will_be_saving?

17 Except ~~not/lest~~ to_each as has_allotted the **master**, each as has_called the **god**, thus him _let_be_walking. And thus in the assemblies all I_am_directing. 18 Having_been_circumcised anyone was_called? Not him _let_be_uncircumcised. In uncircumcision has_been_called anyone? Not him _let_be_being_circumcised. 19 ~~The~~ circumcision nothing is, and ~~the~~ uncircumcision nothing is, but keeping of_the_commands of_**god**. 20 Each in the calling in_which he_was_called, in this

31 **RV 6:19 · Cross-ref.** 1Cor 3:16; 2Cor 6:16.

32 **RV 7:6 · Note** It's not clear here whether Paul is referring back to marriage here (v2), or to abstaining from sex to focus on praying (v5).

33 **RV 7:8 · Note** This is intentionally left ambiguous because we can't be certain what Paul meant here.

34 **RV 7:10-11 · Cross-ref.** Mat 5:32; 19:9; Mrk 10:11-12; Luk 16:18.

Literal Version

him _let_be_remaining. 21 Slave you_were_called? Not to_you it _let_be_caring, but if also you_are_being_able free to_ _become, rather resort_to it. 22 For/Because the one in the_ _**master** having_been_called a_slave, a_freedman of_the_ _**master** is, likewise the free man having_been_called, a_slave is of_**chosen_one/messiah**. 23 With_a_price you_all_were_ _bought, not be_becoming slaves of_people. 24 Each in that he_was_called, brothers, in this him _let_be_remaining with **god**.

25 And concerning the virgins, a_command of_the_**master** not I_am_having, but opinion I_am_giving, as having_been_ _shown_mercy by the_**master**, trustworthy to_be.
26 Therefore I_am_thinking this good to_be_being because_of the having_presented necessity, that good it_is for_a_man ~~which~~ thus to_be. 27 You_have_been_bound to_a_wife? Not be_ _seeking divorced. You_have_been_untied/released from a_ _wife? Not be_seeking a_wife. 28 But if also you_may_marry, not you_sinned. And if may_marry the virgin, not she_ _sinned. But tribulation in_the flesh will_be_having ~~the~~ such, and I from_you_all am_sparing. 29 But this I_am_saying, brothers, the season having_been_shortened is. For/Because_ _the rest, in_order_that even the ones having wives, as not having may_be, 30 and the ones weeping, as not weeping, and the ones rejoicing, as not rejoicing, and the ones buying, as not keeping, 31 and the ones using the world, as not excessively_using it, because/for is_passing_away the form of_ ~~the~~ _world this. 32 But I_am_wanting you_all unanxious to_be. The unmarried is_caring_for the things of_the **master**, how he_may_bring_pleasure to_the **master**, 33 but the one having_married is_caring_for the things of_the world, how he_may_bring_pleasure to_the wife, and has_been_divided. Both the woman ~~the~~ unmarried and the virgin 34 ~~the~~ unmarried is_caring_for the things of_the **master**, in_order_ _that she_may_be holy, both in_the body and the spirit, but the woman having_married is_caring_for the things of_the world, how she_may_bring_pleasure to_the husband. 35 And this for the thing of_you_all yourselves benefit I_am_saying, not in_order_that a_noose on_you_all I_may_put_on, but for what is proper and devoted to_the **master** undistractedly.
36 But if anyone to_be_dishonouring to the virgin of_him is_ _thinking, if she_may_be beyond_marriable_age and thus it_ _ought to_be_becoming, what he_is_willing him _let_be_ _doing, not is_sinning, them _let_be_marrying. 37 But he_ _who has_stood in the heart of_him firm, not having necessity, and authority is_having concerning his own will, and this has_judged in his own heart, to_be_keeping the of_ _himself virgin, well will_be_doing. 38 So_that both the one betrothing the of_himself virgin, well is_doing, and the one not betrothing, better will_be_doing. 39 A_wife has_been_ _bound for as_long_as time is_living the husband of_her, but if may_be_fallen_asleep the husband, free she_is to_whom she_is_willing to_be_married, only in the_**master**. 40 But more_blessed she_is, if thus she_may_remain, according_to ~~the~~ my opinion, and am_supposing also_I, the_**spirit** of_**god**

Readers' Version

circumcision is nothing, but obeying **God's** commands is what counts. 20 Each person should maintain the position they were in when they were called: 21 Were you a slave when you were called? Don't be concerned about that (but indeed, if you're able to become free, then take the opportunity) 22 because anyone who was a slave when they were called by **Yahweh** is free in **Yahweh's** sight. Conversely, anyone who was free when they were called is the **messiah's** slave. 23 You all were bought by God for a price, so don't become slaves of people. 24 Again brothers and sisters, each person should remain in the position they were in when they were called, but now serving **God**.[35]

Suggestions about the unmarried and about widows

25 Now concerning unmarried women, I don't have instructions from **Yahweh** but I'll give my opinions as someone who's trustworthy thanks to **Yahweh's** mercy.
26 Therefore, I think it's good because of the distress that's about to come, that people should stay as they are currently. 27 If you're married, then don't try to get out of it. If you're not committed, don't look for a spouse. 28 But if a single guy or single girl get married, that's not a sin, but they'll likely face difficult circumstances and I'm trying to spare you from that.
29 But brothers and sisters, I will say this: the time is short, so from now on, even those who are married should live as if they're not. 30 Those who are mourning should act as if they're not, those who are celebrating should act as if they're not, and those who are buying act as if they don't own anything, 31 and those who are using this world, as if they're not using it, because the present form of this world will soon pass away.
32 But I'd like you to be free from concern. Single men are concerned about things of the **master**—pleasing the **master**—33 but married men are concerned about worldly affairs—wanting to please their wives—so they're divided. And unmarried or single women 34 are concerning about things of the **master**—so that both their bodies and their spirits can be separate from the world—but married women are concerned about worldly affairs—wanting to please their husbands.
35 Now I said all that for your benefit—not to load you all with rules, but to act in ways that are appropriate and devoted to the **master** without any distractions.
36 However, if a man thinks he's made the wrong decisions about his unmarried woman,[36] if she's reached the age of marriage and it should proceed, then he should do what he planned—he's not sinning—they should get married. 37 But if the man has made up his mind and isn't forced, but makes his own decision, and he's firmly decided to keep his own woman unmarried, then that would also be a good decision. 38 That way, anyone allowing his unmarried woman to marry does well, but anyone who doesn't, makes a better decision.
39 A wife is committed to her husband as long as he lives, but if he passes away, she's free to marry anyone she wants to, as

35 **RV 7:24 · Cross-ref.** 7:20.

36 **RV 7:36-38 · Note** Yes, 'his unmarried woman' sounds strange, but it's not certain here (and in the next two verses) if Paul is writing about a father and *his unmarried daughter who's engaged*, or about an engaged man deciding about *his fiancée*.

Readers' Version

long as he's a believer. 40 However, in my opinion, she'd be happier if she didn't marry again, and I think it's **God's spirit** that wants me to say that.

Behaviour about food offered to idols

8:1 Now, concerning food that's been sacrificed to idols: We know that we all have 'knowledge'—knowledge breeds conceit but love gives inner strength. 2 Anyone who thinks they know something usually doesn't know what they don't know, 3 but anyone who loves **God** is known by God.

4 Now back to eating food that's been offered to idols, we know that there's only one **God** and so worldly idols are really nothing at all. 5 Even though there are many so-called 'gods' and 'masters' said to live in the heavens or earth, 6 we know there's only one **God**, who is the Father who created everything and we exist to honour him. And we only have one **master**, **Yeshua (Jesus; Grk. Yesus) Messiah** who created everything and is also the source of our existence.

7 But not everyone knows this. Some people have been so used to trusting idols that even now as believers when they eat food that's been sacrificed to idols, they still think it's wrong and so their weak consciences become defiled. 8 But food doesn't bring us closer **to God**—what we eat makes us no better or worse off spiritually.

9 However, be careful in case your freedom becomes a reason that weaker believers might get confused and stumble in their spiritual walk. 10 Yes, if someone with a weaker conscience sees you eating at a place with an idol, they might be encouraged to eat food that's offered to idols against their conscience, 11 thus this weaker believer who **the messiah** also died for, might end up being destroyed. 12 If you end up sinning against other believers and wounding their weak consciences, you sin against **Messiah**. 13 Therefore, if food might cause a fellow believer to stumble, I'll certainly never eat meat, so that I won't cause them to stumble.

The missionary's responsibilities

9:1 Aren't I free? Aren't I a missionary? Haven't I seen **Yeshua** (Jesus; Grk. Yesus) our **master**? Aren't you all the result of my work for **Yahweh**? 2 If I'm not a missionary to others, at least I am to all of you, because you're **the** proof that I'm a missionary for **Yahweh**. 3 That's my defence to those who are questioning my role.

4 Don't we have a right to eat and drink? 5 Don't we have a right to take along a believing wife like the rest of the missionaries and the **master's** brothers and Kefa (Peter; Grk. Petros)? 6 Or it is only Barnabas and I who have to work to support ourselves? 7 What soldier has to pay his own expenses? Who plants a vineyard and isn't allowed to eat its fruit? Or who shepherds a flock and isn't allowed to drink the milk they produce?

8 Am I just saying this from a human perspective? Doesn't Mosheh's (Moses') law also teach that? 9 He wrote in those laws: 'Don't prevent the ox from eating when it's working to thresh the grain.'[37] 10 Isn't he saying that on *our* behalf? Yes, it was written for our sake saying that anyone who's ploughing a

Literal Version

to_be_having.

8:1 And concerning the idol_sacrificed things, we_have_ _known that all knowledge we_are_having. ~~The~~ knowledge is_ _making_arrogant, but ~~the~~ love is_building. 2 If anyone is_ _supposing to_have_known anything, not_yet knew as it_is_ _fitting to_know. 3 But if anyone is_loving ~~the~~ **god**, this one has_been_known by him. 4 Concerning the therefore food of_ _the idol_sacrificed things, we_have_known that nothing is an_idol in the_world, and that there_is not_one **god** except ~~not/lest~~ one. 5 For/Because even if_indeed there_are being_ _called gods, whether in heaven or on earth, as there_are gods many and masters many, 6 but to_us one **god** the father, of whom are the things all, and we in him, and one **master**, **Ya^{y}sous/(Yəhōshūʹa) chosen_one/messiah**, by whom are the things all, and we through him. 7 But not in all is ~~the~~ knowledge, but some ~~the~~ by_custom until now of_the idol, as an_idol_sacrificed thing are_eating food, and the conscience of_them weak being, is_being_defiled. 8 But food us not will_ _be_presenting to_ ~~the~~ **_god**, neither if not we_may_eat, we_ _are_being_deficient. nor if we_may_eat, we_are_being_ _plentiful, 9 But be_watching_out lest somehow ~~the~~ right of_ _you_all this, a_stumbling may_become to_the weak. 10 For/Because if anyone may_see you the one having knowledge in an_idol_shrine reclining, not the conscience of_ _him weak being, will_be_being_built, in_order that the idol_ _sacrificed things to_be_eating? 11 for/because is_being_ _destroyed the one faltering in the your knowledge, the brother, because/for/because whom **chosen_one/messiah** died_off. 12 And thus sinning against the brothers, and wounding of_them the conscience faltering, against **chosen_ _one/messiah** you_all_are_sinning. 13 Therefore_even if food is_stumbling the brother of_me, by_no_means not I_may_eat meats to the age, in_order_that not the brother of_me I_may_ _stumble.

9:1 Not I_am free? Not I_am an_ambassador? Not **Ya^{y}sous/(Yəhōshūʹa)** the **master** of_us I_have_seen? Not the work of_me you_all are in the_**master**? 2 If to_others not I_ _am an_ambassador, but surely to_you_all I_am, because/for the seal of_me of_the commission, you_all are in the_**master**. 3 ~~The~~ my defense to_the ones me examining is this: 4 not not we_are_having right to_eat and to_drink? 5 Not not we_are_ _having right a_sister, a_wife to_be_taking_along, as also the other ambassadors, and the brothers of_the **master**, and Ka^{y}fas? 6 Or only I and Barnabas, not are_having right not to_ _be_working? 7 Who is_soldiering to_his_own support once? Who is_planting a_vineyard, and the fruit of_it not is_eating? Or who is_shepherding a_flock, and of the milk of_the flock, not is_eating? 8 Not according_to human_origin, these things I_am_speaking, or also the law these things not is_saying? 9 For/Because in the of_Mōsa^{y}s/(Mosheh) law, it_has_been_ _written: Not will_be_muzzling an_ox threshing. Not for_the oxen is_caring ~~the~~ with_**god**? 10 Or because_of us certainly he_is_speaking? Because_of for us it_was_written that ought in hope the one plowing to_be_plowing, and the one threshing in hope ~~which~~ to_be_partaking. 11 If we to_you_all ~~the~~ spiritual things sowed, a_great thing if we from_you_all ~~the~~ material things will_be_reaping it_is? 12 If others of_the

37 **RV 9:9 · Cross-ref.** Deu 25:4; 1Tim 5:18.

Literal Version

over_you_all authority are_partaking, not rather we? But not we_resorted to_ ~~the~~ _authority this, but all things we_are_ _enduring, in_order_that not any hindrance we_may_give to_ _the good_message of_the **chosen_one/messiah**. **13** Not you_ _all_have_known that the ones in_the sacred working, of the temple are_eating, the ones to_the altar attending, in_the altar are_partaking? **14** Thus also the **master** directed to_the ones the good_message proclaiming, of the good_message to_ _be_living. **15** But I not have_resorted to_nothing of_these things. Not and I_wrote these things, in_order_that thus it_ _may_become with me, because/for good it_is for_me rather to_die_off, than the boast of_me no_one will_be_emptying. **16** For/Because if I_may_be_good_message_preaching, not there_is to_me boast, because/for necessity on_me is_ _imposing, woe for to_me is, if not I_may_be_good_message_ _preaching. **17** For/Because if willingly this I_am_doing, a_ _reward I_am_having, but if unwillingly, a_management I_ _have_been_entrusted. **18** Therefore what of_me is the reward? In_order_that good_message_preaching without_ _charge, I_will_be_presenting the good_message, in_order that not to_excessively_resort to_the authority of_me in the good_message. **19** For/Because free being from all, to_all myself I_enslaved, in_order_that the more I_may_gain. **20** And I_became to_the Youdaiōns, like a_Youdaios, in_order_ _that Youdaiōns I_may_win, to_the ones under the_law, as one under the_law, not being myself under the_law, in_order_ _that the ones under the_law I_may_win, **21** to_the lawless, like the_lawless, not being lawless of_**god**, but lawful of_ _**chosen_one/messiah**, in_order_that I_may_win the lawless. **22** I_became to_the weak, weak, in_order_that the weak I_ _may_win. To_the ones all I_have_become all things, in_ _order_that certainly some I_may_save. **23** And all things I_ _am_doing because_of the good_message, in_order_that a_ _fellow-partaker with_him I_may_become. **24** Not you_all_ _have_known that the ones in a_stadium running, all on_one_ _hand are_running, on_the_other_hand one is_receiving the prize? Thus be_running, in_order_that you_all_may_grasp it. **25** But everyone ~~which~~ striving, all things is_controlling himself, those therefore on_one_hand in_order_that a_ _perishable crown they_may_receive, on_the_other_hand we an_indestructible one. **26** I so_now thus am_running, as not uncertainly, thus I_am_boxing, as not the_air beating, **27** but I_am_beating of_me the body, and I_am_enslaving it, not somehow to_others having_proclaimed, myself unqualified I_ _may_become.

10:1 Not I_am_wanting for you_all to_be_not_knowing, brothers, that the fathers of_us all under the cloud were, and all through the sea passed_through, **2** and all into ~~the~~

Readers' Version

field should expect to be paid, and anyone who threshes the grain should expect a share of the harvest. **11** If we sowed spiritual things among you, is it too much to expect a material 'harvest' from you?[38] **12** If other people have the right to this kind of support, don't we have a greater right?

But we never took advantage of that right—instead we endured everything so that we wouldn't do anything to hinder the **messiah's** good message from spreading. **13** Don't you know that the temple workers eat from the temple budget, and those who work at the altar receive a portion of what's offered?[39] **14** Similarly, the **master** even instructed that anyone who preaches the good message should be able to make their living off it.[40]

15 But I haven't taken advantage of any of those rights, and even now, I'm not writing this to ask for material support for myself—I'd rather die than have someone deprive me of this reason for boasting. **16** And yet, when I preach the good message, it doesn't give me any good reason to boast because I'm actually *obligated* to do it—I wouldn't end well if I didn't preach the good message **17** because if I do it willingly, I'll have a reward, but if it's done unwillingly, I'd be shirking the responsibility entrusted to me. **18** So, what's my reward? It's preaching the good message and the privilege of doing it free of charge, so as not to take advantage of the right that the good message gives me.

19 Although I have no obligation to any person, I made myself a slave of everyone in order to win over as many as possible. **20** To the Yehudim (Jews), I behave like the Yehudi (Jew) that I am in order to win them. To those under the traditional rules, I behave like one of them (although I myself am not under those rules) in order to win them over. **21** To those outside our religious rules, I behave like them (although not so far as to disobey **God's** law, because I'm under **Messiah's** law) in order to win them over. **22** To the weak, I become weak to win them over. Yes, I've become all things to all people so[41] that I might be certain of saving some.

23 I do all that for the sake of the good message, so that I'll share in its blessings. **24** Surely you all know that all the participants in a race run, but only one of them gets the prize? Run in such a way that you get the prize. **25** But everyone who competes has to exercise self-control in every aspect. They do it in order to win a wreath that'll quickly wilt, but we work towards one that never deteriorates. **26** That's why I don't run aimlessly and don't box like someone punching the air, **27** but I discipline my body and make it serve me, because after preaching to others, I don't want to end up disqualified myself.

10:1 Now brothers and sisters, I don't want you all to be ignorant about how our Jewish ancestors **Learn from history**

38 **RV 9:11 · Cross-ref.** Rom 15:27.

39 **RV 9:13 · Cross-ref.** Deu 18:1.

40 **RV 9:14 · Cross-ref.** Mat 10:10; Luk 10:7.

41 **RV 9:27 · Note** TODO: Investigate why so many other translations translate πάντως something like 'by all means' here (whereas our OET-LV gloss is 'certainly').

Readers' Version

sheltered under the cloud[42] and then they all passed through the sea,[43] **2** so they were all immersed 'into Mosheh' (Moses) in both the cloud and the sea. **3** They all ate the same supernatural food[44] **4** and they all drank the same supernatural drink, because they drank from a supernatural rock that followed them,[45] and that rock was the **messiah**. **5** Despite that, **God** wasn't very happy with most of them, and they ended up dying in the wilderness.[46]

6 Those things back then became examples for us, so that we wouldn't be desiring evil things like they did.[47] **7** Don't worship idols like some of them did, as it's written: 'The people sat down to eat and drink and then stood up to dance to the golden calf.'[48] **8** Nor should we commit sexual immorality like many of them did, and 23,000 people died in one day.[49] **9** And nor should we challenge the **master** like some of our Jewish ancestors did, and then they were killed by the snakes.[50] **10** Don't grumble like many of them did, and then they were killed by the death angel.[51]

11 All of those things happened to them as examples and were written down as warnings for us who are living at the ends of the ages.

12 So if you think your faith is solid, be careful that you don't fall. **13** You all haven't been tempted by anything except what is common to humanity, but **God** is faithful and won't allow you to be tempted beyond what you all can handle. In fact, along with the temptations, God will provide the way out so that you'll be able to endure them.

14 So my dear friends, totally avoid idolatry. **15** I'm speaking to sensible people, so judge what I'm telling you for yourselves. **16** When we bless the 'cup of blessing', aren't we sharing the messiah's blood? When we break the bread, aren't we sharing the messiah's body?[52] **17** Because there's just one loaf that we all eat pieces of, thus we who are many, are one body together.

18 Consider the people of Yisrael (Israel) from a physical perspective: Aren't those who eat portions of the sacrifices, joining to the altar?[53] RECHECK **19** So what am I saying? That whether or not food is sacrificed to idols means anything? Or that an idol is anything? **20** No, but the sacrifices of the pagans are offered to demons, not **to God**,[54] and I don't want you all to be partners with demons. **21** You can't drink **Yahweh's** cup as well as the cup of demons, nor can you partake at **Yahweh's**

Literal Version

Mōsa^{y}s/(Mosheh) immersed in the cloud, and in the sea, **3** and all the same spiritual food ate, **4** and all the same spiritual drank drink, because/for they_were_drinking of a_ _spiritual following them rock, and the rock was the **chosen_ _one/messiah**. **5** But not with ~~the~~ more of_them took_ _pleasure ~~the~~ **god**, because/for they_were_struck_down in the wilderness. **6** And these things examples for_us were_ _become, in_order that not to_be us coveters of_evil, as also_ _those they_desired. **7** Not idolaters be_becoming, as some of_them, as it_has_been_written: Sat_down the people to_eat and to_drink, and they_stood_up to_be_playing. **8** Not we_ _may_be_committing_sexual_immorality, as some of_them committed_sexual_immorality, and fell in_one day three twenty thousands. **9** Not we_may_be_testing the **master**, as some of_them tested him, and by ~~the~~ serpents were_being_ _destroyed. **10** Not be_grumbling, just_as some of_them grumbled, and destroyed themselves by the destroyer. **11** And these things typologically was_happening to_those, and it_ _was_written for the_admonition of_us, on whom the ends of_the ages has_arrived. **12** So_then the one supposing to_ _have_stood, him _let_be_seeing lest he_may_fall. **13** Temptation you_all not has_taken, except ~~not/lest~~ human, but faithful is ~~the~~ **god**, who not will_be_allowing you_all to_ _be_tempted beyond what you_all_are_being_able, but will_ _be_making with the temptation also the way_out ~~which~~ to_ _be_able to_bear_under it. **14** Therefore_even, beloved of_me, be_fleeing from ~~the~~ idolatry. **15** As to_prudent ones I_am_ _speaking, judge you_all what I_am_saying. **16** The cup of_ ~~the~~ _blessing, that we_are_blessing, not a_fellowship is it of_the blood of_the **chosen_one/messiah**? The bread that we_are_ _breaking, not a_fellowship in_the body of_the **chosen_ _one/messiah** is it? **17** Because one one, loaf body the many we_are, because/for ~~the~~ all of the one loaf are_partaking. **18** Be_seeing ~~the~~ Israa^{y}l/(Yisrā$^{'ēl}$) according_to flesh, not the ones eating the sacrifices, partners in_the altar are? **19** Therefore what I_am_saying? That an_idol_sacrificed thing anything is, anything is? **20** But that what they_are_ _sacrificing the pagans, to_demons and not to_**god** are_ _sacrificing, not and I_am_wanting you_all partners ~~the~~ with_ _demons to_be_becoming. **21** Not you_all_are_being_able the_ _cup of_the_**master** to_be_drinking, and the_cup of_demons. Not you_all_are_being_able of_the_table of_the_**master** to_ _be_partaking, and of_the_table of_demons. **22** Or we_are_ _making_jealous the **master**? Not stronger than he we_are? **23** All things is_permitting, but not all things is_benefitting. All things is_permitting, but not all things is_building. **24** No_

42 **RV 10:1 · Cross-ref.** Exo 13:21-22.
43 **RV 10:1 · Cross-ref.** Exo 14:22-29.
44 **RV 10:3 · Cross-ref.** Exo 16:35.
45 **RV 10:4 · Cross-ref.** Exo 17:6; Num 20:11.
46 **RV 10:5 · Cross-ref.** Num 14:29-30.
47 **RV 10:6 · Cross-ref.** Num 11:4.
48 **RV 10:7 · Cross-ref.** Exo 32:6.
49 **RV 10:8 · Cross-ref.** Num 25:1-18.
50 **RV 10:9 · Cross-ref.** Num 21:5-6.
51 **RV 10:10 · Cross-ref.** Num 16:41-49.
52 **RV 10:16 · Cross-ref.** Mat 26:26-28; Mrk 14:22-24; Luk 22:19-20.
53 **RV 10:18 · Cross-ref.** Lev 7:6.
54 **RV 10:20 · Cross-ref.** Deu 32:17 (LXX).

Literal Version

_one the thing of_himself let_be_seeking, but the thing of_
_the other. **25** Everything ~~which~~ in the_meat_market being_
_sold be_eating, nothing examining because_of ~~the~~
conscience. **26** Of_the For/Because **master** the earth is, and
the fullness of_it. **27** If anyone is_inviting you_all of_the
unbelievers, and you_all_are_wanting to_be_going,
everything ~~which~~ being_set_before before_you_all be_eating,
nothing examining because_of ~~the~~ conscience. **28** But if
anyone to_you_all may_say: This an_idol-sacrificed thing is,
not be_eating, because_of that one ~~which~~ having_divulged it,
and ~~the~~ conscience, **29** and conscience I_am_saying, not ~~which~~
of_himself, but the one of_the other, for_reason for why the
freedom of_me is_being_judged by another conscience? **30** If I
with_thankfulness am_partaking, why I_am_being_slandered
for what I am_giving_thanks? **31** Therefore whether you_all_
_are_eating, or you_all_are_drinking, or anything you_all_
_are_doing, all things to glory of_**god** be_doing.
32 Inoffensive both to_Youdaiōns be_becoming, and Hellaʸns,
and to_the assembly of_ ~~the~~ _**god**. **33** As also_I in_all things,
to_all men am_bringing_pleasure, not seeking the of_myself
benefit, but the benefit of_the many, in_order_that they_
_may_be_saved.
11:1 Imitators of_me be_becoming, as also_I of_**chosen_**
_one/messiah.

2 And I_am_praising you_all that all things of_me you_all_
_have_remembered, and as I_gave_over to_you_all the
traditions you_all_are_keeping. **3** But I_am_wanting you_all
to_have_known that of_every man the head the **chosen_**
_one/messiah is, and the_head of_the_woman is the man,
and the_head of_the **chosen_one/messiah** is ~~the~~ **god**. **4** Every
man praying or prophesying on his_head having anything,
is_disgracing the head of_him. **5** But every woman praying or
prophesying uncovered with_her head, is_disgracing the
head of_her, because/for one it_is and the same ~~which~~ with_
_having_been_shaved. **6** For/Because if not is_covering a_
_woman, also her_let_shave. But if it_is shameful for_a_
_women ~~which~~ to_shave or to_be_shaved, her _let_be_
_covering. **7** A_man for on_one_hand not ought to_be_
_covering his head, the_image and glory of_**god** being, the
on_the_other_hand woman the_glory of_man is.
8 For/Because not is man out_of woman, but woman out_of
man. **9** For/Because also not was_created man because_of the
woman, but woman because_of the man. **10** Because_of this
ought the woman authority to_be_having on her head,

Readers' Version

table as well as the table of demons. **22** Or are we trying to
make **Yahweh** envious?[55] No, he's more powerful than us.

23 Everything might seem to be allowable, but not every-
thing is beneficial. Everything might seem to be allowable, but
not everything builds up character.[56] **24** No one should aim to
satisfy themselves, but work for the good of others.

25 You can eat anything that's sold at the meat market with-
out even raising questions of conscience, **26** because:[57] 'the
earth and everything in it belongs to **Yahweh**.'

27 If an unbeliever invites you to a meal and you plan to go,
eat anything that's set before you without raising questions of
conscience, **28** but if someone tells you, "That has been offered
as a sacrifice," for the sake of the person who told you and for
the sake of conscience, don't eat it. **29** Now when I said 'for the
sake of conscience', I didn't mean *your* conscience, but that of
the other person, because why does *my* freedom need to be
judged by someone else's conscience? **30** As long as I've
thanked God for what I eat, why should I then criticise it?

31 So whether you're eating or drinking or doing whatever,
always ensure that **God** gets honoured. **32** Try not to offend
the Yehudim (Jews) or the Hellains (Greeks) or the people in
God's assembly, **33** just like I work to please everyone—not for
my own benefit but rather, trying to benefit everyone else so
that they might get saved.

11:1 Imitate me, just like I also imitate **Messiah**.[58]

Men's and women's head coverings

2 Now I commend you all because you
always think of what I teach and do, and
because you carefully believe and do what I taught you all,
3 but I want you all to know that **the messiah** is the head of
every man, and the **man** is the head of his wife, and **God** is the
head of the **messiah**.[59] **4** Any man who prays or speaks out a
prophecy with his head covered is dishonouring his head,
5 but any woman who prays or prophesies with her head *un-
covered* dishonours her head, because it's just as if her head
had been shaved. **6** In fact if a woman doesn't cover her head,
then she should cut her hair off, but if it is shameful for a
woman to have her hair cut or shaved off, then she should
cover her head. **7** On one side, a man shouldn't cover his head
because men present **God's** image and his honour,[60] but on the
other side, women present their husbands' honour, **8** because
man wasn't made from the woman, but the first woman was
made out of man.[61] **9** Indeed, men weren't created for women,
but women for men. **10** Because of that, women should have

55 **RV 10:22 · Cross-ref.** Deu 32:21.

56 **RV 10:23 · Cross-ref.** 1Cor 6:12.

57 **RV 10:26 · Cross-ref.** Psa 24:1.

58 **RV 11:1 · Cross-ref.** 1Cor 4:16; Php 3:17.

59 **RV 11:3 · Note** The translators expect that this talk of 'the head' is referring to authority, but because our modern society has become more sensitive to these issues, we decided to keep it literal here, thus letting our readers decide for themselves what Paul probably meant. (Having done that, our readers can also consider for themselves whether this might have been a cultural necessity in and around Corinth, or whether it has widespread application to all cultures.)

60 **RV 11:7 · Cross-ref.** Gen 1:26-27.

61 **RV 11:8-9 · Cross-ref.** Gen 2:18-23.

Readers' Version

authority on their heads, because of the messengers.[62] **11** Nevertheless, in Messiah, women are not independent from men, nor are men independent from women, **12** because just as the first woman came out of the man, so too men are born from women, but everything comes from **God**.

13 So judge for yourselves: is it proper for women to pray to **God** with their heads uncovered? **14** Doesn't nature itself teach you all that if a man has long hair, it is a disgrace for him, **15** but if a woman has long hair, it's part of her beauty because long hair has been given to women as a covering? **16** However, if anyone's inclined to be contentious **about** this, that's not how either we ourselves or **God's** assemblies behave.

Conduct when celebrating the master's dinner[63]

17 But I'm not complimenting you all in giving the following instructions, because your gatherings have been doing more harm than good. **18** Firstly, I hear that when you gather together in the assembly, there are divisions among you all, and I partly believe it **19** because there must be differences among you to show who out of all of you are approved. **20** So then, when you gather together in one place, it's not to celebrate by eating the master's dinner **21** because during the meal, everyone grabs their own food without considering others. So some people remain hungry while others have too much to drink. **22** For eating and drinking, don't you all have your own houses to do that in? Why are you showing contempt for **God's** assembly and humiliating those left with nothing? What should I say about that? Should I praise you for that? No, I can't!

23 I've already passed on to all of you everything that I received from the **master**: that on the night when he was betrayed, he took some bread **24** and after giving thanks, he broke off a piece and said, "This represents my body which will be broken for your sakes. Keep doing this in memory of me." **25** Similarly, after the dinner he took the cup and said, "This cup represents the new agreement[64] which will be sealed by my blood.[65] As often as you all celebrate, drink it in memory of me." **26** Because as often as you all celebrate by eating bread and drinking from the cup, you'll continue to announce the **master's** death until he returns.

27 Therefore, anyone who eats that bread or drinks from the **master's** cup in an unworthy manner will be guilty of sinning against the body and blood of the **master**. **28** So everyone must first examine themself as part of eating that bread and drinking from that cup, **29** because anyone who eats and drinks without discerning the body,[66] eats and drinks judgement onto themself. **30** Because of that, many among you are weak and sick, and many have passed away, **31** but if we were

Literal Version

because_of the messengers. **11** However nor woman apart_ _from man, nor man apart_from woman in the_**master**. **12** For/Because as the woman is out_of the man, thus also the man is through the woman, and the things all from ~~the~~ **god**. **13** In you_all yourselves judge: befitting it_is a_woman uncovered, to_ ~~the~~ _**god** to_be_praying? **14** Not_even ~~the~~ nature itself is_teaching you_all that a_man on_one_hand if may_be_having_long_hair, a_dishonour to_him it_is, **15** on_ _the_other_hand a_woman if may_be_having_long_hair, glory to_her it_is? Because the long_hair instead_of a_covering has_been_given to_her. **16** But if anyone is_supposing contentious to_be, we such custom not are_having, nor the assemblies of_ ~~the~~ _**god**.

17 But this commanding, not I_am_praising you, because not for the better, but for the worse, you_all_are_coming_ _together. **18** First for indeed coming_together you_all in assembly, I_am_hearing divisions among you_all to_be_being, and part a_certain I_am_believing. **19** For/Because it_is_ _fitting also sects among you_all to_be, in_order_that also the approved ones manifest may_become among you_all. **20** Therefore coming_together of_you_all at the same place, not it_is the_master's supper to_eat. **21** For/Because each his own supper is_taking_first in the time to_eat, and one on_ _one_hand is_hungering, on_the_other_hand one is_being_ _drunk. **22** For/Because not houses not you_all_are_having in which to_be_eating and to_be_drinking? Or of_the assembly of_ ~~the~~ _**god** you_all_are_despising, and you_all_are_ _disgracing the ones not having? What I_may_say to_you_all? I_may_praise you_all in this? Not I_am_praising. **23** For/Because I received from the **master**, what also I_gave_ _over to_you_all, that the **master Yaʸsous/(Yəhōshūʻa)** in the night which he_was_being_giving_over, took bread **24** and having_given_thanks he_broke it, and said: This of_me is the body, which is for you_all, this be_doing in ~~the~~ my remembrance. **25** Likewise also the cup after the time to_dine saying: This ~~the~~ cup the new covenant is in ~~the~~ my blood, this be_doing, as_often_as ~~if~~ you_all_may_be_drinking it, in ~~the~~ my remembrance. **26** For/Because as_often_as ~~if~~ you_all_may_be_ _eating ~~the~~ bread this, and the cup you_all_may_be_drinking, the death of_the **master** you_all_are_proclaiming, until of_ _which he_may_come. **27** So_then whoever ~~wishfully~~ may_be_ _eating the bread or may_be_drinking the cup of_the **master** unworthily, liable will_be of_the body and of_the blood of_ _the **master**. **28** But let_be_approving a_person himself, and thus of the bread him _let_be_eating, and of the cup him _let_ _be_drinking. **29** For/Because the one eating and drinking judgement on_himself, is_eating and is_drinking not distinguishing the body. **30** Because_of this among you_all many are weak and sick, and are_being_fallen_asleep many. **31** If and ourselves we_were_distinguishing, not ~~wishfully~~ we_ _were_being_judged. **32** But being_judged by the the_**master**, we_are_being_disciplined, in_order_that not with the world

62 RV 11:10 · Note Again, a rather literal translation because honestly, no one is really certain about what Paul was meaning here. See also https://GitHub.com/openenglishbible/Open-English-Bible/issues/356 and https://UASVBible.org/2024/02/03/unveiling-the-meaning-of-authority-in-1-corinthians-1110-a-textual-and-exegetical-clarification.

63 RV 11:17 · Parallel Mat. 26:26-29; Mark 14:22-25; Luke 22:14-20

64 RV 11:25 · Cross-ref. Exo 24:8; Jer 31:31-34.

65 RV 11:25 · Cross-ref. Exo 24:6-8.

66 RV 11:29 · Note Discern/distinguish/recognise their own body? The master's body? The whole group as a body? Unfortunately, we can't ask Paul exactly what he meant here.

Literal Version

we_may_be_condemned. **33** So_then, brothers of_me, coming_together for the time to_eat, one_another be_ _awaiting. **34** If anyone is_hungering, at home him _let_be_ _eating, in_order_that not for judgement you_all_may_be_ _coming_together. And the other things, when ~~wishfully~~ I_ _may_come, I_will_be_directing.

12:1 And concerning ~~the~~ spiritual matters, brothers, not I_am_ _wanting you_all to_be_not_knowing. **2** You_all_have_known that when pagans you_all_were, to ~~the~~ idols ~~the~~ silent as would you_all_were_being_led, being_led_away you. **3** Therefore I_am_making_known to_you_all that no_one in the_**spirit** of_**god** speaking, is_saying: Curse **Ya^{y}sous/(Yəhōshūʹa)**, and no_one is_able to_say: **master** is **Ya^{y}sous**, except ~~not/lest~~ in the_**spirit** holy. **4** And divisions of_ _gifts there_are, but the same **spirit**. **5** And divisions of_ _service there_are, but the same **master**. **6** And divisions of_ _actions there_are, but the same **god**, ~~which~~ working the things all in all. **7** But to_each is_being_given the manifestation of_the **spirit** for the thing benefitting. **8** To_ _one for on_one_hand through the **spirit** is_being_given a_ _message of_wisdom, on_the_other_hand to_another a_ _message of_knowledge according_to the same **spirit**, **9** on_ _the_other_hand to_another faith by the same **spirit**, on_the_ _other_hand to_another gifts of_healings in the one **spirit**, **10** on_the_other_hand to_another actions of_miracles, to_ _another prophecy, to_another distinctions of_spirits, to_ _another kinds of_tongues, on_the_other_hand to_another translation of_tongues. **11** But all these things is_working the one and the same **spirit**, dividing personally to_each as he_ _is_wishing.

12 For/Because just_as the body one is, and members many is_having, but all the members of_the body, many being, one is body, thus also is the **chosen_one/messiah**. **13** For/Because also in one **spirit** we all into one body were_ _immersed, whether Youdaiōns, or Hella^{y}ns, or slaves, or free, and all one **spirit** were_gave_to_drink. **14** For/Because also the body not is one member, but many. **15** If may_say the foot: Because not I_am a_hand, not I_am of the body, not by this, not it_is of the body. **16** And if may_say the ear: Because not I_am an_eye, not I_am of the body, not by this, not it_is of the body. **17** If all the body were an_eye, where is the hearing? If all were hearing, where is the smelling? **18** But right_now ~~the~~ **god** appointed the members, one each of_them in the body, as he_wanted. **19** And if was the things all one member, where is the body? **20** But now many on_one_hand one, on_the_other_hand members body. **21** Not and is_able the eye to_say to_the hand: Need of_you not I_am_having, or in_contrast the head to_the feet: Need of_you_all not I_am_ _having. **22** But by_much rather the supposing members of_ _the body weaker to_be_being, necessary is, **23** and which we_are_supposing less_honourable to_be of_the body, around_these honour more_abundant we_are_putting_ _around, and the dishonourable of_us, propriety more_

Readers' Version

examining ourselves, we wouldn't be judged. **32** However, when we're judged by **Yahweh**, we're being disciplined so that we won't be condemned along with the unbelievers.

33 So brothers and sisters, when you come together to celebrate this, wait for each other. **34** If anyone's hungry, they should eat at home beforehand, so that your meetings won't lead to judgement. I'll give instructions about other matters when I get there.

The various abilities given by God's spirit

12:1 Now brothers and sisters, I don't want you all to be ignorant about spiritual matters. **2** You all know that when you were still pagans, you were enticed and led astray in front of idols that can't even speak. **3** So now I'm informing you all that a person who curses Yeshua (Jesus; Grk. Yesus), doesn't speak with **the** power **of God's** spirit. On the other hand, a person who says that **Yeshua** is **Yahweh** must **be** speaking with the power of **the** holy spirit.

4 Now there are varieties of gifts, but the same **spirit**,[67] **5** and there are varieties of ministries, but the same **master**. **6** There are varieties of activities, but the same **God** works all things in everyone. **7** Now the display of the **spirit's** power is given to each person in order to benefit everyone. **8** One person might be given a wise message through the **spirit**, and someone else given certain knowledge by the same **spirit**. **9** Another person might be given faith by the same **spirit**, and someone else given gifts of healings from that one **spirit**. **10** Another might be given the ability to do miracles, and someone else given prophecy. Another might be given ability to distinguish spirits, and someone else given the ability to speak other languages, and to yet another the ability to translate languages. **11** However it's the one and the same **spirit** behind all those things—distributing them individually to each person as the spirit decides.

One body with many parts

12 Just like a human body is a unit but has many parts which are all components, no matter how many, making up that one body, so too is the **messiah**.[68] **13** Yes, in one **spirit** we were all immersed into one body, whether we were Yehudim (Jews) or Hellains (Greeks), whether slaves or free, and we all were given one **spirit** to drink. MEANING?

14 Yes, indeed the body is not one part, but many. **15** If your foot said, "Since I'm not a hand, I'm not part of the body," that wouldn't make it any less a part of the body, **16** and if your ear said, "Since I'm not an eye, I'm not part of the body," that wouldn't make it any less a part of the body. **17** If your whole body was an eye, how could you hear? But then, if your whole body was an ear, how could you smell anything? **18** Actually, **God** has placed every part in our bodies exactly where he wanted to put them. **19** If it was all just one part, how could it be a body? **20** Yes, there's many parts, but only one body.

21 Your eye can't tell your hand, "I don't need you," and your head can't tell your feet, "I don't need you." **22** On the contrary, the body parts that seem to be weaker are very vital, **23** and

67 RV 12:4-11 · Cross-ref. Rom 12:6-8.

68 RV 12:12 · Cross-ref. Rom 12:4-5.

Readers' Version

those body parts that seem less honourable, we give them greater honour and hence our unpresentable body parts are treated with more modesty. 24 Our presentable parts don't have any need for that, but rather **God** has put the body together and he gave greater honour to the lesser parts 25 so that there won't be any division in the body, but its members should care equally for each other. 26 So if one body part is hurting, all the parts hurt as well. If one body part is honoured, then all the parts are happy together.

27 Now you all are the body **of** Christ, and each of you is a part of it. 28 And indeed, **God** has appointed: 1/ missionaries, 2/ prophets, 3/ teachers,[69] then doing miracles, healing others, helping others, guiding others, and speaking various languages 29 Are everyone missionaries, or everyone prophets or teachers, or doing miracles? 30 Does everyone have the gifts of healing, or speaking in other languages, or translating?

31 But strive for the better gifts.

Love expounded

And now I'll demonstrate a better way to you all:

13:1 Even if I could speak in human languages as well as the languages of God's messengers, but didn't love others, then I'd just be like a noisy gong or a clanging cymbal. 2 And if have the ability of being able to prophesy and could understand all mysteries and all knowledge, and if I had total faith so I could tell mountains to move,[70] but I didn't love others, then I'm of no use to anyone. 3 Even if I gave everything I have to the poor, and even sacrifice my body so that I could boast, but didn't love others, it wouldn't be any use to me.

4 Love is patient and kind. It doesn't envy others, it doesn't boast, and it isn't arrogant. 5 It isn't crude, it doesn't just care about itself, it doesn't get angry quickly, and it doesn't keep records about who wrongs us. 6 Love isn't happy with disobeying God, but is happy about the truth. 7 It tolerates everything, believes everything, is always hopeful about everything, and always perseveres.

8 Love never fails, unlike prophecies that will come to nothing, languages that will die out, and knowledge that also will come to nothing, 9 because we only have partial knowledge and partial understanding of prophecy. 10 So when perfection comes, partial things will disappear.

11 When I was a child, I spoke like a child, thought like a child, and reasoned like a child, but then when I became an adult, I set childish things aside. 12 In this present age, we see like fuzzy reflections in a mirror, but in the future, we'll see God face to face. In this age, I have partial knowledge, but then it'll be complete, just like *we'll be known* completely.

13 But for now, these three continue: faith, hope, and love, but love is the greatest one of those.

Comparing prophesying with speaking in other languages

14:1 Aim to show love, and eagerly strive for spiritual things—especially the ability to prophesy, 2 because anyone speaking another language isn't speaking to the people, but **to God**, because no one under-

Literal Version

_abundant is_having, 24 and the the_prominent of_us, no need is_having. But ~~the~~ **god** united_together the body, to_the members being_deficient, more_abundant having_given honour, 25 in_order_that not there_may_be division in the body, but the same for one_another may_be_caring_for the members. 26 And whether is_suffering one member, is_ _suffering_with it all the members, or is_being_glorified a_ _member, is_rejoicing_with it all the members. 27 And you_all are the_body of_**chosen_one/messiah**, and members of part. 28 And that indeed appointed ~~the~~ **god** in the assembly first ambassadors, secondly prophets, thirdly teachers, then miracles, then gifts of_healings, helpers, guidance, kinds of_ _tongues. 29 Not all ambassadors? Not all prophets? Not all teachers? Not all miracles? 30 Not all gifts are_having of_ _healings? Not all with_tongues are_speaking? Not all are_ _interpreting? 31 But be_being_zealous for_the gifts ~~the~~ greater. And still by an_excellent way, to_you_all I_am_ _showing.

13:1 If with_the tongues of_ ~~the~~ _humans I_may_be_speaking and of_ ~~the~~ _messengers, but love not I_may_be_having, I_ _have_become brass resounding or a_cymbal screaming. 2 And_if I_may_be_having prophecy, and I_may_have_known the mysteries all, and all the knowledge, and_if I_may_be_ _having all the faith, so_as mountains to_be_removing, but love not I_may_be_having, nothing I_am. 3 And_if I_may_ _give_away all the things possessing of_me, and I_may_give_ _over the body of_me, in_order_that I_may_boast, but love not I_may_be_having, nothing I_am_being_benefitted. 4 ~~The~~ love is_being_patient, is_being_kind, ~~the~~ love not is_being_ _jealous, ~~the~~ love not is_bragging, not is_being_arrogant, 5 not is_dishonouring, not is_seeking the things of_itself, not is_ _being_provoked, not is_counting ~~the~~ evil, 6 not is_rejoicing at ~~the~~ unrighteousness, but is_rejoicing_with with_the truth, 7 all things is_enduring, all things is_believing, all things is_ _hoping, all things is_enduring. 8 ~~The~~ love never is_falling. But whether prophesies, they_will_be_being_nullified, or tongues, they_will_be_ceasing, or knowledge, it_will_be_ _being_nullified. 9 By for part we_are_knowing, and by part we_are_prophesying, 10 but whenever may_come the perfect, the thing by part will_be_being_nullified. 11 When I_was an_ _infant, I_was_speaking like an_infant, I_was_thinking like an_infant, I_was_counting like an_infant, when I_have_ _become a_man, I_have_nullified the things of_the infant. 12 For/Because we_are_seeing now through a_mirror in an_ _enigma, but then face to face, now I_am_knowing by part, but then I_will_be_knowing_fully, as also I_was_known_fully. 13 But right_now is_remaining faith, hope, love, ~~the~~ three things these, and greater of_these is ~~the~~ love.

14:1 Be_pursuing ~~the~~ love, and be_being_zealous ~~the~~ for_ _spiritual matters, but more that you_all_may_be_ _prophesying. 2 For/Because the one speaking with_a_ _tongue, not to_people is_speaking, but to_**god**, because/for no_one is_hearing him, but in_spirit he_is_speaking mysteries. 3 But the one prophesying, to_people is_speaking

69 **RV 12:28 · Cross-ref.** Eph 4:11.

70 **RV 13:2 · Cross-ref.** Mat 17:20; 21:21; Mrk 11:23.

Literal Version

building, and exhortation, and consolation. **4** The one speaking in_a_tongue, himself is_building, but the one prophesying, the_assembly is_building. **5** And I_am_wanting all you_all to_be_speaking with_tongues, but rather in_order_ _that you_all_may_be_prophesying, greater is and the one prophesying, than the one speaking in_tongues, besides except ~~not/lest~~ he_may_be_interpreting, in_order_that the assembly building may_receive. **6** But now brothers, if I_may_ _come to you_all with_tongues speaking, what you_all I_will_ _be_benefiting, if not to_you_all I_may_speak, either in revelation, or in knowledge, or in prophecy, or in teaching? **7** Likewise ~~the~~ soulless things a_sound giving, whether flute, or harp, if distinction to_the sounds not may_give, how will_ _be_being_known what is being_playing_the_flute or ~~which~~ being_playing_the_harp? **8** For/Because also if an_uncertain a_trumpet sound may_give, who will_be_preparing himself for war? **9** Thus also you_all through the tongue, if not easily_ _recognised speech you_all_may_give, how will_be_being_ _known what is being_spoken? For/Because you_all_will_be into the_air speaking. **10** So_many if it_might_happen, kinds of_languages are in the_world, and not_one kind silent is. **11** Therefore if not I_may_have_known the power of_the sound, I_will_be to_the one speaking a_foreigner, and the one speaking with me a_foreigner. **12** Thus also you_all, because zealous you_all_are of_spirits, because/for the building of_ _the assembly, be_seeking that you_all_may_be_being_ _plentiful. **13** Therefore the one speaking in_a_tongue, let_be_ _praying that he_may_be_interpreting. **14** If for I_may_be_ _praying with_a_tongue, the spirit of_me is_praying, but the the_mind of_me unfruitful is. **15** Therefore what it_is? I_will_ _be_praying with_the **spirit**, but I_will_be_praying also with_ _the mind. I_will_be_singing_praises with_the **spirit**, but I_ _will_be_singing_praises also with_the mind. **16** Otherwise if you_may_be_blessing in_spirit, the one fulfilling the place of_ _the inquirer, how he_will_be_saying, the amen, at ~~the~~ your thanksgiving, since what you_are_saying, not he_has_known? **17** You for indeed well are_giving_thanks, but the other one not is_being_built. **18** I_am_giving_thanks to_ ~~the~~ **_god**, all of_ _you more than, with_tongues I_am_speaking, **19** but in five, the_assembly I_am_wanting words with_the mind of_me to_ _speak, in_order_that also others I_may_instruct, than ten_ _thousand words in a_tongue. **20** Brothers, not little_children be_becoming in_your thinking, but in_the evil, be_child_like, and in_your thinking, mature be_becoming. **21** In the law it_ _has_been_written, ~~that~~ By foreign_languages and by the_lips of_others, I_will_be_speaking to_ ~~the~~ _people this... and not_ _even thus they_will_be_listening_to from_me, is_saying the_ **_master**. **22** So_then ~~the~~ tongues for a_sign are, not to_the ones believing, but to_the unbelievers, and ~~the~~ prophecy, not to_the unbelievers, but to_the ones believing. **23** Therefore if may_come_together the assembly whole at the same place, and all may_be_speaking with_tongues, and may_come_in inquirers or unbelievers, not they_will_be_saying that you_ _all_are_raving_mad? **24** But if all may_be_prophesying, and may_come_in a_certain unbeliever or inquirer, he_is_being_ _rebuked by all, he_is_being_examined by all, **25** the secrets of_the heart of_him manifest is_becoming, and thus having_ _fallen on his_face, he_will_be_prostrating ~~the~~ before_**god** reporting, ~~that~~ Really ~~the~~ **god** among you_all is.

Readers' Version

stands it, but they're speaking about spiritual mysteries. **3** However, anyone who's prophesying, speaks to the people for their instruction and encouragement and comfort. **4** Anyone who's speaking in another language instructs themself, but when people prophesy, they're instructing the whole assembly.

5 Now I'd like it if you all spoke in other languages, but I'd like it better if you could all be prophesying. The person prophesying is more helpful than someone speaking in other languages, unless they translate so that the assembly can be instructed. **6** But now brothers and sisters, if I come to you speaking in other languages, how can I be of benefit to you all? Only if I share a revelation with you all, or some knowledge, or a prophecy or teaching.

7 Even the tune coming from non-living things like musical instruments can't be recognised unless the distinct notes can be distinguished, **8** because if the trumpet produces an unclear sound, how will the soldiers know to prepare for battle. **9** Similarly with all of you—unless your words are intelligible, how will anyone know what you're saying? You'll just be talking to the wind. **10** There's certainly many different languages in the world, but none of them are without meaning, **11** so if I don't know the meaning of someone's language, I'm a foreigner to that person, and that person will be a foreigner to me **12** and it's the same with all of you. Because you all want spiritual things in order to help grow the assembly, then strive to have many of them.

13 So then, let anyone who's speaking in another language, pray that they will be able to translate it. **14** When I pray in another language, my spirit prays but my mind is unproductive, **15** so what should I do? Well, I'll pray with my **spirit**, but I'll also pray with my mind. I'll sing with my **spirit**, but I'll also sing with my mind. **16** Otherwise, if you speak out a blessing in the spirit, how can the ordinary listeners say 'May it be so' after you give thanks, since they wouldn't know what you've been saying. **17** Yes, you'd certainly give thanks well, but the other people wouldn't be encouraged.

18 I thank **God** that I speak in other language more than all of you, **19** but with the assembly, I'd prefer to speak five words with my mind so that I can instruct others, rather than thousands of words in another language.

20 Brothers and sisters, don't be childish in your thinking. You all can be like infants with respect to *evil*, but in everything else, be mature in your thinking. **21** The prophet Yeshayah (Isaiah) wrote:

'I'll speak to this nation
through foreign languages and strangers' lips,
but even then they won't listen to me,'
says **Yahweh**.[71] **22** So then, speaking in other languages is a sign, not for believers, but for unbelievers. However in contrast, prophecy is not for unbelievers, but for believers.

23 So if the whole assembly gathered together at the same place and they all spoke in other languages, and then some inquirers or unbelievers came in, wouldn't they say that you're all crazy? **24** But if they were all prophesying instead and some

71 RV 14:21 · Cross-ref. Isa 28:11-12.

Readers' Version

inquirers or unbelievers came in, they'd be convicted of their sinfulness and called to account by them all. **25** The prophecies would expose the secrets of their hearts, so then they'd bow down and worship **God**, and exclaim, "**God** is really here among you all!"

The correct means of worshipping

26 So brothers and sisters, what should we say then? When you all gather together, each one of you brings a song or a teaching, or explains a revelation, or has a message in another language or has the translation. Let everything you do be aimed at growing the faith of the hearers. **27** If there's any speaking in other languages, it should be two or three people at most, taking turns and someone should translate. **28** But if there's no translator, they should be silent in the assembly, and save it for between themselves and **God**. **29** But let two or three people prophesy, and then the others should evaluate what was said. **30** However if something is revealed to someone still seated, then the first person should stop speaking, **31** because you can all prophesy in turn so that everyone can be instructed and encouraged. **32** The prophet's spirits are under the control of the prophets, **33** because **God** isn't a god of disorder, but of peace.

As in all the assemblies of believers, **34** the women should stay silent in the assemblies, because they're not permitted to speak, but must be in submission as Mosheh's (Moses') law says. **35** But if they want to know more about anything, they should ask their own husbands at home, because it's shameful for a woman to speak in the assembly.

36 Did **God's** message *originate* from you all, or did it only *come* to you? **37** If anyone thinks they're a prophet or a spiritual person, then they should readily acknowledge that what I'm writing to you all is **Yahweh's** command, **38** but if anyone's ignorant, then let them stay ignorant.

39 So brothers and sisters, strive to be able to prophesy, and don't forbid the speaking of other languages, **40** but let everything be done properly and orderly.

The messiah's resurrection

15:1 Now brothers and sisters, I want to remind you all about the good message that I preached to you, which you then received and now base your faith on. **2** You're all saved by that good message if you hold firmly to what I preached to you, assuming that you didn't just 'say that' you believe.

3 Yes, first of all, I passed onto you all what I myself had received: that **Messiah** died for our sins as the scriptures had predicted,[72] **4** and that he was buried and then brought back to life on the third day as per the scriptures again,[73] **5** and that he was seen by Kefa (Cephas; Grk. Kefas)[74] and then by the twelve.[75] **6** Then he was seen by more than 500 believers at once—most of whom are still living, although some have already passed away. **7** Then he was seen by Ya'akov (James; Grk. Yakobos), and then by all the ambassadors.

Literal Version

26 Therefore what it_is, brothers? Whenever you_all_may_ _be_coming_together, each a_psalm is_having, a_teaching is_ _having, a_revelation is_having, a_tongue is_having, a_ _translation is_having. All things for building let_be_ _becoming. **27** If_also with_a_tongue anyone is_speaking, by two or the most three, and each in_turn let_it_be, and one let_be_interpreting. **28** But if not may_be an_interpreter, him _let_be_keeping_silent in the_assembly, and to_himself him _ _let_be_speaking and to_ ~~the~~ **_god**. **29** Prophets two and or three let_be_speaking, and the others let_be_distinguishing. **30** But if to_another may_be_revealed something sitting, the first let_be_keeping_silent. **31** For/Because you_all_are_ _being_able one_by one all to_be_prophesying, in_order_that all may_be_learning, and all may_be_being_exhorted. **32** And spirits of_prophets, to_prophets is_being_subjected. **33** For/Because not is of_disturbance ~~the~~ **god**, but of_peace. As in all the assemblies of_the holy ones, **34** the women in the assemblies let_be_keeping_silent, because/for not it_is_ _being_permitted to_them to_be_speaking, but them _let_be_ _being_subjected, as also the law is_saying. **35** And if anything to_learn they_are_wanting, at home their own husbands them _let_be_asking, because/for shameful it_is for_a_woman to_be_speaking in the_assembly. **36** Either from you_all the message of_ ~~the~~ **_god** came_out, or to you_all only it_arrived? **37** If anyone is_supposing a_prophet to_be or spiritual, him _let_be_recognizing what I_am_writing to_you_ _all that of_the_**master** it_is a_command. **38** But if anyone is_ _not_knowing, him _let_be_not_knowing. **39** So_as, brothers, be_being_zealous ~~which~~ to_be_prophesying, and ~~which~~ to_be_ _speaking not be_forbidding with with_tongues. **40** But all things properly and with order let_be_becoming.

15:1 And I_am_making_known to_you_all, brothers, the good_ _message that I_good_message_preached to_you_all, which also you_all_received, in which also you_all_have_stood, **2** by which also you_all_are_being_saved, to_what message I_ _good_message_preached to_you_all, if you_all_are_keeping, besides except ~~not/lest~~ vainly you_all_believed. **3** For/Because I_gave_over to_you_all in the_first place, what also I_received: that **chosen_one/messiah** died_off for the sins of_us according_to the scriptures, **4** and that he_was_buried, and that he_has_been_raised on_the day ~~the~~ third according_to the scriptures, **5** and that he_was_seen by_Ka^{y}fas, thereafter to_the twelve. **6** Then he_was_seen by_over five_hundred brothers all_at_once, of whom the greater are_remaining until now, but some were_fallen_asleep. **7** Then he_was_seen by_Yakōbos/(Ya$'_{a}$qov), thereafter to_the ambassadors all, **8** and lastly of_all, as_though to_the miscarriage, he_was_ _seen by_also_me. **9** For/Because I am the least of_the

72 RV 15:3 · Cross-ref. Isa 53:5-12.

73 RV 15:4 · Cross-ref. Psa 16:8-10; Mat 12:40; Acts 2:24-32.

74 RV 15:5 · Cross-ref. Luk 24:34.

75 RV 15:5 · Cross-ref. Mat 28:16-17; Mrk 16:14; Luk 24:36; Yhn 20:19.

Literal Version

ambassadors, who not am worthy to_be_being_called an_
_ambassador, because I_persecuted the assembly of_ ~~the~~ **_god**.
10 But by_the_grace of_**god**, I_am what I_am, and the grace
of_him ~~which~~ toward me, not vain was_become, but more_
_abundantly than them all I_laboured, not and I, but the
grace ~~the~~ of_**god** with me. **11** Therefore whether I or those,
thus we_are_proclaiming, and thus you_all_believed.

12 And if **chosen_one/messiah** is_being_proclaimed, that
from the_dead he_has_been_raised, how are_saying among
you_all some that a_resurrection of_the_dead not is? **13** But if
a_resurrection of_the_dead not is, neither **chosen_**
_one/messiah has_been_raised, **14** and if **chosen_**
_one/messiah not has_been_raised, vain consequently the
proclamation of_us is, vain also the faith of_you_all is. **15** And
we_are_being_found also false_witnesses of_ ~~the~~ **_god**,
because we_testified concerning ~~the~~ **god** that he_raised the
chosen_one/messiah, whom not he_raised, if_indeed
consequently the_dead not are_being_raised. **16** For/Because
if the_dead not are_being_raised, neither **chosen_**
_one/messiah has_been_raised, **17** and if **chosen_**
_one/messiah not has_been_raised, useless the faith of_you_
_all, and still you_all_are in the sins of_you_all.
18 Consequently also the ones having_been_fallen_asleep in
chosen_one/messiah perished. **19** If in ~~the~~ life this, in
chosen_one/messiah having_hoped we_are only, more_
_pitiful than all people we_are. **20** But right_now **chosen_**
_one/messiah has_been_raised from the_dead, first-fruit of_
_the ones having_been_fallen_asleep. **21** For/Because since by
a_man death is, also by a_man resurrection of_the_dead is.
22 For/Because as in ~~the~~ Adam/('Ādām), all are_dying_off,
thus also in the **chosen_one/messiah**, all will_be_being_
_given_life. **23** But each in his own order: the_first-fruit
chosen_one/messiah, then the ones of_the **chosen_**
_one/messiah at the coming of_him, **24** thereafter the end,
when he_may_be_giving_over the kingdom ~~the~~ to_**god** even
the_father, when he_may_nullify all beginning, and all
authority, and power. **25** For/Because it_is_fitting him to_be_
_reigning, until of_which he_may_put all his enemies under
the feet of_him. **26** The_last enemy is_being_nullified is ~~the~~
death. **27** For/Because all things he_subjected under the feet
of_him. But whenever he_may_say that all things has_been_
_subjected, evident it_is that besides the one having_
_subjected to_him the things all. **28** And whenever may_be_
_subjected to_him the things all, then also himself the son,
will_be_being_subjected to_the one having_subjected to_him
the things all, in_order_that may_be ~~the~~ **god** all things in all
things. **29** Otherwise what they_will_be_doing, who are
being_immersed for the dead? If actually the_dead not are_
_being_raised, why also they_are_being_immersed for them?
30 Why also we are_risking_danger every hour? **31** In_every
day I_am_dying_off, by ~~the~~ your boasting, brothers, which I_
_am_having in **chosen_one/messiah Ya^{y}sous/(Yəhōshūʿa)**,
the **master** of_us. **32** If according_to human_origin, I_fought_
_wild_beasts in Efesos, what to_me the profit? If the_dead not

Readers' Version

8 Then last of all, as if I'd been born at the wrong time, he appeared to me also,[76] **9** because I'm the least of the ambassadors—quite unworthy of that title because I persecuted **God's** assembly.[77] **10** But I am what I am thanks to God's grace, as his grace towards me hasn't been wasted. Actually, I worked harder than all the others, although of course it wasn't really me, but **God's** grace with me. **11** Anyway, whether it was me or them, we all preach that same good message, and that's how you all came to belief.

Life after death

12 Now if the message declares that **Messiah** was killed and then raised back to life, how come some of you are saying that no **one** comes back to life? **13** If no **one** who's dead comes back to life, then **Messiah** couldn't have come back to life, **14** and if **Messiah** hasn't come back to life, then our preaching is meaningless and so is your faith! **15** Not only that, it would make us into fraudsters lying **about God**, because we've testified that **God** brought **Messiah** back to life, but that can't be true if the dead can't come back to life. **16** Because if the dead don't come back to life, then **Messiah** can't have come back to life, **17** but if **Messiah** didn't come back to life, then your faith is wasted and you're all still just unforgiven sinners. **18** Again, if that's the case, those believers who've passed away simply perished. **19** If our hope in **Messiah** only applies to this life, then we should be pitied more than **anyone** else.

20 But **Messiah** has indeed come back to life from the dead, leading the way for those who have passed away, **21** because since death came through a man (Adam), then the resurrection of the dead also comes through a man (Yeshua). **22** Just as everyone who's in Adam will die, so everyone who's in **Messiah** will come back to life, **23** but each in his own turn: first **Messiah** will be leading, then when he returns, those who belong to him. **24** Then the end will come when he hands over the kingship **to God** the Father after he's destroyed all rule, and all authority and power, **25** because he must reign until he's defeated all his enemies.[78] **26** The final enemy to be abolished will be death itself **27** because (as David wrote), 'God has made everything subject to him.'[79] (Now when it says 'everything', of course that doesn't include God who's the one that made it happen.) **28** And when everything has been put under his control, then the son himself will submit to the one who subjected everything to him, so that **God** will be in total control.

29 Otherwise, what will the people do who are being immersed in water for the dead? If the dead don't come back to life, why would they get immersed for them? TODO: WHAT'S THIS ABOUT? **30** As for us, why do we place ourselves in danger all the time? **31** I'm dying every day by your boasting brothers and sisters, which I have in **Messiah Yeshua** (Jesus; Grk. Yesus) our **master**. TODO: WHAT DOES THIS MEAN? **32** If I fought with wild animals at Efesos for human purposes, what

76 **RV 15:8 · Cross-ref.** Acts 9:3-6.

77 **RV 15:9 · Cross-ref.** Acts 8:3.

78 **RV 15:25 · Cross-ref.** Psa 110:1.

79 **RV 15:27 · Cross-ref.** Psa 8:6.

Readers' Version

did I gain? If the dead aren't brought back to life, then 'Let's eat and drink, because tomorrow we'll die anyway.'[80]

33 Don't be fooled: 'Evil conversations corrupt good character.' 34 Sober up as you should, and stop sinning, because some of you are quite ignorant **about God**. (I say that to your shame.)

Our new immortal bodies

35 But someone will ask, "How do the dead come back to life and what kind of body will they have then?" 36 Silly question! Plants don't come to life unless the seed dies first. 37 And you don't sow the plants, but you sow the bare seeds—perhaps of wheat or something else— 38 then **God** gives it a body just like he wants, so each seed gets its own new body.

39 Not all bodies are the same: humans have one kind of body, animals have different ones, birds different again, and fish also different.

40 There are also heavenly bodies and earthly bodies, but the beauty of heavenly bodies and of earthly bodies are quite different. 41 The sun, the moon, and the stars all have their own different types of beauty, and even the beauty of stars differs from one to another.

42 So too it is with the resurrection of the dead. The decaying body is 'sown' into the ground, but the raised body is immortal. 43 It's 'sown' in dishonour but it's raised in splendour. It's 'sown' in weakness but it's raised in power. 44 It's 'sown' a natural body but it's raised as a spiritual body. (If there's a natural body, there's also a spiritual body.) 45 As it's also written: 'The first Adam became a living being.'[81] The last 'Adam' is a life-giving spirit, 46 but the spiritual doesn't come first—it's first the natural and *then* the spiritual. 47 The first man was made of dust from the earth—the second man came from heaven. 48 Earthly people are like that earthly man, and heavenly people are like that heavenly man.

49 And just like we carry the image of that earthly man, we should also bear the image of that heavenly man. 50 Now brothers and sisters, I can tell you all that our present physical bodies can't inherit **God's** kingdom, and nor can corrupt things inherit immortality.

51 Listen, I'm explaining a mystery to you all. Not all of us will pass away, but we will all be changed[82] 52 in an instant, a millisecond, at the last trumpet because the trumpet will sound and the dead will come back to living as immortals, and we'll be changed. 53 Yes, it's essential for this perishable body to become incorruptible and for this mortal to become immortal. 54 But when this perishable body becomes incorruptible and this mortal becomes immortal, then what was written will come true: 'Death is replaced by victory.'[83]

55 'Death, where is your victory?
Yes death, where is your sting?'[84]

56 Sin is the sting of death, and sin's power is The Law, 57 but

Literal Version

are_being_raised: We_may_eat and we_may_drink, because/for tomorrow we_are_dying_off. 33 Not be_being_ _deceived, are_corrupting character good conversations evil. 34 Sober_up justly and not be_sinning, because/for ignorance of_**god** some are_having, to shame to_you_all I_am_speaking.

35 But will_be_saying someone: How are_being_raised the dead? And with_what body they_are_coming? 36 Foolish. You what are_sowing, not is_being_given_life, if not it_may_die_ _off. 37 And what you_are_sowing, not the body ~~which~~ going_ _to_become you_are_sowing, but a_naked seed, if might_ _happen of_wheat, or of_something of_the rest. 38 But ~~the~~ **god** is_giving to_it a_body, as he_willed, and to_each of_the seeds, its_own body. 39 Not all flesh is the same flesh, but another on_one_hand of_humans, on_the_other_hand another flesh of_animals, on_the_other_hand another flesh of_birds, on_the_other_hand another of_fishes. 40 And there_ _are bodies heavenly, and bodies earthly. But another on_ _one_hand the of_the heavenly glory, on_the_other_hand another the of_the earthly. 41 Another glory of_the_sun, and another glory of_the_moon, and another glory of_the_stars, because/for star by_star is_carrying_value in glory. 42 Thus also the resurrection of_the dead. It_is_being_sown in corruption, it_is_being_raised in indestructibility, 43 it_is_ _being_sown in dishonour, it_is_being_raised in glory, it_is_ _being_sown in weakness, it_is_being_raised in power, 44 it_ _is_being_sown a_body natural, it_is_being_raised a_body spiritual. If there_is a_body natural, there_is also a_spiritual body. 45 Thus also it_has_been_written: Became the first man, Adam/(ʾĀdām): into a_soul living. The last Adam into a_ _spirit giving_life. 46 But not first the spiritual, but the natural, then the spiritual. 47 The first man out_of earth is, earthy, the second man is, from heaven. 48 Such_as the earthy one, such also the earthy ones, and such_as the heavenly one, such also the heavenly ones. 49 And as we_bore the image of_the of_the_earthy one, we_may_bear also the image of_the heavenly one. 50 And this I_am_saying, brothers, that flesh and blood the_kingdom of_**god** to_inherit not is_able, nor ~~the~~ corruption, ~~the~~ indestructibility is_ _inheriting. 51 Behold, a_mystery to_you_all I_am_telling: all not we_will_be_being_fallen_asleep, but all we_will_be_being_ _changed, 52 in an_instant, in the_twinkling of_an_eye, at the last trumpet, because/for he_will_be_trumpeting, and the dead will_be_being_raised indestructible, and we we_will_be_ _being_changed. 53 For/Because it_is_fitting ~~the~~ perishable this to_dress_in indestructibility, and ~~the~~ mortal this to_ _dress_in immortality. 54 But whenever ~~the~~ perishable this may_dress_in indestructibility, and ~~the~~ mortal this may_ _dress_in immortality, then will_be_becoming the message ~~which~~ having_been_written: ‹Was›_swallowed_up ~~the~~ death in victory. 55 Where is of_you, death, the victory? Where is of_ _you, death, the sting? 56 And the the_sting of_ ~~the~~ _death is ~~the~~ sin, and the the_power of_ ~~the~~ _sin is the law. 57 But ~~the~~ to_ **_god** thankfulness be, to_the one giving us the victory through the **master** of_us, **Yaʸsous/(Yəhōshūʿa) chosen_**

80 RV 15:32 · Cross-ref. Isa 22:13.

81 RV 15:45 · Cross-ref. Gen 2:7.

82 RV 15:51-52 · Cross-ref. 1Th 4:15-17.

83 RV 15:54 · Cross-ref. Isa 25:8.

84 RV 15:55 · Cross-ref. Hos 13:14 (LXX).

Literal Version

_one/messiah. **58** So_then, brothers of_me beloved, firm be_
_becoming, immovable, being_plentiful in the work of_the
master always, having_known that the labour of_you_all not
is vain in the_**master**.

16:1 And concerning the collection which is for the holy ones,
as I_directed to_the assemblies of_ ~~the~~ _Galatia, thus also you_
_all do. **2** In_every first day of_the_week, each of_you_all by
himself let_be_putting, storing_up whatever anything
~~wishfully~~ may_be_being_prospered, in_order_that not
whenever I_may_come, then collections may_be_becoming.
3 And whenever I_may_arrive, whomever ~~if~~ you_all_may_
_approve, by letters these I_will_be_sending, to_carry_away
the grace of_you_all to Hierousalaʸm/(Yərūshālayim). **4** And
if worthy it_may_be ~~which~~ also_I to_be_going, with me they_
_will_be_going.
5 But I_will_be_coming to you_all, whenever Makedonia I_
_may_pass_through, For/Because Makedonia I_am_passing_
_through. **6** With and you_all having_happened I_will_be_
_continuing_with, or I_will_be_wintering, in_order_that you_
_all me may_send_forward, where if I_may_be_going. **7** Not
for I_am_wanting you_all now in passage to_see, I_am_hoping
for a_time certain to_remain_on with you_all, if the **master**
may_permit. **8** But I_will_be_remaining_on in Efesos until ~~the~~
pentecost, **9** for/because a_door to_me has_opened_up great
and active, and opposing many are. **10** And if may_come
Timotheos, be_seeing that fearlessly he_may_become with
you_all, because/for the the_work of_the_**master** he_is_
_doing, as I. **11** Not therefore anyone him may_scorn. But
send_forward him in peace, in_order_that he_may_come to
me, because/for I_am_awaiting him with the brothers. **12** But
Concerning Apollōs the brother, much I_am_exhorting him
that he_may_come to you_all with the brothers, and
certainly not it_was his_will that now he_may_come, but he_
_will_be_coming whenever he_may_have_opportunity.

13 Be_watching, be_standing_firm in the faith, be_masculine,
be_being_strengthened. **14** All things of_you_all in love let_
_be_becoming. **15** And I_am_exhorting you_all, brothers, you_
_all_have_known the house of_Stefanas that it_is the_
_first-fruit ~~the~~ of_Aḳaia, and to the_service to_the holy ones
they_determined themselves, **16** that also you_all may_be_
_being_subjected to_ ~~the~~ _such men, and to_everyone ~~which~~
working_together and labouring. **17** But I_am_rejoicing at the
coming of_Stefanas, and Fortounatos, and Aḳaikos, because
~~the~~ of_you_all the_lacking these fulfilled. **18** For/Because
they_refreshed ~~the~~ my spirit and ~~which~~ of_you_all. Therefore
be_recognizing ~~the~~ such men. **19** Are_greeting you_all the
assemblies of_ ~~the~~ _Asia. Are_greeting you_all in the_**master**
much Akulas and Priska, with the in house of_them assembly.
20 Are_greeting you_all the brothers all. Greet one_another
with a_kiss holy. **21** The greeting is ~~the~~ of_my ‹own›_hand, of_
_Paulos. **22** If anyone not is_loving the **master**, him_let_be a_
_curse. Marana qa. **23** The grace of_the **master**

Readers' Version

be thankful **to God** because it's him who gives us the victory through our **master Yeshua (Jesus; Grk. Yesus) Messiah**.

58 Therefore my dear brothers and sisters, be strong and stand firm, always doing the **master's** work enthusiastically, knowing that your work for **Yahweh** isn't wasted.

Aid for God's people

16:1 Now concerning the fund-raising for the believers:[85] You all must do the same as what I got the assemblies in Galatia to do. **2** Every Sunday, each one of you should put something aside from whatever you've earnt, so that when I come we won't need any collections then. **3** Then, when I arrive, I'll write letters to send with those you recommend to take to Yerushalem (Jerusalem) with your gift, **4** but if it's appropriate for me to go as well, then they can travel with me.

Instructions for travellers

5 After I've been to Makedonia I'll come there. Yes, I'm going through Makedonia,[86] **6** but perhaps I'll spend some time with you—maybe even the whole winter. That way, you all could help me on my way wherever I decide to go next, **7** because I don't want to see you all now just in passing, but I'd like to stay with you all for a some time if the **master** permits.

8 But I'll stay here at Efesos until the Pentecost celebrations[87] **9** because a wide door has opened for me to be effective here, even though many are opposing me.

10 Now if Timotheos[88] arrives, make sure that he has nothing for him to be afraid **of** there, because he's doing **Yahweh's** work just like me. **11** So don't let anyone despise him, but help him on his way in peace, so that he can come to me because I'm expecting him along with the brothers.

12 And then concerning the brother Apollos, I strongly urged him to go to you with the brothers. He didn't want to go at the present time, but he'll go when he has another opportunity.

Final messages and greetings

13 Stay alert and stay grounded in the faith. Be strong and courageous. **14** Everything you do, do in love.

15 Now brothers and sisters, you all know that Stefanas' family[89] were the first ones in Akaia to believe, and since then they've devoted themselves to serving the believers, so I urge you all **16** to submit yourselves to people like them, in fact to everyone who works and cooperates.

17 I'm pleased that Stefanas, Fortunatos, and Akaikos came because they've given what you all couldn't, **18** because they refreshed my spirit and yours also, so you should show appreciation to such people.

19 The assemblies in the province of Asia Minor send their greetings.[90] **20** All the brothers and sisters here send their greetings.

Greet each other with an innocent kiss.

85 **RV 16:1 · Cross-ref.** Rom 15:25-26.

86 **RV 16:5 · Cross-ref.** Acts 19:21.

87 **RV 16:8 · Cross-ref.** Lev 23:15-21; Deu 16:9-11.

88 **RV 16:10 · Cross-ref.** 1Cor 4:17.

89 **RV 16:15 · Cross-ref.** 1Cor 1:16.

90 **RV 16:19 · Cross-ref.** Acts 18:2.

Readers' Version

21 I, Paulos, am sending this greeting in my own handwriting.
22 If there's anyone there who doesn't love the **master**, let him be cursed.
Come, master!
23 May the grace from our **master Yeshua** (Jesus; Grk. Yesus) be with all of you.
24 My love to all of you in **Messiah Yeshua.** May it be so.

CO1 · OET-RV v0.2.3

Literal Version

Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah with you_all be.
24 The love of_me be with all of_you in **chosen_one/messiah Ya^{y}sous.** Truly.

CO1 · OET-LV v0.2.0 (NT set)

Paulos's second known letter to the believers in

Korinthos

Introduction

This is Paulos's second letter written to the believers in Korinthos that we have in our Bibles, but could easily have been his third or fourth letter to them. We deduce this from his reference to other letters (e.g., see https://www.GotQuestions.org/how-many-letters-Corinthians.html), but we don't have copies of them.
This letter from Paulos to the believers in Korinthos was written from Makedonia at a time when his relationship with the believers there wasn't very good.
In first part of this letter, Paulos tells about his relationship with the believers there in Korinthos. He explains his sadness concerning the shame of the believers and their disobedience of him. Then he tells again about his happiness that his anger faded after the believers repented of their sin and then their good relationship was restored. He urged the believers to continue to collect a gift of aid for poor believers in Yerushalem.
In the final four chapters, Paulos justifies his missionary status to them. (Those that accused Paul said that he's not a true ambassador of Messiah.)

Main components of Paulos's letter

Introduction *1:1-11*
Paulos's relationship with the believers in Korinthos *1:12–7:16*
Aid for believers in Yehudah *8:1–9:15*
Paulos's defence of his ambassadorial status *10:1–12:21*
Ending *13:1-13*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Readers' Version

1:1 This letter is from Paulos, a missionary **of Messiah Yeshua** (Jesus; Grk. Yesus) by God's will, and from our brother, Timotheos.

It's written to God's assembly in Korinthos,[1] along with all the believers throughout the province of Akaia.

2 May **God** our father and **master Yeshua Messiah** give you all grace and peace.

Suffering and comfort

3 May the **god** and father of our **master Yeshua (Jesus; Grk. Yesus) Messiah** be blessed. He is the father of compassion and **God** of all comfort **4** who comforts us through all our trials so that we can comfort others through all their trials with the same comfort that **God** comforts us with. **5** In the same way that Messiah's many sufferings are expected of us, so too the **Messiah's** plentiful comfort also reaches us. **6** If we're being oppressed, it's for your comfort and salvation, and if we're being comforted, it's for your comfort which enables you all to endure the same sufferings that we're suffering. **7** We have confident expectations for you all because we know that you are partners in suffering, and hence also in comfort.

8 Brothers and sisters, we don't want you to miss out on knowing about our difficulties in the province of Asia Minor. We were weighed down with a situation totally beyond our power, so much so that we thought we wouldn't live through it.[2] **9** We were resigned in ourselves to the death sentence so that we wouldn't trust in ourselves but in **God** who brings the dead back to life— **10** the one who rescued us from that death and will rescue us again. He's the one we put our hope in that he will continue to rescue us **11** as you also cooperated with us through your requests to him. Through this, many people will give thanks on our behalf for the gift that was granted to us in answer to the prayers of many.

The changes to Paulos's plans

12 So this is our boast: Our consciences testify that we have conducted ourselves in the world (and even more so towards all of you) with purity and godly sincerity, not with worldly wisdom, but relying on **God's** grace. **13** We're not writing other ideas to you other than what you're all reading. You're also understanding it and I'm hoping that you'll be able to understand it all the way through to the end **14** as you initially partially understood us. Then on the day when **Master Yeshua** (Jesus; Grk. Yesus) returns, you'll be able to boast about us just as we do about all of you.

15 Because of my confidence in that, I had wanted to visit you all so that you'd have a second taste of grace, **16** and to continue on to Makedonia and to stay again on the way back, and then to have you all help send me on my way to Yehudah (Judea).[3] **17** Was I just being light-headed when I hoped for that? Or what was I thinking? Was I just thinking in worldly ways where yes, I might, and at the same time, no, I might not? **18** But our message to you all hasn't been both 'yes' and

Literal Version

1:1 Paulos, an_ambassador of_**chosen_one/messiah Yaʸsous/(Yəhōshūʻa)** by the_will of_**god**, and Timotheos the brother, to_the assembly of_ ~~the~~ **_god** ~~which~~ being in Korinthos, with the holy ones all ~~which~~ being in all ~~the~~ Aḳaia: **2** grace to_you_all and peace, from **god** the_father of_us and the_**master Yaʸsous chosen_one/messiah**.

3 Blessed is the **god** and father of_the **master** of_us **Yaʸsous chosen_one/messiah**, the father of_ ~~the~~ _compassions and **god** of_all comfort, **4** the one comforting us in all the tribulation of_us, in_order that to_be_able us to_be_ _comforting the ones in every tribulation, through the comfort with_which we_are_being_comforted ourselves by ~~the~~ **god**. **5** Because as is_being_plentiful the sufferings of_the **chosen_one/messiah** toward us, thus through the **chosen_ _one/messiah** is_being_plentiful also the comfort of_us. **6** But whether we_are_being_oppressed, because/for the of_ _you_all comfort and salvation it_is, or we_are_being_ _comforted, because/for the of_you_all comfort it_is, ~~which~~ working in the_endurance of_the same sufferings, which also we are_suffering. **7** And the hope of_us confirmed for you_all, having_known that as partners you_all_are of_the sufferings, thus also of_the comfort. **8** For/Because not we_are_wanting you_all to_be_not_knowing, brothers, about the tribulation of_us ~~which~~ having_become in ~~the~~ Asia, that against excess beyond our_power we_were_weighed_down, so_as to_be_ _despairing us even ~~which~~ to_be_living. **9** But ourselves in ourselves the sentence of_ ~~the~~ _death we_have_had, in_order_ _that not having_trusted we_may_be in ourselves, but in ~~the~~ **god**, the one raising the dead, **10** who from so_great a_death rescued us, and will_be_rescuing us, in whom we_have_hoped that also still he_will_be_rescuing us, **11** cooperating_with also you_all for us ~~the~~ in_petition, in_order_that by many people, the toward us gift, through many, may_be_given_ _thanks for us.

12 For/Because the boasting of_us this is: the testimony of_ _the conscience of_us, that in holiness and sincerity of_ ~~the~~ _ _**god**, and not in wisdom fleshly, but in grace of_**god**, we_ _were_conducted in the world, and more_abundantly toward you_all. **13** For/Because no other things we_are_writing to_ _you_all, but than what you_all_are_reading or even you_all_ _are_understanding, and I_am_hoping that to the_end you_ _all_will_be_understanding, **14** as also you_all_understood us in part, that the_boast of_you_all we_are, just_as also you_all are of_us, in the day of_the **master Yaʸsous/(Yəhōshūʻa)**. **15** And with_this ~~the~~ confidence I_was_wishing previously, to you_all to_come, in_order_that a_second grace you_all_may_ _have, **16** and by you_all to_pass_through to Makedonia, and back from Makedonia to_come to you_all, and by you_all to_ _be_sent_forward to ~~the~~ Youdaia. **17** Therefore this wishing, surely_not consequently to_ ~~the~~ _lightness I_resorted? Or what I_am_counselling, according_to flesh I_am_counselling, in_order_that may_be with me ~~the~~ Yes, yes, and ~~which~~ No, no? **18** But faithful ~~the~~ **god** is, that the message of_us ~~which~~ to you_ _all, not is Yes and No. **19** The ~~the~~ For/Because of_**god** son, **Yaʸsous chosen_one/messiah**, who among you_all by us having_been_proclaimed, by me, and Silouanos, and

1 **RV 1:1 · Cross-ref.** Acts 18:1.

2 **RV 1:8 · Cross-ref.** 1Cor 15:32.

3 **RV 1:16 · Cross-ref.** Acts 19:21.

Literal Version

Timotheos, not became Yes and No, but Yes in him has_
_become. **20** For/Because as_many_as promises of_**god**, in
him is the Yes. Therefore also through him, the amen, to_ ~~the~~
_**god** for the_glory by us. **21** And the one confirming us with
you_all to **chosen_one/messiah** and having_anointed us is
god, **22** who also having_sealed us and having_given the
deposit of_the **spirit** in the hearts of_us. **23** But I as_witness
~~the~~ **god** am_calling on ~~the~~ my soul that sparing from_you_all
no_longer I_came to Korinthos. **24** Not that we_are_mastering
of_you_all over_the faith, but fellow-workers we_are of_the
joy with_you_all, because/for in_the faith you_all_have_
_stood.
2:1 I_judged for by_myself this, ~~which~~ not again in sorrow to
you_all to_come. **2** For/Because if I am_sorrowing you_all,
also who is ~~which~~ gladdening me, except ~~not/lest~~ the one
being_sorrowed by me? **3** And I_wrote this same thing, in_
_order_that not having_come, sorrow I_may_have from of_
_whom it_was_fitting me to_be_rejoicing, having_trusted in
all you_all that ~~the~~ my joy of_all of_you is. **4** For/Because out_
_of much tribulation and anguish of_heart, I_wrote to_you_all
through many tears, not in_order_that you_all_may_be_
_sorrowed, but the love in_order_that you_all_may_know that
I_am_having more_abundantly toward you_all.

5 But if anyone has_sorrowed, not me he_has_sorrowed, but
in part, in_order_that not I_may_be_burdening all you_all.
6 Worthy is to_ ~~the~~ _such one ~~the~~ punishment this, which is by
the more, **7** so_that instead rather you_all are to_forgive and
to_comfort him, lest somehow with_the more_abundant
sorrow, may_be_swallowed_up ~~the~~ such one. **8** Therefore I_
_am_exhorting you_all, to_confirm toward him love.
9 For/Because for this also I_wrote, in_order_that I_may_
_know the provenness of_you_all, whether to all things
obedient you_all_are. **10** But to_whomever anything you_all_
_are_forgiving, also_I forgive, because/for also I what have_
_forgiven, if anything I_have_forgiven, because_of you_all it_
_is in the_presence of_**chosen_one/messiah**, **11** in_order_
_that not we_may_be_exploited by ~~the~~ Satan/(Sāṭān),
because/for not of_him the thinking we_are_not_knowing.

12 And having_come to ~~the~~ Trōias for the good_message of_
_the **chosen_one/messiah**, and a_door to_me having_been_
_opened_up in the_**master**, **13** not I_have_had relaxation in_
_the spirit of_me, ~~which~~ not to_find me Titos the brother of_
_me, but having_bid_goodbye to_them, I_came_out to
Makedonia.

14 But ~~the~~ to_**god** thankfulness be, to_the one always
triumphing us in the **chosen_one/messiah**, and the aroma
of_the knowledge of_him, revealing through us in every
place. **15** Because of_**chosen_one/messiah** a_sweet_
_fragrance we_are to_ ~~the~~ _**god**, in the ones being_saved and
in the ones perishing, **16** to_one on_one_hand an_aroma from
death to death, on_the_other_hand to_one an_aroma from
life to life. And for these things who is worthy?
17 For/Because not we_are like the many peddling the
message of_ ~~the~~ _**god**, but as of sincerity, but as of **god**, in_
_front_of **god** in **chosen_one/messiah** we_are_speaking.

Readers' Version

'no', because **God** is faithful. **19** His son **Yeshua Messiah** who
I've preached **about** to you all, as well as hearing it from Silas
and Timotheos,[4] didn't become 'yes' and 'no', but in him it's
become 'yes'. **20** Concerning the many promises made by **God**,
in Messiah they're 'yes', and therefore through him the 'Let it
be so', resulting in honour for God through us. **21** It's **God** who
commissioned us and who confirms you and us to **Messiah**,
22 and God also places his seal on us and places his **spirit** in
our hearts.
23 I call on **God** as a witness for my soul that it was to spare
you all that I didn't come to Korinthos. **24** Not that we are in
any way the masters of your faith, but rather we are fel-
low-workers sharing in your happiness because you all stand
in the faith.
2:1 So I made the decision myself not to make a sad visit to
you, **2** because if I'm making you all upset, who would be left
to cheer me up except for the people that I would've just up-
set? **3** So I wrote this same thing, so that when I came, I
wouldn't get your upsets when I should be being happy, hav-
ing trusted in you all that my happiness is in you. **4** I wrote to
you much difficulty and anguish in my heart and through
many tears, not wanted to make you all upset, but rather so
that you'd know how much love toward you all is much
greater than all that.

Forgiveness for the offender

5 If someone has caused grief, he
hasn't upset me, well not much, because
I don't want to be burdening you all. **6** The punishment im-
posed on him by most of you is appropriate, **7** so now you
should forgive and comfort him in case excess pain should
drive him out. **8** That's why I'm urging all of you to reaffirm
him now with your love. **9** Another reason that I wrote to you
was to find out if you would stand strong and be obedient in
everything. **10** But **anyone** that you forgive for anything, I also
forgive, because what I've also forgiven (if I have forgiven any-
thing), it was for you all in the presence **of Messiah** **11** so that
we can't be exploited by Satan (because we're not ignorant
about his intentions).

Paulos's brief ministry in Troias

12 When I went to Troias to preach the
good message of the **messiah** and an
opportunity presented itself to me in **the** messiah, **13** my spirit
couldn't relax because I found out that my brother Titos
wasn't there, so I said my goodbyes to them and continued on
to Makedonia.[5]

Victory through Messiah

14 But we're thankful **to God** who dis-
plays us as victors in the **messiah**, and
reveals the aroma of the knowledge of **the messiah**, through
us in every place. **15** Because **of Messiah**, we who are being
saved are a sweet fragrance **to God**, and also the ones perish-
ing. **16** On one hand we're an aroma of death to those choosing
death, and on the other hand, an aroma of life to those choos-
ing life. Wow, who's worthy enough for that? **17** We're not like
the many others who are peddling God's message to make a
profit, but we speak in front of God in sincerity. As followers of

4 **RV 1:19 · Cross-ref.** Acts 18:5.

5 **RV 2:12-13 · Cross-ref.** Acts 20:1.

Readers' Version

God, we speak **about Messiah**.

Following the new agreement by the spirit

3:1 Oh, are we beginning to pat ourselves on the back again? Don't we need written references for you all, or from you all, like some others do? **2** It's all of you who are our references, and having been written in our hearts, it's known about and being read by all people. **3** It shows that you who were served by us, are now **Messiah's** letter that wasn't written with ink but **with God's** living **spirit**—not written on stone tablets[6] but on people's hearts.[7]

4 We have such confidence towards **God** through the **messiah**, **5** not that we ourselves are worthy to consider ourselves anything special, but our qualifications come from **God**. **6** He qualified us as servants of a new agreement[8]—not following it by the letter, but by **the spirit**, because following by the letter leads to death whereas following by the **spirit** gives life.

7 The system which was inscribed on stone tablets and which results in death was so incredible when it was given that the Israelis couldn't even bring themselves to look at Mosheh's (Moses') face because it shone so brightly.[9] But if that system is being nullified, **8** won't this system via the **spirit** be even greater? **9** If the system that brought condemnation was incredible, how much greater is the system that leads to righteousness, **10** because that earlier system seems ordinary now when compared with the more incredible greatness of the new system, **11** and if what ended up being replaced was incredible, how much more incredible is the system that lasts.

12 So then, since that's our expectation, we can be very bold, **13** not just like Mosheh putting a veil over his face[10] because the Israelis couldn't even look at him when introducing a system that would be replaced. **14** But their thinking was inflexible because even until this very day, the same veil remains during the public reading of the Hebrew scriptures—it's not opened up because it's only **Messiah** that nullifies it. **15** So these days whenever Mosheh's writings are being read, a veil lies across their hearts, **16** but whenever that heart might turn towards **Yahweh**, the veil will be removed.[11] **17** Now **Yahweh** is the **spirit**, and there's freedom wherever **Yahweh's spirit is**. **18** All **of** us who've had our faces unveiled are reflecting **Yahweh's** greatness, and that same image transforms us from greatness to greatness. This comes from **Yahweh** who is **the spirit**.

The treasure placed in human containers

4:1 So because we have this ministry as a result of God's mercy, we're not discouraged **2** but rather, we have renounced any shameful things that were hidden and continue our spiritual journey. Avoiding deception and taking care not to distort **God's** message, we present the truth clearly even as we commend ourselves to ev-

Literal Version

3:1 We_are_beginning again ourselves to_be_commending? Or not we_are_needing, as some, of_commendatory letters to you_all or from you_all? **2** The letter of_us you_all are, having_been_inscribed in the hearts of_us, being_known and being_read by all people, **3** being_revealed that you_all_are a_ _letter of_**chosen_one/messiah**, having_been_served by us, having_been_inscribed not in_ink, but with_the_**spirit** of_ _**god** the_living, not on tablets stone, but on tablets of_hearts fleshy. **4** And confidence such we_are_having through the **chosen_one/messiah** toward ~~the~~ **god**. **5** Not that from ourselves worthy we_are to_count anything as of ourselves, but the qualified of_us is of ~~the~~ **god**, **6** who also qualified us as_servants of_a_new covenant, not of_the_letter, but of_the_ _**spirit**, because/for the letter will_be_killing_off, but the **spirit** is_giving_life. **7** But if the service ~~the~~ of_death in letters having_been_engraved in_stones was_become in glory, so_as not to_be_able to_look_intently the sons of_Israaʸl/(Yisrāʾēl) at the face of_Mōsaʸs/(Mosheh), because_of the glory of_the face of_him, which is being_nullified, **8** how not more the service of_the **spirit** will_be in glory? **9** For/Because if in_the the_service was of_ ~~the~~ _condemnation, glory by_much more is_being_plentiful the service of_ ~~the~~ _righteousness in_glory. **10** For/Because even not has_been_glorified, the thing having_been_glorified in this ~~the~~ regard on_account the surpassing glory. **11** For/Because if the thing being_wasted through glory was, by_much rather the thing remaining in glory. **12** Therefore having such hope to_great boldness we_ _are_resorting, **13** and not just_as Mōsaʸs was_putting a_veil over the face of_him, because/for that not to_look_intently the sons of_Israaʸl/(Yisrāʾēl), to the end of_the thing being_ _wasted. **14** But was_hardened the thinking of_them. For/Because until the today day, the same veil at at_the public_reading of_the old covenant is_remaining, not being_ _unveiled that in **chosen_one/messiah** it_is_being_nullified. **15** But to today whenever ~~wishfully~~ may_be_being_read Mōsaʸs, a_veil from the heart of_them is_lying. **16** But whenever ~~if~~ it_may_turn_back to the_**master**, is_being_ _taken_away the veil. **17** And the **master** the **spirit** is, and where the **spirit** of_the_**master** is, freedom is. **18** But we all having_been_unveiled in_face, the glory of_the_**master** reflecting, in_the same image we_are_being_transformed, from glory to glory, just_as from of_the_**master**, the_**spirit**.

4:1 Because_of this having ~~the~~ service this, as we_were_ _shown_mercy, not we_are_losing_heart. **2** But we_renounced the hidden things of_ ~~the~~ _shame, neither walking in craftiness, nor falsifying the message of_ ~~the~~ **_god**, but ~~the~~ by_ _manifestation of_the truth, commending ourselves to every conscience of_people before ~~the~~ **god**. **3** But if also is having_ _been_concealed the good_message of_us, in the ones

6 **RV 3:3 · Cross-ref.** Exo 24:12.

7 **RV 3:3 · Cross-ref.** Jer 31:33; Eze 11:19; 36:26.

8 **RV 3:6 · Cross-ref.** Jer 31:31.

9 **RV 3:7 · Cross-ref.** Exo 34:29.

10 **RV 3:13 · Cross-ref.** Exo 34:33.

11 **RV 3:16 · Cross-ref.** Exo 34:34.

Literal Version

perishing it_is having_been_concealed, **4** in whom the **god** of_ ~~the~~ _age this blinded the thinking of_the unbelievers, in_ _order that not to_radiate the enlightenment of_the good_ _message of_the glory of_the **chosen_one/messiah**, who is the_image of_ ~~the~~ **_god**. **5** For/Because not ourselves we_are_ _proclaiming, but **Yaʸsous/(Yəhōshūʻa) chosen_ _one/messiah** the_**master**, and ourselves slaves of_you_all because_of **Yaʸsous**. **6** Because ~~the~~ **god** ~~which~~ having_said: Out_of darkness light will_be_shining, who shined in the hearts of_us, because/for enlightenment of_the knowledge of_the glory of_ ~~the~~ **_god** in the_face of_**Yaʸsous chosen_ _one/messiah**. **7** But we_are_having ~~the~~ treasure this in earthen vessels, in_order_that the excellent of_the power may_be of_ ~~the~~ **_god**, and not from us, **8** in everything being_ _oppressed, but not being_crushed, perplexing, but not despairing, **9** being_persecuted, but not being_abandoned, being_struck_down, but not perishing, **10** always the death of_ ~~the~~ **_Yaʸsous** in our body carrying_about, in_order_that also the life of_ ~~the~~ **_Yaʸsous** in the body of_us may_be_ _revealed. **11** For/Because always we, the ones living, to death are_being_given_over because_of **Yaʸsous**, in_order_ _that also the life of_the of_**Yaʸsous** may_be_revealed in the mortal flesh of_us. **12** So_then ~~the~~ death in us is_working, but ~~the~~ life in you_all. **13** But having the same spirit of_ ~~the~~ _faith, according_to the message having_been_written: I_believed, therefore I_spoke, also we are_believing, therefore also we_ _are_speaking, **14** having_known that the one having_raised ~~the~~ **Yaʸsous/(Yəhōshūʻa)**, also us with **Yaʸsous** will_be_ _raising, and will_be_presenting us with you_all.
15 For/Because the things all are because_of you_all, in_ _order_that the grace having_been_plentiful through ~~the~~ more, the thanksgiving may_be_plentiful to the glory of_ ~~the~~ **_god**.
16 Therefore not we_are_losing_heart, but if also the outside of_us person is_being_ruined, but the person inside of_us is_ _being_renewed by_day and day. **17** For/Because the momentary light of_ ~~the~~ _tribulation as excess to excess an_ _eternal burden of_glory, is_producing for_us, **18** not observing of_us the things being_seen, but the things not being_seen, because/for the things being_seen are temporary, but the things not being_seen are eternal.

5:1 For/Because we_have_known that if the earthly of_us house of_the tent may_be_torn_down, a_building from **god** we_are_having, a_house not_hand_made eternal in the heavens. **2** For/Because also in this we_are_groaning, the dwelling of_us which is from heaven to_be_clothed longing. **3** If surely also having_dressed_in, not naked we_will_be_ _being_found. **4** For/Because also ~~which~~ being in the tent, we_ _are_groaning, being_weighed_down in that not we_are_ _wanting to_strip_off, but to_be_clothed, in_order_that may_ _be_swallowed_up the mortal by ~~the~~ life. **5** And the one having_prepared us for same purpose this **god** is, the one having_given to_us the deposit of_the **spirit**. **6** Therefore having_confidence always, and having_known that being_at_ _home in the body, we_are_being_absent from the **master**, **7** by for faith we_are_walking, not by appearance. **8** And we_ _are_having_confidence and we_are_taking_pleasure rather to_be_absent out_of the body and to_be_at_home with the

12 **RV 4:6 · Cross-ref.** Gen 1:3.

13 **RV 4:13 · Cross-ref.** Psa 116:10 (LXX).

Readers' Version

eryone's conscience before **God**. **3** But even if our good message is concealed, it's concealed from those who are perishing. **4** The **god** of this age has blinded the thinking of the unbelievers so that the light of the good message about the greatness of the **messiah** who's **God's** image, doesn't radiate out to them, **5** because it's not us ourselves that we're proclaiming, but **the master Yeshua (Jesus; Grk. Yesus) Messiah**. We serve as your slaves because of him, **6** because the **god** who said, 'Light will be shining out of the darkness',[12] shined in our hearts so that we could experience **God's** greatness in the face **of Yeshua Messiah**.

7 So we have this treasure stored in containers made from the dirt, so that the excellence of the power will be from **God** and not from us ourselves. **8** We might be oppressed but we won't be crushed, perplexed but we won't despair, **9** persecuted but we won't be abandoned, and struck down but we won't perish. **10** We always carry around in our bodies the death **of Yeshua**, so that the life **of Yeshua** may also be revealed in our bodies, **11** because we who are alive are always being given over to death for **Yeshua's** sake, so that his life may also be revealed in our mortal bodies. **12** So then, death is working in us, but life is working in all of you.

13 We have the same spirit of faith as what's written: 'I believed, therefore I talked about it.'[13] We also believe so we also talk about it, **14** knowing that the one who brought Yeshua back to life, will also bring us back to life along with **Yeshua**, and will be presenting us along with all of you. **15** All of this is for you, so that after experiencing much grace, you all will be even more thankful and thus honour **God**.

Valuing what's actually important

16 Because of that we're not discouraged because even if our outer person is being ruined, our inner person is being renewed day by day **17** because our small, temporary troubles will produce an excess of great honour for us. **18** We don't just look at what we can see, but include the things that can't be seen, because visible things are temporary, but the things that last forever are invisible to our eyes.

Our future bodies

5:1 We know that when the temporary, earthly home (our body) that we live in is demolished, we will have a building from **God** that's not built by human hands—an eternal house in the heavens. **2** Actually, that's also why we groan—wanting to be clothed in our heavenly bodies. **3** Yes, once we're properly dressed we won't feel naked **4** because while we live in these temporary homes we are groaning. It's not that we want to dispose of these temporary homes, but we want to be permanently clothed so that our mortal parts might be enveloped by life. **5** It's **God** who prepared us for this reason—yes, the one who deposited the **spirit** into us.

6 Because of that, we're always confident and known that while we're at home in our bodies, we are distanced from the **master**, **7** but we walk by faith and not by how things look. **8** And we do have confidence and look forward to being absent

Readers' Version

out of these bodies and being at home with the **master**, 9 so that's why we're ambitious to please the master, whether we're still in these bodily homes or absent from them. 10 Yes, we must all stand at our court hearing in front of **the messiah**, so that each of us may receive justice for what we did while in these bodies, whether it was good or evil.[14]

11 Because of that, having known the **It's time to get saved** fear of **Yahweh**, we are persuading people, but **God** sees what we're doing, and I'm hoping that your consciences also see the same. 12 Again, we're not trying to promote ourselves to you, but we're giving you all an opportunity to take pride in us, so that you can respond to those who take pride in outside appearances rather than in what's in the heart. 13 If we're being crazy, it's to serve **God**, or if we're being sensible, it's for all of you, 14 because the **messiah's** love controls us since we are convinced that he died for everyone. Hence we've all died 15 and he died for everyone, so that anyone who's living, won't be living for themselves any more, but for the one who died for them and then came back to life from the dead.

16 So from now on, we don't just know people in the physical dimension, and even if we have known **Messiah** physically, that's no longer how we know him. 17 So then if anyone is in **Messiah**, they're a *new* creation—the old has gone, and wow, it's now become new! 18 Everything is from **God**, the **one** who reconciled us to himself by **Messiah** and who has given the ministry of reconciliation to us. 19 **God** was in **Messiah** reconciling the world to himself, not listing their sins against them, and having given the message of reconciliation to us.

20 Because of that, we are ambassadors for Messiah, as though **God** is encouraging others through us, so we implore you for **Messiah**: Make your peace with **God**. 21 God took the one who hadn't experienced sin and made him into sin for us so that in him, we could become not guilty in **God's** sight.

6:1 Since we're working together, we want to encourage you all not to accept **God's** grace wastefully 2 because he said,

'I listened to you at the right time,
and I helped you on the day when you were saved.'[15]

Listen, today is the right time to ask. And listen again, today is the right day to get saved.

3 Don't give anyone a reason to stumble, so that the ministry won't be tarnished, 4 but as **God's** servants we commend ourselves in every way—by great endurance when facing afflictions, hardships, calamities, 5 beatings, imprisonments,[16] riots, labours, sleepless nights, hunger, 6 by purity, knowledge, patience, kindness, **the** holy **spirit**, genuine love, 7 in truthful speech and in the power **of God**. Hold the weapons of righteousness in both your right and left hands 8 whether in victory or dishonour, through bad reports and good reports, even if being called fakes (but being genuine). 9 We're regarded as unknowns despite being well-known, considered to be dying off yet very much alive, being beaten but not yet being killed, 10 regarded as sad but always happy, as poor but making many

Literal Version

master. 9 Therefore also we_are_being_ambitious, whether being_at_home or being_absent, well_pleasing to_him to_be. 10 For/Because ~~which~~ all us to_be_revealed it_is_fitting, before the tribunal of_the **chosen_one/messiah**, in_order_that may_receive_back each the things through the body, with what he_did, whether good or evil.

11 Therefore having_known the fear of_the **master**, people we_are_persuading, But to_**god** we_have_been_revealed, and I_am_hoping also in the consciences of_you_all to_have_ _revealed. 12 Not again ourselves we_are_commending to_ _you_all, but opportunity giving to_you_all of_boast for us, in_order_that you_all_may_be_having toward the ones in appearance boasting, and not in the_heart. 13 For/Because whether we_flipped_out, to_**god** it_is, or we_are_being_ _sensible, for_you_all it_is. 14 For/Because the love of_the **chosen_one/messiah** is_holding us, having_judged this, that one for all died_off, consequently ~~which~~ all died_off. 15 And for all he_died_off, in_order_that the ones living, no_longer to_themselves may_be_living, but to_the one for them having_died_off and having_been_raised. 16 So_then we from the time now no_one have_known according_to flesh. If even we_have_known according_to flesh **chosen_one/messiah**, but now no_longer we_are_knowing him. 17 So_then if anyone is in **chosen_one/messiah**, a_new creation he_is, the ancient things passed_away, see, it_has_become new. 18 And the things all of ~~the~~ **god**, the one having_reconciled us to_ _himself by **chosen_one/messiah**, and having_given to_us the service of_ ~~the~~ _reconciliation, 19 how that **god** was in **chosen_one/messiah** the_world reconciling to_himself, not counting to_them the transgressions of_them, and having_ _put in us the message of_ ~~the~~ _reconciliation. 20 For/Because Therefore **chosen_one/messiah** we_are_being_ambassadors, as_though ~~the~~ **god** exhorting through us, we_are_beseeching for **chosen_one/messiah**, be_reconciled to_ ~~the~~ **_god**. 21 The one not having_known sin, because/for us sin he_made, in_ _order_that we may_become the_righteousness of_**god** in him.

6:1 And working_together also, we_are_exhorting not in vain the grace of_ ~~the~~ **_god** to_receive you_all. 2 For/Because he_ _is_saying: In_a_time acceptable I_listened_to from_you, and in the_day of_salvation I_gave_help to_you. Behold, now is the_time acceptable, see, now is the_day of_salvation. 3 Not_ _one in nothing giving cause_for_stumbling, in_order_that not may_be_blemished the service. 4 But in everything commending ourselves as of_**god** servants: in endurance great, in tribulations, in hardships, in distresses, 5 in beatings, in prisons, in disturbances, in labours, in watchings, in fastings, 6 in purity, in knowledge, in patience, in kindness, in the_**spirit** holy, in love unhypocritical, 7 in the_message of_truth, in the_power of_**god**, through the weapons of_ ~~the~~ _ _righteousness of_the right and the_left, 8 through glory and dishonour, through defamation and good_report, as deceivers and_yet true, 9 as being_not_knowing and_yet being_known_fully, as dying_off and_yet see, we_are_living, as being_disciplined and_yet not being_put_to_death, 10 as being_sorrowed but always rejoicing, as poor but many making_rich, as nothing having and_yet all things keeping. 11 The mouth of_us has_opened_up to you_all, Korinthios,

14 **RV 5:10 · Cross-ref.** Rom 14:10.

15 **RV 6:2 · Cross-ref.** Isa 49:8.

16 **RV 6:5 · Cross-ref.** Acts 16:23.

Literal Version

the heart of_us has_been_widened. **12** Not you_all_are_being_
_restricted by us, but you_all_are_being_restricted in the
compassions of_you_all. **13** And for_the the_same
recompense (as to_children I_am_speaking) be_widened also
you_all.

14 Not be_becoming mispairing with_unbelievers,
because/for what partnership exists by_righteousness and
lawlessness, or what fellowship exists by_light with
darkness? **15** And what harmony is of_**chosen_one/messiah**
with Beliar, or what portion exists by_a_believer with an_
_unbeliever? **16** And what agreement exists by_the_temple
of_**god** with idols? for we the_temple of_**god** are the_living,
as said ~~the~~ **god**, ~~that~~ I_will_be_dwelling in them, and I_will_be_
_walking_among them, and I_will_be of_them **god**, and they
will_be of_me a_people. **17** Therefore come_out from the_
_midst of_them and be_set_apart, is_saying the_**master**: and
against_the_unclean not be_touching: And_I will_be_
_receiving_in you_all. **18** And I_will_be to_you_all for a_father,
and you_all will_be to_me for sons and daughters, is_saying
the_**master** almighty.
7:1 Therefore these having the promises, beloved, we_may_
_cleanse ourselves from every defilement of_flesh and spirit,
accomplishing holiness in the_reverence of_**god**.

2 Have_room for_us, no_one we_did_wrong, no_one we_
_corrupted, no_one we_exploited. **3** For/Because
condemnation not I_am_speaking, because/for I_have_
_previously_said that you_all_are, in the hearts of_us in_
_order that to_die_together and to_be_living_together.
4 Great is to_me boldness toward you_all, great is to_me
boasting for you_all, I_have_been_filled ~~the~~ with_exhortation,
I_am_being_overflowed ~~the~~ with_joy in all the tribulation of_
_us. **5** For/Because also having_come of_us into Makedonia,
not_one has_had relaxation the flesh of_us, but in everything
being_oppressed, outside quarrels, inside fears. **6** But the one
comforting the humble, comforted us ~~the~~ **god** by the coming
of_Titos, **7** not and only by the coming of_him, but also by
the comfort with_which he_was_comforted in you_all,
declaring to_us the of_you_all longing, the of_you_all
mourning, the of_you_all zeal for me, so_as for_me more to_
_be_elated. **8** Because if also I_sorrowed you_all in the letter,
not I_am_regretting it. if even I_was_regretting it (I_am_
_seeing that ~~the~~ letter that, if even for an_hour sorrowed you_
_all) **9** now I_am_rejoicing not that you_all_were_sorrowed,
but that you_all_were_sorrowed into repentance, because/for
you_all_were_sorrowed according_to **god**, in_order_that in

Readers' Version

people rich, as having nothing but possessing everything.
11 We've shared our thoughts with you all from Korinthos
and our hearts have been expanded. **12** You haven't been re-
stricted by us, but your own compassions restrict you all. **13** In
return, you also should be expanded. (Yes, I know it's like I'm
talking to children.)

Don't be teamed with unbelievers

14 Don't be teamed together with un-
believers, because how can there be a
partnership between obeying and disobeying God, or in other
words, how can light socialise with darkness? **15** So what har-
mony can **Messiah** have with Satan, or what does a believer
have in common with an unbeliever? **16** What agreement can
God's temple have with idols, because we are the temple **of**
the living God?**17** As God said,

'I will live with them
and I will walk among them.
I will be their **god**
and they will be my people.'**18**

17 Therefore **Yahweh** says,

'Come out from among them and be separate.
Touch nothing that's ceremonially prohibited
and then I will accept you.**19**
18 I will be a Father for you,
and you will be my sons and daughters,'

says **Yahweh the** all-powerful.**20**

7:1 Dear brothers and sisters, because we have those
promises we should avoid doing anything that would defile
our bodies or our spirits, thus staying pure due to our respect
for **God**.

Paulos's happiness about those in Korinthos

2 Please do accept us because we didn't
wrong anyone, and we didn't corrupt or
exploit anyone. **3** I'm not pronouncing
condemnation because I've said previously that you all are in
our hearts so together we'll die and together we'll live again.
4 I feel very bold towards you all and boast a lot about you. I'm
filled with encouragement and even in our troubles I'm over-
flowing with happiness .

5 Actually, since we arrived in Makedonia**21** we've had no
physical rest but we've been oppressed in every way—on the
outside there's quarrels and on the inside we've had our fears,
6 but the **God** who comforts those who are humble, comforted
us with the arrival of Titos. **7** It wasn't just his coming, but also
because he'd been comforted by all of you. He told us about
your longing for me, and your mourning for my troubles and
your zeal for me, and it really cheered me up.

8 Yes, because even if I made you sad with my letter,**22** I don't
regret sending it. (Well, for a while I was sad for you that I had
sent the letter.) **9** Anyway, now I'm happy, not that it made you

17 **RV 6:16 · Cross-ref.** 1Cor 3:16; 6:19.

18 **RV 6:16 · Cross-ref.** Lev 26:12; Eze 37:27.

19 **RV 6:17 · Cross-ref.** Isa 52:11.

20 **RV 6:18 · Cross-ref.** 2Sam 7:14; 1Ch 17:13; Isa 43:6; Jer 31:9.

21 **RV 7:5 · Cross-ref.** 2Cor 2:13.

22 **RV 7:8 · Note** Most scholars agree that the letter referred to here (often referred to as 'the severe letter' because of its effects described in the rest of the paragraph) is not the one that we call '1 Corinthians'.

Readers' Version

sad, but because that sadness led to turning away from your sin because that sorrow was according to **God's** values so you didn't lose anything because of us. **10** Because sorrow according to **God's** values brings repentance that leads to salvation without regrets, but the world's sorrow leads to death. **11** See how this sorrow according to **God's** values has produced earnestness in you all, but also eagerness to clear yourselves, resentment, fear, longing, zeal, and vengeance. You have proved yourselves innocent in the matter in every area.

12 So if I also wrote to you all, not on account of the one having done wrong, nor on account of the one having been wronged, but on account of your earnestness that would be revealed to us all before **God**, **13** then we've been comforted because of this.

And talking about our comfort, we were quite thrilled at Titos' happiness because his spirit has been refreshed by all of you.

14 Yes, if I've boasted anything about you all to him, I wasn't disgraced, but as we spoke the truth to you all about everything, so also did our boasting to Titos become true **15** and his affection towards you all increased when he's reminded about your obedience and how you accepted him with fear and trembling. **16** I'm thrilled that I can have confidence in you all about everything.

Encouragement to be generous

8:1 And then, brothers and sisters, we want you to know **about** how **God** showed kindness to the assemblies in Makedonia[23] **2** in that as they proved themselves in a time of persecution, they continued to show great positivity and from the depth of their poverty, their generosity resulted in plentiful riches. **3** So I'm testifying about their ability, and besides that, they voluntarily **4** and enthusiastically begged us to allow them the grace and fellowship that would come from their service to other believers. **5** It wasn't something that we expected of them, but they gave themselves—firstly to the **master**, and also to us by **God's** will. **6** So we encouraged Titos that just as he began to do previously, that he would go on to cultivate this generosity in you. **7** But since you're all prolific in everything—in faith and speech and knowledge and all earnestness and in the love from us to you all—make sure that you're all prolific in this grace of giving.

8 I'm not saying this as a command, but approving the genuineness of your love through the earnestness of others. **9** because you have all experienced the grace of our **master Yeshua (Jesus; Grk. Yesus) Messiah**: that although he was rich, he became poor so that all of you in your poverty might become rich.

10 And I'm giving my opinion on this because it's beneficial for you all not only to do what began last year, but to do it willingly. **11** Now you should see this through so that you're all not just ready to be willing, but also to actually accomplish that from what you have, **12** because if the readiness is there, it is acceptable according to what a person has, not according to what they do not have.

23 RV 8:1-4 · Cross-ref. Rom 15:26.

Literal Version

nothing you_all_may_be_lost by us. **10** For/Because the according_to **god** sorrow, repentance to salvation unregrettable is_producing, and the of_the world sorrow, death is_producing. **11** For/Because see same thing this ~~which~~ according_to **god** to_be_sorrowed, how_much it_produced in_you_all earnestness: but what defense, but what resentment, but what fear, but what longing, but what zeal, but what vengeance. In everything you_all_demonstrated yourselves pure to_be in_the matter. **12** Consequently if also I_wrote to_you_all, not on_account the one having_done_ _wrong, nor on_account the one having_been_done_wrong, but on_account the thing to_be_revealed the earnestness of_ _you_all, which is for us to you_all before ~~the~~ **god**. **13** Because_ _of this we_have_been_comforted. And to the comfort of_us, more_abundantly rather we_were_elated at the joy of_Titos, because has_been_refreshed the spirit of_him by all of_you. **14** Because if anything to_him about you_all I_have_boasted, not I_was_disgraced, but as all things in truth we_spoke to_ _you_all, thus also the boasting of_us to Titos truth was_ _become. **15** And the compassions of_him more_abundantly toward you_all is, being_reminded the of_all of_you obedience, how with fear and trembling you_all_received him. **16** I_am_rejoicing that in everything, I_am_having_ _confidence in you_all.

8:1 And we_are_making_known to_you_all, brothers, the grace of_ ~~the~~ _**god** ~~which~~ having_been_given among the assemblies of_ ~~the~~ _Makedonia, **2** that in much provenness of_ _tribulation, the abundance of_the joy of_them and ~~which~~ according_to depth poverty of_them, been_plentiful into the riches of_the generosity of_them. **3** Because according_to their_ability I_am_testifying, and beside their_ability, voluntary **4** with much exhortation beseeching of_us, the grace and the fellowship of_the service ~~which~~ among the holy ones. **5** And not as we_hoped, but themselves they_gave, first to_the **master**, and to_us, by the_will of_**god**. **6** In_order that to_exhort us Titos, in_order_that as he_previously_began, thus also he_may_accomplish in you_all also ~~the~~ grace this. **7** But as in everything you_all_are_being_plentiful, in_faith, and speech, and knowledge, and all earnestness, and the from us to you_all love, in_order_that also in this ~~the~~ grace you_all_may_be_being_plentiful. **8** Not as a_command I_am_ _speaking, but through the of_others earnestness, also the ~~the~~ of_your love genuine approving. **9** For/Because you_all_are_ _knowing the grace of_the **master** of_us, **Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah**, that because_of you_all he_became_poor, rich being, in_order_that you_all by_the of_that one poverty may_be_rich. **10** And a_opinion in this I_am_giving, because/for this for_you_all is_benefitting, who not only ~~which~~ to_do, but also ~~which~~ to_be_willing, previously_began from last_year. **11** But right_now also ~~which~~ to_do accomplish you, so_that just_as the readiness of_the one to_be_willing, thus also that to_accomplish out_of that to_be_having. **12** For/Because if the readiness is_lying_before, as ~~if~~ he_may_be_having acceptable it_is, not as not he_is_ _having. **13** For/Because not in_order_that to_others relaxation may_be, to_you_all tribulation, but of equality. **14** At the present time, the of_you_all excess is for the one of_ _those need, in_order_that also the of_those excess may_

Literal Version

_become for the of_you_all need, so_that there_may_become equality. 15 As it_has_been_written: The one with_the much, not been_plentiful, and the one with_the little, no had_less.

16 But thankfulness be to_ ~~the~~ **_god**, the one giving the same earnestness for you_all in the heart of_Titos. 17 Because our indeed appeal he_received, but more_earnest being voluntary, he_came_out to you_all. 18 And we_sent_with with him the brother, of_whose ~~the~~ praise is in the good_message through all of_the assemblies, 19 not and only this, but also having_been_chosen by the assemblies are_travelling_ _companion of_us, with ~~the~~ grace this ~~which~~ being_served by us, because/for the of_the **master** glory, and the_readiness of_us, 20 avoiding this, lest anyone us may_blemish, in ~~the~~ exuberance this ~~which~~ being_served by us, 21 for/because we_ _are_providing good, not only before the_**master**, but also before people. 22 And we_sent_with with_them the brother of_us, whom we_approved in many things, often earnest being, but right_now much more_earnestly by_his_ _confidence much ~~which~~ toward you_all. 23 Whether concerning Titos, he_is_partner my and for you_all a_ _fellow-worker, or the_brothers of_us, ambassadors of_the_ _assemblies the_glory of_**chosen_one/messiah**. 24 Therefore the sign of_the love of_you_all, and of_us boasting about you_ _all, to them displaying in face of_the assemblies.

9:1 Concerning for indeed the service ~~which~~ to the holy ones, superfluous for_me is ~~which~~ to_be_writing to_you_all. 2 For/Because I_have_known the readiness of_you_all, which concerning you_all I_am_boasting to_the_ones_from_ _Makedonia, that Akaia has_prepared from last_year, and the of_you_all zeal provoked ~~the~~ more of_them. 3 But I_sent the brothers, in_order_that not the boast of_us, which is about you_all, may_be_voided in ~~the~~ regard this, in_order_that as I_ _was_saying, having_prepared you_all_may_be. 4 Not somehow if may_come with me ones_from_Makedonia, and they_may_find you_all unprepared, may_be_disgraced we, in_ _order_that not we_may_be_saying you_all, by ~~the~~ confidence this. 5 Therefore necessary I_considered it to_exhort the brothers, in_order_that they_may_go_ahead to you_all and they_may_prearrange the having_previously_promised blessing of_you_all, this ready to_be thus as a_blessing, and not as greediness.

6 And this: the one sowing sparingly, sparingly also will_be_ _reaping, and the one sowing on blessings, on blessings also will_be_reaping. 7 Let_each do as he_has_chosen in_his heart, not out_of sorrow or of necessity, because/for a_cheerful giver is_loving ~~the~~ **god**. 8 And is_able ~~the~~ **god** all grace to_be_ _plentiful to you_all, in_order_that in everything always all contentment having, you_all_may_be_being_plentiful in every work good. 9 As it_has_been_written: He_scattered, he_ _gave to_the poor, the righteousness of_him is_remaining to the age. 10 And the one supplying seed to_the one sowing, and bread for food, will_be_supplying and will_be_ _multiplying the seed of_you_all, and will_be_growing the

Readers' Version

13 Of course, it's not that others should be relaxing while you all endure difficulty, but with an aim of equality. 14 At the present time, your excess will help those who are in need—another time their excess might meet your need to bring about equality. 15 As the scriptures say:

'The person who gathered much didn't have too much,
and the person who gathered little didn't have any lack.'[24]

Concerning Titos and his companions

16 But may **God** be thanked for putting the same earnestness for you all into Titos' mind 17 because indeed he accepted our appeal, but being so earnest he volunteered to visit you all. 18 And we sent another brother along with him, who is praised by all the assemblies for his good message, 19 and not only that, he was also chosen by the assemblies as our travelling companion as we bring this gift as our service for the **master's** honour and for our readiness. 20 We want to avoid the possibility of being criticised in our excitement in serving this way, 21 because we are providing good, not only towards **Yahweh**, but also for people.[25]

22 We also sent with them another brother who we approved of in many ways—often being diligent, but now much more diligent because of his high confidence in you all. 23 Concerning Titos, he is my partner and your fellow-worker, and the accompanying brothers are ambassadors of the assemblies which are **Messiah's** splendour, 24 so show them signs of your love and fulfil what we boasted about you all in the various assemblies.

Preparing the aid for the believers

9:1 It's unnecessary for me to write to you all about this ministry to the believers 2 because I know about your readiness to help and I've been boasting about it to those from Makedonia—that you all in Akaia were ready last year—and your zeal provoked more of them to act. 3 But I sent the brothers so that our boasting about you all won't be invalidated in this regard, so that you'll be prepared just as I had told them. 4 Otherwise if somehow some might come with me from Makedonia and find you unprepared, then we (or might we say you all as well) might be disgraced by our confidence. 5 That's why I considered it necessary to encourage the brothers to go ahead to you all there so they could prearrange the gift that you'd previously promised so that it would be ready as a blessing and not appear as our greediness.

Showing generosity

6 Also this: the person who plants sparingly will also harvest sparingly, and the person sowing generously will also have a generous harvest. 7 Let each person do what their own heart tells them—not out of sorrow or from pressure, but because **God** loves those who are cheerful givers. 8 And **God** is able to shower generosity onto you all so that you'll be content having everything you need, thus able to be prolific in doing good to others. 9 As it's written in the scriptures:

'He distributed his gifts and gave to the poor,

24 **RV 8:15 · Cross-ref.** Exo 16:18.

25 **RV 8:21 · Cross-ref.** Prv 3:4 (LXX).

Readers' Version

now his righteousness will remain to the end of the age.'[26]
10 Thus God who supplies the seed to the person sowing and supplies our food,[27] will be supplying and multiplying your seeds as you sow in others and will increase the harvest resulting from your righteousness. 11 You will be enriched towards generosity in every way, which will lead us all to give thanks **to God**. 12 Serving in this kind of ministry meets the needs of the believers, but also leads to plenty of occasions to give thanks **to God**. 13 In proving yourselves by this ministry, they will honour **God** as it displays your commitment to the good message of the **messiah**, and your generosity toward them and towards **everyone**, 14 and they will wish the best for you all and pray for you because of **God's** overflowing goodness to you all. 15 Yes, we thank **God** for his incredible gift.

Paulos's defence of his authority

10:1 Now I myself, Paulos, am indeed humble when I'm with you all, but when I'm absent I'm bolder. I implore you all by the humility and gentleness of **the messiah** 2 and I beg you so that when I come I won't have to be as bold as I'm expecting to counter those who consider us to be motivated by worldly desires. 3 We might be living in this world, but it's not people that we're at war with, 4 because the weapons that we use in war are not physical but come with **God's** power for tearing down anti-God institutions and nullifying their arguments. 5 We attack every theory that's used to argue against the possibility of knowing **God**, and capturing all thinking so it becomes obedient to **the messiah**, 6 and being ready to stand against all disobedience for whenever your obedience might be complete.
7 You all are looking at the outside appearance **of** things. Anyone who has personally decided to follow **Messiah** needs to take this into account: just as they belong to **Messiah**, so also do we. 8 So if I boast too often about our authority (which the **master** gave us for building you up rather than for tearing you down), I won't be ashamed of it 9 so that hopefully I won't be terrifying you all with my letters. 10 Some are saying, "His letters are heavy and strongly-worded, but when he's actually here, he's weak and his words get mocked." 11 Those people should reconsider and realise that as we are in our letters when we're absent, that's also how we'll work when we're present.
12 We don't dare to classify ourselves or compare with some of those who commend themselves, but they measure and compare themselves with each other—not understanding what they're doing. 13 But we won't boast about immeasurable things—only those domains where **God** allotted a measure to us which was to reach all of you. 14 In not reaching you we don't overextend ourselves, because we came your way with the good message about the **messiah**. 15 We don't boast of things we can't measure like other peoples' work, but we have hope that as your faith grows, you'll see us as more important in more areas 16 so we can preach the good message to the areas beyond you—not boasting about things already done in

Literal Version

fruits of_the righteousness of_you_all, 11 in everything being_made_rich to all generosity, which is_producing through us, thanksgiving to_ ~~the~~ **_god**. 12 Because the service of_ ~~the~~ _ministry this, not only is replenishing the needs of_ _the holy ones, but also being_plentiful through many thanksgivings to_ ~~the~~ **_god**, 13 through the provenness of_ ~~the~~ _service this, glorifying ~~the~~ **god** at the submission of_the of_ _confession of_you_all to the good_message of_the **chosen_ _one/messiah**, and on_the_generosity of_the fellowship toward them and toward all, 14 and of_them with_the_ _petition for you_all, longing_for for_you_all, because_of the surpassing grace of_ ~~the~~ **_god** on you_all. 15 Thankfulness be to_ ~~the~~ **_god** for the indescribable of_him gift.

10:1 And myself I, Paulos, am_exhorting you_all by the gentleness and gentleness of_the **chosen_one/messiah**, who concerning appearance indeed am_humble among you_all, but being_absent I_am_having_confidence toward you_all. 2 And I_am_beseeching you that not, being_present to_have_ _confidence with_the confidence with_which I_am_counting, to_dare to some ~~which~~ counting us, as according_to the_flesh walking. 3 In for the_flesh walking, not according_to flesh we_are_warring. 4 For/Because the weapons of_the warfare of_us are not fleshly, but powerful to_ ~~the~~ **_god** to the_ _tearing_down of_strongholds, arguments taking_down, 5 and every height lifted_up against the knowledge of_ ~~the~~ _ **_god**, and making_captive every thinking into the obedience of_the **chosen_one/messiah**, 6 and in ready having to_ _avenge all disobedience, whenever may_be_fulfilled of_you_ _all the obedience. 7 At_the things according_to appearance you_all_are_looking. If anyone has_persuaded by_himself of_ **_chosen_one/messiah** to_be, this him _let_be_counting in_ _contrast by himself, that as he is of_**chosen_one/messiah**, thus also we are. 8 And For/Because if more_abundantly something I_may_boast concerning the authority of_us, which gave the **master** for building you and not for tearing_ _down of_you_all, not I_will_be_being_ashamed, 9 in_order_ _that not I_may_suppose as_though ~~wishfully~~ to_be_terrifying you_all by my letters. 10 Because: His letters indeed, he_is_ _saying: heavy and strong are, but the presence of_his body is weak, and his speech having_been_scorned. 11 This let_be_ _counting ~~the~~ such one, that such_as we_are ~~the~~ in_message by letters being_absent, such also being_present ~~the~~ in_work. 12 For/Because not we_are_daring to_classify or to_compare ourselves, with_some of_the ones themselves commending, but they among themselves, themselves measuring and comparing themselves with_themselves, not are_ _understanding. 13 But we not into the immeasurable will_ _be_boasting, but according_to the measure of_the domain, of_which allotted to_us ~~the~~ **god** of_a_measure, to_reach until also of_you_all. 14 not not For/Because as reaching to you_all, we_are_overextending ourselves, because/for until also of_ _you_all we_came in the good_message of_the **chosen_ _one/messiah**, 15 not to the immeasurable boasting in anothers labours, but hope having, being_grown of_the faith of_you_all, among you_all to_be_magnified according_to the domain of_us to abundance, 16 to the parts beyond you_all to_good_message_preach, not in anothers domain for the

26 **RV 9:9 · Cross-ref.** Psa 112:9.
27 **RV 9:10 · Cross-ref.** Isa 55:10.

Literal Version

ready things to_boast. **17** But the one boasting, in the_**master** him _let_be_boasting. **18** For/Because not the one himself commending, that one approved, is but whom the **master** is_ _commending.

11:1 I_wish you_all_were_tolerating of_me little some of_ _foolishness, but even are_tolerating of_me. **2** For/Because I_ _am_being_jealous for_you_all of_**god** with_the_jealousy, because/for I_joined you_all to_one husband, a_virgin pure to_present to_the **chosen_one/messiah**. **3** But I_am_fearing, lest somehow as the serpent deceived Heua/(Ḥavvāh) in the craftiness of_him, it_may_be_corrupted the thinking of_you_ _all from the sincerity and the purity ~~which~~ in the **chosen_ _one/messiah**. **4** If for indeed the one coming another **Ya^{y}sous/(Yəhōshūʻa)** is_proclaiming whom not we_ _proclaimed, or a_spirit another you_all_are_receiving which not you_all_received, or good_message another which not you_all_received, well you_all_are_tolerating. **5** I_am_ _counting for nothing to_have_been_deficient of_the super ambassadors. **6** But if even ordinary ~~the~~ in_speech, but not ~~the~~ in_knowledge, but in everything having_revealed in all things to you_all. **7** Or a_sin I_did myself humbling, in_order_ _that you_all may_be_exalted, because undeservedly the of_ ~~the~~ _**god** good_message I_good_message_preached to_you_all? **8** Other assemblies I_robbed, having_received support for the of_you_all service, **9** and being_present with you_all and having_been_deficient, not I_burdened of_no_one, because/for the need of_me replenishing the brothers having_come from Makedonia, and in everything unburdensome myself to_you_all I_kept and I_will_be_ _keeping. **10** Is the_truth of_**chosen_one/messiah** in me, that ~~the~~ boasting this not will_be_being_stopped in me in the regions of_ ~~the~~ _Aḳaia. **11** For/Because_reason why? Because not I_am_loving you_all? ~~The~~ **god** has_known I_do. **12** But what I_am_doing, also I_will_be_doing, in_order_that I_may_ _cut_off the opportunity of_the ones wanting an_ _opportunity, in_order_that in what they_are_boasting, they_ _may_be_found as also we. **13** For/Because ~~the~~ such are false_ _emissaries, workers deceitful, masquerading themselves for ambassadors of_**chosen_one/messiah**. **14** And no wonder, because/for himself ~~the~~ Satan/(Sāṭān) is_masquerading for a_ _messenger of_light. **15** Not therefore great it_is, if also the servants of_him are_masquerading as servants of_ _righteousness, whose ~~the~~ end will_be according_to the works of_them.

16 Again I_am_saying, no someone me may_suppose foolish to_be, but if not surely even_if as foolish receive me, in_ _order_that also_I little some may_boast. **17** What I_am_ _speaking, not according_to the_**master** I_am_speaking, but as in foolishness, in this ~~the~~ confidence of_ ~~the~~ _boasting. **18** Because many are_boasting according_to the_flesh, also_I will_be_boasting. **19** For/Because gladly you_all_are_ _tolerating of_the foolish, prudent being. **20** For/Because you_all_are_tolerating, if anyone you_all is_enslaving, if anyone is_devouring you_all, if anyone is_taking you_all, if anyone is_lifting_up himself, if anyone in the_face you_all is_ _beating you_all. **21** Concerning dishonour I_am_saying as that we have_faltered. In but whatever ~~wishfully~~ anyone may_

Readers' Version

others' areas.

17 But 'if anyone does boast, they should boast in **Yahweh**',[28] **18** because it's not the people who commend themselves that are approved, but those who the **master** commends.

Paulos and the fake missionaries

11:1 I wish you all could tolerate a bit of foolishness from me, but yes, you do tolerate me, **2** because I'm jealous of you all with godly jealousy as I had committed you to your future husband—a pure bride to present to the **messiah**. **3** But I'm afraid that just as the crafty serpent somehow deceived Havah (Eve),[29] your thinking might get corrupted from its sincerity and purity in the **messiah**. **4** Indeed even if another **Yeshua** (Jesus; Grk. Yesus) came and proclaimed something different from what we proclaimed, or if you receive another spirit that you hadn't received already, or a good message different from what you've already heard, you might tolerate it.

5 I reckon that I wasn't deficient compared to the 'super missionaries', **6** but even if my speaking is just ordinary, my knowledge isn't and I've made everything clear to you all in every way.

7 Or did I disobey **God** when I humbled myself so that all of you might be elevated, because I shared the good message with you all without any personal gain? **8** I've 'robbed' other assemblies in order to support my ministry to all of you, **9** and when I was with you and needed something, I wasn't a burden to anyone, because the believers who came from Makedonia supplied what I needed.[30] Thus I have kept myself from being a burden to you in any way, and will keep doing so. **10** The **messiah's** truth is in me such that my boasting in the regions of Akaia won't be stopped. **11** Why's that? Because I don't love you all? **God** knows that I do.

12 But what I'm doing, I'll keep on doing, so that I can deny the opportunity to those people who are looking for an opportunity so that what they boast about, we'll already be doing, **13** because they are false ambassadors and deceitful workers—masquerading themselves as **Messiah's** missionaries, **14** and that's no surprise because Satan himself masquerades as a messenger of light. **15** So then it's no great surprise if his servants are masquerading as God's servants, but their end will be the consequence of their actions.

Paulos's boasting about his sufferings

16 I'll say it again: no one should suppose that I'm foolish, but if they do, at least accept me as foolish so that I can also boast a little. **17** When I say that, I'm not talking words from **Yahweh**, but like a fool confidently boasting. **18** Many boast like worldly people, so I'll boast as well, **19** because you prudent ones happily tolerate foolish people. **20** Yes, you tolerate those who'll enslave you all, those who'll exploit you, those who'll take advantage of you all, those who promote themselves, and anyone whacks you in the face. **21** I'm talking about dishonour as if we were weak, but (speaking foolishly again), anything that

28 RV 10:17 · Cross-ref. Jer 9:24.

29 RV 11:3 · Cross-ref. Gen 3:1-5,13.

30 RV 11:9 · Cross-ref. Php 4:15-18.

Readers' Version

anyone else is brave enough to do, then I will also be brave enough to match. 22 Are they Ivrim (Hebrews)? I am too. Are they Israelis? So am I. Are they descendants of Avraham? Me also. 23 Are they **Messiah's** servants? Well, I'm above them (speaking insanely now): I've worked harder, been in prison more often, endured uncountable beatings,[31] and been close to death more often. 24 I've received the thirty-nine lashes from the Jewish leadership five times,[32] 25 was beaten three times with rods,[33] was stoned once,[34] shipwrecked three times, and I was in the ocean for a day and a night. 26 I've done many long trips, crossed dangerous rivers, risked being robbed, was persecuted by my own people[35] as well as by non-Jews,[36] have been in danger in the city, in the wilderness and on the ocean, as well as being attacked by false teachers. 27 I've worked often and worked hard, often needing to keep guard, suffered famine and thirst, fasted often, and been cold and lacking clothing. 28 Then apart from all those external things, I've been opposed every day—not to mention my concern for all the assemblies. 29 What person falters and I don't falter with them? Who stumbles in their walk with God and I don't suffer with them?

30 If it's appropriate to be boasting, what I'd boast about would be my weaknesses. 31 The **god** and father of the **master Yeshua** (Jesus; Grk. Yesus)—the one who should be praised for all the ages—knows that I'm not lying. 32 The governor of Aretas (appointed by the king) had guards around the city of Damesek (Damascus) to try to arrest me,[37] 33 but I was lowered down from a window in the city wall in a basket and thus able to escape his clutch.

What God showed Paulos

12:1 It's not appropriate or beneficial to be boasting, so I'll come to the visions and revelations from **Yahweh**.[38] 2 Fourteen years ago I observed a man who was a believer in **Messiah** who was pulled up to the third heaven. (I didn't know whether this physically happened or just in the spiritual realm.) 3 And I know that man (**God** only knows if it was in the physical or just the spiritual realm) 4 was pulled up into paradise and heard messages which can't be put into words (because living people aren't allow to speak them). 5 I'm prepared to boast about that man, but I won't boast about myself because I won't boast at all except about my weaknesses, 6 because even if I did want to boast, I wouldn't be being foolish, because I would be speaking the truth. But I'll refrain in case anyone reckons that I'm more than what they can see or hear about me.

7 So to keep my head from getting too big because of those incredible revelations, I was given a 'thorn' in my body—Satan's messenger to harass me and keep me from becoming

Literal Version

_be_daring (in foolishness I_am_speaking), I_am_daring also_ _I. 22 Hebraios they_are? Also_I. ones_from_Israaʸl/(Yisrāʾēl) they_are? Also_I. Descendants of_Abra'am/(ʾAvrāhām) they_ _are? Also_I. 23 Servants of_**chosen_one/messiah** they_are? (Being_insane I_am_speaking), above them I am: in labours more_abundantly, in prisons more_abundantly, in beatings beyond_measure, in deaths often. 24 By the_Youdaiōns five_ _times forty less one I_received, 25 three-times I_was_ _beating_with_rods, once I_was_stoned, three-times I_ _suffered_shipwreck, a_night_and_day in the deep I_have_ _done, 26 in_journeys often, in_dangers of_rivers, in_dangers of_robbers, in_dangers from my_race, in_dangers from the_ _pagans, in_dangers in the_city, in_dangers in the_ _wilderness, in_dangers on the_sea, in_dangers among false_ _brothers, 27 in_labour and hardship, in watchings often, in famine and thirst, in fastings often, in cold and nakedness. 28 Apart_from the things externally, the attack to_me ~~which~~ on day, the worry of_all the assemblies. 29 Who is_faltering, and not I_am_faltering? Who is_being_stumbled, and not I am_being_burned? 30 If to_be_boasting it_is_fitting, the things of_the weakness of_me I_will_be_boasting. 31 The **god** and father of_the **master Yaʸsous/(Yəhōshūʿa)** has_known, the one being blessed to the ages, that not I_am_lying. 32 In Damaskos/(Dammeseq) the governor of_Aretas the king was_ _guarding the city of_the_from_Damaskos/(Dammeseq) to_ _arrest me, wanting, 33 but through a_window in a_basket, I_ _was_lowered through the wall and I_escaped the hands of_ _him.

12:1 To_be_boasting it_is_fitting, not benefitting indeed, I_ _will_be_coming and to visions and revelations of_the_ **_master**. 2 I_have_known a_man in **chosen_one/messiah** before fourteen years (whether in the_body not I_have_ _known, or outside the body not I_have_known, ~~the~~ **god** has_ _known), having_been_snatched ~~the~~ such to the_third heaven. 3 And I_have_known ~~the~~ such a_man (whether in the_body or apart_from the body not I_have_known, ~~the~~ **god** has_known), 4 that was_snatched into ~~the~~ paradise, and heard inexpressible messages, which it_is not permitting to_a_ _human to_speak. 5 Concerning ~~the~~ such man, I_will_be_ _boasting, but concerning myself, not I_will_be_boasting, except ~~not/lest~~ in my weaknesses. 6 For/Because if I_may_ _want to_boast, not I_will_be foolish, because/for the_truth I_will_be_speaking, but I_am_refraining, lest anyone to me may_count beyond what he_is_seeing in_me, or is_hearing of me. 7 And by_the excess of_the revelations, therefore in_ _order_that not I _may_be_being_exalted, was_given to_me a_ _thorn in_my flesh, a_messenger of_Satan/(Sāṭān), in_order_ _that me he_may_be_tormenting, in_order_that not I _may_

31 **RV 11:23 · Cross-ref.** Acts 16:23.

32 **RV 11:24 · Cross-ref.** Deu 25:3.

33 **RV 11:25 · Cross-ref.** Acts 16:22.

34 **RV 11:25 · Cross-ref.** Acts 14:19.

35 **RV 11:26 · Cross-ref.** Acts 9:23.

36 **RV 11:26 · Cross-ref.** Acts 14:5.

37 **RV 11:32-33 · Cross-ref.** Acts 9:23-25.

38 **RV 12:1 · Note** See http://bibledifferences.net/2019/04/24/156-boast.

Literal Version

_be_being_exalted. **8** For/Because this three-times the **master** I_implored that he_may_withdraw from me. **9** And he_has_said to_me: Is_sufficing for_you the grace of_me, because/for the power in weakness is_being_finished. Therefore most_gladly rather I_will_be_boasting in the weaknesses of_me, in_order_that may_take_residence in me the power of_the **chosen_one/messiah**. **10** Therefore I_am_ _taking_pleasure in weaknesses, in insults, in hardships, in persecutions, and distresses, for **chosen_one/messiah**, because/for whenever I_may_be_faltering, then powerful I_ _am.

11 I_have_become foolish, you_all me compelled. For/Because I was_ought by you_all to_be_being_commended. For/Because nothing I_being_deficient of_the super ambassadors, if even nothing I_am. **12** The indeed signs of_ _the ambassador was_produced among you_all in all endurance, and in_signs, and wonders, and miracles. **13** For/Because what is it that you_all_were_lessened beyond the rest of_the_assemblies, except ~~not/lest~~ that myself I not burdened of_you_all? Forgive to_me ~~the~~ unrighteousness this. **14** Behold, third time this ready I_am_having to_come to you_ _all, and not I_will_be_burdening, because/for not I_am_ _seeking what is of_you_all, but you_all, because/for not ought the children for_the parents to_be_storing_up, but the parents for_the children. **15** And I most_gladly will_be_ _spending and will_be_being_spent_out for the souls of_you_ _all. If more_abundantly you_all loving, less I_am_being_ _loved? **16** But it_let_be, I not burdened_down you_all, but being crafty by_deceit, you_all I_took. **17** Not anyone of_ _whom I_have_sent_out to you_all, by him I_exploited you_ _all? **18** I_implored Titos and I_sent_with him the brother. Surely_not exploited you_all Titos? Not in_the same spirit we_walked not in_the same steps? **19** Already you_all_are_ _supposing that to_you_all we_are_defending? In_front_of **god** in **chosen_one/messiah** we_are_speaking. And the things all, beloved, because/for the of_you_all building are. **20** For/Because I_am_fearing, lest somehow having_come not such_as I_am_wanting, I_may_find you_all, and_I may_be_ _found by_you_all such_as not you_all_are_wanting, lest somehow strife, jealousy, rages, selfish_ambitions, slanders, gossips, conceits, disturbances, **21** lest again having_come of_ _me, will_be_humbling me the **god** of_me to you_all, and I_ _may_mourn many of_the ones having_previously_sinned, and not having_repented for the impurity, and sexual_ _immorality, and wantonness, which they_practiced.

13:1 Third time this I_am_coming to you_all. In of_two the_ _mouth witnesses and three will_be_being_established every message. **2** I_have_previously_said and I_am_previously_ _saying, as being_present the second time, and being_absent now to_the ones having_previously_sinned, and to_the rest all, that if I_may_come to the same again, not I_will_be_ _sparing anyone. **3** Because proof you_all_are_seeking ~~which~~ in me speaking of_**chosen_one/messiah**, who toward you_all not is_faltering, but is_able among you_all. **4** For/Because also he_was_executed_on_a_stake of weakness, but is_living by the_power of_**god**. For/Because also we are_faltering in him, but we_will_be_living with him by the_power of_**god**

39 RV 13:1 · Cross-ref. Deu 17:6; 19:15.

Readers' Version

conceited. **8** Three times I begged the **master** that it might leave me **9** and he told me, "Is my grace good enough for you? My power reaches its conclusion through weakness." Therefore I'll quite gladly boast about my weaknesses so that the **messiah's** power can take residence in me. **10** So then I take pleasure in weaknesses, in insults and hardships, in persecutions and distresses for **Messiah** because whenever I might be faltering, that's when I'm powerful.

Paulos's concerns about the believers there

11 You have forced me to become foolish, because I should have been commended by you all because I'm no less than those 'super missionaries' even if I am just 'nothing'. **12** Indeed, I persevered to deliver missionary results among you all, as well as signs, wonders, and miracles. **13** In what way were you all treated less than the rest of the assemblies, except that I didn't load you with any burdens? Forgive me for this mistake.

14 Now listen, I'm ready to visit you all for the third time and I won't be aiming to burden you down because I'm not after what you have, but rather my interest is in you yourselves. The children shouldn't be saving to support the parents, but the parents should support the children. **15** I'm happy to invest everything I have, including all of myself, for the sake of your souls. Am I being loved less the more that I love you all?

16 So that's that. I'm didn't burden you all, but being crafty by nature, I took you all by trickery. **17** Did any of those that I sent to you exploit you all? **18** I urged Titos to go there along with another believer. Surely Titos must have exploited you all? No, didn't we all do the same things as guided by the same spirit.

19 Now you're already supposing that we're defending ourselves? Actually, we're speaking as followers of **Messiah** knowing that **God** is watching, and dear friends, everything has been with the aim of building you up. **20** You see, I'm worried that when I come, I might not find you living how I'd want, and you all might not find me how you'd want. I'm worried that I might find strife and jealousy, anger and selfish ambition, slander and gossip, and conceit and disturbances. **21** I'm worried that when I come, **God** will humble me there with you all, and I might be upset about many who've sinned in the past and haven't repented from the impurity and sexual immorality and self-centred living that they practiced.

Testing yourselves

13:1 This is the third time that I'll be coming there to you all. 'Every account must be confirmed by at least two, preferably three, witnesses.'[39] **2** I said previously on my second visit and while I'm absent I'll say it again to those who sinned previously and to all the rest as well: if I come back to find the same again, I won't be sparing anyone, **3** because you're all wanting proof that I speak from **Messiah** who isn't incapable of handling you all but is quite able to do what he wants. **4** Although he was executed in weakness, now he's living by God's power. We also falter in him, but will be

Readers' Version

living with him by God's power towards you all.

5 Test yourselves to check if you're living in the faith—you yourselves can decide that. Or can't you all recognise whether or not **Messiah Yeshua** (Jesus; Grk. Yesus) is living in you? Surely you're not that unqualified? **6** But I'm hoping that you all will know that we're not unqualified. **7** And we're asking **God** that you won't do evil—not so that we'll be seen to be approved, but so that you all will be doing good, even if we may seem unqualified, **8** because we're not able to do anything against the truth—only *for* the truth. **9** So we're glad whenever we falter, but you all might be quite capable as we also desire that you all grow to perfection. **10** I'm writing these things while I'm absent, so that when I'm present I won't have to treat you all severely according to the authority that the **master** gave me for building and not for tearing down.

Paulos's final greetings and prayer

11 Finally, brothers and sisters, stay happy, be prepared and be comforted, be united with each other and at peace. May **God** who's the source of love and peace be with all of you.

12 Greet each other with an innocent kiss.

The believers here send their greetings to all of you.[40]

13 May the grace of the **master Yeshua (Jesus; Grk. Yesus) Messiah** and **God's** love and the holy **spirit's** companionship be with all of you.

CO2 · OET-RV v0.2.2

Literal Version

toward you_all. **5** Yourselves be_testing whether you_all_are in the faith, yourselves be_approving. Or not you_all_are_ _recognizing yourselves, that **chosen_one/messiah Yaʸsous/(Yəhōshūʻa)** in you_all, if surely_not unqualified you_all_are? **6** But I_am_hoping that you_all_will_be_knowing that we not are unqualified. **7** And we_are_hoping to ~~the~~ **god** not to_do to_you_all evil nothing, not in_order_that we approved may_be_seen, but in_order_that you_all ~~the~~ good may_be_doing, and we as unqualified may_be. **8** For/Because not we_are_being_able to_do anything against the truth, but for the truth. **9** For/Because we_are_rejoicing whenever we may_be_faltering, but you_all powerful may_be. This also we_ _are_hoping, the of_you_all completion. **10** Because_of this these things being_absent I_am_writing, in_order_that being_ _present not severely I_may_give_treatment, according_to the authority that the **master** gave to_me for building and not for tearing_down.

11 Finally brothers, be_rejoicing, be_being_prepared, be_ _being_comforted, the same be_thinking, be_being_at_peace, and the **god** of_ ~~the~~ _love and peace will_be with you_all. **12** Greet one_another with a_holy kiss. Are_greeting you_all the holy ones all. **13** The grace of_the **master Yaʸsous/(Yəhōshūʻa) chosen_one/messiah**, and the love of_ ~~the~~ **_god**, and the fellowship of_the holy **spirit**, with all of_ _you be.

CO2 · OET-LV v0.2.0 (NT set)

40 RV 13:12 · Note Some translations split this verse into two, so this sentence becomes v13 and our v13 becomes v14.

Paulos's letter to the believers in
Romai

Introduction

Paulos's letter to the believers in Romai was sent to both Yehudim and non-Jews who believe in, and trust, Yeshua (Jesus) the messiah. He wrote to them so that they could be prepared for when he could visit them there. Paulos planned to work there with other Christians for a while, then with their help, he would travel to Spania. He wrote in order to explain his understanding of Christian faith and of day-to-day living as Christians.
Paulos greets the believers there in Romai and he tells them about his prayers for them. Then he tells them the theme of his letter, "how God makes us guiltless—by faith." (1:17a). All people, Jewish or not, need to become guiltless in God's sight by means of faith in Yeshua Messiah.
Next Paulos tells them about new life by means of unity with the messiah thereby forming a new relationship with God. Believers will have peace from God and the power of Spirit of God will save them from the power of sin and of death. In chapters 5-8, Paulos explains about the purpose of God's law and about the power of God's spirit working through believers.
Paulos answers the question about how Yehudim and non-Jews fit into God's plan for of all people. Paulos explains that the unbelief of Yehudim is part of God's plan for a time so that the good message can be proclaimed to non-Jews. But concerning God's choosing of Yehudim, he loved them very much due to his promise to their ancestors, and it's as a result of them that all people can receive the love and mercy of God through the messiah Yeshua.
In the ending, Paulos explains how to live as a Christian, with the main need being to accept and love each other. He also includes themes like serving God, the responsibility of Christians the government, and for each individual, questions concerning the conscience. Paulos ends his letter and greeting others, and by his praising God.

Main components of Paulos's letter

Introduction and theme *1:1-17*
All people need salvation *1:18–3:20*
God's way of saving people *3:21–4:25*
The new life in the messiah *5:1–8:39*
God's plan for Yisrael *9:1–11:36*
Christian living *12:1–15:13*
Concluding remarks and greetings *15:14–16:27*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Readers' Version

1:1 This letter is from Paulos, a slave **of Messiah Yeshua** (Jesus; Grk. Yesus) and a **chosen** ambassador who's been set apart for **God's** good message, **2** which God had previously promised through the messages of his prophets in the holy scriptures.

3 This good message is about his son, who was conceived as a descendant of David, **4** and became known as **God's** son according to the **spirit** of holiness—demonstrating power by coming back to life from the dead. Yes, he's our **master**, **Yeshua Messiah**, **5** and it's through him that we received generous gifts, and also the assignment to faithfully, obediently take his name to all the non-Jews, **6** which also includes you non-Jews there who **Yeshua Messiah** invited.

7 This letter is written to all those in Romai that **God** loves and considers as holy. May you all experience generosity and peace from **God** our father and from **the master Yeshua Messiah**.

Paulos's wish to visit Romai

8 I'll start by thanking my **God** through **Yeshua (Jesus; Grk. Yesus) Messiah** for all of you, because the story about your faith has been told in many countries. **9** Yes, the **God** that I serve in my spirit, in the good message about his son, is my witness about how I never stop mentioning you Romaios **10** in my prayers—asking that somehow **God** will favour me by allowing me to come and visit you, **11** because I'm longing to see you so that I can share a particular spiritual gift with you in order to strengthen you. **12** I want all of us to be encouraged together by each other's faith—both me and you Romaios.

13 Brothers and sisters, I don't want you to be unaware that I'd planned several times to come to you,[1] but I was vetoed until recently so that I'd also have a harvest among you similar to those among the other non-Jews. **14** Whether it's Hellains (Greeks) or other foreigners, wise people or foolish, I have an obligation, **15** and so I'm also eager to talk about the good message to all of you there in Romai.

16 I'm not ashamed to talk about the good message,[2] because it conveys **God's** power to save everyone who believes it—first Yehudim (Jews) and then non-Jews. **17** It explains how **God** makes us guiltless—by faith leading to more faith—as it's been written: Godly people will live by faith.[3]

God's anger towards those who deny his existence

18 **God's** severe anger is being revealed from heaven on the ungodliness and disobedience of people who limit the truth by their disobedience, **19** because the fact that there is a **god** has been shown to them, because **God** himself has revealed it. **20** Ever since the creation of the world, God's invisible attributes have been clearly seen through his workmanship—both his eternal power and his divinity—so people have no excuse. **21** Even though they know about **God**, they didn't honour or thank him, but their theories made them incompe-

Literal Version

1:1 Paulos, slave of_**chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)**, a_called ambassador, having_been_ _set_apart for the_good_message of_**god**, **2** which he_ _previously_promised through the prophets of_him in the_ _scriptures holy, **3** concerning the son of_him, ~~which~~ having_ _become of seed of_Dawid/(Dāvid) according_to the_flesh, **4** ~~which~~ having_been_designated the_son of_**god** in power according_to **spirit** of_holiness by the_resurrection of_the_ _dead, **Ya^{y}sous chosen_one/messiah** the **master** of_us, **5** through whom we_received grace and commission to obedience of_faith among all the pagans for the name of_ _him, **6** among whom are also you_all called ones of_**Ya^{y}sous chosen_one/messiah**, **7** to_all the ones being in Ῥōma^{y}, beloved of_**god**, called holy ones: grace to_you_all and peace from **god** the_father of_us and the_**master Ya^{y}sous chosen_ _one/messiah**.

8 First indeed I_am_giving_thanks to_the **god** of_me through **Ya^{y}sous chosen_one/messiah** for all of_you, because the faith of_you_all is_being_proclaimed in all the world. **9** For/Because witness of_me is ~~the~~ **god**, unto_whom I_am_ _serving in the spirit of_me in the good_message of_the son of_him, how unceasingly mentioning of_you_all I_am_making **10** always on the prayers of_me, beseeching if somehow now once I_will_be_being_prospered by the will of_ ~~the~~ _**god**, to_ _come to you_all. **11** For/Because I_am_longing to_see you_ _all, in_order_that a_certain I_may_share gift with_you_all spiritual, in_order that to_be_strengthened you_all, **12** and this is, to_be_encouraged_together among to_you_all, through the among one_another faith, of_you_all both and of_me. **13** Not and I_am_wanting you_all to_be_not_knowing, brothers, that often I_purposed to_come to you_all, and I_ _was_forbidden until the time presently, in_order_that some fruit I_may_have also among you_all, as even among the other pagans. **14** To_Hella^{y}ns both and to_foreigners, to_the_ _wise both and the_foolish, a_debtor I_am. **15** Thus ~~which~~ concerning me, eager am_I also to_you_all who are in Ῥōma^{y} to_good_message_preach. **16** For/Because not I_am_being_ _ashamed of_the good_message, because/for the_power of_ _**god** it_is to salvation to_everyone the one believing, to_ _Youdaios both first and to_Hella^{y}n. **17** For/Because the_ _righteousness of_**god** in it is_being_revealed, by faith to faith, as it_has_been_written: And the righteous by faith will_ _be_living.

18 For/Because is_being_revealed the_severe_anger of_**god** from heaven, on all ungodliness and unrighteousness of_ _people, ~~which~~ the truth by unrighteousness restraining, **19** because the known thing of_ ~~the~~ _**god**, manifest is among them, ~~the~~ For/Because **god** to_them revealed it. **20** For/Because the invisible things of_him from the_creation of_the_world, by_the workmanship being_understood, is_ _being_clearly_seen, the both eternal of_him power and divinity, in_order that to_be them inexcusable. **21** Because having_known ~~the~~ **god**, not as **god** they_glorified or they_ _gave_thanks, but they_were_made_useless in the speculations of_them, and was_darkened the unintelligent

1 **RV 1:13 · Cross-ref.** Acts 19:21.

2 **RV 1:16 · Cross-ref.** Mrk 8:38.

3 **RV 1:17 · Cross-ref.** Hab 2:4.

Literal Version

of_them heart. **22** Alleging to_be wise, they_were_made_
_foolish, **23** and they_changed the glory of_the indestructible
god into a_likeness of_an_image of_a_mortal human, and
birds, and quadrupeds, and reptiles. **24** Therefore gave_over
them ~~the~~ **god** in the desires of_the hearts of_them to
impurity, ~~which~~ to_be_dishonouring the bodies of_them in
themselves, **25** who exchanged the truth of_ ~~the~~ **_god** into ~~the~~
falsehood, and were_worshipped and serving unto_the
creation contrary_to the one having_created it, who is
blessed to the ages. Truly. **26** Because_of this, gave_over them
~~the~~ **god** to passions of_dishonour, ~~which~~ for both female of_
_them exchanged the natural usage into the contrary_to
nature, **27** and likewise also the male having_left the natural
usage of_the female, were_burned in the desire of_them
toward one_another, male with male the shame producing,
and the recompense which it_was_fitting of_the deception
of_them, in themselves taking_back. **28** And as not they_
_approved ~~the~~ **god** to_be_having in knowledge, gave_over
them ~~the~~ **god** to an_unqualified mind, to_be_doing the things
not befitting, **29** having_been_filled with_all unrighteousness,
wickedness, greediness, malice, full of_envy, murder, strife,
deceit, maliciousness, gossips, **30** slanderers, god-hating,
abusers, proud, braggers, inventors of_evil, to_parents
unpersuadable, **31** unintelligent, untrustworthy, unloving,
unmerciful, **32** who the just_act of_ ~~the~~ **_god** having_known
that the ones ~~the~~ such things doing worthy of_death are, not
only them are_practicing, but also they_are_consenting to_
_the ones practicing.

2:1 Therefore inexcusable you_are, Oh person, everyone who
is judging, in for that you_are_judging the other, yourself
you_are_condemning, because/for the same things you_are_
_doing, the one judging. **2** But we_have_known that the
judgement of_ ~~the~~ **_god** is according_to truth on the ones ~~the~~
such things practicing. **3** But you_are_counting this, Oh
person, you judging the ones ~~the~~ such things practicing, and
doing them yourself, that you will_be_escaping the
judgement of_ ~~the~~ **_god**? **4** Or of_the riches of_the kindness
of_him, and of_the forbearance, and of_the patience you_are_
_despising, not_knowing that the kindness of_ ~~the~~ **_god**, to
repentance you is_leading? **5** But concerning the hardness
of_you and unrepentant heart, you_are_storing_up for_
_yourself severe_anger in the_day of_severe_anger and
revelation the_just_judgement of_ ~~the~~ **_god**, **6** who will_be_
_giving_back to_each one according_to the works of_him:
7 to_the ones on_one_hand with endurance in_work good,
glory and honour and indestructibility seeking, life eternal,
8 on_the_other_hand to_the ones of selfish_ambition and
disbelieving in_the truth, but being_persuaded ~~the~~ by_
_unrighteousness, severe_anger and rage be. **9** Tribulation
and distress, on every soul of_human_origin ~~which~~ producing
~~the~~ evil, of_Youdaios both first and of_Hellaʸn, **10** but glory,
and honour, and peace, to_everyone ~~which~~ doing ~~the~~ good, to_
_Youdaios both first and to_Hellaʸn. **11** For/Because not is
favouritism with ~~the~~ **god**. **12** For/Because as_many_as

Readers' Version

tent and their minds turned from perception towards darkness.[4] **22** They claimed to be scientific, but instead they believed foolishness, **23** and so they changed the greatness of the eternal **God** into the likeness of an image of a mortal human, or birds or animals or reptiles.[5]

24 Therefore **God** reluctantly let their lusts lead to impurity and the dishonouring of their bodies among themselves, **25** as they exchanged **God's** truth for a lie, and worshipped and served the creation, instead of the creator, who should be praised throughout all time. May it be so.

26 Because of that, **God** reluctantly let them exercise their dishonourable passions, and their women exchanged natural behaviours for unnatural ones, **27** and similarly their men deserted the natural behaviours towards women, and stoked their lusts towards each other—man with man, and the shame that it produces, and then received back in themselves the payment which is appropriate for such deception.

28 They didn't want to know about **God**, and so he reluctantly let their depraved minds be filled with unhelpful thoughts, **29** and so they were filled with disobedience, wickedness, greed, and malice, and full of envy, murder, strife, and deceit, becoming malicious people, gossips, **30** slanderers, god-haters, abusers, proud people, braggers, and inventors of evil, unable to be persuaded by their parents, **31** unintelligent, untrustworthy, unloving, and unmerciful. **32** They know that **God** must exercise justice towards people doing such things, yet they not only practice those things which will lead to a death sentence, but they also approve when others do them.

Judgement even for those without the written law

2:1 So there's no excuse for anyone who judges others,[6] because you're condemning yourselves if you're doing those same things that you're judging others for, **2** because we know that **God's** judgement is based on the factual accounts **of** what each person is doing. **3** But maybe you're thinking that you can judge others doing these things and yet somehow escape **God's** judgement when you do them yourself? **4** Or maybe you're taking advantage **of God's** kindness and patience, without realising that his kindness was meant to lead you to turn away from your wrongdoing? **5** But it's your hardness and failure to turn away from wrongdoing that's causing severe anger to be stored up for **God's** judgement day, when all will be revealed, including his severe anger, **6** as each person will be judged by their actions.[7] **7** Those who've persistently done good, expecting praise and honour, and to escape destruction, will be given eternal life, **8** but those who've lived out their selfish ambition and refused to believe the truth, but let themselves get persuaded by disobedience, will meet with severe anger and rage. **9** For every person doing evil, there'll be trouble and distress—to Yehudim (Jews) first and then to non-Jews, **10** but for those who do good, there'll be praise and honour and peace—to Yehudim first and then to non-Jews,

4 **RV 1:21 · Cross-ref.** Eph 4:17-18.

5 **RV 1:23 · Cross-ref.** Deu 4:16-18.

6 **RV 2:1 · Cross-ref.** Mat 7:1; Luk 6:37.

7 **RV 2:6 · Cross-ref.** Psa 62:12; Prv 24:12.

Readers' Version

11 because **God** doesn't indulge in favouritism.[8]

12 Those who weren't under the Jewish laws and yet sinned, they'll be judged without the law, and those who knew the laws and sinned will be judged by the law, 13 because listening to the law doesn't make people right with **God**, but rather it's those who obey the law who'll be declared guiltless. 14 Whenever other nations don't have the Jewish laws, but naturally obey what's in the laws, they show that even without our laws, they have their own law. 15 They demonstrate that they effectively have God's law written in their minds and agreeing with their consciences, and between the two they'll be either accused or defended 16 on the day when **God**, through **Messiah Yeshua** (Jesus; Grk. Yesus), judges people's private lives, as I've shared as part of the good message.

Yehudim who disobey their laws

17 But if you're a Yehudi (Jew), and trusting in the law, and boasting about being chosen by **God** 18 and knowing his will and knowing what's important because of familiarity with the law, 19 and if you've persuaded yourself that you're a guide for blind people and a light to people who are in darkness, 20 and that you're an instructor to foolish people and a teacher of children, and you appear to be knowledgeable about the truth of the law, 21 then why do you teach others when you haven't even taught yourself? You announce that stealing is wrong, but you're a thief. 22 You teach about not messing with other people's spouses, yet you do it yourself. You detest idols, but you sneak money out of the temple. 23 You boast about being a student of the law, but you dishonour **God** by breaking the laws. 24 Yes, it's been written: '**God's** name is slandered among the nations because of you people.'[9]

25 Circumcision is of value if you're keeping the law, but if you're breaking the laws, then your circumcision means just the same as if you're uncircumcised, 26 so if uncircumcised people groups behave justly according to the law, even though they're not physically circumcised, God will consider them as his people. 27 Yes, those people groups who aren't circumcised, but keep the law, will be judging you who were given the law in writing and are circumcised, yet break those laws. 28 A true Yehudi isn't just a Yehudi on the outside, and their circumcision isn't just on the outside of their body, 29 but they're a Yehudi even in their private life and through circumcision of their heart[10]—by **the spirit** and not by the letter of the law—earning praise not from people, but from **God**.

3:1 So what advantage is there in being a Yehudi (Jew), and what's the benefit of circumcision? 2 A lot, in every way. Firstly, Yehudim (Jews) were entrusted with the writing down **of God's** messages. 3 But what if some didn't believe? Wouldn't the unbelief of Yehudim make faith that comes from **God** worthless? 4 Absolutely not. Even if every person was a liar, **God** is truthful, just like it's been written about him:

'You will be proved right about what you say,

Literal Version

unlawfully sinned, unlawfully also will_be_perishing, and as_ _many_as in law sinned, by law will_be_being_judged,
13 for/because not the listeners of_the_law are righteous with ~~the~~ **god**, but the doers of_the_law will_be_being_ _justified. 14 For/Because whenever the_pagans ~~which~~ not the_law having, by_nature the things of_the law may_be_ _practicing, these the_law not having, to_themselves are a_ _law, 15 who are_displaying the work of_the law, written in the hearts of_them, bearing_witness_with them their conscience, and between one_another, the arguments accusing or also defending them, 16 on that the_day is_ _judging ~~the~~ **god** the secrets of_ ~~the~~ _people, according_to the good_message of_me, by **chosen_one/messiah Yaʸsous/(Yəhōshūʻa)**.

17 But, if you a_Youdaios is_being_named, and are_resting_on on_the_law, and are_boasting in **god**, 18 and are_knowing his will, and are_approving the things carrying_value, being_ _instructed out_of the law, 19 and you_have_persuaded yourself a_guide to_be of_the_blind, a_light to_the ones in darkness, 20 an_instructor of_the_foolish, a_teacher of_ _infants, having the appearance of_ ~~the~~ _knowledge and of_ _the truth in the law, 21 therefore you teaching another, yourself not are_teaching? You proclaiming not to_be_ _stealing, you_are_stealing? 22 You saying not to_be_ _committing_adultery, you_are_committing_adultery? You detesting ~~the~~ idols, you_are_temple-robbing? 23 Who in law are_boasting through the transgression of_the law, ~~the~~ **god** you_are_dishonouring? 24 For/Because the name of_ ~~the~~ **_god** because_of you_all is_being_slandered among the pagans, as it_has_been_written. 25 Circumcision for on_one_hand is_ _benefiting, if the_law you_may_be_practicing, on_the_other_ _hand if a_transgressor of_law you_may_be_may_be, the circumcision of_you, uncircumcision has_become.
26 Therefore if the uncircumcision, the just_acts of_the law may_be_keeping, not the uncircumcision of_him for circumcision will_be_being_counted? 27 And will_be_judging the by nature uncircumcision, the law finishing, you who through the_letter and circumcision are a_transgressor of_ _law. 28 For/Because not the one on the outward a_Youdaios is, nor the in the outward in flesh circumcision, 29 but the one on the secret a_Youdaios is, and circumcision is of_heart, by the_**spirit**, not by_the_letter, of_whom the praise not of humans, but of ~~the~~ **god**.
3:1 Therefore is what the additional thing of_the Youdaios, or what is the benefit of_ ~~the~~ _circumcision? 2 Much in every manner. First for indeed that they_were_entrusted the oracles of_ ~~the~~ **_god**. 3 For/Because what if disbelieved some? Not the unbelief of_them, the faith of_ ~~the~~ **_god** will_be_ _nullifying? 4 Never it_might_become. And let_be_becoming ~~the~~ **god** true, and every person a_liar, just_as it_has_been_ _written: So_that ~~wishfully~~ you_may_be_justified in the messages of_you, and you_will_be_overcoming in the time to_ _be_being_judged you. 5 But if the unrighteousness of_us, of_ **_god** the_righteousness is_demonstrating, what we_will_be_ _saying? Not unrighteous is ~~the~~ **god**, the one inflicting the severe_anger? (According_to human_origin I_am_speaking.)

8 **RV 2:11 · Cross-ref.** Deu 10:17.

9 **RV 2:24 · Cross-ref.** Isa 52:5 (LXX).

10 **RV 2:29 · Cross-ref.** Deu 30:6.

Literal Version

6 Never it_might_become. Otherwise how will_be_judging ~~the~~ **god** the world? 7 If but the truth of_ ~~the~~ **_god** in ~~the~~ my falsehood been_plentiful to the glory of_him, why still also_I as a_sinner am_being_judged? 8 And not as we_are_being_ _slandered, and as are_saying some us to_be_saying, ~~that~~ We_ _may_practice ~~the~~ evil, in_order_that may_come ~~the~~ good? Of_ _whom their judgement just is.

9 Therefore what? We_are_having_advantage? Not certainly, because/for we_previously_charged, Youdaiōns both and Hellaʸns, all under sin to_be. 10 As it_has_been_written, ~~that~~ Not one there_is righteous, not_even one, 11 not there_is understanding, not there_is the one seeking_out ~~the~~ **god**. 12 All turned_away, together they_were_being_useless, not one there_is practicing kindness, not there_is as_much_as one. 13 A_tomb having_been_opened_up the throat is of_ _them, with_the tongues of_them they_were_deceiving: Poison of_asps is under the lips of_them, 14 Of_whom their mouth of_cursing and bitterness is_being_full, 15 Sharp are the feet of_them, to_pour_out blood... 16 destruction and misery in the ways of_them, 17 and the_way of_peace not they_knew. 18 Not is reverence of_**god** in_front_of the eyes of_them. 19 And we_have_known that as_much_as the law is_ _saying, to_the ones in the law it_is_speaking, in_order_that every mouth may_be_shut, and under_judgement may_ _become all the world to_ ~~the~~ **_god**. 20 Because by works of_ _law, not will_be_being_justified any flesh before him, because/for through the_law is the_knowledge of_sin.

21 But right_now apart_from law, the_righteousness of_**god** has_been_revealed, being_attested by the law and the prophets, 22 and the_righteousness of_**god** through faith of_ **_Yaʸsous/(Yəhōshūʿa) chosen_one/messiah**, toward all the ones believing, because/for no there_is distinction. 23 For/Because all sinned and are_being_fallen_short of_the glory of_ ~~the~~ **_god**, 24 being_justified undeservedly by_the of_ _him grace, through the redemption ~~which~~ in **chosen_ _one/messiah Yaʸsous**, 25 whom set_forth ~~the~~ **god** as_an_ _atonement, through ~~the~~ faith in the of_him blood, for a_sign of_the righteousness of_him, because_of the forbearance of_ _the having_previously_happened sins 26 in the forbearance of_ ~~the~~ **_god**, for the sign of_the righteousness of_him in the

Readers' Version

and you'll prevail when you're judged in court.'[11]

5 But if our sinfulness highlights **God's** sinlessness, what can we say about that? Isn't **God**, the one inflicting the severe anger, wrong to punish us? (Of course, this is reasoning from a human perspective.) 6 Of course not, otherwise how could **God** be able to judge the world?

7 But if my lie exposes **God's** truth and so brings him honour, why would he still judge me as a sinner? 8 Some people falsely accuse us of saying, 'Let's do evil things so that good might follow.' Those who say that deserve their punishment.

No person is guiltless

9 What then? Do Yehudim (Jews) have any advantage? Definitely not, because we showed earlier that both Yehudim and other nationalities are all under sin's shadow, 10 just like it was written long ago:

'No one is guiltless,
not even one person.
11 No one understands,
there's not even one person trying to find **God**.
12 Everyone has turned away,
it was a waste of time.
No one is being kind,
Not even one person.'[12]
13 'Their words lead to death,
their tongues are deceptive.'[13]
'Their lips spray out poison.'[14]
14 'Their mouths are full of cursing and bitterness.'[15]
15 'They rush off to go and shed blood.
16 They leave trails of destruction and misery—
17 they don't know the path that leads to peace.'[16]
18 Revering **God** isn't at the front of their minds.[17]

19 We know that whatever the law says, it's for everyone that the law applies to, so that no one can speak against it, and the whole world will be bound by **God's** judgement. 20 No human will be declared guiltless in front of God by their keeping the law,[18] because it's the law that teaches what sin is.

Removing the guilt from sin

21 But now **God** has revealed a way to remove guilt that's not by rules—a way that Mosheh (Moses) and the prophets wrote **about**. 22 We can be made right with **God** through faith in **Yeshua (Jesus; Grk. Yesus) Messiah**.[19] This is for *everyone* who believes, because there's no distinction between Yehudim (Jews) and others, 23 because everyone has sinned and is unable to be honoured by **God**. 24 But even without deserving it, we can be declared guiltless by God's generosity, by being bought out of slavery to sin by **Messiah Yeshua**, 25 who **God** placed on the altar as a sacrifice for sin. This happens through faith in his blood,

11 **RV 3:4 · Cross-ref.** Psa 51:4 (LXX).
12 **RV 3:10-12 · Cross-ref.** Psa 14:1-3 (LXX); Psa 53:1-3 (LXX).
13 **RV 3:13 · Cross-ref.** Psa 5:9 (LXX).
14 **RV 3:13 · Cross-ref.** Psa 140:3.
15 **RV 3:14 · Cross-ref.** Psa 10:7 (LXX).
16 **RV 3:15-17 · Cross-ref.** Isa 59:7-8.
17 **RV 3:18 · Cross-ref.** Psa 36:1.
18 **RV 3:20 · Cross-ref.** Psa 143:2; Gal 2:16.
19 **RV 3:22 · Cross-ref.** Gal 2:16.

Readers' Version

which was a sign of his sinlessness.

(God hasn't yet judged those who sinned in the past, **26** because **of** his patience, waiting for the present time to show his righteousness and to be fair, and to remove the guilt of those with faith **in Yeshua**.)

27 So where does that leave boasting? It's not in the picture. How come? Through obeying Mosheh's laws? No, through a law about faith. **28** So now we should expect that a person will be made guiltless by faith—not by obeying Mosheh's laws. **29** Or is **God** only god of the Yehudim? Isn't he also the **god** of others? Yes, he is the god of others. **30** Indeed, there's only one **God**,[20] and he declares people guiltless by faith whether they're circumcised Yehudim, or non-Jews. **31** So does this 'faith' cancel the law? Not on your life. In fact, it upholds the law.

Avraham's faith

4:1 So what did our physical ancestor, Avraham, discover about all this? **2** Because if Avraham was declared guiltless because of his actions, maybe he could boast? But not towards **God**, **3** because the scriptures say: 'Avraham believed **in God**, so he was considered guiltless.'[21] **4** Now for someone who's working, their wages are considered 'owed', not a gift. **5** However, someone who's not working, but having faith that God will declare disobedient people as guiltless, that person's faith is considered to make them guiltless. **6** It's just like what David said about blessing a person who **God** declares as guiltless despite their actions:

7 'Those who've been forgiven for their lawlessness will be happy,
whose sins have been covered over.
8 Anyone who **Yahweh** declares to have no sin will be happy.'[22]

9 Is this favour shown only to circumcised Yehudim (Jews), or is it also for non-Jews? After all, we were saying that Avraham was considered guiltless because of his faith. **10** So how did that happen? Because he was circumcised, or when he was still uncircumcised? No, it was before he was circumcised. **11** He received circumcision as a sign[23]—proof of the righteousness that he gained from his faith while he was still uncircumcised—becoming the father of everyone who's uncircumcised but believes so that they'll be declared guiltless. **12** So our ancestor Avraham is the ancestor of us as a circumcised people group, not just because we're circumcised, but also as we follow the steps of faith he took while uncircumcised.

God's promise is attained through faith

13 It wasn't because of his obeying the law that it was promised that Avraham or his descendants would inherit the world, but because of his righteousness that came from his faith,[24] **14** because if the ones obeying the law can become heirs, then faith would be declared as useless, and the promise

Literal Version

present time, in_order that to_be him righteous and justifying the one of faith in_**Ya^{y}sous**. **27** Therefore is where the boasting? It_was_excluded. Through what law? Of_ ~~The~~ _ _works? No, but through a_law of_faith. **28** Therefore we_are_ _counting to_be_being_justified by_faith a_person, apart_ _from works of_law. **29** Or of_Youdaiōns is_he the **god** only? Not also of_pagans? Yes, also of_pagans, **30** if_indeed one ~~the~~ **god** is, who will_be_justifying the_circumcision by faith, and the_uncircumcision through the faith. **31** Therefore law we_ _are_nullifying through ~~the~~ faith? Never it_might_become. But the_law we_are_establishing.

4:1 Therefore what we_will_be_saying, to_have_found Abra'am/('Avrāhām) the forefather of_us according_to the_ _flesh? **2** For/Because if Abra'am by works was_justified, he_ _is_having a_boast, but not toward **god**. **3** For/Because what the scripture is_saying? And believed Abra'am ~~the~~ in_**god**, and it_was_counted to_him for righteousness. **4** And to_the one working, the reward not is_being_counted by grace, but by debt. **5** But to_the one not working, but believing in the one justifying the ungodly, is_being_counted the faith of_him for righteousness, **6** just_as also Dawid/(Dāvid) is_saying the blessing of_the person to_whom ~~the~~ **god** is_counting righteousness apart_from works: **7** Blessed are_they, of_ _whom were_forgiven their lawlessness and of_whom were_ _covered-up their sins. **8** Blessed is the_man, of_whom by_no_ _means not may_count the_**master** sin. **9** ~~The~~ therefore is blessing this on the circumcision, or also on the uncircumcision? For/Because we_are_saying: ‹Was›_counted to_ ~~the~~ _Abra'am the faith for righteousness. **10** Therefore how it_was_counted? In circumcision being, or in uncircumcision? Not in circumcision, but in uncircumcision, **11** and the_sign he_received of_circumcision, a_seal of_the righteousness of_the faith ~~which~~ in the uncircumcision, in_ _order that to_be him father of_all the ones believing through uncircumcision, in_order that to_be_counted to_ _them ~~the~~ righteousness, **12** and father of_circumcision to_ _the ones not of circumcision only, but also to_the ones aligning in_the steps ~~which~~ in uncircumcision of_faith, of_the father of_us Abra'am/('Avrāhām).

13 For/Because not by law the promise was to_ ~~the~~ _Abra'am or the descendants of_him, that heir him to_be of_the_world, but by righteousness in_faith. **14** For/Because if the ones of law are heirs, has_been_voided ~~the~~ faith and has_been_ _nullified the promise. **15** For/Because the law severe_anger is_producing, where and no there_is law, neither is transgression. **16** Because_of this is of faith, in_order_that

20 RV 3:30 · Cross-ref. Deu 6:4; Gal 3:20.

21 RV 4:3 · Cross-ref. Gen 15:6; Gal 3:6.

22 RV 4:7-8 · Cross-ref. Psa 32:1-2.

23 RV 4:11 · Cross-ref. Gen 17:10.

24 RV 4:13 · Cross-ref. Gen 17:4-6; 22:17-18; Gal 3:29.

Literal Version

according_to grace, in_order that to_be confirmed, the promise to_all the seed, not to_the seed of the law only, but also to_the seed of the_faith of_Abra'am, who is the_father of_all of_us, **17** as it_has_been_written, ~~that~~ A_father of_many nations I_have_appointed you, in_front_of whom he_ _believed, **god** the one giving_life to_the dead, and calling the things not being as being. **18** Who contrary_to hope, in hope believed, in_order that to_become him the_father of_ _many nations, according_to the message having_been_ _spoken: Thus will_be the descendants of_you. **19** And not having_faltered in_the faith, he_observed the of_himself body already having_been_made_dead, a_hundred_year old about being, and the death of_the womb of_Sarra/(Sārāh), **20** but at the promise of_ ~~the~~ **_god**, not he_was_doubted ~~the~~ in_unbelief, but he_was_strengthened ~~the~~ in_faith, having_ _given glory to_ ~~the~~ **_god**, **21** and having_been_fully_assured that what he_has_promised, able he_is also to_do. **22** Therefore also it_was_counted to_him for righteousness. **23** Not but it_was_written because_of him only, that it_was_ _counted to_him, **24** but also because_of us, to_whom it_is_ _going to_be_being_counted, to_the ones believing in the one having_raised **Ya^{y}sous/(Yəhōshūʹa)**, the **master** of_us, from dead, **25** who was_given_over for the transgressions of_us, and was_raised for the justification of_us.

5:1 Therefore having_been_justified by faith, peace we_may_ _be_having with ~~the~~ **god**, through the **master** of_us, **Ya^{y}sous chosen_one/messiah**, **2** through whom also the access we_ _have_had, ~~the~~ by_faith into ~~the~~ grace this, in which we_have_ _stood, and we_are_boasting in hope of_the glory of_ ~~the~~ _ **_god**. **3** Not and only that, but also we_are_boasting in our tribulations, having_known that ~~the~~ tribulation endurance is_ _producing, **4** and ~~the~~ endurance provenness, and ~~the~~ provenness hope. **5** And ~~the~~ hope not is_disgracing, because the love of_ ~~the~~ **_god** has_been_poured_out in the hearts of_us through the_**spirit** holy, the one having_been_given to_us. **6** Still for **chosen_one/messiah**, being of_us weak still, according_to the_time for the_ungodly died_off. **7** For/Because rarely for a_righteous man anyone will_be_ _dying_off, because/for for the good, possibly someone even is_daring to_die_off. **8** But is_demonstrating the of_himself love to us ~~the~~ **god**, that still sinners being of_us, **chosen_ _one/messiah** for us died_off. **9** Therefore by_much more having_been_justified now by the blood of_him, we_will_be_ _being_saved by him from the severe_anger. **10** For/Because if enemies being, we_were_reconciled to_ ~~the~~ **_god** through the death of_the son of_him, by_much more having_been_ _reconciled, we_will_be_being_saved by the life of_him. **11** Not and only this, but also boasting in ~~the~~ **god**, through the **master** of_us, **Ya^{y}sous/(Yəhōshūʹa) chosen_one/messiah**, through whom now the reconciliation we_received.

Readers' Version

would be invalidated,[25] **15** because the law produces severe anger, and where there's no law, there's nothing to break.

16 Because of this, the promise to the descendants is by faith—given not only to the 'descendants of the law', but also to the 'descendants of Avraham's faith'.[26] This promise is given as a gift, and has been confirmed, **17** as it's been written, 'I've appointed you as a father of many nations.'[27] He was appointed in front of the god he believed in—the god who brings the dead back to life, and who creates by speaking things into being that didn't previously exist. **18** Without any other evidence, he believed in hope itself, and thus he became the father of many nations, just like he'd been told: 'Your descendants will be like the sand and the stars.'[28] **19** He didn't falter in his faith, seeing that his body was already infertile, being about a hundred years old, and with Sarah being past menopause.[29] **20** He didn't show unbelief and doubt **God's** promise when it was given, but rather he was strengthened in his faith and praised **God**, **21** being quite certain that what God promises, he's also able to do. **22** Therefore his faith was credited to him and he was declared guiltless. **23** However, that statement wasn't written about Avraham only, **24** but about us, too, who are also going to receive the same credit, because of our faith in the God who brought our **master Yeshua** (Jesus; Grk. Yesus) back to life from the dead **25** after he was handed over to the executioners because of our sins, and he was brought back to life to make us guiltless.[30]

God showed his love to sinners

5:1 So now because we've been declared guiltless by our faith, we can have peace with **God** through our **master Yeshua (Jesus; Grk. Yesus) Messiah**. **2** Through him we also have access by faith into this generosity that we depend on, and we're boasting in hope of **God's** glory. WHAT DOES THIS MEAN? **3** Not only that, but we're also boasting even though we're still being persecuted, because we know that difficulties produce endurance, **4** and endurance shows who we really are, and knowing that produces hope, **5** and we're not disgraced by that hope, because **God's** love has been poured out into our hearts through **the** holy **spirit** who's been given to us.

6 While we were still weak, and at the right time for ungodly people, **the messiah** died for us. **7** Now it's rare for someone to offer to die to save a guiltless person, although perhaps someone might offer for the greater good, **8** but **God** demonstrated his love towards us in that **the messiah** died for us *while we were still sinners*!

9 So now that we've been declared guiltless because of his blood, we'll certainly be spared from his severe anger, **10** because if we were reconciled **to God** through the *death* of his son *while we were still enemies*, now that we've been reconciled, how much more certain that we'll be saved by Yeshua's (Jesus'; Grk. Yesus') *life*! **11** And not only that, because of what our

25 **RV 4:14 · Cross-ref.** Gal 3:18.

26 **RV 4:16 · Cross-ref.** Gal 3:7.

27 **RV 4:17 · Cross-ref.** Gen 17:5.

28 **RV 4:18 · Cross-ref.** Gen 15:5.

29 **RV 4:19 · Cross-ref.** Gen 17:17.

30 **RV 4:25 · Cross-ref.** Isa 53:4-5.

Readers' Version

master Yeshua Messiah has done so that we might receive that reconciliation, we can now boast in **God** about it.

Death through Adam but life through Yeshua

12 Sin came into the world through one man,[31] and death came as a result of sin, so death spread to everyone because everyone has disobeyed God. **13** Sin was in the world before Mosheh's (Moses') law, but it wasn't being charged against them, because the law had not yet been given. **14** But death reigned from Adam's time until Mosheh's time, even over those who didn't sin in the way that Adam did—Adam[32] who was a pattern of the messiah who would eventually come.

15 But the gift is not like the disobedience, because if the disobedience of one man introduced death for many, **God's** generosity and the gift that comes from that generosity is much more. That gift is the one man **Yeshua (Jesus; Grk. Yesus) Messiah**, who's been given to very many people. **16** It only took one man who disobeyed to lead to condemnation, and one act of disobedience to lead to judgement, but the gift is to bring guiltlessness despite *many* acts of disobedience. **17** Because if the disobedience of one man led to death reigning over us through that one man, how much more will the ones receiving an abundance of generosity and the gift of righteousness be reigning in life through the one man **Yeshua Messiah**.

18 So just as one act of disobedience led all people to condemnation, so also one action brought all people to guiltlessness and hence to life. **19** The disobedience of one man caused many people to be made sinners, so also the obedience of one man caused many people to be made guiltless.

20 The law was introduced so that acts of disobedience would be plentiful, but where sin has been plentiful, generosity has overflowed, **21** so that just as sin reigned in death, so also generosity now reigns through righteousness, leading to eternal life through our **master Yeshua Messiah**.

Dying and coming back to life with Yeshua

6:1 So should we continue disobeying so that more of God's generosity will be displayed? **2** Not on your life! We who died to sin, how could we go back to living in it? **3** Or didn't you realise that when we were immersed into **Messiah Yeshua** (Jesus; Grk. Yesus), we were immersed into his death? **4** Therefore we were buried with him through the immersion into death, so that just as **Messiah** was brought back to life by the father's power, so too we can live a new life.[33] **5** If we've taken part in the likeness of his death, then we'll also take part in the resurrection, **6** knowing that the old personality was executed with him so that sin would have no more power over our bodies, and hence we no longer need to serve it, **7** because the personality that's died has been declared free from sin. **8** So if we died with **Messiah**, we also believe that we'll live with him, **9** knowing that now that **Messiah** has come back to life from the dead, he won't die again—death has no more power over him. **10** When he died, he died to sin once and for

Literal Version

12 Because_of this, as by one man ~~the~~ sin into the world came_in, and by ~~the~~ sin ~~the~~ death, also thus to all people ~~the~~ death passed_through, because/for that all sinned, **13** for/because until the_law, sin was in world, but sin not is_ _being_imputed, not being the_law. **14** But reigned ~~the~~ death from Adam/('Ādām) until Mōsaʸs/(Mosheh), even over the ones not having_sinned in the likeness of_the transgression of_Adam, who is a_pattern of_the one coming. **15** But not like the transgression, thus also is the gift. For/Because if by_the of_the one man transgression, the many died_off, by_much more the grace of_ ~~the~~ **_god** and the gift in grace, which is of_ _the one man, **Yaʸsous chosen_one/messiah**, to the many been_plentiful. **16** And not as by one man having_sinned, the gift, the for on_one_hand judgement of one transgression, to condemnation, on_the_other_hand the_gift of many transgressions, to just_act. **17** For/Because if by_the of_the one man transgression, ~~the~~ death reigned by the one man, by_much more the ones the abundance ~~the~~ of_grace and of_ _the gift of_ ~~the~~ _righteousness receiving, in life will_be_ _reigning, by the one man, **Yaʸsous/(Yəhōshūʻa) chosen_ _one/messiah**. **18** Therefore consequently as by one transgression, to all people to condemnation, thus also by one just_act, to all people for justification of_life. **19** For/Because as by the one disobedience of_the man, sinners were_appointed the many, thus also by the obedience of_the one man, righteous will_be_being_appointed the many. **20** And the_law slipped_in, in_order_that may_be_ _plentiful the transgression, but where been_plentiful ~~the~~ sin, overflowed ~~the~~ grace, **21** in_order_that as reigned ~~the~~ sin in ~~the~~ death, thus also ~~the~~ grace may_reign through righteousness, to life eternal through **Yaʸsous chosen_one/messiah** the **master** of_us.

6:1 Therefore what we_will_be_saying? We_may_be_ _continuing_on ~~the~~ in_sin, in_order_that ~~the~~ grace may_be_ _plentiful? **2** Never it_might_become. Who we_died_off to_ ~~the~~ _sin, how still we_will_be_living in it? **3** Or you_all_are_not_ _knowing, that as_many_as we_were_immersed into **chosen_ _one/messiah Yaʸsous**, into the death of_him we_were_ _immersed? **4** Therefore we_were_buried_with with_him through ~~the~~ immersion into ~~the~~ death, in_order_that as was_ _raised **chosen_one/messiah** from dead by the glory of_the father, thus also we in newness of_life may_walk. **5** For/Because if grown_together we_have_become in_the likeness of_the death of_him, but also of_the resurrection we_will_be, **6** this knowing that the old of_us person was_ _executed_on_a_stake_with him, in_order_that may_be_ _nullified the body of_ ~~the~~ _sin, that no_longer to_be_serving us ~~the~~ for_sin. **7** For/Because the one having_died_off, has_ _been_justified from ~~the~~ sin. **8** And if we_died_off with **chosen_one/messiah**, we_are_believing that also we_will_ _be_living_together with_him, **9** having_known that **chosen_ _one/messiah** having_been_raised from dead, no_longer is_

31 **RV 5:12 · Cross-ref.** Gen 3:6.

32 **RV 5:14 · Note** Adam is called 'the son of God' in Luke 3:38.

33 **RV 6:4 · Cross-ref.** Col 2:12.

Literal Version

_dying_off, death of_him no_longer is_mastering.
10 For/Because what he_died_off, to_ ~~the~~ _sin died_off once_
_for_all, but what he_is_living, he_is_living to_ ~~the~~ **_god.**
11 Thus also you_all, be_counting yourselves to_be dead on_
_one_hand to_ ~~the~~ _sin, on_the_other_hand living to_ ~~the~~ **_god**
in **chosen_one/messiah Ya^{y}sous/(Yəhōshūʹa).** **12** Therefore
not let_be_reigning ~~the~~ sin in the mortal of_you_all body, in_
_order that to_be_submitting in_the lusts of_it. **13** Not be_
_presenting the members of_you_all, as_weapons of_
unrighteousness to ~~the~~ _sin, but present yourselves to_ ~~the~~ _
_god, as_if from the_dead living, and the members of_you_all,
as_weapons of_righteousness to_ ~~the~~ **_god.** **14** For/Because sin
over_you_all not will_be_mastering, because/for not you_all_
_are under law, but under grace.

15 Therefore what? We_may_sin because not we_are under
law, but under grace? Never it_might_become. **16** Not you_
_all_have_known that to_whom you_all_are_presenting
yourselves as_slaves for obedience, slaves you_all_are to_
_whom you_all_are_submitting, whether of_sin to death, or
of_obedience to righteousness? **17** But thankfulness be to_ ~~the~~
_god, that you_all_were slaves of_ ~~the~~ _sin, and you_all_
_submitted from the_heart, to which you_all_were_given_
_over the_pattern of_teaching. **18** And having_been_freed
from ~~the~~ sin, you_all_were_enslaved to_ ~~the~~ _righteousness.
19 In_human terms I_am_speaking, because_of the weakness
of_the flesh of_you_all. For/Because as you_all_presented the
members of_you_all as_slaves to_ ~~the~~ _impurity, and to_ ~~the~~ _
_lawlessness further to ~~the~~ lawlessness, thus now present the
members of_you_all, as_slaves to_ ~~the~~ _righteousness to
holiness. **20** For/Because when slaves you_all_were of_ ~~the~~ _
_sin, free you_all_were ~~the~~ from_righteousness. **21** Therefore
what fruit you_all_were_having then, in which now you_all_
_are_being_ashamed? For/Because the end of_those things
death is. **22** But right_now, having_been_freed from ~~the~~ sin,
and having_been_enslaved to_ ~~the~~ **_god**, you_all_are_having
the fruit of_you_all to holiness, and the end is life eternal.
23 For/Because the wages of_ ~~the~~ _sin is death, but the the_
gift of ~~the~~ **_god** is life eternal in **chosen_one/messiah**
Ya^{y}sous/(Yəhōshūʹa), the **master** of_us.

7:1 Or you_all_are_not_knowing, brothers (for to_knowing
the_law I_am_speaking), that the law is_mastering over_the
person for as_long_as the_time he_is_living? **2** For/Because
the married woman to_the living husband has_been_bound
by_law, but if may_die_off the husband, she_has_been_
_released from the law of_the husband. **3** Therefore
consequently living the husband, an_adulteress he_will_be_
_calling her, if she_may_become joined to_man another, but
if may_die_off the husband, free she_is from the law, ~~which~~
not to_be she an_adulteress having_become to_man another.
4 So_that, brothers of_me, also you_all were_put_to_death to_
_the law by the body of_the **chosen_one/messiah**, in_order
that to_become you_all to_another, to_the one from the_dead
having_been_raised, in_order_that we_may_bear_fruit to_ ~~the~~
_god. **5** For/Because when we_were in the flesh, the passions
of_ ~~the~~ _sins ~~which~~ through the law was_working in the
members of_us in_order that to_bear_fruit to_ ~~the~~ _death.
6 But right_now we_were_released from the law, having_
_died_off in which we_were_being_kept, so_that to_be_
serving us in newness of**spirit**, and not in_oldness of_letter.

Readers' Version

all, but now that he lives, he lives **to** please **God.** **11** So too, you
should consider yourselves dead to sin, and at the same time,
alive **to God** in **Messiah Yeshua.**

12 So therefore don't let sin rule over your mortal bodies in
such a way that you're submitting to its lusts. **13** Don't use any
parts of your bodies to sin, as if they're weapons of disobedi-
ence, but instead present yourselves **to God** as if you came
back to life from the dead, and use all your body parts for God,
as if they're weapons of righteousness, **14** so that sin won't
take control of you—because you're not under law, but under
generosity.

Now we are slaves to righteousness

15 What could that mean? That we can
sin freely because we're not under law
but under generosity? Not on your life! **16** Don't you know who
you're presenting yourselves to as obedient slaves? Yes, who-
ever you submit to, you're their slaves—either slaves of sin
that leads to death, or slaves of obedience that leads to right-
eousness. **17** But be thankful **to God** that although you were
slaves to sin, your hearts submitted to what was taught, **18** and
so, having been freed from sin, you became slaves of right-
eousness. **19** I'm speaking from a human perspective because
of your human weakness. Just as you previously used parts of
your bodies as slaves to impurity and lawlessness, leading
down to further lawlessness, so now present your body parts
as slaves to righteousness, leading up to holiness.

20 When you were slaves of sin, you were immune to right-
eousness, **21** and so what was the fruit you had back then
which you're now ashamed of? The end result of that lifestyle
is death. **22** But now that you're free from slavery to sin, and
are **God's** slaves instead, you bear the fruit of holiness, and the
end result of that is living forever, **23** because the wages of sin
are death, but **God** gives eternal life as a gift through our **mas-**
ter Yeshua (Jesus; Grk. Yesus) Messiah.

Becoming dead to the Law

7:1 Brothers and sisters, you know the
Law well that I'm talking about, so
surely you realise that the law acts as a person's master for as
long as they live? **2** For example, a woman who's married to
her husband is bound by the law, but if her husband dies then
she's released from the law concerning her husband. **3** So
while her husband was still living, he'd call her an adulteress
if she slept with another man, but after her husband is de-
ceased, she's free from the law and doesn't become an adulter-
ess if she marries another man. **4** So, my brothers and sisters,
you, too, were made dead to the law through the body of the
messiah so that you could join to another—to the **one** who
came back to life from the dead—so that we can bear fruit for
God. **5** When we were still focused on the physical, the pas-
sions aroused by sinning against the law were working in our
body parts so that the fruit would be death, **6** but now that
we're released from the law which held us—released by dying
to it—we can serve in new ways guided by the **spirit** instead of
by the letter of the law.

Readers' Version

God's Law reveals our sin

7 So what will we say then? That the law is sin? Not on your life! I wouldn't have known what sin was if it wasn't for the Law. For example, I wouldn't have known what coveting was if the Law hadn't told me not to covet.[34] 8 But sin took the opportunity from that command to produce covetousness in me, because sin would be dead without the Law. 9 For a time I was living without the Law, but once God's command came, sin revived 10 and I died, and I discovered that the command, which should lead to life, led to death. 11 Sin deceived me[35] when the command gave it an opportunity, and in doing so, it killed me.

12 Now the Law is indeed holy, and God's command is holy and righteous and good, 13 so did what's good turn into death? Not on your life! Rather, it was the good Law that allowed me to see sin as sin and a producer of death, and the command showed me how completely sinful sin really is.

Doing what we know is wrong

14 We know that God's law is spiritual, but I am physical, having been born[36] into sin. 15 I don't know what's going on, because I do what I don't want to do, and I end up doing what I hate.[37] 16 So if I do something that I didn't want to do, then I'm agreeing with the Law that it's good, 17 and it's no longer me that's doing it, but the sin that's in me. 18 I'm aware that good isn't in my physical body, because I want to do good but I can't. 19 I don't do the good that I want to do, but rather I do the evil that I don't want to do, 20 so if I'm doing what I don't want to do, then it's not me doing it, but it's the sin in me that does it.

21 As a result, I've discovered the principle that when I want to do good, actually there's evil in me, 22 because I'm happily accepting **God's** Law on the inside, 23 but I'm observing another law in my body parts, fighting against my mind and keeping me imprisoned in sin's law, which is in my body parts. 24 I'm a miserable person. Who'll rescue me from this body that's full of death? 25 Thankfully, it's **God**, through our **master Yeshua (Jesus; Grk. Yesus) Messiah**. So I end up with my mind wanting to serve **God's** Law, but on the other hand, my body wants to serve sin's law.

Being spiritually aware

8:1 So now those who are in **Messiah Yeshua** (Jesus; Grk. Yesus) cannot be condemned,[38] 2 because the law of the **spirit** of life in him freed you from the law of sin and death. 3 The law was powerless in that it was faltering through our bodies. **God** sent his son in a body just like our sinful bodies, and concerning sin, he condemned sin itself in the body, 4 so that for those of us who

Literal Version

7 Therefore what we_will_be_saying? The law is sin? Never it_might_become. But ~~the~~ sin not I_knew, except ~~not/lest~~ by the_law, because/for the and covetousness, not I_had_known, except ~~not/lest~~ the law was_saying: Not you_will_be_coveting. 8 But opportunity having_taken ~~the~~ sin by the command, produced in me all covetousness, because/for apart_from the_law, sin dead. 9 But I was_living apart_from law once, but having_come the command, the sin revived, 10 and I died_off, and was_found to_me the command, ~~which~~ to life, this was to death. 11 For/Because ~~the~~ sin an_opportunity having_taken by the command, deceived me and by it killed_off me. 12 So_ _as the indeed law is holy, and the command is holy, and righteous, and good. 13 Therefore the good law to_me became death? Never it_might_become. But ~~the~~ sin, in_order_ _that it_may_be_seen sin by the good law in_me producing death, in_order_that may_become as excess sinful ~~the~~ sin by the command.

14 For/Because we_have_known that the the_law spiritual is, but I fleshy am, having_been_sold under ~~the~~ sin.
15 For/Because what I_am_producing, not I_am_knowing, because/for not what I_am_wanting, this I_am_doing, but what I_am_hating, this I_am_practicing. 16 But if what not I_ _am_wanting, this I_am_practicing, I_am_agreeing_with to_ _the law that it_is good. 17 And right_now no_longer I am_ _producing it, but the dwelling_in in me sin. 18 For/Because I_have_known that not is_dwelling in me, this is in the flesh of_me, good, because/for that to_be_wanting is_dwelling_ _with me, but that to_be_producing the good is not.
19 For/Because not what I_am_wanting, I_am_practicing good, but what not I_am_wanting the_evil, this I_am_doing.
20 But if what not I_am_wanting, this I_am_practicing, no_ _longer I am_producing it, but the dwelling in me sin. 21 I_ _am_finding consequently the law, in_which wanting me to_ _be_doing ~~the~~ good, that in_me ~~the~~ evil is_dwelling.
22 For/Because I_am_joyfully_concurring in_the law of_ ~~the~~ _ **_god**, according_to the inside person, 23 but I_am_seeing another law in the members of_me, warring_against against_ _the law of_the mind of_me, and making_captive me in the law of_ ~~the~~ _sin, ~~which~~ being in the members of_me.
24 Miserable I am person. Who me will_be_rescuing out_of the body of_ ~~the~~ _death this? 25 Thankfulness be to_ ~~the~~ **_god** through **Ya^{y}sous/(Yəhōshūʹa) chosen_one/messiah** the **master** of_us. Therefore consequently myself I, with_the on_ _one_hand mind am_serving to_the_law of **_god**, on_the_ _other_hand with_the the_flesh, to_the_law of_sin.

8:1 There_is_not_one consequently now condemnation to_the ones in **chosen_one/messiah Ya^{y}sous**, 2 for/because the law of_the **spirit** of_ ~~the~~ _life in **chosen_one/messiah Ya^{y}sous**, freed you from the law of_ ~~the~~ _sin and ~~the~~ death.
3 For/Because ~~the~~ powerless is of_the law, in that it_was_ _faltering through the flesh, ~~the~~ **god** ~~the~~ of_himself the_son having_sent, in the_likeness of_flesh sin, and concerning sin, condemned ~~the~~ sin in the flesh, 4 in_order_that the just_act

34 **RV 7:7 · Cross-ref.** Exo 20:17; Deu 5:21.

35 **RV 7:11 · Cross-ref.** Gen 3:13.

36 **RV 7:14 · Note** Paul actually talks about 'being sold into sin' here which is slavery language.

37 **RV 7:15 · Cross-ref.** Gal 5:17.

38 **RV 8:1 · Note** Note that many older translations included text here that came from manuscripts from later centuries and that isn't there in the oldest manuscripts, i.e., the additional text appears to have been added by 'helpful' copyists but was not original to Shaul/Paul.

Literal Version

of_the law may_be_fulfilled in us, the ones not according_to the_flesh walking, but according_to the_**spirit**. 5 For/Because the ones according_to flesh being, the things of_the flesh are_thinking, but the ones according_to **spirit**, the things of_ _the **spirit**. 6 For/Because the mindset of_the flesh is death, but the mindset of_the **spirit** is life and peace. 7 Because the mindset of_the flesh is enmity toward **god**, because/for to_ _the law of_ ~~the~~ **_god** not it_is_being_subjected, because/for not_even it_is_able. 8 And the ones in flesh being, to_**god** to_ _bring_pleasure not are_being_able. 9 And you_all not are in flesh, but in **spirit**, if_indeed the_**spirit** of_**god** is_dwelling in you_all. But if anyone the_**spirit** of_**chosen_one/messiah** not is_having, this one not is of_him. 10 But if **chosen_ _one/messiah** is in you_all, the on_one_hand body dead because_of sin, on_the_other_hand the **spirit** life because_of righteousness. 11 But if the **spirit** of_the one having_raised ~~the~~ **Yaʸsous/(Yəhōshūʻa)** from the_dead is_indwelling in you_all, the one having_raised from the_dead **chosen_ _one/messiah Yaʸsous** will_be_giving_life also to_the mortal bodies of_you_all, through the indwelling of_him of_**spirit** in you_all. 12 Therefore consequently, brothers, debtors we_are, not to_the flesh, ~~which~~ according_to flesh to_be_living. 13 For/Because if according_to the_flesh you_all_are_living, you_all_are_going to_be_dying_off, but if by_the_**spirit** the practices of_the body you_all_are_putting_to_death, you_all_ _will_be_living. 14 For/Because as_many_as by_the_**spirit** of_ _**god** are_being_led, these the_sons of_**god** are. 15 For/Because not you_all_received a_spirit of_slavery again to fear, but you_all_received the_**spirit** of_adoption_as_sons, by whom we_are_crying_out: father, ~~the~~ father. 16 Himself the **spirit** is_bearing_witness_with with_the **spirit** of_us that we_ _are children of_**god**. 17 And if children, also heirs, heirs on_ _one_hand of_**god**, on_the_other_hand fellow-heirs of_ _**chosen_one/messiah**, if_indeed we_are_suffering_with him, that also we_may_be_glorified_with him.

18 For/Because I_am_counting that not worthy are the sufferings of_the present time, with the going glory to_be_ _revealed to us. 19 For/Because the eager_expectation of_the creation, the revelation of_the sons of_ ~~the~~ **_god** is_eagerly_ _waiting. 20 For/Because to_the uselessness, the creation was_subjected, not willingly, but because_of the one having_ _subjected it, in hope 21 that also itself the creation will_be_ _being_freed from the slavery of_ ~~the~~ _corruption, into the freedom of_the glory of_the children of_ ~~the~~ **_god**. 22 For/Because we_have_known that all the creation is_ _groaning_together and is_travailing_together until the time now. 23 Not and only that, but also ourselves, the first-fruit of_the **spirit** having, we also ourselves in ourselves are_ _groaning, adoption_as_sons eagerly_waiting, the redemption of_the body of_us. 24 For/Because in_the hope we_were_saved, but hope being_seen, not is hope, because/for what is_seeing anyone, he_is_hoping? 25 But if what not we_are_seeing we_are_hoping, through endurance we_are_eagerly_waiting. 26 And likewise also the **spirit** is_ _helping with_the weakness of_us, because/for ~~the~~ who we_

Readers' Version

are no longer governed by physical desires, but by **the spirit**, the law's just action will be fulfilled in us. 5 People who are governed by their physical desires think about physical things, but those who are governed by the **spirit** think about **spiritual** things. 6 The worldly mindset leads to death, but the **spiritual** mindset leads to life and peace. 7 The worldly mindset is making **God** your enemy because it's not being subjected to **God's** law, in fact it's not even able to, 8 and those who are worldly aren't able **to** do what pleases **God**.

9 And you, brothers and sisters, aren't worldly, but are in the **spirit**, if indeed **God's** spirit is living in you, but anyone who doesn't have **Messiah's** spirit doesn't belong to him. 10 But if **Messiah is** in you, while your body is dead because of sin, your **spirit** has life because it's been declared guiltless. 11 Yes, if the **spirit** of the one who brought Yeshua (Jesus; Grk. Yesus) back to life is living in you, then the **one** who brought **Messiah** Yeshua back to life will also give life to your mortal bodies by means of his **spirit** living inside you.[39]

12 So then, brothers and sisters, we don't owe anything to our sinful natures, nor do we need to live in worldly ways. 13 If your lives, brothers and sisters, are governed by your sinful natures, you'll die, but if you put bodily practices to death with the help of the **spirit**, you'll live, 14 because everyone who's led **by God's spirit** becomes one of **God's** children. 15 You didn't receive a spirit of slavery to fear again, but rather it was **the spirit** of adoption as children that you received, and with his help we call out, 'Dad, dad!'[40] 16 God's **spirit** himself agrees together with our **spirit** that we are **God's** children, 17 and if we're his children, then we're also heirs, so we'll receive an inheritance from **God**. That makes us fellow-heirs along with **Messiah**—if we're suffering with him then we'll also be honoured along with him.

Even creation itself is waiting

18 I'm sure that any sufferings we experience in this age are nothing in comparison with the coming splendour that's going to be revealed to us, 19 because all of creation is eagerly expecting and waiting for **God's** children to be revealed. 20 Yes, all of creation has been subjected to lack of purpose, not willingly, but because it was decided by the one who subjected it, but it remains with the hope[41] 21 that it too will be freed from the slavery of corruption, and then released into the freedom of the splendour of **God's** children, 22 because we're aware that all of creation is groaning and suffering[42] along with us right through to the present time. 23 And not only that, but we ourselves who have the initial tastes of the **spirit** life, we're also groaning and waiting like children for our bodies to be set free from slavery,[43] 24 because we were saved, having hope, but if you can see it then it's not hope, because you don't need to hope for something you can already see. 25 So we hope for what we can't yet see, and so we have to patiently keep waiting.

39 RV 8:11 · Cross-ref. 1Cor 3:16.

40 RV 8:15-17 · Cross-ref. Gal 4:5-7.

41 RV 8:20 · Cross-ref. Gen 3:17-19.

42 RV 8:22 · Note The word picture here is one of childbirth.

43 RV 8:23 · Cross-ref. 2Cor 5:2-4.

Readers' Version

26 Similarly, the **spirit** also helps us with our weaknesses, because we don't even know what to pray for, but the **spirit** intercedes with groanings that we can't put into words. **27** The one who searches our hearts knows the mindset of the **spirit**, because the spirit intercedes for the believers as **God** desires.

28 We know that **God** makes all things work together for good for everyone who loves him—those who are being invited according to his purpose. **29** After all, those he knew in advance, he also determined in advance to be similar to his son's image, so that his son would become the eldest of many siblings. **30** The ones he'd determined in advance he also invited, and the ones he'd invited, he also declared guiltless, and the ones he declared guiltless, he also honoured in heaven.

Nothing can separate us from God's love

31 So then, what can we say about all this? If **God is** for us, who's against us? **32** If he didn't spare his own son, but gave him to be executed for us, won't they together also give us everything else? **33** Who'll bring charges against people chosen by **God**? **God is** the one declaring us guiltless. **34** So who's the one condemning us? **Messiah Yeshua** (Jesus; Grk. Yesus) (the one who died but came back to life and who's now sitting beside **God**) is also pleading *for* us.[44] **35** Who will separate us from **Messiah's** love? Troubles or distress or persecution or famine or poverty or danger or execution? **36** As it's been written:

'We are being put to death all day
on your account.
We were counted like sheep ready to be slaughtered.'[45]

37 But in all that, we're more than conquerors through the one who loved us. **38** Yes, I've been persuaded that neither death or life, angels or rulers, present or future events, powers, **39** height or depth, or anything else in creation, will be able to separate us from **God's** love that's revealed in our **master Messiah Yeshua**.

God's right to choose

9:1 I'm not lying—I'm speaking truthfully in **Messiah**, and both my conscience and **the** holy **spirit** agree **2** that my sorrow is extensive, and the sorrow in my heart just won't stop, **3** because I was hoping that I myself would be a sacrifice from the **messiah** for my brothers and sisters, my fellow-citizens in this world. **4** They're the descendants of Yisrael (Israel) who've been adopted as God's children,[46] and who God revealed his power to, as well as the agreements, the Law, the temple worship, and the promises. **5** The patriarchs are Jewish, and the **messiah**, who has authority over everything, physically came from them. May **God** be blessed throughout the ages. May it be so.

6 But it's not that **God's** message has failed. Yisrael doesn't include all of Yisrael's descendants, **7** nor are all of Avraham's descendants his children, but, 'It's through Yitshak (Isaac) that your descendants will be counted.'[47] **8** That isn't talking about

Literal Version

_may_pray as it_is_fitting, not we_have_known, but itself the **spirit** is_interceding with_groanings inexpressible. **27** And the one searching our hearts has_known what is the mindset of_the **spirit**, because according_to **god**, it_is_pleading for the_holy ones. **28** And we_have_known that to_the ones loving ~~the~~ **god**, all things is_working_together ~~the~~ **god** for good, to_the ones according_to his_purpose called being. **29** Because whom he_foreknew, also he_predetermined similar to_the image of_the son of_him, in_order that to_be him firstborn among many brothers. **30** And whom he_ _predetermined, these also he_called, and whom he_called, these also he_justified, and whom he_justified, these also he_ _glorified.

31 Therefore what we_will_be_saying to these things? If ~~the~~ **god** is for us, who is against us? **32** Who surely from_his own son not spared, but for us all gave_over him, how not also with him, the things all to_us he_will_be_granting? **33** Who will_be_indicting against the_chosen ones of_**god**? **god** is the one justifying. **34** Who is the one condemning? **chosen_ _one/messiah Yaʸsous/(Yəhōshūʿa)** the one having_died_ _off, but rather having_been_raised who, also is at the_right hand of_ ~~the~~ **_god**, who also is_pleading for us. **35** Who us will_be_separating from the love of_the **chosen_ _one/messiah**? Tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? **36** As it_has_ _been_written, ~~that~~ On_account of_you, we_are_being_put_to_ _death all ~~the~~ day, we_were_counted as sheep of_slaughter. **37** But in these things all, we_are_beyond_conquering through the one having_loved us. **38** For/Because I_have_ _been_persuaded that neither death, nor life, nor messengers, nor rulers, nor having_presented things, nor coming things, nor powers, **39** nor height, nor depth, nor any creation other, will_be_able us to_separate from the love of_ ~~the~~ **_god**, ~~which~~ in **chosen_one/messiah Yaʸsous**, the **master** of_us.

9:1 The_truth I_am_speaking in **chosen_one/messiah**, not I_ _am_lying, bearing_witness_with with_me of_the conscience of_me in the_**spirit** holy **2** that sorrow to_me is great, and unceasing sorrow in_the heart of_me. **3** For/Because I_was_ _hoping a_curse to_be myself, I from the **chosen_ _one/messiah** for the brothers of_me, ~~the~~ fellow-citizen of_ _me, according_to flesh, **4** who are ones_from_ _Israaʸl/(Yisrāʾēl), of_whose is the adoption_as_sons, and the glory, and the covenants, and the lawgiving, and the sacred_ _service, and the promises, **5** of_whose are the fathers, and of whom is the **chosen_one/messiah**, ~~which~~ according_to flesh ~~which~~ being over all things **god**, blessed to the ages. Truly. **6** Not but it_is such_as, that has_fallen_from the message of_ ~~the~~ **_god**. For/Because not all the ones of Israaʸl/(Yisrāʾēl) these, Israaʸl/(Yisrāʾēl) are. **7** Nor because they_are seed of_ _Abraʾam/(ʾAvrāhām) all children, but: In Isaʾak/(Yitsḥāq) will_be_being_named to_you descendants. **8** This is not the children of_the flesh, these are children of_ ~~the~~ **_god**, but the children of_the promise is_being_counted for descendants.

44 **RV 8:34 · Cross-ref.** Heb 7:25.

45 **RV 8:36 · Cross-ref.** Psa 44:22.

46 **RV 9:4 · Cross-ref.** Exo 4:22.

47 **RV 9:7 · Cross-ref.** Gen 21:12.

Literal Version

9 For/Because of_the_promise ~~the~~ a_message this is: Concerning ~~the~~ time this, I_will_be_coming, and there_will_be to_ ~~the~~ _Sarra/(Sārāh) a_son. **10** Not and only this, but also Ꞩebekka/(Rivqāh) by one sexual_intercourse, having of_ _Isa'ak, the father of_us, **11** for/because not_yet having_been_ _born, nor having_done any good or bad, in_order_that the according_to choice purpose of_ ~~the~~ **_god** may_be_remaining, **12** not of works, but of the one calling, it_was_said to_her, ~~that~~ The greater will_be_serving for_the lessor. **13** As it_has_been_ _written: - Yakōb/(Ya'ₐqov) I_loved, but ~~the~~ Aʸsau/(Ēsāv) I_ _hated. **14** Therefore what we_will_be_saying? Not unrighteousness with ~~the~~ **god** is_there? Never it_might_ _become. **15** ~~The~~ For/Because to_Mōsaʸs/(Mosheh) he_is_ _saying: I_will_be_showing_mercy to_whom ~~wishfully~~ I_may_ _be_showing_mercy, and I_will_be_having_compassion to_ _whom ~~wishfully~~ I_may_be_having_compassion. **16** Therefore consequently not of_the one willing it_is, nor of_the one running, but ~~which~~ of_being_merciful **god**. **17** For/Because is_ _saying the scripture to_ ~~the~~ _Faraō/(Far'oh), ~~that~~ For/Because same reason this I_raised_up you, so_that I_may_display in you the power of_me, and so_that may_be_proclaimed the name of_me in all the earth. **18** Therefore consequently to_ _whom he_is_wanting, he_is_showing_mercy, but whom he_ _is_wanting, he_is_hardening.

19 You_will_be_saying therefore to_me: Therefore why still he_is_blaming? For/Because against_the the_counsel of_him who has_resisted? **20** Oh person, indeed_rather you who are, the one answering_back to_ ~~the~~ **_god**? Not will_be_saying the formed thing, to_the one having_formed it: Why me you_ _made thus? **21** Or not is_having authority the potter over_ _the clay, out_of the same lump to_make one on_one_hand to honour vessel, on_the_other_hand one to dishonour? **22** And if wanting ~~the~~ **god** to_display his severe_anger, and to_make_ _known the powerful of_him, bore in much patience, the_ _vessels of_severe_anger having_been_prepared for destruction, **23** and in_order_that he_may_make_known the riches of_the glory of_him on the_vessels of_mercy, which he_previously_prepared for glory, **24** whom even he_called, us not only from the_Youdaiōns, but also from the_pagans? **25** As also in ~~the~~ Hosea he_is_saying: I_will_be_calling the not people of_me: The_people of_me, and the woman not having_ _been_loved: Having_been_loved. **26** And it_will_be in the place where it_was_said to_them: Not the_people of_me you_ _all are, there they_will_be_being_called sons of_**god** the_ _living. **27** And Aʸsaias/(Yəsha'ʸāh) is_crying_out concerning ~~the~~ Israaʸl/(Yisrā'ēl): If may_be the number of_the sons of_ _Israaʸl/(Yisrā'ēl), as the sand of_the sea, the remnant will_ _be_being_saved. **28** For/Because his_message completing and cutting_short will_be_executing the_**master** on the earth. **29** And as has_previously_said Aʸsaias: Except ~~not/lest~~ the_**master** of_armies abandoned to_us descendants, like Sodoma/(Ṣədom) would we_were_become, and like

48 **RV 9:9 · Cross-ref.** Gen 18:10.

49 **RV 9:12 · Cross-ref.** Gen 25:23.

50 **RV 9:13 · Cross-ref.** Mal 1:2-3.

51 **RV 9:15 · Cross-ref.** Exo 33:19.

52 **RV 9:17 · Cross-ref.** Exo 9:16 (LXX).

53 **RV 9:20 · Cross-ref.** Isa 29:16; 45:9.

54 **RV 9:25 · Cross-ref.** Hos 2:23.

55 **RV 9:26 · Cross-ref.** Hos 1:10.

Readers' Version

biological children—these are **God's** children, but the children of the promise are being counted as descendants. **9** After all, this message is the promise: 'I'll come back, and Sarah will have a son.'[48]

10 And not only that, but also Rivkah (Rebecca), from one pregnancy to our ancestor Yitshak, delivered twins. **11** Before they were born, and so before they could do anything good or bad, in order that **God's** deliberate choice would stand **12** (not as a result of effort, but by God's announcement), she was told, 'The older child will serve the younger one.'[49] **13** As it was written: 'I loved Ya'akov (Jacob) but I hated Esav (Esau).'[50]

14 So what should we say then? **Is God** unfair? Of course not, **15** because he said to Mosheh (Moses): 'I'll be merciful to whoever I want to, and I'll have pity on anyone I want to.'[51] **16** In other words, it doesn't depend on the willingness or activities of the person, but on **God's** mercy. **17** After all, in the scriptures, God says to the king of Mitsrayim (Egypt): 'I chose you as king so that I can demonstrate my power through you, and so that my name will be talked about all over the world.'[52] **18** In other words, God will be merciful to whoever he wants to, but he hardens whoever he wants to.

God's anger and his mercy

19 So now you'll ask me: Then how can God blame us, because how could anyone resist whatever he wants to do? **20** Oh human, are you talking back **to God**? Can the creature that was made talk back to the maker and ask: 'Why did you make me like this?'[53] **21** Doesn't the potter have the right to split the lump of clay and make a beautiful bowl out of half and a chamber pot out of the other half?

22 What if **God** wanted to display his severe anger and to demonstrate his power, but then showed great patience to the objects of his severe anger that he'd prepared for destruction? **23** What if he did that in order to make the riches of his greatness known to the objects of his mercy that he'd prepared for honour? **24** Yes, he even called us, not only from among the Yehudim (Jews) but also from non-Jews. **25** The prophet Hoshea (Hosea) even wrote:

"Those who aren't my people
I will call 'my people',
and the woman who was never loved
is the one I'll call 'my love'.[54]
26 In the place where they said,
'You're not my people'
that's where they'll be called 'children **of** the living **God**'."[55]

27 The prophet Yeshayah (Isaiah) announced about Yisrael (Israel): 'Even though the Israelis are as numerous as grains of

Readers' Version

sand, only a minority of them will be saved, **28** because **Yahweh** will be abbreviating and terminating his message on the earth.'[56] **29** As Yeshayah had previously written: 'If Commander-in-chief **Yahweh** hadn't left us some descendants, we would have become like Sedom and Amorah's (Gomorrah's) people groups.'[57]

The Yehudim' failure to believe

30 So then, what should we say? That non-Jews who weren't godly reached out by faith to achieve righteousness, **31** but Yehudim (Jews) who chased after righteousness by obeying The Law didn't achieve it? **32** How come? Because they tried to reach it by actions and not by faith. They tripped over the stumbling stone, **33** as it's written:

'Look, I'm laying down a stumbling stone in Tsiyon (Zion),
a rock that causes offence.
Anyone who believes in him
won't be disgraced.'[58]

10:1 Brothers and sisters, my heart would be very pleased indeed if Israelis would get rescued, and that's what I request from **God**. **2** I keep telling them that they're very zealous **for God**, yet they lack know-how. **3** Because they didn't know what **God's** righteousness is, and they tried to establish their own system, they weren't covered by his righteousness. **4** The fulfilment of The Law is **Messiah**, leading to righteousness for everyone who believes.

Salvation is for all peoples

5 Mosheh (Moses) wrote this about the Law's righteousness: 'The person who practices it will live because of it.'[59] **6** But the righteousness based on faith says: 'Don't speculate in your mind about who'll go up to heaven in order to bring **Messiah** down, **7** and don't ask about who'll go down to the pit in order to bring **Messiah** up.' **8** So what does the righteousness based on faith say? It says: 'The message is close to you—it's in your mouth and heart.'[60] That's the message of faith that we've been preaching: **9** That if you speak out and acknowledge that **Yeshua** (Jesus; Grk. Yesus) is **Yahweh**, and you believe in your heart that **God** brought him back to life from the dead, you will be rescued, **10** because it's the belief in your mind that leads to righteousness, and it's the acknowledgement from your mouth that leads to rescue. **11** As the scriptures say: 'Anyone who believes in him won't end up disgraced.'[61] **12** There's no distinction between Yehudi (Jew) and non-Jew, because we all have the same **master** who gives generously to everyone who makes an appeal to him, **13** because everyone who appeals to **Yahweh's** authority will be rescued.[62]

14 But how could they appeal to a god that they don't even believe in? And how could they believe if they haven't even heard about him? And how would they hear if no one told

Literal Version

Gomorra/(ʹAmorāh) would we_were_likened.

30 Therefore what we_will_be_saying? That the_pagans ~~which~~ not pursuing righteousness, grasped righteousness, and righteousness ~~which~~ by faith, **31** But Israaʸl/(Yisrāʾēl) pursuing a_law of_righteousness to the_law not attained.
32 For/Because_reason why? Because it_was not by faith, but as by works. They_stumbled over_the stone of_ ~~the~~ _ _stumbling, **33** as it_has_been_written: Behold, I_am_laying in Siōn/(Tsiyyōn) a_stone of_stumbling, and a_rock of_offense, and the one believing in him, not will_be_being_disgraced.
10:1 Brothers, the indeed good_pleasure ~~the~~ of_my heart, and the petition to ~~the~~ **god**, because/for them is for salvation.
2 For/Because I_am_testifying to_them that zeal for_**god** they_are_having, but not according_to knowledge.
3 For/Because not_knowing the of_ ~~the~~ _**god** righteousness, and their own seeking to_establish, to_the righteousness of_ ~~the~~ _**god** not they_were_subjected. **4** For/Because the_end of_ _law is **chosen_one/messiah**, because/for righteousness to_ _everyone ~~which~~ believing.

5 For/Because Mōsaʸs/(Mosheh) is_writing of_the righteousness ~~which~~ of the_law, ~~that~~ The having_practiced them person, will_be_living by it. **6** But the of faith righteousness thus is_saying: Not you_may_say in the heart of_you: Who will_be_going_up into ~~the~~ heaven? (This is **chosen_one/messiah** to_bring_down), **7** or: Who will_be_ _coming_down into the abyss? (This is **chosen_one/messiah** from the_dead to_bring_up). **8** But what it_is_saying? Near you the message is, in the mouth of_you, and in the heart of_ _you, this is the message of_ ~~the~~ _faith which we_are_ _proclaiming. **9** That if you_may_confess with the mouth of_ _you: **master Yaʸsous/(Yəhōshūʹa)**, and you_may_believe in the heart of_you that ~~the~~ **god** him raised from the_dead, you_ _will_be_being_saved. **10** For/Because in_the_heart it_is_ _being_believed to righteousness, and in_the_mouth it_is_ _being_confessed to salvation. **11** For/Because is_saying the scripture: Everyone ~~which~~ believing in him not will_be_being_ _disgraced. **12** For/Because no there_is distinction between_ _Youdaios both and Hellaʸn, because/for the same **master** of_all, being_rich toward all the ones calling him.
13 For/Because everyone that ~~wishfully~~ may_call on_the name of_the_**master**, will_be_being_saved. **14** Therefore how they_ _may_call on whom not they_believed? And how they_may_ _believe of_whom not they_heard? And how they_may_hear apart_from proclaiming? **15** And how they_may_proclaim if not they_may_be_sent_out? As it_has_been_written: How

56 **RV 9:27-28 · Cross-ref.** Isa 10:22-23 (LXX).
57 **RV 9:29 · Cross-ref.** Isa 1:9 (LXX).
58 **RV 9:33 · Cross-ref.** Isa 28:16 (LXX).
59 **RV 10:5 · Cross-ref.** Lev 18:5.
60 **RV 10:6-8 · Cross-ref.** Deu 30:12-14.
61 **RV 10:11 · Cross-ref.** Isa 28:16 (LXX).
62 **RV 10:13 · Cross-ref.** Yoel 2:32.

Literal Version

beautiful are the feet of_the ones good_message_preaching good things. **16** But not all submitted to_the good_message. For/Because Aʸsaias/(Yəshaʸāh) is_saying: **master**, who believed in_the report of_us? **17** Consequently ~~the~~ faith is by hearing, and ~~the~~ hearing by the_message of_**chosen_ _one/messiah**. **18** But I_am_asking, not not they_heard? Indeed_rather: Into all the earth, came_out the voice of_ _them, and to the ends of_the inhabited_world, the messages of_them. **19** But I_am_asking, not Israaʸl/(Yisrāʾēl) not knew? First Mōsaʸs/(Mosheh) is_saying: I will_be_making_jealous you_all, by those not a_nation, by a_nation unintelligent, I_ _will_be_angering you_all. **20** And Aʸsaias is_daring and is_ _saying: I_was_found by the ones me not seeking, manifest I_ _became to_the ones me not asking. **21** But to ~~the~~ Israaʸl/(Yisrāʾēl) he_is_saying: All ~~the~~ day, I_stretched_out the hands of_me to a_people disbelieving and speaking_against.

11:1 Therefore I_am_asking, not pushed_away ~~the~~ **god** the people of_him? Never it_might_become. For/Because also I an_Israelite am, of the_seed of_Abraʾam/(ʾAvrāhām), of_the_ _tribe of_Beniamin/(Binyāmīn). **2** Not pushed_away ~~the~~ **god** the people of_him, whom he_foreknew. Or not you_all_have_ _known in Aʸlias/(ʾĒliyʸāh) what is_saying the scripture, how he_is_pleading ~~the~~ with_**god** against ~~the~~ Israaʸl/(Yisrāʾēl)? **3** **master**, the prophets of_you they_killed_off, the altars of_ _you they_tore_down, and_I was_left alone, and they_are_ _seeking the life of_me. **4** But what is_speaking to_him the revelation? I_left to_myself seven_thousand men, who not bowed the_knee ~~which~~ to_Baal/(Baʾal). **5** Therefore thus also in the present time, a_remnant according_to the_choice of_ _grace has_become. **6** But if by_grace, no_longer it_is of works, otherwise ~~the~~ grace no_longer is_becoming grace. **7** Therefore what? What is_seeking_after Israaʸl/(Yisrāʾēl), this not it_obtained, but the the_choice obtained it, and the rest were_hardened, **8** as it_has_been_written: Gave to_them ~~the~~ **god** a_spirit of_stupor: Eyes ~~which~~ not to_be_seeing, and ears ~~which~~ not to_be_hearing, to the today day. **9** And Dawid/(Dāvid) is_saying: Let_be_become the table of_them for a_snare, and for a_trap, and for an_offense, and for a_ _repayment to_them. **10** Let_be_darkened the eyes of_them, ~~which~~ not to_be_seeing, and the back of_them through all time bend. **11** Therefore I_am_asking not they_stumbled, in_

Readers' Version

them? **15** And who would be there telling them if no one was sent out? Compare what was written: 'It's so wonderful that these people came and announced the good message.'[63] **16** But not everyone accepted the good message, just like the prophet Yeshayah (Isaiah) wrote: '**Yahweh**, who believed our report?'[64] **17** And so faith comes by hearing—listening to **Messiah's** message.

18 But then I'd ask: Haven't they heard it? Indeed they have. It's written:

'Their voice went out into all the earth,
and their messages went across all the world.'[65]

19 But again I'd ask: Didn't the Israelis know? Well, firstly Mosheh (Moses) wrote:

'I'll be making you all jealous
using people who are not even a nation.
Then using a foolish nation,
I'll be making you all angry.'[66]

20 And Yeshayah (Isaiah) dared to write:

'The ones who weren't looking for me found me.
I showed myself to the ones not asking about me.'[67]

21 But to Yisrael (Israel) he wrote: 'All day I stretched out my hands to a people who won't believe and who speak against me.'[68]

God's mercy on the Yehudim

11:1 Therefore I'm asking: Did **God** push his chosen people away? Not at all, because I'm an Israeli, too, a descendant of Avraham in the tribe of Benyamin.[69] **2** No, **God** didn't push away his people, who he knew before he chose them. Or don't you know what scripture says about Eliyah (Elijah) pleading **with God** to deal with Yisrael (Israel)? He said: **3** '**Yahweh**, they killed your prophets and tore down your altars, and I was left alone, and now they want to kill me!'[70] **4** But what was revealed to him? God said: 'I've kept aside seven thousand others who haven't worshipped Ba'al.'[71] **5** So too, at the present time, there's a small proportion who've been chosen by God's generosity. **6** So if it's by generosity, then it's no longer by their actions, otherwise the generosity wouldn't be generosity at all.

7 What's the conclusion then? The Israelis didn't find what they were looking for. Only the chosen ones reached it, and the rest were hardened, **8** just like it was written:

'**God** gave them a lethargic spirit:
Eyes which can't see and ears which can't hear,
even to this very day.'[72]

9 And as David wrote:

'Let their table become a trap for them—

63 **RV 10:15 · Cross-ref.** Isa 52:7.
64 **RV 10:16 · Cross-ref.** Isa 53:1 (LXX).
65 **RV 10:18 · Cross-ref.** Psa 19:4 (LXX).
66 **RV 10:19 · Cross-ref.** Deu 32:21.
67 **RV 10:20 · Cross-ref.** Isa 65:1 (LXX).
68 **RV 10:21 · Cross-ref.** Isa 65:2 (LXX).
69 **RV 11:1 · Cross-ref.** Php 3:5.
70 **RV 11:3 · Cross-ref.** 1Ki 19:10,14.
71 **RV 11:4 · Cross-ref.** 1Ki 19:18.
72 **RV 11:8 · Cross-ref.** Deu 29:4; Isa 29:10.

Readers' Version

a temptation that will pay them back.
10 Let their eyes be darkened so they can't see,
and their backs be bent through all time.'[73]
11 So now I ask: didn't they stumble so that they would fall? Not at all. But because of their disobedience, salvation came to non-Jews in order to make Yehudim (Jews) envious. 12 But if their disobedience led to gain for the rest of the world, and if their loss led to gain for the non-Jews, how much more their fullness?

The grafting in of non-Jews

13 But now I'm speaking to you non-Jews. Since I am indeed an ambassador to the non-Jews, I take pride in my service, 14 hoping that somehow I might make my fellow Yehudim (Jews) envious and might save some of them. 15 After all, if their rejection of the messiah meant that the rest of the world would be reconciled, what else could their acceptance bring other than coming back to life from the dead?
16 If the first portion of dough is holy, so is the lump, and if the root is holy, so are the branches. 17 But if some of the branches were broken off, and you non-Jews, who are like a wild olive tree, were grafted into them, and so you too were able to share in the olive tree's growth, which came from the root, 18 then don't brag that you're better than the branches. If you must boast, remember that you're not supporting the root, but the root is supporting you.
19 Ah, but then you'll say, 'Branches were broken off so that we could be grafted in.' 20 Well you're right. They were broken off because of their disbelief, and it's true that you're there because of your faith. But don't get a big head—maintain your reverence for God, 21 because if he didn't spare the natural branches when they showed disbelief, then he won't spare you either. 22 So you can see both **God's** kindness and his severity—those who disobeyed experienced his severity, but you experienced his kindness. Otherwise you'll be pruned off, too, 23 and also, if they turn away from their disbelief, they'll be grafted back in, because **God** has the power to do that. 24 If you were cut off an olive tree that's *wild* by nature, and contrary to normal practice were grafted into a *cultivated* olive tree, how much more easily would those who naturally belong be grafted into their own olive tree!

God's mercy is for everyone

25 Brothers and sisters, I don't want you to be ignorant of this mystery, otherwise you might end up becoming proud: There's a partial hardening coming to the Yehudim (Jews) until the fullness of the non-Jews comes, 26 and then all the Yehudim will be saved, as it's been written:
'The rescuer will be coming out of Tsiyon (Zion).
He will drive ungodliness away from Ya'akov (Jacob).
27 And this is my agreement with them,[74]
whenever I might take away their sins.'[75]
28 Concerning the good message, the Yehudim are enemies for your sake, but concerning being chosen, they're loved because

Literal Version

_order_that they_may_fall? Never it_might_become. But in_ _the of_them transgression, ~~the~~ salvation is to_the pagans, in_ _order that to_make_jealous them. 12 But if the transgression of_them, riches of_the_world is, and the loss of_them, riches of_the_pagans, by_how_much more the fullness of_them?

13 To_you_all but I_am_speaking, the pagans. For/Because as_ _much_as therefore indeed am I of_the_pagans an_ _ambassador, the service of_me I_am_glorifying, 14 ~~if~~ somehow I_may_make_jealous of_me the flesh, and I_may_ _save some from them. 15 For/Because if the rejection of_ _them is reconciliation of_the_world, what is the acceptance except ~~not/lest~~ life from the_dead? 16 And if the first-fruit is holy, also the lump, and if the root is holy, also the branches. 17 But if some of_the branches were_broken_off, and you a_ _wild_olive_tree being were_engrafted among them, and a_ _fellow-partaker of_the root of_the fatness of_the olive_tree you_became, 18 not be_boasting over_the branches. But if you_are_boasting, not you the root are_bearing, but the root is_bearing you. 19 Therefore you_will_be_saying: ‹Were›_ _broken_off branches, in_order_that I may_be_engrafted. 20 Rightly, by_their unbelief they_were_broken_off, but you ~~the~~ by_faith have_stood. Not high be_thinking, but be_ _fearing. 21 For/Because if ~~the~~ **god** from_the according_to nature branches not spared, neither from_you he_will_be_ _sparing. 22 Therefore see, the_kindness and severity of_**god**, on on_one_hand the ones having_fallen, severity, on_the_ _other_hand to you, kindness of_**god**, if you_may_continue_ _on in_the kindness, otherwise also you will_be_being_cut_ _off. 23 And also_those if not they_may_be_continuing_on ~~the~~ in_unbelief, they_will_be_being_engrafted, because/for powerful is ~~the~~ **god** again to_engraft them. 24 For/Because if you out_of the according_to nature were_cut_off wild_olive_ _tree, and contrary_to nature were_engrafted into a_ _cultivated_olive_tree, by_how_much more these, who according_to nature will_be_being_engrafted in_their own olive_tree?

25 For/Because not I_am_wanting you_all to_be_not_ _knowing, brothers, ~~the~~ mystery this, in_order_that not you_ _all_may_be in yourselves prudent, that a_hardening in part to_ ~~the~~ _Israa^{y}l/(Yisrā$\bar{}$^{ēl}) has_become, until of_which the fullness of_the pagans may_come_in, 26 and thus all Israa^{y}l/(Yisrā$\bar{}$^{ēl}) will_be_being_saved, as it_has_been_written: Will_be_coming out_of Siōn/(Tsiyyōn) the one rescuing, he_ _will_be_turning_away ungodliness from Yakōb/(Ya$'_{a}$qov). 27 And this is to_them, the from me covenant: Whenever I_ _may_take_away the sins of_them. 28 Concerning on_one_ _hand the good_message, enemies because_of you_all, on_ _the_other_hand concerning the choice, beloved because_of the fathers. 29 For/Because unregrettable are the gifts and the calling of_ ~~the~~ _**god**. 30 For/Because as you_all once

73 RV 11:9-10 · Cross-ref. Psa 69:22-23 (LXX).
74 RV 11:26-27 · Cross-ref. Isa 59:20-21 (LXX).
75 RV 11:27 · Cross-ref. Isa 27:9 (LXX).

Literal Version

disbelieved ~~the~~ in_**god**, but now you_all_were_shown_mercy by_the of_these disbelief, **31** thus also these now disbelieved ~~which~~ in_your mercy, in_order_that also they now may_be_ _shown_mercy. **32** For/Because imprisoned ~~the~~ **god** the ones all in disbelief, in_order_that ~~which~~ to_all he_may_show_ _mercy.

33 Oh the_depth of_riches, both of_wisdom and knowledge of_**god**. How unsearchable are the judgements of_him, and untraceable the ways of_him. **34** For/Because who knew the_ _mind of_the_**master**, or who a_counselor of_him became? **35** Or who previously_given to_him, and will_be_being_repaid to_him? **36** Because from him, and through him, and to him are, the things all. To_him be the glory to the ages. Truly.

12:1 Therefore I_am_exhorting you_all, brothers, by the compassions of_ ~~the~~ _**god**, to_present the bodies of_you_all a_ _sacrifice living, holy, to_ ~~the~~ _**god** well_pleasing, the logical sacred_service of_you_all. **2** And not be_conforming to_ ~~the~~ _ _age this, but be_being_transformed by_the renewal of_the mind, in_order that to_be_approving you_all, what is the will of_ ~~the~~ _**god**, the good, and well_pleasing, and perfect. **3** For/Because I_am_saying through the grace ~~which~~ having_ _been_given to_me, to_everyone ~~which~~ being among you_all, not to_be_over_esteeming beyond what it_is_fitting to_be_ _thinking, but to_be_thinking in_order that to_be_being_ _sensible, to_each as ~~the~~ **god** allotted a_measure of_faith. **4** For/Because just_as in one body, many members we_are_ _having, and the the_members all not the same is_having practicing, **5** thus the many, one body we_are in **chosen_ _one/messiah**, and ~~which~~ each one of_one_another members. **6** But having gifts according_to the grace ~~which~~ having_been_ _given to_us special: whether prophecy, according_to the relationship of_the faith, **7** or service, in the service, or the one teaching, in the teaching, **8** or the one exhorting, in the exhortation, the one sharing, in generosity, the one leading, with earnestness, the one showing_mercy, with cheerfulness. **9** Let_your love be unhypocritical. Abhoring ~~the~~ evil, being_ _joined_together to_ ~~the~~ _good, **10** with_the brotherly_love toward one_another dearly_devoted be, ~~the~~ in_honour one_ _another preferring, **11** ~~the~~ in_earnestness not reluctant, ~~the~~ in_spirit being_zealous, for_the **master** serving, **12** ~~the~~ in_ _hope rejoicing, ~~the~~ in_tribulation enduring, ~~the~~ in_prayer attending, **13** to_the needs of_the holy ones sharing, ~~the~~ in_ _hospitality pursuing. **14** Be_blessing the ones persecuting, you_all be_blessing and not be_cursing. **15** To_be_rejoicing with rejoicing ones, to_be_weeping with weeping ones. **16** The same thing toward one_another thinking, not the exalted things thinking, but to_the humble being_

Readers' Version

of their ancestors, **29** because **God's** gifts and his invitation are irrevocable. **30** You non-Jews didn't originally believe **in God**, but now you've been shown mercy because of the disbelief of these Yehudim. **31** Those Yehudim disbelieved so that as you receive mercy, they can also now be shown mercy, **32** because **God** imprisoned them all in disbelief so that he could show mercy to everyone.

Everything comes from God

33 Yes, **God's** wisdom and knowledge are both so richly deep. His judgements can't be understood and his paths can't be mapped,[76] **34** because:

'Who can know **Yahweh's** mind
or become his counsellor?'[77]
35 'Who has been able to give him something,
so that God now needs to repay them?'[78]

36 Yes, because everything comes from God, and everything comes through him and to him.[79] May he be honoured throughout the ages. May it be so.

Different ways to serve 'the body'

12:1 So then, brothers and sisters, with compassion from **God** I urge you to present your bodies as a living sacrifice—holy and pleasing **to God**—your logical and sacred service. **2** Don't conform to the norms of this age, but be transformed by the renewing of your minds, then you'll be able to accept and approve **God's** good, pleasing, and perfect intentions.

3 Because of the generosity which has been shown to me, I'm saying that none of you should think of yourself more highly than what's appropriate, but rather you should be sensible about what you think of yourselves according to how much faith **God's** allotted to each of you. **4** Just like one body has many components, and each individual component works differently,[80] **5** so too we're all part of one body in **Messiah** and we're all parts of each other. **6** We have gifts according to the special generosity that was shown to us:[81] if it's prophecy, then do it in proportion to your faith, **7** or if it's service, then serve, or teaching, then teach, **8** or encouraging, then encourage, or sharing, then be generous, or leading, then do it earnestly, or showing mercy, then do it cheerfully.

9 Your love is to be free from hypocrisy. Deplore evil, and be united in doing good. **10** Be devoted to one another in brotherly love, preferring to honour one another above yourselves. **11** Be diligent, rather than reluctant, with a spirit that's zealous to serve the **master**. **12** Be cheerful about your hope, enduring persecution and consistently praying. **13** Contribute to the needs of the believers and practice hospitality.

14 Bless anyone who persecutes you—be a blesser and not a curser.[82] **15** Be cheerful along with others who are happy, but weep along with those who are weeping. **16** Treat others

76 **RV 11:33 · Cross-ref.** Isa 55:8.

77 **RV 11:34 · Cross-ref.** Isa 40:13 (LXX).

78 **RV 11:35 · Cross-ref.** Yob 41:11.

79 **RV 11:36 · Cross-ref.** 1Cor 8:6.

80 **RV 12:4-5 · Cross-ref.** 1Cor 12:12.

81 **RV 12:6-8 · Cross-ref.** 1Cor 12:4-11.

82 **RV 12:14 · Cross-ref.** Mat 5:44; Luk 6:28.

Readers' Version

equally—not treating some as higher, and being condescending to those who are poorer. Don't act in a calculating way.[83]

17 Don't pay back anyone's evil with evil, but do good to everyone. **18** If it's possible for you, brothers and sisters, be at peace with everyone. **19** Dear friends, don't take revenge on others, but leave it to God's severe anger, because it's written: '**Yahweh** says, Vengeance belongs to me—I'll be **the** one to repay.'[84] **20** But if your enemies are hungry, then feed them, and if they're thirsty, then give them a drink, because you'll be leaving them to their own shame and judgement.[85] **21** Don't be overcome by evil, but overcome evil with good.

Respect authorities and pay tax

13:1 Everyone should be subject to the authorities who are over them, because there's no authority except through **God**, and they're appointed by **God**. **2** So anyone opposing authority has rebelled against what **God** has instituted, and everyone who rebels is bringing judgement on themselves, **3** because rulers don't evoke fear in people doing good, just those doing evil. Oh, so you don't want to be afraid of the authorities? Then do good, and you'll receive praise from them instead, **4** because they're **God's** servants for your good. But if you're doing evil, then you should rightly be afraid, because the authorities aren't armed without reason—they're **God's** servants to dispense severe anger to people doing evil. **5** Hence it's necessary to be subject to them, not only to avoid their severe anger, but also because of your consciences.

6 That's also why you believers should pay the taxes that you owe,[86] because the authorities are **God's** servants, and they work hard at it. **7** So fulfil all of your obligations: if it's tax then pay it, or revenue then give it, or if it's respect then show it, or giving honour then do it.

Love and obedience

8 Don't be in debt to anyone, other than the debt of love to each other, because people who love each other have fulfilled God's law, **9** which is: Don't commit adultery.[87] Don't murder.[88] Don't steal.[89] Don't covet what others have.[90] All of those, plus any other commands, can be summarised as: Love your neighbour like you love yourself.[91] **10** If you love people near to you, you won't do evil to them, thus love fulfills God's law.

11 And since you believers understand current events, it's now time to get up from your sleep, because the time for our rescue is nearer now than it was when we first believed. **12** The night has progressed and the day is getting closer, so turn away from actions done in darkness and put on the armour of the light. **13** In the daytime we have to walk decently—not carousing on the street and being drunk, not having sex and

Literal Version

_condescending. Not be_becoming prudent with yourselves. **17** To_no_one evil for evil giving_back, providing good things before all people. **18** If possible ~~which~~ of you_all, with all people being_at_peace. **19** Not yourselves avenging, beloved, but give place to_ ~~the~~ _severe_anger, because/for it_has_been_ _written: To_me vengeance is, I will_be_repaying, is_saying the_**master**. **20** But if may_be_hungering the enemy of_you, be_feeding him, if he_may_be_thirsting, be_giving_to_drink him, because/for this doing, charcoal of_fire you_will_be_ _heaping on the head of_him. **21** Not be_being_overcome by ~~the~~ evil, but be_overcoming with ~~the~~ good ~~the~~ evil.

13:1 Every soul to_the_authorities being_above let_be_being_ _subjected, because/for not there_is authority, except ~~not/lest~~ by **god**, and the authorities being by **god** having_been_ _appointed they_are. **2** So_then the one opposing against_the authority, against_the of_ ~~the~~ **_god** ordinance has_resisted, and the ones having_resisted, on_themselves judgement will_ _be_receiving. **3** For/Because the rulers not are a_fear ~~the~~ to_ _good work, but ~~the~~ to_evil. And you_are_wanting not to_be_ _fearing the authority? ~~The~~ good be_practicing, and you_will_ _be_having praise from him. **4** For/Because of_**god** the_ _servant he_is to_you for ~~the~~ good. But if ~~the~~ evil you_may_be_ _practicing, be_fearing, because/for not vainly the sword he_ _is_bearing, For/Because of_**god** a_servant he_is, an_avenging for severe_anger to_the one ~~the~~ evil doing. **5** Therefore necessity it_is to_be_being_subjected, not only because_of the severe_anger, but also because_of ~~the~~ conscience. **6** Because_of for this, also taxes you_all_are_finishing, because/for ministers of_**god** they_are, because/for same thing this persevering. **7** Give_back to_all the obligations: to_ _the one ~~the~~ tax, ~~the~~ tax, to_the one ~~the~~ revenue, ~~the~~ revenue, to_the one ~~the~~ respect, ~~the~~ respect, to_the one ~~the~~ honour, ~~the~~ honour.

8 To_no_one nothing be_owing, except ~~not/lest~~ ~~which~~ one_ _another to_be_loving, because/for the one loving the other, the_law has_fulfilled. **9** For/Because ~~which~~: Not you_will_be_ _committing_adultery: Not you_will_be_murdering: Not you_ _will_be_stealing: not you_will_be_coveting, and if any other command in ~~the~~ message this, is_being_summed_up, in that: You_will_be_loving the neighbour of_you as yourself. **10** ~~The~~ love to_the one near evil not is_doing, therefore the_fullness of_the_law ~~the~~ love is. **11** And this having_known the time, that the_hour already you_all out_of sleep to_be_raised, because/for now nearer of_us is ~~the~~ salvation, than when first we_believed. **12** The night progressed, and the the_day has_ _neared. Therefore we_may_put_away the works of_ ~~the~~ _ _darkness, and we_may_dress_in the weapons of_ ~~the~~ _light. **13** As in the_day properly we_may_walk, not in_carousing and drunkenness, not in_sexual_intercourse and wantonness, not in_strife and jealousy. **14** But dress_in the **master**

83 **RV 12:16 · Cross-ref.** Prv 3:7.

84 **RV 12:19 · Cross-ref.** Deu 32:35.

85 **RV 12:20 · Cross-ref.** Prv 25:21-22 (LXX).

86 **RV 13:6-7 · Cross-ref.** Mat 22:21; Mrk 12:17; Luk 20:25.

87 **RV 13:9 · Cross-ref.** Exo 20:14; Deu 5:18.

88 **RV 13:9 · Cross-ref.** Exo 20:13; Deu 5:17.

89 **RV 13:9 · Cross-ref.** Exo 20:15; Deu 5:19.

90 **RV 13:9 · Cross-ref.** Exo 20:17; Deu 5:21.

91 **RV 13:9 · Cross-ref.** Lev 19:18.

Literal Version

Ya^{y}sous/(Yəhōshūʹa) chosen_one/messiah, and for_the flesh provision not be_making, because/for its desires.

14:1 And the one faltering in_the faith be_receiving, not for distinctions on_his_speculations. **2** one on_one_hand is_ _believing to_eat all things, on_the_other_hand the one faltering vegetables is_eating. **3** The one eating, the one not eating not him _let_be_scorning, and the one not eating, the one eating not him _let_be_judging, ~~the~~ For/Because **god** him received. **4** You who are, the one judging anothers house_ _servant? To_his own master he_is_standing or is_falling. But he_will_be_being_stood, because/for is_able the **master** to_ _stand him. **5** one on_one_hand is_judging a_day beyond another day, on_the_other_hand one is_judging every day alike. Each in his own mind, let_be_being_fully_assured. **6** The one thinking the day special, to_the_**master** he_is_thinking. And he eating, to_the_**master** he_is_eating, because/for he_ _is_giving_thanks to_the to_**god**, and the one not eating, to_ _the_**master** not is_eating, and is_giving_thanks to_ ~~the~~ **_god**. **7** For/Because no_one of_us to_himself is_living, and no_one to_himself is_dying_off. **8** If for both we_may_be_living, to_ _the **master** we_are_living, and if we_may_be_dying_off, to_ _the **master** we_are_dying_off. If therefore both we_may_be_ _living, and if we_may_be_dying_off, of_the **master** we_are. **9** For/Because for this **chosen_one/messiah** died_off and lived, in_order_that both over_the_dead and the_living he_ _may_mastering. **10** But you why are_judging the brother of_ _you? Or also you why are_scorning the brother of_you? For/Because all we_will_be_standing_before before_the tribunal of_ ~~the~~ **_god**. **11** For/Because it_has_been_written: ‹Am›_living I, is_saying the_**master** that to_me will_be_ _bowing every knee, and will_be_confessing every tongue to_ ~~the~~ **_god**. **12** Therefore consequently each of_us concerning himself, an_account will_be_giving to_ ~~the~~ **_god**.

13 Therefore no_longer one_another we_may_be_judging, but this judge rather, ~~which~~ not to_be_putting stumbling to_your brother or temptation. **14** I_have_known and I_have_been_ _persuaded in the_**master Ya^{y}sous/(Yəhōshūʹa)** that nothing is unclean by itself, except ~~not/lest~~ to_the one counting anything unclean to_be, to_that one unclean it_is. **15** If for because_of food, the brother of_you is_being_ _sorrowed, no_longer according_to love you_are_walking. Not with_the food of_you that one be_destroying, because/for whom **chosen_one/messiah** died_off. **16** Not therefore let_be_being_slandered of_you_all the good. **17** For/Because not is the kingdom of_ ~~the~~ **_god** food and drink, but righteousness, and peace, and joy in **spirit** holy. **18** For/Because the one in this serving for_the **chosen_ _one/messiah**, well_pleasing to_ ~~the~~ **_god** is and approved by_the people. **19** Therefore consequently the things of_ ~~the~~ _ _peace we_may_be_pursuing, and the things of_ ~~the~~ _building ~~which~~ for one_another. **20** Not on_account food, be_tearing_

Readers' Version

acting lustfully, and not causing strife and acting jealously. **14** Instead, dress yourselves in the **master Yeshua (Jesus; Grk. Yesus) Messiah**, and don't give in to physical lusts and desires.

Don't condemn each other

14:1 Accept others who are faltering in their faith, without highlighting their wrong ideas.[92] **2** Some people think it's ok to eat anything, while others who are faltering will only eat vegetables. **3** The one who eats anything shouldn't despise the other, and the one who doesn't eat meat shouldn't condemn the other, because both are accepted by **God**. **4** Who are you to judge someone else's house servants? Their own master will judge if they stand or fall, and they'll stand because the master is able to help them.

5 Similarly, some people consider one day to be more important than some other day, yet others consider every day to be alike. Each person should be fully convinced in their own mind. **6** Anyone who considers a certain day to be special is thinking about **Yahweh**. Likewise, anyone who's eating meat is eating to serve Yahweh, and gives thanks to **God**. The person who doesn't eat meat is declining it in order to serve Yahweh, and gives thanks **to God**. **7** After all, we don't live for ourselves, and we don't die for ourselves. **8** If we keep living, then we're living for the **master**, and if we die, then we're dying for the **master**, so whether we live or die, we belong to the **master**, **9** because **Messiah** died and came back to life in order to be master of both the dead and the living. **10** So why are you judging fellow believers? And why are you also scorning them? After all, we'll all end up standing in **God's** court **of** judgement.[93] **11** As it's been written:

"**Yahweh** is telling me, 'I am alive
and every person will bow to me,
and each one will confess **to God**.' "[94]

12 So consequently, each of us will need to give an account of ourselves **to God**.

Taking care not to make others fall

13 So we shouldn't be judging each other, but instead we should be judging ourselves—that we're not causing another believer to stumble or fall into temptation. **14** I know (and I'm totally persuaded) that in **master Yeshua** (Jesus; Grk. Yesus) there's no object that's 'immoral'[95] in itself, but it only becomes 'immoral' to the person who evaluates it as such. **15** If a fellow believer is upset because of the food you eat, then you're no longer acting in love. Don't destroy the faith of **someone** that **Messiah** died for, just for the sake of food. **16** Don't let anyone slander the good that you do. **17** **God's** kingdom doesn't consist of food and drink, but of righteousness, peace, and happiness in the holy **spirit**, **18** so **anyone** serving the **messiah** in those ways pleases **God** and **is** approved by the people.

19 So then, we should be pursuing actions that lead to peace and things that build each other up— **20** don't tear down **God's**

92 **RV 14:1-6 · Cross-ref.** Col 2:16.

93 **RV 14:10 · Cross-ref.** 2Cor 5:10.

94 **RV 14:11 · Cross-ref.** Isa 45:23 (LXX).

95 **RV 14:14 · Note** Or (traditionally) 'unclean'.

Readers' Version

work just on account **of** food. Indeed, all foods are 'clean,'[96] but it's wrong for a person to eat anything that causes someone else to stumble. 21 It's good to avoid eating meat or drinking wine or doing anything else that might cause your fellow believer to stumble or be offended or fall. 22 That way, you keep your faith privately, between yourself and God. God will bless anyone who doesn't bring guilt on themselves by doing something that they've determined to be right. 23 But for anyone who doubts that it's ok, if they eat it, then they've condemned themselves, because they're not acting in faith, and everything that's not done in faith is sin.

Living to please others

15:1 We who are powerful should be carrying the weaknesses of the powerless, rather than just trying to please ourselves. 2 Each one of us should be pleasing those near us—displaying goodness and building them up, 3 because even the **messiah** didn't please himself, but, as it was written: 'Those who were insulting you, their insults landed on me.'[97] 4 Everything that was written in the past was written for teaching us, so that through endurance and through encouragement from the scriptures, we would have hope. 5 May the **God** of endurance and encouragement help you all to think likewise, just like **Yeshua (Jesus; Grk. Yesus) Messiah** did, 6 so that you'll be united in your purpose and your teaching, thus honouring the **God** and father of our **master**, **Yeshua Messiah**.

The good message for non-Jews

7 So then, accept each other just as the **messiah** accepted you, so that **God** will be honoured. 8 I can tell you that **Messiah** became a servant of the circumcised Yehudim (Jews) so that **God's** truth will be seen by the confirmation **of** the promises that were made to our ancestors, 9 and also a servant for the non-Jews so that they'll honour **God** for his mercy, as it was written:

'Because of this I'll be telling the pagans about you,
and I'll be singing praises to your name.'[98]

10 In a different place it's written:

'You non-Jews, be happy along with his people.'[99]

11 And again:

'Praise **Yahweh** you non-Jews,
and let all the peoples of the world praise him.'[100]

12 Also Yeshayah (Isaiah) wrote:

'There will be a descendant of Yishay (Jesse),
and the one coming to rule over non-Jews—
the non-Jews will put their hope in him.'[101]

13 May the **God** of hope that you believe in fill you believers with happiness and peace, so that your hope in the power **of the** holy **spirit** will grow to be plentiful.

Paulos as missionary to non-Jews

14 My brothers and sisters, I've also been persuaded about you myself, that

Literal Version

down the work of ~~the~~ **_god**. All things indeed clean are, but evil to_the person ~~which~~ through a_stumbling block eating. 21 Good it_is ~~which~~ nor to_eat meats, nor to_drink wine, nor anything in which the brother of_you is_stumbling, or is_ _being_stumbled, or is_ailing. 22 You the_faith which are_ _having, to yourself be_having before ~~the~~ **god**. Blessed is the one not judging himself in what he_is_approving. 23 But the one doubting, ~~if~~ he_may_eat, he_has_been_condemned, because it_is not of faith, and everything which is not of faith, sin is.

15:1 And ought we, the powerful, the weaknesses of_the powerless to_be_bearing, and not to_ourselves to_be_ _bringing_pleasure. 2 Each of_us to_the one near him _let_be_ _bringing_pleasure to the good for building. 3 For/Because also the **chosen_one/messiah** not to_himself brought_ _pleasure, but as it_has_been_written: The derisions of_the ones deriding you, fell_on on me. 4 For/Because as_much_as was_previously_written, because/for ~~the~~ our teaching was_ _written, in_order_that through ~~the~~ endurance and through the exhortation of_the scriptures, ~~the~~ hope we_may_be_ _having. 5 And the **god** of_ ~~the~~ _endurance and ~~the~~ exhortation, might_give to_you_all the same to_be_thinking with one_another according_to **Ya^{y}sous/(Yəhōshūʻa)**, **chosen_one/messiah** 6 in_order_that with_one_accord, with one mouth, you_all_may_be_glorifying the **god** and father of_ _the **master** of_us, **Ya^{y}sous chosen_one/messiah**.

7 Therefore be_receiving one_another, as also the **chosen_ _one/messiah** received you_all, to the_glory of_ ~~the~~ **_god**. 8 I_ _am_saying for the_**chosen_one/messiah** a_servant to_have_ _become of_the_circumcision for the_truth of_**god**, in_order that to_confirm the promises to_the fathers 9 and the the_ _pagans, because/for mercy to_glorify ~~the~~ **god**, as it_has_ _been_written: Because_of this I_will_be_confessing to_you among the_pagans, and to_the name of_you I_will_be_ _singing_praises. 10 And furthermore he_is_saying: Be_ _gladdened, pagans, with the people of_him. 11 And furthermore: Be_praising, all ~~the~~ pagans, the **master**, and them_let_praise him all the peoples. 12 And furthermore A^{y}saias/(Yəsha^{ʻyāh}) is_saying: There_will_be the root of_ ~~the~~ _ _Yessai/(Yishay), and the one rising_up to_be_ruling over_ _the_pagans, in him the_pagans will_be_hoping. 13 And the **god** of_ ~~the~~ _hope might_fill you_all with_all joy and peace in that to_be_believing, in_order that to_be_being_plentiful you_all in ~~the~~ hope in the_power of_the_**spirit** holy.

14 And I_have_been_persuaded, brothers of_me, also myself I concerning you_all, that also yourselves full are of_goodness, having_been_filled with_all knowledge, being_able also one_

96 **RV 14:20 · Note** In Hebrew, 'kosher'.

97 **RV 15:3 · Cross-ref.** Psa 69:9.

98 **RV 15:9 · Cross-ref.** 2Sam 22:50; Psa 18:49.

99 **RV 15:10 · Cross-ref.** Deu 32:43.

100 **RV 15:11 · Cross-ref.** Psa 117:1.

101 **RV 15:12 · Cross-ref.** Isa 11:10 (LXX).

Literal Version

_another to_be_admonishing. **15** But more_boldly I_wrote to_
_you_all in part, as reminding you_all, because_of the grace
~~which~~ having_been_given to_me by ~~the~~ **god**, **16** in_order that
to_be me a_minister of_**chosen_one/messiah**
Ya^{y}sous/(Yəhōshū'a) to the pagans, sacredly-servicing the
good_message of_ ~~the~~ _**god**, in_order_that may_become the
offering of_the pagans acceptable, having_been_sanctified by
the_**spirit** holy. **17** Therefore I_am_having ~~the~~ boasting in
chosen_one/messiah Ya^{y}sous the things with ~~the~~ **god**.
18 For/Because not I_will_be_daring anything to_be_
_speaking, of_what things not produced **chosen_**
_one/messiah through me, because/for obedience of_the_
_pagans by_message and work **19** in power of_signs and
wonders in the_power of_the_**spirit** of_**god**, so_that me from
Hierousala^{y}m/(Yərūshālayim) and around unto ~~the~~ Illurikon,
to_have_fulfilled the good_message of_the **chosen_**
_one/messiah, **20** and thus being_ambitious to_be_good_
_message_preaching, not where was_named **chosen_**
_one/messiah, in_order_that not on anothers foundation I_
_may_be_building, **21** but as it_has_been_written: To_whom
not it_was_declared concerning him, they_will_be_seeing,
and those_who not have_heard, they_will_be_understanding.

22 Therefore also I_was_being_hindered the things much
~~which~~ to_come to you_all. **23** But right_now no_longer a_place
having in ~~the~~ regions these, and a_longing having ~~which~~ to_
_come to you_all for many years, **24** when ~~wishfully~~ I_may_be_
_going to ~~the~~ Spania, because/for I_am_hoping passing_
_through to_see you_all, and by you_all to_be_sent_forward
there, if of_you_all first in part I_may_be_filled. **25** But right_
_now I_am_going to Hierousala^{y}m serving unto_the holy
ones. **26** took_pleasure for Makedonia and Aḳaia a_fellowship
certain to_make for the poor of_the holy ones ~~which~~ in
Hierousala^{y}m. **27** For/Because they_took_pleasure and
debtors they_are of_them, because/for if in_the spiritual
things of_them shared the pagans, they_are_ought also in to_
_the material things to_minister to_them. **28** Therefore this
having_accomplished, and having_sealed to_them ~~the~~ fruit
this, I_will_be_going_away by you_all into Spania. **29** And I_
_have_known that coming to you_all, in the_fullness of_the_
blessing of**chosen_one/messiah**, I_will_be_coming. **30** And
I_am_exhorting you_all, brothers, by the **master** of_us,
Ya^{y}sous/(Yəhōshū'a) chosen_one/messiah, and by the love
of_the **spirit**, to_contend_together with_me in the prayers
for me to ~~the~~ **god**, **31** that I_may_be_rescued from the ones
disbelieving in ~~the~~ Youdaia, and the service of_me which is in
Hierousala^{y}m/(Yərūshālayim) acceptable to_the holy ones
may_become, **32** in_order_that in joy I_may_come to you_all
by the_will of_**god**, I_may_find_rest with_you_all. **33** And the
god of_ ~~the~~ _peace be with all of_you. Truly.

16:1 And I_am_commending to_you_all Foiba^{y}, the sister of_
_us, being also a_servant of_the assembly ~~which~~ in Kegḳreai,
2 in_order_that you_all_may_accept her in the_**master**
worthily of_the holy ones, and may_stand_by by_her in

Readers' Version

having been filled with knowledge, you're also full of goodness
and able to rebuke each other. **15** But I wrote to you more
boldly, partly to remind you, brothers and sisters, because of
the generosity **God** showed me **16** so that I'd serve the
non-Jews for **Messiah Yeshua** (Jesus; Grk. Yesus), sharing
God's good message so that the offering of the non-Jews
would be acceptable to him, having been purified by **the** holy
spirit. WHAT DOES THIS MEAN? **17** Therefore I'm boasting in
Messiah Yeshua about things to do with **God**. **18** I wouldn't
dare to speak about anything except what **Messiah** did
through me, which led to the obedience of non-Jews through
my message and through my doing **19** powerful miracles and
amazing things in the power **of God's spirit**, so that from
Yerushalem (Jerusalem) all the way around to Illurikon, I've
obeyed the **Messiah's** good message. **20** I was eager to be
preaching the good message wherever **Messiah** wasn't known
about, so that I wouldn't be building on **someone** else's foun-
dations, **21** but as it was written:

'Anyone who hasn't been told about him,
they will be seeing,
and anyone who hasn't heard about him,
they will be understanding.'[102]

Paulos's desire to visit Romai

22 That's also why I wasn't able to come to see you Romaios,[103] **23** but now I
no longer have a role in those regions. I've been wanting to
come there for many years now— **24** whenever I'm able to go
to Spania next, I'm hoping to see you on my way, and then af-
ter spending time with you Romaios, you'll be able to send me
on to my destination. **25** But for now, I'm going to Yerushalem
(Jerusalem) to serve the believers there.[104] **26** The believers in
Makedonia and Akaia took pleasure in making a contribution
for the poor people among the believers there in Yerushalem.
27 They took pleasure, but they're also in debt to them, be-
cause if the non-Jews have shared in Jewish spiritual things,
then they should also support them with material things.[105]
28 So then, having done that, and having guaranteed heavenly
rewards for them, I'll go to Spania by way of your place, **29** and
I know that when I come, I'll come bearing **Messiah's** full
blessing.

30 So brothers and sisters, I'm urging you by our **master**
Yeshua (Jesus; Grk. Yesus) Messiah and by the **spirit's** love,
to strive along with me in praying to **God** for me— **31** that I'll
escape from the schemes of those in Yehudah (Judea) who
refuse to believe. Also pray that my service in Yerushalem
would be acceptable to the believers there **32** so that by **God's**
will, I can happily come to your place and be refreshed there
with you, brothers and sisters. **33** May the **God** of peace be
with all of you. May it be so.

Various personal greetings

16:1 I'm commending our sister Foibe (Phoebe) to you, brothers and sis-
ters—she's a servant in the assembly at Kegkreai. **2** You can ac-

102 **RV 15:21 · Cross-ref.** Isa 52:15 (LXX).
103 **RV 15:22 · Cross-ref.** Rom 1:13.
104 **RV 15:25-26 · Cross-ref.** 1Cor 16:1-4.
105 **RV 15:27 · Cross-ref.** 1Cor 9:11.

Readers' Version

cept her in **the master** as worthy among godly people, and help her with anything she needs, because she's been a supporter of many of us, including myself.

3 Greet Priskilla and Akulas (Aquila),[106] my workmates in **Messiah Yeshua** (Jesus; Grk. Yesus), 4 who risked their lives to save mine. It's not just me who's thankful for them, but also all the assemblies of the non-Jews 5 and the assembly that meets in their house.

Greet my dear friend Epainetos, who was **one** of the first in the province of Asia Minor to follow **Messiah**. 6 Greet Miryam (Grk. Maria/Mariam), who worked hard for you, brothers and sisters. 7 Greet Andronikos and our sister Yunia, my fellow citizens and fellow prisoners with me, who are notable among the ambassadors in **Messiah** who started before me.

8 Greet Ampliatos, my dear friend in **the master**. 9 Greet Urbanos, our fellow worker in **Messiah**, and my dear friend Stakus. 10 Greet Apelles, who's a proven follower of **Messiah**. Greet those from Aristobulos's household. 11 Greet Herodion, my fellow citizen. Greet those in Narkissos's household who are in **the master**.

12 Greet Trufaina and Trufosa, those women who are working for **the master**. Greet my dear friend Persis, another woman who's worked for **the master** a lot. 13 Greet Rufos,[107] who's chosen by **the master**, and his mother, who also mothered me. 14 Greet Asunkritos, Flegon, Hermes, Patrobas, Hermas, and the other brothers and sisters with them. 15 Greet Filologos, Yulia, Nereus and his sister, and Olumpas, and all the godly people there with them.

16 Greet each other with a traditional kiss. All the **messiah's** assemblies here send their greetings to you, brothers and sisters.

The ending warnings

17 Brothers and sisters, I urge you to beware of those who are always talking about faults and tempting you with things that are against what you've been taught. Turn away from them, 18 because such people are serving their own bellies instead of our **master Messiah**, and they're deceiving innocent people with their smooth speech and 'blessings'. 19 I'm excited because the story of your obedience has travelled far, but I want you believers to remain wise about what's good, and innocent about evil, 20 then the **God** of peace will quickly crush Satan under your feet.[108]

Final greetings

May our **master Yeshua's** (Jesus'; Grk. Yesus') generosity be with you believers.

21 My co-worker Timotheos[109] sends his greetings, as do my fellow citizens Lukas (Luke), Yason, and Sosipatros.

22 I, Tertios, the one writing down this letter, greet you believers in **the master**.

23 My host Gaios[110] and the whole assembly here greet you

Literal Version

whatever ~~wishfully~~ of_you_all she_may_be_needing matter, because/for also she a_supporter of_many was_become and of_me myself. 3 Greet Priska and Akulas, the fellow-workers of_me in **chosen_one/messiah Ya^{y}sous**, 4 who for the life of_me, the of_themselves neck laid_down, to_whom not I only am_giving_thanks, but also all the assemblies of_the pagans, 5 and the in the_house of_them assembly. Greet Epainetos, the beloved of_me, who is a_first-fruit of_ ~~the~~ _Asia for **chosen_one/messiah**. 6 Greet Maria/(Miryām), who much laboured for you_all. 7 Greet Andronikos and Younias, ~~the~~ fellow-citizens of_me and fellow-prisoners of_me, who are notable among the ambassadors, who also before me have_ _become in **chosen_one/messiah**. 8 Greet Amplias, the beloved of_me in the_**master**. 9 Greet Ourbanos, the fellow-worker of_us in **chosen_one/messiah**, and Staķus the beloved of_me. 10 Greet Apella^{y}s, the approved in **chosen_ _one/messiah**. Greet the ones of the ones of_Aristoboulos. 11 Greet Ha^{y}rōidiōn, the fellow-citizen of_me. Greet the ones of the ones of_Narkissos ~~which~~ being in the_**master**. 12 Greet Trufaina and Trufōsa, the ones labouring in the_**master**. Greet Persis, the beloved, who much laboured in the_**master**. 13 Greet Ῥoufos, the chosen in the_**master**, and the mother of_him and of_me. 14 Greet Asugkritos, Flegōn, Herma^{y}s, Patrobas, Hermas, and the with them brothers. 15 Greet Filologos and Youlia, Na^{y}reus and the sister of_him, and Olumpas, and the with them all holy ones. 16 Greet one_ _another with a_kiss holy. Are_greeting you_all the assemblies all of_the **chosen_one/messiah**.

17 And I_am_exhorting you_all, brothers, to_be_looking_out for_the ones ~~the~~ dissensions and ~~the~~ temptations contrary_to the teaching that you_all learned making, and be_turning_ _away from them. 18 For/Because ~~the~~ such men unto_the **master** of_us for_**chosen_one/messiah** not are_serving, but unto_the of_themselves belly, and by the smooth_speech and blessing, they_are_deceiving the hearts of_the innocent. 19 For/Because the of_you_all obedience, to all was_reached. Over therefore you_all I_am_rejoicing, but I_am_wanting you_all wise to_be in ~~the~~ good, and innocent in ~~the~~ evil. 20 And the **god** of_ ~~the~~ _peace will_be_crushing ~~the~~ Satan/(Sāţān) under the feet of_you_all in quickness. The grace of_the **master** of_us, **Ya^{y}sous/(Yəhōshūʿa)** with you_all be.

21 Is_greeting you_all Timotheos, the fellow-worker of_me, and Loukios, and Yasōn, and Sōsipatros, the fellow-citizens of_me. 22 ‹Am›_greeting you_all I, Tertios, the one having_ _written the letter, in the_**master**. 23 Is_greeting you_all Gaios, the host of_me, and all of_the assembly. Is_greeting you_all Erastos, the manager of_the city, and Kouartos the brother.

106 RV 16:3 · Cross-ref. Acts 18:2.

107 RV 16:13 · Cross-ref. Mrk 15:21.

108 RV 16:20 · Cross-ref. Gen 3:15.

109 RV 16:21 · Cross-ref. Acts 16:1.

110 RV 16:23 · Cross-ref. Acts 19:29; 1Cor 1:14.

Literal Version

24 ◘ **25** And to_the one being_able you_all to_strengthen, according_to the good_message of_me, and the proclamation of_**Ya^{y}sous chosen_one/messiah** according_to the_ _revelation of_the_mystery in_times the_eternal having_ _been_kept_silent, **26** but having_been_revealed now and by the_scriptures prophetic, according_to the_command of_the eternal **god** for obedience of_faith, to all the nations having_ _been_made_known. **27** To_the_only wise **god** through **Ya^{y}sous chosen_one/messiah**, to_which is the glory to the ages. Truly.

ROM · OET-LV v0.2.0 (NT set)

Readers' Version

believers.[111]

24 ◘ **25** There's **someone** who, in keeping with my preaching of the good message and the declaration **about Yeshua (Jesus; Grk. Yesus) Messiah**, is able to strengthen you believers in keeping with the revelation of the mystery that had been kept secret through the ages. **26** But he's been there in the prophetic scriptures, and now he's been revealed in keeping with the eternal **God's** command, and been made known to all the nations for faithful obedience. **27** Now may the only wise **God** be honoured through **Yeshua Messiah** throughout the remaining ages. May it be so.

Closing

ROM · OET-RV v0.2.2

111 RV 16:23 · Cross-ref. 2Tim 4:20.

Paulos's letter to the believers in
Kolossai

Introduction

This letter of Paulos was written to the believers in Kolossai, a town in Asia Minor (also called Anatolia, now part of modern Turkey) that's almost 500km overland east of Efesos. Paulos had not yet visited Kolossai, but he was very concerned for them and he had sent helpers from Efesos.
Paulos had heard that there were false teachers influencing the believers there in Kolossai. They taught that if a person wants to be saved and wants to deepen their faith in God, it's not sufficient to have faith in the messiah because they said that it's necessary to obey other restrictions and customs as well as worshipping angels.
So Paulos wrote to the believers there in Kolossai and explained the truth concerning Yeshua the messiah. He told them that it's Yeshua who made everything around us, therefore he's greater than the angels and other unseen powers. He also saw the godliness of his father, and there's no other source of life for believers other than him. So then it's necessary that the believers don't follow human customs and traditions, but rather, it's necessary that they simply follow the messiah.
It should be noted here that this letter, like most of the scriptures, was dictated to a scribe (See 2 Thess 3:17), so it was an oral letter, quite different from our modern letters which we edit with word-processing software, adding a word back in a previous sentence, combining two short sentences, or breaking an over-long sentence. Oral letters tend to contain a lot of *run-on sentences* where the thoughts keep flowing without a break, thus 1:3-8 and 1:9-16 are considered by most Greek experts to be long sentences (like this one is 😀), however for us as readers, sentences with around a hundred words in them are very difficult for us to absorb, hence this *Readers' Version* breaks those long Greek sentences into a number of smaller sentences, in fact, this kind of adjustment is regularly done throughout the Bible by all major English translations in order to make them easier for us to read, but the disadvantage is that we can sometimes lose whatever the connection was between the consecutive thoughts. The *OET* tries to be more transparent about such adjustments by placing the *Literal Version* right beside this text so that the serious student can compare the two.

Main components of Paulos's letter

Introduction *1:1-14*
The work of the messiah *1:15–2:19*
The new life in the messiah *2:20–4:6*
Concluding remarks *4:7-18*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Literal Version

1:1 Paulos, an_ambassador of_**chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)** by the_will of_**god**, and Timotheos our brother, **2** to_the holy ones, in Kolossai and faithful brothers in **chosen_one/messiah**: grace to_you_all and peace from **god** the_father of_us and the_**master Ya^{y}sous chosen_ _one/messiah**.

3 We_are_giving_thanks to_ ~~the~~ **_god** the_father of_the **master** of_us **Ya^{y}sous chosen_one/messiah**, always praying, because/for you_all **4** having_heard the faith of_you_all in **chosen_one/messiah Ya^{y}sous**, and the love that you_all_ _are_having toward all the holy ones, **5** because_of the hope ~~which~~ lying_away for_you_all in the heavens, which you_all_ _previously_heard in the message of_the truth, the good_ _message, **6** the one being_present to you_all, as also in all the world, is bearing_fruit and being_grown, as also among you_all, from that day you_all_heard and knew the grace of_ ~~the~~ **_god** in truth, **7** as you_all_learned from Epafras, the beloved fellow-slave of_us, who is a_ faithful _servant of_the **chosen_one/messiah**, because/for us **8** the one also having_ _made_evident to_us the love of_you_all in the_**spirit**. **9** Because_of this we, also from that day we_heard it, are_ not _ceasing praying for you_all and requesting, in_order_that you_all_may_be_filled with_the knowledge of_the will of_him in all wisdom and spiritual insight, **10** to_walk worthily of_ _the **master** in all pleasing, in every work good bearing_fruit, and being_grown in_the knowledge of_ ~~the~~ **_god**, **11** with all power being_enabled according_to the power of_the glory of_ _him, to all endurance and patience with joy, **12** giving_ _thanks to_the father, the one having_qualified you_all for the portion of_the allotment of_the holy ones in the light, **13** who rescued us from the power of_ ~~the~~ _darkness, and redirected us into the kingdom of_the son of_the love of_him, **14** in whom we_are_having ~~the~~ redemption, the forgiveness of_ ~~the~~ _sins,

15 who is the_image of_the ~~the~~ invisible **god**, the_firstborn of_ _all creation, **16** because by him was_created the things all in the heavens and on the earth, the visible and the invisible, whether thrones, or masterships, or rulers, or authorities, all the things has_been_created by him and for him. **17** And he is before all things, and all the things in him has_consisted. **18** And he is the head of_the body, the assembly, who is the beginning, firstborn from the dead, in_order_that he may_ _become being_first, in all things **19** because in him all the fullness he_took_pleasure to_dwell, **20** and by him to_ _reconcile the things all to himself, having_made_peace by the blood of_the stake of_him through him, whether the things on the earth, or the things in the heavens. **21** And you_ _all once being having_been_estranged and enemies ~~the~~ in_ _mind, in your ~~the~~ evil works, **22** but right_now you_all_have_ _been_reconciled in the body of_the flesh of_him, through his death, to_present you_all holy, and blameless, and unindictable, in_front_of him, **23** if surely you_all_are_ _continuing_on in_the faith, having_been_established and

Readers' Version

1:1 This letter is from Paulos, a missionary **of Messiah Yeshua** (Jesus; Grk. Yesus) by **God's** will, and from our brother Timotheos.

2 To the people there in Kolossai (Colossae) who are godly and faithful brothers and sisters in **Messiah.**

Grace and peace to you all from **God** our father and the **master Yeshua Messiah.**

Paulos's thanks and prayers

3 We thank **God**, the father of our **master Yeshua (Jesus; Grk. Yesus) Messiah** as we continually pray for you all, **4** after having heard about your faith in **Messiah Yeshua** and the love that you have for all godly people **5** which arose because of your hope in a heavenly reward. You all previously heard about that in the message of the truth—the good message **6** that's in you and that's bearing fruit in the world and growing, just like it did among all of you from the day that you heard it and knew **about** the grace **of God** in truth. **7** You all learnt that from Epafras (Epaphras),[1] our dearly loved fellow slave who's our faithful servant of the **messiah**, **8** and he's the one who made your love in **the spirit** evident to us.

9 It's because of that that we haven't stopped praying from the time that we heard it, and requesting that you all would be filled with the knowledge of his will in all wisdom and spiritual insight, **10** to live worthily of the **master**—pleasing him in every kind of good and productive work. We pray that you all will grow in the knowledge **of God** **11** and be strengthened with all power, according to his great power, leading to endurance and patience with contentment. **12** Then you'll all be thanking the father, the one who qualified you all for a part of the inheritance of godly people who live in the light. **13** The father rescued us from the power of darkness and redirected us into the kingdom of his dear son— **14** the one who buys us out of slavery and forgives our sins.[2]

Yeshua is both the first and the highest

15 The son is the visible image of the invisible **God**, the firstborn of all creation **16** because it was him who created everything in the heavens and on the earth, both visible and invisible, including all authorities such as kingdoms and governments. Yes, everything was created by him and for him.[3] **17** He came before everything and everything still only exists because of him. **18** He is the head of the body which is the assembly.[4] He is the beginning, the first of the dead to come back to life, so that he would be the first in everything, **19** because God was pleased to live in him in all totality **20** and to reconcile everything to himself through him—both things on earth and things in the heavens. God made peace through him by means of the blood at the execution post.[5]

21 Once all of you were alienated from God—your thinking was that of an enemy and your actions were evil, **22** but now you all have been reconciled by means of the death of

1 **RV 1:7 · Cross-ref.** Col 4:12; Phm 23.

2 **RV 1:14 · Cross-ref.** Eph 1:7.

3 **RV 1:16 · Cross-ref.** Yhn 1:3.

4 **RV 1:18 · Cross-ref.** Eph 1:22-23.

5 **RV 1:20 · Cross-ref.** Eph 2:16.

Readers' Version

Yeshua's (Jesus'; Grk. Yesus') physical body. He's able to present you as pure and blameless in front of God—unable to be charged for any infraction **23** if indeed you continue on in your established and firm faith. Don't let anyone drive away the hope that comes from the good message that you all heard and which has been proclaimed throughout the whole world—it's that good message that I've become a servant of.

Paulos's work for believers

24 So now I'm happy to be suffering for you all, and I'm catching up in my body to the tribulations of the **messiah** in his body, which is the assembly. **25** I became a servant **of** the assembly under **God's** supervision when he gave me the work **of** fulfilling **God's** message— **26** the mystery which had been hidden away from the generations over the ages, but which was recently revealed to his chosen people. **27** **God** wanted them to explain the riches of this incredible mystery among the pagans: **the messiah** in you all bringing the hope of reaching God. **28** Yes, Messiah who we are telling everyone about as we teach and recommend to everyone, so that we might present every person made perfect in **Messiah**. **29** That's what I'm working hard towards according to his work as well—working in me with power.

2:1 I want you all to know how much I struggle for you and for those in Laodikeia and for those who've never actually set eyes on me. **2** By knowing that, their hearts may be comforted, having been held together in love and to all the riches of the full assurance of the insight, to the knowledge of the mystery **of God**, **Messiah**. WHAT DOES THIS MEAN? **3** He holds all the treasures of wisdom and secret knowledge.

4 I'm telling you all this so that none of you will be deceived by persuasive talk, **5** because even though I'm physically far way, I'm with you all in the spirit. I'm pleased to see the sensibleness and firmness of your faith in **Messiah**.

Living in Messiah

6 So in the same way that you all received the **messiah**, **Yeshua** (Jesus; Grk. Yesus) the **master**, keep living in him. **7** You've already been rooted in him and then built up and confirmed in the faith just as all of you were taught, and been very thankful.

8 Be careful in case anyone captures your minds with fancy ideas or theories without proof that come from human traditions or from worldly thinking, and not from **Messiah**. **9** Every component of the greatness of God lives in his human body, **10** and you also have been completed and are in him. He is the head of all rule and authority.

11 It wasn't just human hands that circumcised you by cutting off part of the body, but **Messiah** circumcised you all by cutting you away from your sinful acts. **12** You all were buried with him when you were immersed in water, and you came back to life with him when you came up from the water, through faith in **God's** working which gave him life after death.[6] **13** You all were dead in your disobedience and because your bodies were 'uncircumcised'. Then he made us alive to-

Literal Version

firm, and not being_shifted from the hope of_the good_ _message which you_all_heard, ~~which~~ having_been_ _proclaimed in all creation ~~which~~ under ~~the~~ heaven, of_which I Paulos became a_servant.

24 Now I_am_rejoicing in the sufferings for you_all, and I_am_ _filling_up the lacking things of_the tribulations of_the **chosen_one/messiah** in the flesh of_me for the body of_him, which is the assembly, **25** of_which I became a_servant, according_to the management of_ ~~the~~ **_god**, ~~which~~ having_ _been_given to_me for you_all, to_fulfill the message of_ ~~the~~ _ **_god**, **26** the mystery ~~which~~ having_been_hidden_away from the ages and from the generations, but now was_revealed to_ _the holy ones of_him, **27** to_whom ~~the~~ **god** willed to_make_ _known what is the riches of_the glory of_ ~~the~~ this _mystery among the pagans, which is **chosen_one/messiah** in you_all, the hope of_ ~~the~~ _glory, **28** whom we are_proclaiming, admonishing every person and teaching every person in all wisdom, in_order_that we_may_present every person perfect in **chosen_one/messiah**. **29** To which also I_am_labouring, striving according_to the working of_him, ~~which~~ working in me in power.

2:1 For/Because I_am_wanting you_all to_have_known how_ _much a_struggle I_am_having for you_all and the ones in Laodikeia, and as_many_as have_ not _seen the face of_me in the_flesh, **2** in_order_that the hearts of_them may_be_ _comforted, having_been_held_together in love, and to all the_riches of_the full_assurance of_ ~~the~~ _insight, to the_ _knowledge of_the mystery of_ ~~the~~ **_god**, **chosen_ _one/messiah**, **3** in whom all the treasures of_ ~~the~~ _wisdom and of_knowledge are secret. **4** This I_am_saying in_order_ _that no_one may_be_deluding you_all by persuade_speech. **5** For/Because if also I_am_being_absent in_the flesh, but ~~the~~ in_spirit I_am with you_all, rejoicing and seeing the order of_ _you_all and the firmness of_the faith of_you_all in **chosen_ _one/messiah**.

6 Therefore as you_all_received ~~the~~ **chosen_one/messiah Yaʸsous/(Yəhōshūʿa)** the **master**, be_walking in him, **7** having_been_rooted and being_built_up in him, and being_ _confirmed in_the faith, as you_all_were_taught, being_ _plentiful in thanksgiving. **8** Be_watching_out, lest anyone will_be ~~which~~ taking_ you_all _captive through ~~the~~ philosophy and empty seduction, according_to the tradition of_ ~~the~~ _ _humans, according_to the principles of_the world, and not according_to **chosen_one/messiah**. **9** Because in him all the fullness of_the deity is_dwelling bodily, **10** and you_all_are having_been_fulfilled in him, who is the head of_all rule and authority, **11** in whom also you_all_were_circumcised with_ _circumcision not_hand_made, in the disarmament of_the body of_the flesh by the circumcision of_the **chosen_ _one/messiah**, **12** having_been_buried_with with_him in ~~the~~ washing, in which also you_all_were_raised_up_with him, through the faith in_the working of_ ~~the~~ **_god**, ~~which~~ having_ _raised him from the_dead. **13** And you_all being dead in the transgressions and in_the uncircumcision of_the flesh of_ _you_all, he_made_ us _alive_together with him, having_ _forgiven all our transgressions to_us, **14** having_wiped_out the handwriting against us in_the decrees, which was hostile

6 **RV 2:12 · Cross-ref.** Rom 6:4.

Literal Version

to_us, and it has_taken_away out_of the midst, having_nailed it to_the stake, **15** having_disarmed the rulers and the authorities, he_exposed them in public, having_triumphed over_them in him. **16** Therefore not let_ anyone _be_judging you_all in food, and in drink, or in regard of_a_feast, or new_ _moon, or days_of_rest, **17** which is a_shadow of_the things coming, but the substance is of_the **chosen_one/messiah**. **18** ‹Let›_ no_one _be_disqualifying you_all, willing in humility, and the_worship of_the messengers, which he_has_seen detailing, vainly being_arrogant by the mind of_the flesh of_ _him, **19** and not taking_hold_of the head, from whom all the body by its joints and ligaments being_supplied and being_ _held_together, is_growing with_the growth of_ ~~the~~ **_god**.

20 If you_all_died_off with **chosen_one/messiah** from the principles of_the world, why are_you_all_being_ _indoctrinated as_though living in the_world: **21** You_may_ not _touch. You_may_ not _taste. You_may_ not _touch. **22** Which is all things to corruption in_the depletion, according_to the commands and teachings of_ ~~the~~ _humans? **23** Which things is an_account indeed having of_wisdom in personal_religion and humility, and severity of_the_body, not in any honour against the_indulgence of_the flesh.
3:1 Therefore if you_all_were_raised_up_with with_the **chosen_one/messiah**, be_seeking the things above, where the **chosen_one/messiah** is sitting at the_right hand of_ ~~the~~ _ **_god**. **2** Be_thinking the things above, not the things on the earth. **3** For/Because you_all_died_off, and the life of_you_all has_been_hidden with the **chosen_one/messiah** in ~~the~~ **god**. **4** Whenever the **chosen_one/messiah**, the life of_you_all, may_be_revealed, then you_all also will_be_being_revealed with him in glory.

5 Therefore make_dead your members which are on the earth: sexual_immorality, impurity, passion, evil desire, and ~~the~~ greediness, which is idolatry, **6** because_of which things the severe_anger of_ ~~the~~ **_god**, is_coming, **7** among whom you_all also walked once when you_all_were_living in these things. **8** But right_now you_all also put_away all the things: severe_anger, rage, malice, slander, profanity out_of the mouth of_you_all. **9** Be_ not _lying to one_another, having_ _disarmed the old person with the practices of_him, **10** and having_dressed_in the new man, ~~which~~ being_renewed in knowledge, according_to the_image of_the one having_ _created him, **11** where there_is not Hellaʸn and Youdaios, circumcision and uncircumcision, foreigner, Skuthaʸs, slave, free, but **chosen_one/messiah** is all things and in all things. **12** Therefore as the_chosen of_ ~~the~~ **_god**, holy ones and

Readers' Version

gether with him after he forgave us for all our disobedience.[7] **14** He erased the writing that listed the charges against us and so it was removed—nailed to the execution post.[8] **15** He had disarmed the rulers and authorities and publicly exposed them, because he had won the victory over them on the post.[9]

16 Don't let anyone judge you all about what you eat or drink, or about observing feasts or holidays or days of rest.[10] **17** They're just shadows of what's coming, but the body causing the shadow is that of the **messiah**. **18** Don't let anyone be disqualifying you all with their apparent humility and worshipping the messengers, telling you what they've seen and being arrogant and vain about their earthly minds. **19** They're not listening to the head which controls all the joints and ligaments of the body and holds it all together as **God** causes it to grow.[11]

From death to life with the messiah

20 If you've died to worldly principles, then why are you letting yourselves be indoctrinated with worldly living: **21** 'Don't hold this. Don't taste that. Don't touch this.' **22** No, All those rules lead to corruption when they're used as the commands and teaching of humans. **23** They seem to be wise and make you more religious or humble as you strictly obey them, but don't honour the realities of our worldly desires.

3:1 So if you all were brought back to life along with the **messiah**, then be concerned with discovering the things from above where the **messiah** is sitting on **God's** right.[12] **2** Yes, be thinking about things from above, not earthly things **3** because you've all 'died' and your lives have been hidden in **God** with the **messiah**. **4** When he's revealed on his return, then your lives will also be revealed with him in GLORY.

The old and new lives

5 So put your earthly natures to death: sexual immorality, impurity, passion, evil desires, and greediness which is idolatry, **6** because those things invoke **God's** severe anger. **7** You all used to do those things when you lived in them.

8 But now, don't let any of these things come out of your mouth: severe anger, rage, malice, slander, or profanity. **9** Don't lie to each other, because you've gotten rid of the 'old person' and their habits.[13] **10** So 'dress' in the 'new person'[14] who's renewed with the knowledge of being in the image of the creator,[15] **11** where there's no distinctions between ethnicities or religion, locals and foreigners, slaves or free, but **Messiah is** everything and in all of us.

---

7 **RV 2:13 · Cross-ref.** Eph 2:1-5.

8 **RV 2:14 · Cross-ref.** Eph 2:15.

9 **RV 2:15 · Note** The meaning of the Greek 'ἐν αὐτῷ' literally 'in it/him' isn't clear here and leads to two common translations: a/ 'on/in him', or as we have chosen (interpreting the 'it' to be referring back to 'σταυρῷ' 'execution post' from the previous verse), 'on the post'.

10 **RV 2:16 · Cross-ref.** Rom 14:1-6.

11 **RV 2:19 · Cross-ref.** Eph 4:16.

12 **RV 3:1 · Cross-ref.** Psa 110:1.

13 **RV 3:9 · Cross-ref.** Eph 4:22.

14 **RV 3:10 · Cross-ref.** Eph 4:24.

15 **RV 3:10 · Cross-ref.** Gen 1:26.

Readers' Version

12 So as holy people chosen and loved by **God**, 'dress' in: compassionate hearts, kindness, humility, gentleness, patience,[16] 13 tolerating each other, and forgiving anyone who has a complaint about another person. The **master** forgave all of you, so you also should forgive others.[17] 14 Then over all of those, 'dress' in love which is the perfect connection to others. 15 Let the peace of the **messiah** rule in your hearts. That's what you were called to as parts of one body. Make sure that you're thankful 16 and that the **messiah's** message is a rich part of you with all its wisdom as you teach and give advice to each other. Sing psalms and hymns and spiritual songs **to God** with thankfulness in your hearts.[18] 17 Then give thanks **to God** the father through the name **of Messiah Yeshua** (Jesus; Grk. Yesus) in everything—whatever you're all saying or doing.

Advice by role

18 You wives should be subject to your husbands to the degree that it's fitting in **Yahweh**.[19]

19 You husbands should love your wives[20]—don't become bitter towards them.

20 You children should obey your parents in everything,[21] because that pleases **Yahweh**.

21 You fathers shouldn't be exasperating your children otherwise they may become discouraged.[22]

22 You slaves should submit to your human masters in everything, not just when they're watching like others do, but sincerely, and so honouring the **master**.[23]

23 Whatever you all might be doing, consider in your hearts that you're working for the **master** and not for people, 24 knowing that **Yahweh** will repay you with an inheritance because you've been serving the **master messiah**. 25 Anyone who's doing wrong will be repaid for that wrongness, and there won't be any favouritism.[24]

4:1 **You** masters, ensure that you're treating your slaves with goodness and equality, knowing that you all also have **a master** of your own in heaven.[25]

Further teaching for believers

2 Persevere in prayer, keeping watch and being thankful. 3 Pray together for us as well that **God** would open a door for us to share the message—to tell about the mystery of the **messiah**. That's also why I'm in chains— 4 so that I can explain the mystery whenever I have an opportunity to speak.

5 Use wisdom as you all walk towards non-believers, using the time wisely.[26] 6 Always show grace in your conversations,

Literal Version

having_been_loved, dress_in hearts of_compassion, kindness, humility, gentleness, patience, 13 tolerating of_one_another and forgiving to_yourselves, if anyone may_be_having a_ _complaint against anyone, as also the **master** forgave to_ _you_all, thus also you_all forgive. 14 And over all these things, ~~the~~ put_on love, which is the_bond of_ ~~the~~ _perfection. 15 And the peace of_the **chosen_one/messiah** let_be_ _deciding in the hearts of_you_all, to which also you_all_ _were_called in one body, and be_becoming thankful. 16 let_ The message of_the **chosen_one/messiah** _be_Dwelling_in in you_all richly in all wisdom, teaching and admonishing yourselves in_psalms, hymns, spiritual songs, singing with ~~the~~ thankfulness in the hearts of_you_all ~~the~~ to_**god**. 17 And everything, whatever anything ~~if~~ you_all_may_be_doing in message or in work, all things in the_name of_the_**master Yaʸsous/(Yəhōshūʻa)** do, giving_thanks to_ ~~the~~ _**god** the_ _father through him.

18 ~~The~~ Wives, be_being_subjected to_your husbands, as was_ _fitting in the_**master**. 19 ~~The~~ Husbands, be_loving your wives, and be_ not _being_embittered toward them. 20 ~~The~~ Children, be_submitting to_your parents in all things, because/for this is well_pleasing in the_**master**. 21 ~~The~~ fathers, not be_provoking the children of_you_all, in_order_ _that they_may_ not _be_losing_heart. 22 ~~The~~ Slaves, be_ _submitting to_your masters in all things according_to flesh, not with eyeservice as men_pleasing, but in sincerity of_ _heart, revering the **master**. 23 Whatever ~~if~~ you_all_may_be_ _doing, be_working with your_heart, as to_the **master** and not to_people, 24 having_known that you_all_will_be_taking_ _back from the_**master** the repaying of_your inheritance. For/Because_ you_all_are_serving _the **master chosen_ _one/messiah**. 25 The one for doing_wrong, will_be_ _receiving_back what he_did_wrong, and there_is not favouritism.

4:1 ~~The~~ Masters, be_bringing_about what is righteous and ~~the~~ equality to_your slaves, having_known that also you_all are_ _having a_**Master** in heaven.

2 Be_persevering ~~the~~ in_prayer, watching in it with thanksgiving, 3 praying together also for us, in_order_that ~~the~~ **god** may_open_up to_us a_door for_the message, to_speak the mystery of_the **chosen_one/messiah**, because_of which also I_have_been_bound, 4 in_order_that I_may_reveal it, as it_is_fitting me to_speak. 5 In wisdom be_walking toward the ones outside, redeeming the time. 6 The speech of_you_all always in grace let_be, having_been_seasoned with_salt, to_ _have_known how it_is_fitting you_all to_be_answering to_

16 **RV 3:12-13 · Cross-ref.** Eph 4:2.
17 **RV 3:13 · Cross-ref.** Eph 4:32.
18 **RV 3:16-17 · Cross-ref.** Eph 5:19-20.
19 **RV 3:18 · Cross-ref.** Eph 5:22; 1Pe 3:1.
20 **RV 3:19 · Cross-ref.** Eph 5:25; 1Pe 3:7.
21 **RV 3:20 · Cross-ref.** Eph 6:1.
22 **RV 3:21 · Cross-ref.** Eph 6:4.
23 **RV 3:22-25 · Cross-ref.** Eph 6:5-8.
24 **RV 3:25 · Cross-ref.** Deu 10:17; Eph 6:9.
25 **RV 4:1 · Cross-ref.** Eph 6:9.
26 **RV 4:5 · Cross-ref.** Eph 5:16.

Literal Version

each _one.

7 Tuḳikos will_be_making_known to_you_all all the things concerning me, the beloved brother, and faithful servant, and fellow-slave in the_**master**, **8** whom I_sent to you_all for same thing this, in_order_that you_all_may_know the things concerning you_all, and he_may_comfort the hearts of_you_ _all, **9** with Onaʸsimos, the faithful and beloved brother, who is of you_all. They_will_be_making_known all things to_you_ _all the things here. **10** Aristarḳos the fellow-prisoner of_me is_greeting you_all, and Markos, the cousin of_Barnabas (concerning whom you_all_received commands, if he_may_ _come to you_all, receive him), **11** and Yaʸsous/(Yəhōshūʹa), the one being_called Youstos, these are the ones being of the_circumcision, the_only fellow-workers for the kingdom of_ ~~the~~ **_god**, who were_become an_encouragement to_me. **12** Epafras who is of you_all is_greeting you_all, a_slave of_ **_chosen_one/messiah Yaʸsous**, always striving for you_all in the prayers, in_order_that you_all_may_be_stood mature and having_been_fully_assured in all the_will of_ ~~the~~ **_god**. **13** For/Because I_am_testifying to_him that he_is_having great distress for you_all, and the ones in Laodikeia, and the ones in Hierapolis. **14** Loukas the ~~the~~ beloved doctor is_ _greeting you_all, and Daʸmas. **15** Greet the brothers in Laodikeia, and Numfas, and the assembly in the_house of_ _them. **16** And whenever my letter may_be_read among you_ _all, make that also it_may_be_read in the assembly of_the_ _ones_from_Laodikeia, and that the letter from Laodikeia you_all may_ also _read. **17** And say to_Arḳippos: Be_ _watching_out to_the service that you_received in the_ **_master**, in_order_that you_may_be_fulfilling it. **18** The greeting is ~~which~~ by_my own hand, of_Paulos. Be_ _remembering of_me about_the bonds. ~~The~~ grace be with you_all.

COL · OET-LV v0.2.0 (NT set)

Readers' Version

like a meal that's seasoned with salt, so you'll know how to answer each person in their situation.

Final greetings

7 My dear brother and faithful servant and fellow slave, Tukikos,[27] will tell you all about me. **8** I'm sending him to all of you there so you'll find out the news that concerns you all and so that he can comfort you there. **9** The faithful and dear brother, Onesimos,[28] who's from your place will also be with him.

10 My fellow prisoner, Aristarkos,[29] sends his greetings along with Barnabas' cousin, Markos.[30] You've already received instructions about that, so accept him if he arrives there. **11** Yeshua (Jesus; Grk. Yesus) who's nicknamed Yustos also sends his greetings. These guys are from strict Jewish backgrounds, but they're my only fellow-workers for **God's** kingdom who became an encouragement to me.

12 Epafras (Epaphras)[31] sends his greetings. He's another **one** from your place and a slave **of messiah Yeshua** who always prays for you that you will stand mature and fully confident in all **of God's** will. **13** I can assure you that he has strong concerns for you all, as well as those in Laodikeia and in Hierapolis. **14** The dear doctor Lukas (Luke)[32] greets you all, as does Demas.[33]

15 Give my greetings to the brothers and sisters in Laodikeia, and to Numfa and the assembly that meets in her house, **16** and whenever my letter gets read to you all, make sure that it's also read to those from the assembly in Laodikeia, and that you all also read their letter. **17** Tell Arkippos[34] to make sure to fulfil the duties that **Yahweh** gave him to do.

18 I, Paulos, am writing this final greeting in my own handwriting. Remember me here in chains.

May God's grace be with all of you.

COL · OET-RV v0.2.1

27 **RV 4:7 · Cross-ref.** Acts 20:4; 2Tim 4:12.

28 **RV 4:9 · Cross-ref.** Phm 10-12.

29 **RV 4:10 · Cross-ref.** Acts 19:29; 27:2; Phm 24.

30 **RV 4:10 · Cross-ref.** Acts 12:12,25; 13:13; 15:37-39.

31 **RV 4:12 · Cross-ref.** Col 1:7; Phm 23.

32 **RV 4:14 · Cross-ref.** 2Tim 4:11; Phm 24.

33 **RV 4:14 · Cross-ref.** 2Tim 4:10; Phm 24.

34 **RV 4:17 · Cross-ref.** Phm 2.

Paulos's letter to
Filemon

Introduction

Filemon was known to be a follower of Yeshua and he was a member of a group of believers in the city of Kolossai. He was the owner of a slave named Onesimos. Onesimos had fled from his master and eventually met Paulos the missionary in prison in Romai. It was there that Onesimos became a believer in Yeshua because of Paulos's sharing of the good message. Here in *Paulos's letter to Filemon*, Paulos requests that the good relationship be restored between Filemon and his slave, Onesimos. Because Paulos sent Onesimos back to Filemon, he wanted Filemon to take his slave back in, not just because he'd forgiven his slave, but also because his slave was now a fellow believer and hence his brother.

Main components of Paulos's letter

Introduction *1-3*
Praising Filemon *4-7*
Paulos's request to Filemon concerning Onesimos *8-22*
Ending *23-25*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Literal Version

1:1 Paulos, a_prisoner of_**chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)**, and Timotheos, our brother, to_ _Fila^{y}moni, the beloved and fellow-worker of_us, **2** and to_ _Apfia, the sister, and to_Arḳippos, the fellow-soldier of_us, and to_the in the_house of_you assembly: **3** grace to_you_all and peace, from **god** father of_us and the_**master Ya^{y}sous chosen_one/messiah**.

4 I_am_giving_thanks to_the **god** of_me always, mentioning of_you making in the prayers of_me, **5** hearing of_you the love and the faith, that you_are_having toward the **master Ya^{y}sous**, and toward all the holy ones, **6** so_that the fellowship of_the faith of_you, active may_become in the_ _knowledge of_every good thing ~~which~~ in us toward **chosen_ _one/messiah**. **7** For/Because joy great I_had and exhortation, by the love of_you, because the hearts of_the holy ones has_been_refreshed by you, brother.

8 Therefore, much in **chosen_one/messiah** boldness having, to_be_commanding to_you what is fitting, **9** because_of ~~the~~ love rather I_am_exhorting you such being, as Paulos (an_ _older_man and right_now also a_prisoner of_**chosen_ _one/messiah Ya^{y}sous/(Yəhōshūʻa)**), **10** I_am_exhorting you for the of_mine child, whom I_bore in my bonds, Ona^{y}simos, **11** ~~which~~ once to_you useless, but right_now to_you and to_me useful, **12** whom I_sent_up to_you him, this is ~~the~~ my heart, **13** whom I was_wishing with myself to_be_keeping, in_order_ _that for you unto_me he_may_be_serving in the bonds of_ _the good_message, **14** but apart_from ~~the~~ your opinion, nothing I_wanted to_do, in_order_that not as according_to necessity the good of_you may_be, but according_to willing. **15** For/Because possibly because_of this, he_was_separated for an_hour, in_order_that eternal him you_may_receive_ _fully, **16** no_longer as a_slave, but above a_slave, a_brother beloved, most_of_all to_me and how_much rather to_you, both in the_flesh and in the_**master**. **17** Therefore if me you_ _are_having a_partner, receive him as me. **18** But if anything he_did_wrong to_you or is_owing you, this to_me be_ _imputing. **19** I Paulos wrote it ~~the~~ with_my ‹own›_hand, I will_be_paying_back it, in_order_that not I_may_be_saying to_you that even yourself to_me are_additionally_owing. **20** Yes, brother, I from_you might_benefit in the_**master**, refresh of_me the heart in **chosen_one/messiah**. **21** Having_ _persuaded by_the obedience of_you, I_wrote to_you, having_ _known that even above what I_am_saying, you_will_be_ _doing.

22 And together also be_preparing for_me a_lodging, because/for I_am_hoping that through the prayers of_you_ _all, I_will_be_being_granted to_you_all. **23** Is_greeting you Epafras, ~~the~~ fellow-prisoner of_me in **chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)**, **24** Markos, Aristarḳos, Da^{y}mas, Loukas, the fellow-workers of_me. **25** The grace of_the

Readers' Version

1:1 This letter is from Paulos, a prisoner **of messiah Yeshua** (Jesus; Grk. Yesus), and our brother Timotheos. I'm writing to our dear co-worker Filemon (Philemon), **2** as well as our sister Apfia and our fellow-soldier Arkippos,[1] and to the assembly that meets in your home. **3** May you all experience grace and peace from our father **God** and from **the master Yeshua** the **messiah**.

Paulos's prayer and gratefulness

4 Filemon (Philemon) , I'm always thanking my **God** and mentioning you in my prayers **5** after hearing your faith and about your love for the **master Yeshua** (Jesus; Grk. Yesus) and for all the believers. **6** I pray that the fellowship of your faith may become active in the knowledge of every good thing in us toward the **messiah**, [WHAT DOES THAT MEAN???] **7** because I was very happy and encouraged by your love, because the hearts of the believers have been refreshed by you, brother.

Paulos's request to Filemon concerning Onesimos

8 Therefore, with the help of **the messiah**, I would be brave enough to tell you what you need to do, **9** but because of love as Paulos, an older man and now also a prisoner for **Yeshua (Jesus; Grk. Yesus) the messiah**, I'm just going to encourage you to do it. **10** So I'm going to encourage you concerning Onesimos[2] who became my spiritual 'son' since I've been imprisoned. **11** Before, he was useless to you, but now he's useful to both of us.

12 I sent him to you (even though in my heart **13** I wanted to keep him here) so that he might be serving me here due to the bonds of the good message, **14** but I didn't want to do anything without hearing your opinion, so that you're not doing good because you have to, but rather because you want to.

15 It was possibly because of that that he was separated from you for a while, so that on the eternal scale you could fully accept him, **16** no longer as a slave, but better than a slave—a dear brother to me most of all, but preferably also to you—a brother in the body and in **Yahweh**.

17 Therefore, if you consider me as your partner, accept him like you'd accept me, **18** but if he did anything wrong to you or owes you anything, charge it to me. **19** I, Paulos, wrote this bit in my own handwriting. I will pay back anything he owes you, then I won't need to be reminding you that you pretty much owe yourself to me. **20** Yes, brother, with both of us being in **Yahweh**, I might hopefully benefit from you—refresh my heart in the **messiah**.

21 I wrote to you because I was sure that you'd obey my request, in fact knowing that you'd do even more than what I ask.

Paulos's final greetings

22 Go ahead and prepare somewhere for me to stay, because I'm hoping that I'll be able to visit, thanks to you all praying for me. **23** Epafras (Epaphras),[3] my fellow prisoner in **Yeshua** (Jesus; Grk. Yesus) **the messiah**, sends his greetings, **24** as do my fellow-workers

1 **RV 2 · Cross-ref.** Col 4:17.

2 **RV 10 · Cross-ref.** Col 4:9.

3 **RV 23 · Cross-ref.** Col 1:7; 4:12.

Readers' Version

Markos,[4] Aristarkos,[5] Demas,[6] and Lukas (Luke).[7]
25 May the grace of our **master Yeshua the messiah** be with the spirit of you all there. May it be so.

PHM · OET-RV v0.2.0

Literal Version

master of_us, **Ya^{y}sous chosen_one/messiah**, with the spirit of_you_all be. Truly.

PHM · OET-LV v0.2.0 (NT set)



4 **RV 24 · Cross-ref.** Acts 12:12,25; 13:13; 15:37-39; Col 4:10.
5 **RV 24 · Cross-ref.** Acts 19:29; 27:2; Col 4:10.
6 **RV 24 · Cross-ref.** Col 4:14; 2Tim 4:10.
7 **RV 24 · Cross-ref.** Col 4:14; 2Tim 4:11.

Paulos's letter to the believers in

Efesos

Introduction

The author

This *Letter to the believers in Efesos* was written by Paulos from prison in Romai.

This letter

This letter wasn't just written for the assembly of believers there in Efesos, but also for other assemblies of believers.

Paulos's main theme is about God's plan that 'at the right time he will gather everything, whether in heaven or here on earth, for the messiah' (1:10).

In the first part of letter, he wrote about unity. Paulos carefully explained about how God the father chooses his people, about forgiving and saving them from their sins through his son, Yeshua the messiah.

In the second part of letter, Paulos urges the reader that the believers need to be united in the messiah by means of their unity with each other.

Paulos uses many allegories about the unity of people with God via the messiah: the believers are the body of the messiah, he is the head; it's like a house, with the messiah as the foundation stone; the believers are also like a bride with the messiah as the groom.

It's also explained here about the correct behaviour for couples, of parents and children, and for slaves and masters. Then in concluding his letter, it's explained about the armour that's given to believers for them to use to stand against Satan's attacks.

It should be noted here that this letter, like most of the scriptures, was dictated to a scribe (See 2 Thess 3:17), so it was an oral letter, quite different from our modern letters which we edit with word-processing software, adding a word back in a previous sentence, combining two short sentences, or breaking an over-long sentence. Oral letters tend to contain a lot of *run-on sentences* where the thoughts keep flowing without a break, thus 1:3-14 is considered by most Greek experts to be one long sentence (like this one is 😀), however for us as readers, a sentence with some two hundred words is very difficult for us to absorb, hence this *Readers' Version* breaks that single Greek sentence into a number of smaller sentences, in fact, this kind of adjustment is regularly done throughout the Bible by all major English translations in order to make them easier for us to read, but the disadvantage is that we can sometimes lose whatever the connection was between the consecutive thoughts. The *OET* tries to be more transparent about such adjustments by placing the *Literal Version* right beside this text so that the serious student can compare the two.

Main components of Paulos's letter

Introduction *1:1-2*
Spiritual blessings from the messiah *1:3–3:21*
Proper behaviour for believers *4:1–6:20*
Closing *6:21-24*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Readers' Version

1:1 This letter is from Paulos, a missionary **of Yeshua (Jesus; Grk. Yesus) the messiah** by the will **of God**.

To the godly people there in Efesos[1] who are faithful to **Yeshua the messiah**.

2 May our father **God** and our **master Yeshua the messiah** give grace and peace to you all.

Spiritual blessings

3 We praise **God**, the father of our **master Yeshua (Jesus; Grk. Yesus) the messiah**.[2] He is the **one** who's blessed us with every spiritual blessing in heavenly places—blessings that come from **the messiah**. **4** He chose us to follow him even before the creation of the world, so that we could become pure and blameless in front of him. Because of his love **5** he decided in advance to adopt us as his children through **Yeshua the messiah**. His decision gave him great pleasure **6** and now he's praised for the greatness of his grace which favoured us, as the one he loved **7** redeemed us by means of his blood and forgave our sins.[3] It was from the riches of his grace **8** that was poured onto us that we gain wisdom and understanding **9** as he revealed the mystery of his will to us according to his great pleasure as he himself planned. **10** He planned for the orchestration of the times, and at the right time he will gather everything, whether in heaven or here on earth, for **the messiah** **11** and we also have been assigned an inheritance in him. This was also predetermined according to God's plan and the decisions of his will **12** so that we, the ones who first put our trust in the **messiah**, would praise his greatness. **13** And you people also, after hearing the message of truth, the good message about being saved, were confirmed by receiving the **spirit** of pure promise after you believed. **14** This spirit is the deposit on our inheritance until we procure the freedom which has been bought for us, leading us to praise God's greatness.

Paulos's prayer for them

15 Because of that, and because I heard about your faith in the **master Yeshua** (Jesus; Grk. Yesus) and your acceptance of all the pure believers, **16** I don't stop giving thanks for all of you, mentioning you in my prayers, **17** asking the **God** of our **master Yeshua the messiah** to give you spiritual wisdom and to reveal the knowledge about him. **18** I ask that your inner thoughts will be enlightened so that you'll all know the expectation of what he's calling you to—the riches of the greatness of his inheritance for the believers **19** and the exceeding greatness of his power to help us who believe, according to the working of the power of his strength. **20** He worked this power in the **messiah** when he brought him back to life and seated him in the place of honour in heavenly places[4]— **21** giving him authority over every law and government, and over every powerful group and organisation, and over every earthly title, not only in the

Literal Version

1:1 Paulos, an_ambassador of_**chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)** by will of_**god**, to_the holy ones ~~which~~ being in Efesos and faithful in **chosen_one/messiah Ya^{y}sous**: **2** grace to_you_all and peace from **god** the_father of_us and the_**master Ya^{y}sous chosen_one/messiah**.

3 Blessed be the **god** and father of_the **master** of_us, **Ya^{y}sous chosen_one/messiah**, the one having_blessed us with every spiritual blessing in the heavenly realms in **chosen_ _one/messiah**, **4** as he_chose us in him before the_ _foundation of_the_world, us to_be holy and blameless in_ _front_of him in love, **5** having_predetermined us for adoption_as_sons through **Ya^{y}sous chosen_one/messiah** to himself, according_to the good_pleasure of_the will of_him, **6** to the_praise of_the_glory of_the grace of_him, of_which favoured us in the one having_been_loved, **7** in whom we_ _are_having ~~the~~ redemption through the blood of_him, the forgiveness of_ ~~the~~ _transgressions, according_to the riches of_the grace of_him, **8** of_which he_been_plentiful on us in all wisdom and understanding, **9** having_made_known to_us the mystery of_the will of_him, according_to the good_pleasure of_him, which he_purposed in him, **10** for the_management of_the fullness of_ the _times, to_sum_up the_ all _things in the **chosen_one/messiah**, the things in the heavens, and the things on the earth, in him, **11** in whom also we_were_ _allotted_inheritance, having_been_predetermined according_to the_purpose of_the one working all the things, according_to the counsel of_the will of_him, **12** in_order that us to_be, to the_praise of_the_glory of_him, the ones having_ _previously_hoped in the **chosen_one/messiah**, **13** in whom also you_all having_heard the message of_ ~~the~~ _truth, the good_message of_the salvation of_you_all, in whom also having_believed, you_all_were_sealed with_the ~~the~~ holy **spirit** of_ ~~the~~ _promise, **14** who is the_deposit of_the inheritance of_ _us, to the_redemption of_the procuring, to the_praise of_the glory of_him.

15 Because_of this, also_I having_heard the faith among you_ _all in the **master Ya^{y}sous/(Yəhōshūʻa)**, and ~~which~~ toward all the holy ones, **16** I_am_ not _ceasing giving_thanks for you_ _all, making mentioning in the prayers of_me, **17** in_order_ _that the **god** of_the **master** of_us, **Ya^{y}sous chosen_ _one/messiah**, the father of_ ~~the~~ _glory, might_give to_you_ _all the_spirit of_wisdom and revelation, in the_knowledge of_him, **18** the eyes of_the heart of_you_all having_been_ _enlightened in_order that to_have_known you_all, what is the hope of_the calling of_him, what are the riches of_the glory of_the inheritance of_him, in the holy ones, **19** and what is the surpassing greatness of_the power of_him toward us, the ones believing according_to the working of_the power of_the strength of_him, **20** which he_has_worked in the **chosen_one/messiah**, having_raised him from the_dead, and having_sat_down him at the_right hand of_him, in the heavenly realms, **21** above every rule, and authority, and power, and mastership, and every name being_named, not

---

1 **RV 1:1 · Cross-ref.** Acts 18:19-21; 19:1.

2 **RV 1:3 · Note** Verses 3-14 seem to be just one long, rambling sentence in the Greek, and it's not totally clear what each part means, or how they all connect logically together in sequence. We have split it into smaller sentence chunks to try to help our readers extract some meaning out of it.

3 **RV 1:7 · Cross-ref.** Col 1:14.

4 **RV 1:20 · Cross-ref.** Psa 110:1.

Literal Version

only in ~~the~~ this age, but also in the one coming, **22** and all things subjected under the feet of_him, and gave_ of_him _ _to_be head concerning all things to_the assembly, **23** which is the body of_him, the fullness of_the one filling the_ all _ _things in all things.

2:1 And you_all being dead in_the transgressions and the sins of_you_all, **2** in which once you_all_walked, according_to the age of_ ~~the~~ this _world, according_to the ruler of_the authority of_the air, the spirit ~~which~~ now working_in in the sons of_ ~~the~~ _disbelief, **3** among whom also we all were_ _conducted once in the desires of_the flesh of_us, doing the desires of_the flesh and of_its minds, and we_were children by_nature of_severe_anger, as even the rest. **4** But ~~the~~ **god** being rich in mercy, because_of the great love of_him, which he_loved us, **5** even us being dead in_our transgressions, he_ _made_ us _alive_together with_the **chosen_one/messiah** (by_grace you_all_are having_been_saved), **6** and he_raised_ _up_with us and he_sat_together us in the heavenly realms in **chosen_one/messiah Ya^{y}sous/(Yəhōshūʹa)**, **7** in_order_that he_may_display in the ages, ~~which~~ coming_over the surpassing riches of_the grace of_him, in kindness to us in **chosen_one/messiah Ya^{y}sous**. **8** For/Because ~~the~~ by_grace you_all_are having_been_saved through faith, also this not of of_you_all, of_**god** the gift it_is, **9** not from works, in_order_ _that not anyone may_boast. **10** For/Because we_are the_ _workmanship of_him, having_been_created in **chosen_ _one/messiah Ya^{y}sous** for good works, which ~~the~~ **god** previously_prepared, in_order_that we_may_walk in them.

11 Therefore be_remembering that once you_all the pagans in the_flesh, the ones being_called the_uncircumcision by the being_called circumcision in the_flesh handmade, **12** that you_all_were ~~the~~ at_time that without **chosen_one/messiah**, having_been_estranged from_the citizenship of_ ~~the~~ _ _Israa^{y}l/(Yisrā'ēl), and strangers to_the covenants of_the promise, not having hope, and godless in the world. **13** But right_now in **chosen_one/messiah Ya^{y}sous**, you_all who once being far, were_become near by the blood of_the **chosen_one/messiah**. **14** For/Because he is the peace of_us, the one having_made ~~which~~ both one, and the dividing_wall of_the fence having_broken, the enmity in the flesh of_him, **15** having_nullified the law of_the commands in decrees, in_ _order_that the two he_may_create in himself into one new man, making peace, **16** and he_may_reconcile ~~the~~ both in one body to_ ~~the~~ _**god** through the stake, having_killed_off the enmity by it, **17** and having_come, he_good_message_ _preached: peace to_you_all who were far, and peace to_the ones near, **18** because through him we_are_having ~~the~~ access, ~~which~~ both by one **spirit** to the father. **19** Therefore consequently no_longer you_all_are strangers and sojourners, but you_all_are fellow-citizens of_the holy ones and the_household of_ ~~the~~ _**god**, **20** having_been_built_up on the foundation of_the ambassadors and prophets, **chosen_ _one/messiah Ya^{y}sous/(Yəhōshūʹa)** himself being the_ _cornerstone, **21** in whom the_whole the building being_

Readers' Version

present age but also in the age to come. **22** Everything in existence will be under his authority[5] and God set him in charge of all matters concerning the assembly, **23** which is his body—the completeness of the messiah who completes everything.

God's mercy, grace, and plans for us

2:1 You all were dead due to your disobedience and the path of sinning[6] **2** that you once walked along when you followed the trends of this world which in turn come from the ruler of the invisible powers—he's the spirit that works in the children of disobedience. **3** In the past, we also lived like them inside our fleshly lusts and then living out those desires and fantasies, and so we were children deserving strong anger just like everyone else.

4 But **God** was generous with his mercy because of the great love that he loved us with, **5** so although we were dead as a result of our disobedience, he make us alive along with the **messiah**. Yes, we have been saved by God's grace. **6** And God lifted us up and sat us together with **Yeshua (Jesus; Grk. Yesus) the messiah** in the heavenly domains **7** so that for the ages to come, he could display the overflowing riches of his grace through his kindness to us via **Yeshua the messiah**. **8** It's God's grace that allows you all to be saved through faith. That grace doesn't come from you, but rather it's a gift from **God**— **9** it doesn't originate from your actions so no one can brag about it. **10** We are **God's** workmanship and he's created us to do good things by following **Yeshua** the **messiah**. **God** has already planned these things for us to do.

Yehudim and non-Jews can be united

11 Because of that, don't forget that you all were once fleshly unbelievers (nicknamed 'the uncircumcised ones' by circumcised Yehudim (Jews) who mark the bodies of their males with human hands). **12** At that time you were separated from the citizens of Yisrael (Israel) and were strangers to the agreements involving God's promise. You didn't have any future hope as you lived in the world without knowing God.

13 But now thanks to **Yeshua (Jesus; Grk. Yesus) the messiah**, you all who were once far from God have become close by means of the **messiah's** blood. **14** He is the source of peace between Yehudim and non-Jews, having broken the dividing wall that fenced them apart and making the two into one. He took the hostility onto himself, **15** having declared the old commands to be now void so that Yehudim and non-Jews can now be peaceably united.[7] **16** By his death on the pole, any hostility is destroyed and both groups now become just one body in **God's** sight.[8] **17** When the messiah came, he announced the good message: peace to you all who were far from God, and peace also to the ones who were near,[9] **18** so now both groups have access to the father by means of one **spirit** through the work of the messiah.

19 As a result, you all are no longer strangers and foreigners,

5 **RV 1:22 · Cross-ref.** Psa 8:6.

6 **RV 2:1-5 · Cross-ref.** Col 2:13.

7 **RV 2:15 · Cross-ref.** Col 2:14.

8 **RV 2:16 · Cross-ref.** Col 1:20.

9 **RV 2:17 · Cross-ref.** Isa 57:19.

Readers' Version

but fellow-citizens of the believers and part **of God's** household **20** which has been founded on the teaching of the missionaries and prophets. The cornerstone of this building is **Yeshua** the **messiah**. **21** He joins the entire building together, growing us all into a dedicated temple for **Yahweh**. **22** You all are being built together by following him, becoming a place for **God's spirit** to live in.

Paulos's assignment to non-Jews

3:1 That's the reason that I, Paulos, am a prisoner due to my serving **Yeshua** (Jesus; Grk. Yesus) the **messiah** for you non-Jews. **2** Certainly you have heard that **God** assigned me the task of passing on **God's** grace to you. **3** He revealed his incredible plan as I wrote briefly previously **4** and which you are all able to read to understand my insight into the incredible plan about the **messiah**.[10] **5** This plan wasn't explained to humans in previous generations but now God's **spirit** has revealed it to his worthy missionaries and prophets. **6** Now non-Jews can have the same inheritance and become members of the same body and can share in the same promise that was the positive message of **Yeshua** the **messiah**.

7 I have become a servant of that message as a result of the gift of **God's** grace that was given to me by means of the working of his power. **8** Although I was the least of the ones dedicated to this message, I was given the grace to preach this positive message to the non-Jews, to tell them about the endless riches of the **messiah** **9** and to enlighten everyone about the assignment of **God's** incredible plan. **God**, the one who created everything, hid this plan away over the ages **10** so that the wide-ranging wisdom **of God** could be revealed now through the church to the rulers and authorities in the heavenly realms. **11** God did this according to his plan for the ages which he established in our **master Yeshua** the **messiah**. **12** It's through our faith in Yeshua that we can have boldness and confident access to God. **13** Because of that, I'm asking you not to become discouraged over my current difficulties as I serve you all, in fact you are honoured by them.

Paulos prays for those in Efesos

14 That's why I'm kneeling to ask the father **15** (the one that every father in the heavens and on earth is named after) **16** that he would cause you to be strengthened inside your minds by the power of his **spirit** and from the riches of his greatness. **17** Through your faith, **the messiah** can live in your hearts so that love will become your root and foundation **18** so that just like the dedicated ones, you all will also be strong enough to understand the width and length and height and depth of **19** the **messiah's** love, and to know that having this love exceeds having knowledge so that you all can be filled with **God's** completeness.

20–21 Now we offer praise to God in the church and for all the generations to come and to **Yeshua (Jesus; Grk. Yesus) the messiah**—God who, through the power that works in us, is able to do far more than we can ask for or even understand. May it be so.

Literal Version

_joined_together, is_growing into a_ holy _temple in the_ **_master**, **22** in whom also you_all are_being_built_together, because/for a_dwelling_place of_ ~~the~~ **_god** in the_**spirit**.

3:1 for_ This _reason_of, I Paulos, the prisoner of_ ~~the~~ _ **_chosen_one/messiah Ya^{y}sous** for you_all ~~the~~ pagans, **2** if surely you_all_heard the management of_the grace of_ ~~the~~ _ **_god**, ~~which~~ having_been_given to_me for you_all, **3** by revelation the mystery was_made_known to_me, as I_ _previously_wrote in few messages, **4** to which you_all_are_ _being_able reading it to_understand the insight of_me in the mystery of_the **chosen_one/messiah**, **5** which in_other generations not was_made_known to_the sons of_ ~~the~~ _men, as now was_revealed to_the holy ambassadors of_him and prophets in the_**spirit**, **6** the pagans to_be fellow-heirs, and a_fellow-body_members, and fellow-partakers, of_the promise in **chosen_one/messiah Ya^{y}sous**, through the good_message, **7** of_which I_was_become a_servant according_to the gift of_the grace of_ ~~the~~ **_god** ~~which~~ having_ _been_given to_me, according_to the working of_the power of_him. **8** To_me, the very_least of_all the_holy ones, ~~the~~ this grace was_given, to_the pagans to_good_message_preach the untraceable riches of_the **chosen_one/messiah**, **9** and to_ _enlighten all, what is the management of_the mystery, ~~which~~ having_been_hidden_away from the ages in ~~the~~ **god**, the one having_created all the things, **10** in_order_that may_be_ _made_known now to_the rulers and the authorities in the heavenly realms through the assembly, the manifold wisdom of_ ~~the~~ **_god**, **11** according_to the_purpose of_the ages, which he_established in the **chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)**, the **master** of_us, **12** in whom we_are_ _having ~~the~~ boldness and access in confidence by the faith in_ _him. **13** Therefore I_am_requesting you_all not to_be_losing_ _heart at the tribulations of_me for you_all, which is the_ _glory of_you_all.

14 for_ This _reason_of, I_am_bowing the knees of_me to the father, **15** of whom every family in the_heavens and on earth is_being_named, **16** in_order_that he_may_give to_you_all according_to the riches of_the glory of_him, with_power to_ _be_strengthened by the **spirit** of_him in the inside person, **17** to_dwell_in the **chosen_one/messiah** through ~~the~~ faith in the hearts of_you_all in love, having_been_rooted and having_been_established, **18** in_order_that you_all_may_ _have_strength to_grasp with all the holy ones, what is the breadth, and length, and height, and depth, **19** and to_know the love of_the **chosen_one/messiah** surpassing of_ ~~the~~ _ _knowledge, in_order_that you_all_may_be_filled to all the fullness of_ ~~the~~ **_god**. **20** And to_the one being_able above all things, to_do exceedingly that we_are_requesting or are_ _understanding, according_to the power ~~which~~ working in us, **21** to_him be the glory in the assembly and in **chosen_ _one/messiah Ya^{y}sous/(Yəhōshūʻa)**, to all the generations of_the age of_the ages. Truly.

10 RV 3:4-6 · Cross-ref. Col 1:26-27.

Literal Version

4:1 Therefore I_am_exhorting you_all, I the prisoner in the_ _**master**, to_walk worthily of_the calling to_which you_all_ _were_called, **2** with all humility and gentleness, with patience, tolerating of_one_another in love, **3** being_earnest to_be_keeping the oneness of_the **spirit** in the bond of_ ~~the~~ _ _peace. **4** There_is_one body and one **spirit**, as also you_all_ _were_called in one hope of_the calling of_you_all, **5** one **master**, one faith, one immersion, **6** one **god** and father of_ _all, who is over all, and through all, and in all. **7** But to_each one of_us was_given ~~the~~ grace, according_to the measure of_ _the gift of_the **chosen_one/messiah**. **8** Therefore he_is_ _saying: Having_gone_up to height, he_captured captivity, he_gave gifts to_ ~~the~~ _people. **9** And ~~which~~: he_went_up, what is it, except ~~not/lest~~ that also he_came_down into the lower parts of_the earth? **10** The one having_come_down is himself also the one having_gone_up above all the heavens, in_order_ _that he_may_fill all the things. **11** And on_one_hand he gave the ambassadors, on_the_other_hand the prophets, on_the_ _other_hand the good_message_preachers, on_the_other_ _hand the shepherds and teachers, **12** with the completing of_the holy ones for the_work of_service, because/for the_ _building of_the body of_the **chosen_one/messiah**, **13** until we_may_ ~~which~~ all _attain to the oneness of_the faith, and of_ _the knowledge of_the son of_ ~~the~~ **_god**, to a_ mature _man, to the_measure of_the_stature of_the fullness of_the **chosen_ _one/messiah**, **14** in_order_that no_longer we_may_be infants, being_tossed_by_waves and being_carried_about by_ _every wind of_ ~~the~~ _teaching in the trickery of_ ~~the~~ _people, in craftiness with the scheming of_ ~~the~~ _deception, **15** but being_truthful in love, we_may_grow into him in_ all _the things, who is the head **chosen_one/messiah**, **16** from whom all the body, being_joined_together and being_held_together by every joint of_its supply according_to the_working in the_ _measure of_one each part, the growth of_the body is_ _making to the_building of_itself in love.

17 Therefore I_am_saying this and I_am_testifying in the_ _**master**, you_all to_be_walking no_longer as also the pagans is_walking in the_uselessness of_the mind of_them. **18** Having_been_darkened in_their mind, being having_been_ _estranged from_the life of_ ~~the~~ **_god**, because_of the ignorance ~~which~~ being in them, because_of the hardening of_ _the heart of_them, **19** who having_languished, gave_ themselves _over to_ ~~the~~ _wantonness for the_working of_ _impurity all with greediness. **20** But you_all not learned thus the **chosen_one/messiah**, **21** if surely you_all_heard him and you_all_were_taught in him, as the_truth is in ~~the~~ **Ya^{y}sous/(Yəhōshūʻa)**, **22** you_all to_put_away according_to your earlier conduct the old person, which being_corrupted according_to the desires of_ ~~the~~ _seduction, **23** and to_be_ _being_renewed in_the spirit of_the mind of_you_all, **24** and to_dress_in the new person ~~which~~ according_to **god**, having_ _been_created in righteousness and devoutness of_ ~~the~~ _ _truth. **25** Therefore having_put_away ~~the~~ falsehood: each be_

11 **RV 4:2 · Cross-ref.** Col 3:12-13.

12 **RV 4:8 · Cross-ref.** Psa 68:18.

13 **RV 4:16 · Cross-ref.** Col 2:19.

14 **RV 4:22 · Cross-ref.** Col 3:9.

15 **RV 4:24 · Cross-ref.** Col 3:10.

16 **RV 4:24 · Cross-ref.** Gen 1:26.

Readers' Version

Many parts and gifts but one body

4:1 Because of that, I, a prisoner for **Yahweh**, am urging you all to walk worthily of the calling to which you were called **2** with all humility, gentleness, and patience, putting up with one another because of your love for them,[11] **3** being serious about keeping the unity of God's **spirit** in the bond of peace. **4** There is one body and one **spirit**, just as you all were called to one hope when you were called. **5** There's one **master**, one system of faith, one immersion, **6** one **God** and father of all who is over all and through all and in all.

7 Yet each one of us has been given a measure of grace as a gift from the **messiah**, **8** just as it was written,

"When he ascended to heaven,
he eliminated captivity
and gave gifts to people."[12]

9 Of course, he couldn't ascend if he hadn't first descended down to earth. **10** So the one who descended is the very one who also ascended above all the heavens so that he could fill all locations. **11** Then he gave some as missionaries, some as prophets, some as announcers of the good message, some as pastors and teachers **12** so as to complete the dedicated ones for the work of service—for building the body of the **messiah** **13** until we can reach the unity of our faith and of our knowledge about **God's** son—becoming mature people measured against the stature of the fullness of the **messiah**. **14** Then we'll no longer be like children in our faith, tossed around by waves and being blown by every wind of teaching used to trick us or by crafty people who scheme how to deceive us. **15** Instead, by lovingly speaking the truth, we will grow up into every aspect of him—the **messiah** who is the head **16** that integrates the entire body together and holds it together by every one of its joints. When each component does its work, the body grows and builds itself up with love.[13]

Proper behaviour for godly people

17 So I'll say this with **Yahweh's** direction: you all are no longer to walk like unbelieving pagans who trust in their own futile thinking. **18** Their minds have been darkened because their ignorance has drawn them away from the life **of God** due to the hardening of their hearts. **19** They stopped caring about what's right and wrong, and then greedily indulged themselves in their own impure lusts.

20 But you all didn't learn that about the **messiah**. **21** If you had heard him and listened to his teaching, you would have heard the truth from **Yeshua** (Jesus; Grk. Yesus): **22** that you reject the former conduct of the old corrupted you, those seductive desires,[14] **23** and allow the spirit driving your thoughts to be renewed **24** and so to remodel yourself[15] as a godly person[16] created to obey **God** and follow the pure truth.

25 So steer clear of lies—always speak the truth to those

Readers' Version

around you[17] because we are members of each other. 26 Even
when you're angry, don't sin,[18] and don't carry your anger
through to the next day— 27 don't let the devil get his foot in.
28 If you've been stealing, then stop it. Instead you should be a
hard worker, doing good things with your hands, so that you'll
earn enough to be able to help those who are in need. 29 Don't
let any bad talk come out of your mouths, but rather words
that are helpful to encourage others and to show grace to
them. 30 And don't sadden **God's** holy **spirit**, because he is the
one who recorded your names for the day when the price will
be paid to buy you all back. 31 So get rid of all bitterness, and
rage and severe anger, uproars and slander, and any kind of
malice. 32 Instead, be kind to each other, tender-hearted, for-
giving each other just like **God** forgave you all through the
work of **the messiah**.[19]

5:1 So imitate **God** like valued children **Living in God's light**
would imitate their father 2 and immerse yourselves in love
just as the **messiah** loves you all and allowed himself to suffer
for us as an offering and sacrifice which is like a pleasant fra-
grance to **God**.[20]

3 It's fitting for dedicated believers to not even entertain
thoughts of sexual immorality or impurity or greed. 4 Nor is
dirty or foolish talk or crude joking fitting, but rather thank-
fulness. 5 You should realise that **anyone** who is sexually im-
moral or impure or is a covetous or idolatrous person won't
have an inheritance in the kingdom of the **messiah** and **of**
God.

6 Don't let anyone seduce you with empty talk, because this
is exactly what will induce **God's** strong anger on those who
are disobedient. 7 So don't get caught up with them 8 because
you yourselves were once in the darkness but now that you
are in **Yahweh's** light, you should behave like children of light.
9 The results of this light should be goodness and doing what
is right and being honest 10 as you aim to please **Yahweh**.
11 Don't join in with the works of darkness which don't lead to
positive results, but instead you all should expose them 12 be-
cause the things that unbelievers do in secret are disgraceful
to even talk about. 13 But everything will eventually have the
light shone on it and all these things will then be exposed.
14 That's why it says:

You who are asleep get up,
You who are dead come back to life,
The **messiah** will shine his light on you.

15 Because of that, take great care in exactly how you're liv-
ing. Don't live like fools, but like wise people, 16 making good
use of your time,[21] because there's lot of evil these days. 17 So
don't be foolish, but rather strive to discover what **Yahweh**
wants for you.

18 And don't get drunk on alcohol because that's excessive.

Literal Version

_speaking the_truth with the one near him, because we_are
members of_one_another. 26 Be_being_angered, and_yet not
be_sinning, the sun not let_be_set_down on the_anger of_
_you_all, 27 not be_giving place to_the devil. 28 The one
stealing no_longer let_be_stealing, but rather let_him_be_
_labouring, working ~~the~~ good with_his hands, in_order_that
he_may_be_having to_be_sharing to_the one having need.
29 Not let_be_going_out any bad message out_of the mouth
of_you_all, but if any good for building of_the need, in_order_
_that it_may_give grace to_the ones hearing. 30 And not be_
sorrowing the ~~the~~ holy **spirit** of ~~the~~ **_god**, by whom you_all_
_were_sealed for the_day of_redemption. 31 All bitterness,
and rage, and severe_anger, and clamour, and slander, let_be_
_taken_away from you_all with all malice. 32 Be_becoming
good to one_another, tender-hearted, because/forgiving to_
_yourselves, as also ~~the~~ **god** in **chosen_one/messiah** forgave
to_you_all.

5:1 Therefore be_becoming imitators of_ ~~the~~ **_god** as beloved
children, 2 and be_walking in love, as also the **chosen_**
_one/messiah loved you_all, and gave_ himself _over for us,
an_offering and a_sacrifice to_ ~~the~~ **_god** into an_aroma of_a_
_sweet_fragrance. 3 But sexual_immorality, and all impurity,
or greediness, not it _let_be_being_named among you_all, as
is_befitting to_holy ones, 4 and filthiness, and foolish_talk, or
crude_joking, which not was_fitting, but rather thanksgiving.
5 For/Because this be_having›_known knowing that any
sexually_immoral, or unclean, or coveter, who is an_idolater,
is_ not _having inheritance in the kingdom of_the **chosen_**
one/messiah and of**god**. 6 ‹Let›_ no_one _be_seducing you_
_all with_empty messages, because/for because_of these
things the severe_anger of_ ~~the~~ **_god** is_coming on the sons
of_ ~~the~~ _disbelief. 7 Therefore be_ not _becoming
fellow-partakers with_them, 8 for/because once you_all_were
darkness, but now light in the_**master**, be_walking as
children of_light 9 (for the the_fruit of_the light is in all
goodness, and righteousness, and truth), 10 approving what
is well_pleasing to_the **master**. 11 And not be_participating
with_the ~~the~~ unfruitful works of_ ~~the~~ _darkness, but rather
even be_rebuking them, 12 for the things secretly becoming
by them, it_is shameful even to_be_speaking. 13 But all the
things being_rebuked by the light is_being_revealed,
because/for everything ~~which~~ being_revealed is light.
14 Therefore he_is_saying: Be_raising, you sleeping, and rise_
_up from the dead, and the **chosen_one/messiah** will_be_
_shining_upon upon_you. 15 Therefore be_watching_out
exactly how you_all_are_walking, not as unwise, but as wise,
16 redeeming the time, because the days are evil. 17 Because_
_of this, not be_becoming foolish, but be_understanding
what the will of_the **master** is. 18 And not be_being_drunk
with_wine, in which is intemperance, but be_being_filled
with the_**spirit**, 19 speaking to_themselves in psalms, and
hymns, and spiritual songs, singing and singing_praises in_
_the heart of_you_all to_the **master**, 20 giving_thanks always
for all things in the_name of_the **master** of_us,
Yaʸsous/(Yəhōshūʿa) chosen_one/messiah, to_ ~~the~~ **_god**

17 **RV 4:25 · Cross-ref.** Zech 8:16.

18 **RV 4:26 · Cross-ref.** Psa 4:4 (LXX).

19 **RV 4:32 · Cross-ref.** Col 3:13.

20 **RV 5:2 · Cross-ref.** Exo 29:18; Psa 40:6.

21 **RV 5:16 · Cross-ref.** Col 4:5.

Literal Version

even the_father, **21** being_subjected to_one_another in reverence of_**chosen_one/messiah**.

22 ~~The~~ wives be to_their own husbands as to_the **master**, **23** because the_husband is head of_the wife, as also the **chosen_one/messiah** is the_head of_the assembly, he the_ _saviour of_the body. **24** But as the assembly is_being_ _subjected to_the **chosen_one/messiah**, thus also the wives to_their husbands in everything. **25** ~~The~~ Men be_loving your wives, as also the **chosen_one/messiah** loved the assembly, and gave_ himself _over for her, **26** in_order_that he_may_ _sanctify her, having_cleansed her by_the washing of_ ~~the~~ _ _water by the_message, **27** in_order_that he_may_present the assembly he to_himself glorious, not having stain or wrinkle, or anything of_the such, but in_order_that it_may_be holy and blameless. **28** Thus ~~the~~ husbands are_ought also to_be_ _loving the wives of_themselves, as the bodies of_themselves. The one loving the wife of_himself, is_loving himself. **29** For/Because no_one once hated the flesh of_himself, but is_nurturing and is_cherishing it, as the **chosen_ _one/messiah** also does for_the assembly, **30** because we_are members of_the body of_him. **31** For/Because this a_man will_be_leaving his father and ~~the~~ mother, and will_be_being_ _joined to_the wife of_him, and the two will_be into one flesh **32** This ~~the~~ mystery is great, but I am_speaking for **chosen_ _one/messiah** and for the assembly. **33** However you_all also, ~~which~~ each one_by one, let_him_be_loving the wife of_himself thus as himself, and the wife, in_order_that she_may_be_ _revering the husband.

6:1 ~~The~~ Children, be_submitting to_the parents of_you_all in the_**master**, because/for this is right. **2** Be_honouring the father of_you and the mother (which is the_first command with a_promise), **3** in_order_that it_may_become well with_ _you, and you_will_be a_long_time on the earth. **4** And ~~the~~ fathers, not be_angering the children of_you_all, but be_ _nurturing them in the_discipline and admonition of_the_ **_master**.

5 ~~The~~ Slaves be_submitting to_your masters according_to flesh with respect and trembling, in sincerity of_the heart of_ _you_all as to_the **chosen_one/messiah**, **6** not with eyeservice as men_pleasing, but as slaves of_**chosen_ _one/messiah**, doing the will of_ ~~the~~ **_god** from the_heart, **7** with good_will serving as to_the **master**, and not to_people, **8** having_known that each ~~if~~ may_do good, this he_will_be_ _receiving_back from the_**master**, whether slave or free. **9** And ~~the~~ masters, be_doing the same things toward them,

22 RV 5:19-20 · Cross-ref. Col 3:16-17.

23 RV 5:22 · Cross-ref. Col 3:18; 1Pe 3:1.

24 RV 5:25 · Cross-ref. Col 3:19; 1Pe 3:7.

25 RV 5:31 · Cross-ref. Gen 2:24.

26 RV 6:1 · Cross-ref. Col 3:20.

27 RV 6:2-3 · Cross-ref. Exo 20:12; Deu 5:16.

28 RV 6:4 · Cross-ref. Col 3:21.

29 RV 6:5-8 · Cross-ref. Col 3:22-25.

30 RV 6:9 · Cross-ref. Col 4:1.

Readers' Version

Instead, be filled with God's **spirit**, **19** sharing scriptures with each other and singing hymns and songs to praise **Yahweh**,[22] **20** always expressing thanks for everything **to** our father **God** in the authority and name of our **master Yeshua (Jesus; Grk. Yesus) the messiah**. **21** And show your honour **of the messiah** by placing yourselves under each other's authority.

Married couples

22 Wives should place themselves under their own husbands,[23] just like they're under the **master**, **23** because the husband is the leader of the wife just like the **messiah is** the head and saviour of his body, the church. **24** Wives should place themselves under their husbands in everything just like the church should place itself under **the messiah**.

25 You husbands must love your wives,[24] just like the **messiah** loved the church and gave himself completely for it, **26** so that he could separate the church from the world and wash it clean with the water of the good message **27** in order to present the splendid church to himself—without any stains or wrinkles or anything like that—just pure and unblemished. **28** So husbands should love their wives just like their own bodies—anyone who loves his wife is loving himself. **29** No one hates their own body, but they feed and look after it, just like the **messiah** does for the church **30** and we are parts of his body. **31** That's the reason why a man leaves his father and mother and becomes joined with his wife and the two of them become one unit.[25] **32** This is an amazing mystery but I'm talking about **the messiah** and the church. **33** But it applies to you all: each one of you should love your wife like yourself and the wife should respect her husband.

Parents and children

6:1 It's right for children following **Yahweh** to obey your parents.[26] **2** Honour your father and mother (that's the first command that's followed by a promise) **3** so that things will go well for you and you'll have a long life on the earth.[27]

4 Fathers, don't provoke your children to anger,[28] but bring them up caringly and teach them disciplines and instructions from **Yahweh**.

Slaves and masters

5 Slaves, submit to your human masters with respect and fear, being sincere in your hearts as if serving the **messiah**.[29] **6** Don't just please them when they're watching, but work as slaves **of the messiah**, genuinely wanting to obey **God** **7** by serving with good will. When you serve as if serving the **master** and not people, **8** whether you're a slave or free, it's him who will reward you.

9 **Masters**, do the same towards your slaves.[30] You know that

Readers' Version

both the slaves and you have the same **master** in the heavens, so don't threaten them because our master has no favourites.[31]

Wear God's armour

10 Concluding then, be enabled by **Yahweh** and from the power which comes from his strength. **11** Wear **God's** complete armour because it will enable you to stand up against the devil's schemes. **12** Our struggle isn't against people, but against rulers, authorities, the powers of this world's darkness, and the spiritual forces of wickedness in heavenly places. **13** Because of that, make use of every piece of **God's** armour so that you'll be able to resist those powers in the evil day and having done everything, to remain standing.

14 So then, stand with the belt of truth around your waist,[32] wearing the breastplate of righteousness,[33] **15** and ready your feet with the good message of peace.[34] **16** Whatever arises, hold up the shield of faith which you all will be able to use to extinguish all the fiery arrows of the evil one. **17** Take the helmet of salvation[35] and the sword of **God's spirit** which is the message from **God**.

Praying for fellow believers

18 Make your requests as you pray in **the spirit** at every occasion and similarly staying alert and persevering as you make requests on behalf of all the dedicated believers **19** and also ask on my behalf for God to give me words to say as I open my mouth to boldly teach the good message about God's incredible plan **20** that's led me as a missionary to now be in prison. Ask that I would speak boldly as I should.

Update

21 Now Tukikos,[36] a dear brother and faithful servant of **Yahweh**, will let you know about me and how I'm doing. **22** I've sent him to you for that reason—so that you all will know about us here and that he would comfort your hearts.

Blessings

23 Peace, love, and faith to the brothers and sisters from **God** the father and from **Yeshua (Jesus; Grk. Yesus) the messiah**. **24** Grace to all who love our **master Yeshua the messiah**, with a love that won't decay.

EPH · OET-RV v0.2.0

Literal Version

giving_up the threat, having_known that the **Master** both of_ _them and of_you_all is in the_heavens, and favouritism is not with him.

10 Of_the rest, be_being_enabled in the_**master** and in the power of_the strength of_him. **11** Dress_in the whole_armor of_ ~~the~~ _**god**, because/for that you_all to_be_able to_stand against the schemings of_the devil. **12** Because is not to_us the wrestling against blood and flesh, but against the rulers, against the authorities, against the world_rulers of_ ~~the~~ this _ _darkness, against the spiritual of_ ~~the~~ _wickedness in the heavenly realms. **13** Because_of this, take_up the whole_ _armor of_ ~~the~~ _**god**, in_order_that you_all_may_be_able to_ _resist in the ~~the~~ evil day, and having_produced all things, to_ _stand. **14** Therefore stand: having_girded_about the waist of_ _you_all with truth, and having_dressed_in the breastplate of_ ~~the~~ _righteousness, **15** and having_shod your feet with the_readiness of_the good_message of_ ~~the~~ _peace. **16** In all things having_taken_up the shield of_ ~~the~~ _faith, with which you_all_will_be_able to_extinguish all the having_been_ _burned arrows of_the evil one. **17** And receive the helmet of_ ~~the~~ _salvation, and the sword of_the **spirit**, which is the_ _message of_**god**,

18 by all prayer and petition, praying in every season in the_ _**spirit**, and to the_same thing, watching with all perseverance and petition for all the holy ones, **19** and for me, in_order_that speech may_be_given to_me in the_ _opening of_the mouth of_me, with boldness to_make_known the mystery of_the good_message, **20** for which I_am_being_ _an_ambassador in a_chain, in_order_that in it I_may_speak_ _boldly, as it_is_fitting me to_speak.

21 But in_order_that you_all may_have_known also the things concerning me, what I_am_doing, Tuḳikos the beloved brother and faithful servant will_be_making_known all things to_you_all, in the_**master**, **22** whom I_sent to you_all for same thing this, in_order_that you_all_may_know the things concerning us, and he_may_comfort the hearts of_ _you_all.

23 Peace be to_the brothers and love with faith from **god** the_ _father and the_**master Yaʸsous/(Yəhōshūʻa) chosen_ _one/messiah**. **24** ~~The~~ Grace be with all the ones loving the **master** of_us, **Yaʸsous chosen_one/messiah**, in indestructibility.

EPH · OET-LV v0.2.0 (NT set)

31 **RV 6:9 · Cross-ref.** Deu 10:17; Col 3:25.

32 **RV 6:14 · Cross-ref.** Isa 11:5.

33 **RV 6:14 · Cross-ref.** Isa 59:17.

34 **RV 6:15 · Cross-ref.** Isa 52:7.

35 **RV 6:17 · Cross-ref.** Isa 59:17.

36 **RV 6:21 · Cross-ref.** Acts 20:4; 2Tim 4:12.

Paulos's letter to the believers in
Filippou

Introduction

Paulos wrote this letter to the believers in Filippou, a province of Makedonia (Acts 16:6-40). That group of believers was the first group planted by Paulos in the Romaios empire in Europe, and this letter was written while he was imprisoned in Romai for his preaching of the good message about Yeshua Messiah.
The main reason for Paulos's writing this letter was because he wanted to thank the believers there in Filippou for the gift that they had sent to help him in prison. His second reason for writing was so that he could encourage them and strengthen their faith despite difficulties that they would face, as well as his own difficulties. Paulos advised them that they need to humble themselves like Yeshua had humbled himself when he was here on the earth. He reminds them again about the goodness and mercy of God, and how their faith in Messiah saves them. It's no longer necessary for them to be constrained by the Law of Mosheh and human beliefs. Then he wrote about the peace and happiness that God gives to those united in Messiah.
Note that Paulos (or his scribe) regularly refer to the 'messiah' (Greek 'Χριστὸς') in this letter without a preceding article, i.e., no preceding 'the', thus he uses the word (which originally meant 'chosen or anointed one') as another name for Yeshua (rather than as a title—for example, compare 'Governor' with 'the governor'), hence we capitalise it here as 'Messiah'.

Main components of Paulos's letter

Introduction *1:1-11*
Paulos's happiness that Messiah is being proclaimed *1:12-30*
Living in Messiah *2:1-18*
Timotheos and Epafroditos *2:19-30*
The warning about enemies and difficulties *3:1–4:9*
Paulos and his friends from Filippou *4:10-20*
Concluding remarks *4:21-23*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Readers' Version

1:1 This letter is from Paulos and Timotheos, slaves **of Messiah Yeshua** (Jesus; Grk. Yesus). To all the believers in **Messiah Yeshua** in Filippou (Philippi),[1] along with your overseers and servants.

2 May our father **God** and our **master Yeshua Messiah** grant grace to you all and fill you with peace.

Paulos's thanking and praying

3 I thank my **God** every time that I hear you mentioned **4** and every time that I pray for you all, I'm always glad when I make my requests **5** because the good message united us in fellowship from the first day until now. **6** I'm sure of this: that the **one** who started a good work in you all will ensure that it's continued through to the day **of** the return of **Messiah Yeshua** (Jesus; Grk. Yesus). **7** It's right for me to be thinking this about you because I have you all in my heart. You received grace along with me so whether I'm in chains or defending and confirming the good message, we are fellow recipients. **8** **God is** my witness that I long for you with all the compassions **of Messiah Yeshua**.

9 And this is what I'm praying: that your love would grow more and more with knowledge and all insight **10** so that you all will approve what's of value and so remain sincere and blameless until **Messiah** returns, **11** having been filled with the fruit of righteousness through **Yeshua Messiah**, honouring and praising **God**.

Paulos's happiness that Messiah is proclaimed

12 Brothers and sisters, I want you to know that the good message has progressed more because of what's happened to me, **13** in that my being in chains because of **Messiah**, has become known in the governor's residence and to all the rest.[2] **14** Now, because of my imprisonment, more of the brothers and sisters in **Yahweh** have become much more daring to fearlessly tell others **God's** message.

15 Some do proclaim **Messiah** because of envy and strife, but others do it from their good will. **16** The ones proclaiming **Messiah** out of selfish ambition don't do it sincerely, but expect that it will add to my troubles while I'm here in chains. **17** The ones who do it out of love, know that I was appointed to defend the good message.

18 What then? I will be happy, excited even, as long as **Messiah** is being proclaimed in any manner, whether their reason for doing it is suspect or in truth. **19** I know that this will turn out to be my SALVATION/DELIVERANCE due to your prayers and from the resources of the **spirit of Yeshua (Jesus; Grk. Yesus) Messiah**, **20** as my eager expectation and hope is that I won't be ashamed of anything, but that **Messiah** will be magnified by my life, always in boldness and even now whether I go on to live or to die, **21** because to me, to live is to serve **Messiah**, and to die is to also gain. **22** If I continue to live in this body, I can continue in productive work, but I don't really know which is my preference. **23** I feel squeezed between the two: the desire to depart from here and be with **Messiah** which would be much better, **24** or to remain on in this body,

Literal Version

1:1 Paulos and Timotheos, slaves of_**chosen_one/messiah Yaʸsous/(Yəhōshūʻa)**, to_all the holy ones in **chosen_ _one/messiah Yaʸsous** ~~which~~ being in Filippou, with the_ _overseers and servants: **2** grace to_you_all and peace from **god** the_father of_us and the_**master Yaʸsous chosen_ _one/messiah**.

3 I_am_giving_thanks to_the **god** of_me on every ~~the~~ mentioning of_you_all, **4** always in every petition of_me for all of_you, with joy the petition making, **5** for the fellowship of_you_all in the good_message, from the first day until the time now, **6** having_persuaded same thing this, that the one having_begun in you_all a_work good, will_be_accomplishing it until the_day of_**chosen_one/messiah Yaʸsous**, **7** as it_is right for_me this to_be_thinking about all of_you, because_of that to_be_having me in my heart you_all, in both the bonds of_me, and in the defense and confirmation of_the good_ _message, fellow-partakers with_me of_the grace all you_all being. **8** For/Because witness of_me ~~the~~ **god** is, how I_am_ _longing_for all you_all in the_compassions of_**chosen_ _one/messiah Yaʸsous/(Yəhōshūʻa)**. **9** And this I_am_ _praying, that the love of_you_all still more and more may_ _be_being_plentiful in knowledge and all insight, **10** in_order that to_be_approving you_all the things carrying_value, in_ _order_that you_all_may_be sincere and inoffensive to the_ _day of_**chosen_one/messiah**, **11** having_been_filled with_ _the_fruit of_righteousness ~~which~~ through **Yaʸsous chosen_ _one/messiah**, to the_glory and praise of_**god**.
12 And to_be_knowing you_all, I_am_wishing, brothers, that the things concerning me, more to the_progress of_the good_ _message has_come, **13** so_as the bonds of_me manifest in **chosen_one/messiah** to_become, in all the residence_of_ _the_governor and to_the rest all, **14** and ~~the~~ more of_the brothers in the_**master** having_trusted by_the bonds of_me, more_abundantly to_be_daring fearlessly the message of_ ~~the~~ **_god** to_be_speaking. **15** Some on_one_hand even because_of envy and strife, on_the_other_hand some also because_of goodwill the **chosen_one/messiah** are_proclaiming. **16** The ones on_the_other_hand out_of selfish_ambition the **chosen_ _one/messiah** are_proclaiming, not purely supposing tribulation to_be_raising to_the bonds of_me. **17** The ones indeed from love having_known that for defense of_the good_message I_am_appointing, **18** for what? Except that in_ _every manner, whether in_under_pretense or in_truth, **chosen_one/messiah** is_being_proclaimed, and in this I_am_ _rejoicing, but also I_will_be_being_elated. **19** I_have_known for that this for_me will_be_turning_out to salvation through the of_you_all petition, and of_the_supply of_the **spirit** of_ _**Yaʸsous/(Yəhōshūʻa) chosen_one/messiah**, **20** according_ _to the eager_expectation and hope of_me, that in nothing I_ _will_be_being_ashamed, but in all boldness, as always also now, will_be_being_magnified **chosen_one/messiah** in the body of_me, whether by life or by death. **21** For/Because to_ _me ~~which~~ to_be_living is **chosen_one/messiah**, and ~~which~~ to_ _die_off is gain. **22** But if ~~which~~ to_be_living in the_flesh, this for_me is the_fruit of_work. And what I_will_be_choosing not I_am_making_known. **23** I_am_being_pressed and by the two, the desire having in_order that to_depart and with **chosen_ _one/messiah** to_be, because/for by_much more better, **24** but ~~which~~ to_be_remaining_on in the flesh, more_necessary

1 **RV 1:1 · Cross-ref.** Acts 16:12.

2 **RV 1:13 · Cross-ref.** Acts 28:30.

Literal Version

because_of you_all. **25** And this having_persuaded, I_have_
_known that I_will_be_remaining and I_will_be_continuing_
_with with_all you_all for the of_you_all progress and joy of_
_the faith, **26** in_order_that the boast of_you_all may_be_
_being_plentiful in **chosen_one/messiah Ya^{y}sous** in me,
through ~~the~~ my coming back to you_all. **27** Only worthily of_
_the good_message of_the **chosen_one/messiah** be_living_
_as_citizen, in_order_that whether having_come and having_
_seen you_all, or being_absent, I_may_be_hearing the things
concerning you_all, that you_all_are_standing_firm in one
with_one, spirit heart contending_together for_the faith of_
_the good_message, **28** and not being_frightened in nothing
by the ones opposing, which is to_them a_sign of_
_destruction, but to_you_all of_salvation, and this from **god**,
29 because to_you_all it_was_granted ~~which~~ concerning
chosen_one/messiah, not only ~~which~~ on him to_be_believing,
but also ~~which~~ concerning him to_be_suffering, **30** the same
struggle having, such_as you_all_saw in me, and now are_
_hearing in me.

2:1 If therefore any exhortation in **chosen_one/messiah**, if
any consolation of_love, if any fellowship of_the_**spirit**, if
anyone has compassions and compassions, **2** fulfill of_me the
joy, in_order_that the same thing you_all_may_be_thinking,
the same love having, united_in_soul, the one thing thinking.
3 Nothing do according_to selfish_ambition nor according_to
vain_conceit, but ~~the~~ in_humility one_another considering
being_above of_themselves, **4** not the things of_themselves
each looking_out, but also the things of_others each. **5** This
be_thinking in you_all, which also in **chosen_one/messiah
Ya^{y}sous/(Yəhōshūʻa)** is, **6** who in the_form of_**god** being, not
advantage considered ~~which~~ to_be equal with_**god**, **7** but
himself emptied, the_form of_a_slave having_taken, in the_
_likeness of_humans having_become. And in_form having_
_been_found as a_human, **8** he_humbled himself, having_
_become obedient unto death, and the_death of_the_stake.
9 Therefore also ~~the~~ **god** him highly_exalted, and granted to_
_him the name ~~which~~ above every name, **10** in_order_that at
the name of_**Ya^{y}sous**, every knee may_bow of_heavenly and
earthly and subterranean realms, **11** and every tongue may_
confess that the**master** is **Ya^{y}sous** is **chosen_
_one/messiah**, to the_glory of_**god** the_father.

12 So_then, beloved of_me, as always you_all_submitted, not
as in the presence of_me only, but now by_much more in the
absence of_me, with fear and trembling the of_yourselves
salvation be_producing. **13** For/Because **god** is the one
working in you_all, both ~~which~~ to_be_willing, and ~~which~~ to_be_
_working, because/for his good_pleasure. **14** All things be_
_doing without grumblings and speculations, **15** in_order_
_that you_all_may_become blameless and innocent, children
of_**god** blameless in_the_midst of_a_generation crooked and
having_been_perverted, among whom you_all_are_shining as
lights in the_world, **16** the_message of_life holding_up to a_
_boast to_me in the_day of_**chosen_one/messiah**, because
not in vain I_ran, nor in vain I_laboured, **17** but if even I_am_
_being_poured_out on the sacrifice and ministry of_the faith
of_you_all, I_am_rejoicing and I_am_rejoicing_with with_all

Readers' Version

which is maybe more necessary because of all of you. **25** Yes,
I'm convinced: I know that I should remain in this world and
continue with you all to assist in the progress of your faith and
the happiness that comes from that, **26** so that when I come to
visit you again, I'll hear your pride in how you are all growing
in **Messiah Yeshua**.

27 Live as citizen who are worthy of the good message of
Messiah, so that whether I'm able to come and see you all, or
even if I'm absent, I'll be able to hear everything about you all:
that you're standing firm in one spirit, with one heart con-
tending together for the faith of the good message **28** and not
being frightened about anything because of those in opposi-
tion. That will be a sign to them that they will face destruction
but you all will receive salvation from **God**, **29** because it's been
granted to you on **Messiah's** behalf for you to believe in him,
yet also to suffer because of him— **30** the same struggle that
you all saw in me, and now hear it from me.[3]

Messiah's humility

2:1 So if you all feel that **Messiah** is en-
couraging you on and if his love brings comfort and **the spirit**
brings fellowship, if anyone feels compassion, **2** then complete
my happiness by being in agreement in your thinking and be-
ing united in the same love.[4] **3** Don't do anything from selfish
ambition or in vain conceit, but show humility and consider
others to be more important than yourselves, **4** not just look-
ing out for your own advantage, but for what others need.
5 This **is** how you all who are also in **Messiah Yeshua** (Jesus;
Grk. Yesus) should **be** thinking: **6** Yeshua, though he was in the
form **of God**, didn't take advantage of being considered equal
with God, **7** but emptied himself and becoming like a human,
took on the form of a slave. Then in that human form, **8** he
humbled himself and became obedient all the way to death,
even death on the stake. **9** That's why **God** highly praised him
and gave him authority over every other authority, **10** so that
every being in heaven and earthly and underwater realms will
bow when **Yeshua** is announced[5] **11** and will honour **God** the
father by testifying that **Yeshua Messiah** is **Yahweh**.

Shining like lights in the world

12 So then, my dear friends, work to-
wards your salvation with fear and
trembling—you always did this in my presence, so now do it
much more in my absence— **13** because **God** is the one who
works in you all to both desire and to be living out his good
pleasure.

14 Do everything without grumbling and arguing **15** so that
you'll all be blameless and innocent—blameless children **of
God** among a generation that's crooked and perverted.[6] Then
you'll shine like lights in the world, **16** as you live out the mes-
sage of life, and then I'll be able to boast when **Messiah** re-
turns because I didn't waste my time or work for nothing,
17 but even if I'm to lose my life by being poured out like wine

3 **RV 1:30 · Cross-ref.** Acts 16:19-40.

4 **RV 2:2 · Note** Here Paul repeats about being united in thought, but the repetition seems to only clutter his argument.

5 **RV 2:10-11 · Cross-ref.** Isa 45:23 (LXX).

6 **RV 2:15 · Cross-ref.** Deu 32:5.

Readers' Version

on your sacrifice and on the ministry of your faith, I'll be happy and celebrate along with all of you. 18 You all should also be happy and celebrating along with me.

Timotheos and Epafroditos

19 I'm hoping in the **master Yeshua** (Jesus; Grk. Yesus) to be able to send Timotheos to you all soon, so that I can be encouraged when I learn what you're all up to, 20 because I have no one else so similar to me in spirit who will be genuinely caring for how you're all doing. 21 (There's plenty who search out what they themselves need instead of the things **of Yeshua Messiah**. 22 But you all know that Timotheos has proven himself and has served with me in the good message like a son serving his father.) 23 So I'll send him as soon as I can sort out what's happening to me, 24 but I'm confident in the **master** that I myself will also be coming soon.

25 Meanwhile I thought it was necessary to send Epafroditos to you all. He's my brother and fellow-worker and fellow-soldier, and your ambassador and minister to my needs. 26 He's been longing to see you all again and was upset that you heard that he'd been sick 27 because he nearly died from it, but **God** showed mercy to him, and not only to him but also to me that I wouldn't have yet another hardship to go through. 28 So I sent him willingly so that when you all see him again, you'll all be very happy and I'll be less anxious here. 29 So accept him in the **master** with gratefulness and treat him with honour, 30 because he nearly died after risking his life doing the work **of Messiah**, but he was able to minister to me in a way that all of you there couldn't.

Truly knowing Messiah

3:1 So continuing, dear brothers and sisters, be happy in the **master**. I'm not against writing the same things to you all again because it will keep you safe. 2 Watch out for those dogs, those evil workers, those who say you must be circumcised,[7] 3 because we are the 'circumcised' ones—those **of** us with **God's spirit** and who worship and boast in **Messiah Yeshua** (Jesus; Grk. Yesus). We don't trust in the physical dimension, 4 although I do have confidence even in the physical. If anyone thinks they are more qualified in terms of physical attributes, I am more so: 5 I was circumcised as a baby on the eighth day, I'm a descendent of Yisrael (Israel) from the tribe of Benyamin,[8] I'm more 'Hebrew' than most Ivrim (Hebrews), obeyed the law as member of the Farisaios party,[9] 6 zealously persecuted assembled believers,[10] and without fault in terms of obeying the law. 7 However, all of those things which were considered advantages, now because of **Messiah** I consider them disadvantages. 8 In fact, I consider everything to be a loss to me because knowing **Messiah Yeshua**, my **master**, is superior. It's because of him that I discard everything else, considering it all to be rubbish so that I can gain Messiah 9 and will be found in him. I don't

Literal Version

you_all. 18 And the same also you_all be_rejoicing and be_
_rejoicing_with with_me.

19 But I_am_hoping in the_**master Ya^{y}sous/(Yəhōshūʻa)**, Timotheos quickly to_send to_you_all, in_order_that also_I may_be_encouraging, having_known the things concerning you_all. 20 For/Because no_one I_am_having kindred-spirit, who genuinely the things concerning you_all will_be_caring_
_for. 21 The ones for all the things of_themselves are_seeking, not the things of_**Ya^{y}sous chosen_one/messiah**. 22 But the provenness of_him you_all_are_knowing, that as unto_a_
_father a_child serves, with me he_served in the good_
_message. 23 This one therefore on_one_hand I_am_hoping to_send, when ~~wishfully~~ I_may_look_out the things concerning me immediately, 24 on_the_other_hand I_have_persuaded in the_**master** that also myself quickly I_will_be_coming. 25 But necessary I_considered, Epafroditos, the brother and fellow-worker and fellow-soldier of_me, and of_you_all ambassador and minister of_the need of_me, to_send to you_
_all, 26 since longing_for he_was for_all for_you_all, and distressing because you_all_heard that he_ailed.
27 For/Because also he_ailed nearly to_death, but ~~the~~ **god** showed_mercy_to him, not and him only, but also me, in_
_order_that not sorrow on sorrow I_may_have. 28 Therefore more_earnestly I_sent him, in_order_that having_seen him again, you_all_may_be_elated and_I less_anxious may_be.
29 Therefore be_accepting him in the_**master** with all joy, and ~~the~~ such honoured ones be_having, 30 because because_of the work of_**chosen_one/messiah** unto death he_neared, having_risked with_his life, in_order_that he_may_fulfill_up the of_you_all lacking, of_the toward me ministry.

3:1 For/Because_the rest, brothers of_me, be_rejoicing in the_
_**master**. The same things to_be_writing to_you_all, to_me is on_one_hand not reluctant, on_the_other_hand for_you_all is secure. 2 Be_watching_out for_the dogs, be_watching_out for_the evil workers, be_watching_out for_the mutilation.
3 For/Because we are the circumcision, the ones in_the_
**spirit** of**god** worshiping and boasting in **chosen_
_one/messiah Ya^{y}sous/(Yəhōshūʻa)**, and not in the_flesh having_trusted, 4 although I having confidence even in the_
_flesh. If any is_supposing other to_have_trusted in the_flesh, I more: 5 in_circumcision the_eight_day of the_descent of_
_Israa^{y}l/(Yisrāʼēl) of_the_tribe of_Beniamin/(Binyāmīn), a_
_Hebraios of Hebraios, according_to the_law a_Farisaios_
_party_member, 6 according_to zeal persecuting the assembly, according_to righteousness which is by the_law having_become blameless. 7 But which things was to_me gain, these I_have_considered because_of the **chosen_
_one/messiah** loss. 8 But indeed_rather also I_am_
_considering all things loss to_be, because_of that being_
above the knowledge of**chosen_one/messiah Ya^{y}sous** the **master** of_me, because_of whom the things all I_was_lost and I_am_considering them rubbish, in_order_that **chosen_
_one/messiah** I_may_gain 9 and may_be_found in him, not having my own righteousness ~~which~~ of the_law, but the

---

7 **RV 3:2 · Note** Although it's possible that Paul had three different groups of people in mind here, it's much more likely that he used three different names to describe the one group of people.

8 **RV 3:5 · Cross-ref.** Rom 11:1.

9 **RV 3:5 · Cross-ref.** Acts 23:6; 26:5.

10 **RV 3:6 · Cross-ref.** Acts 8:3; 22:4; 26:9-11.

Literal Version

righteousness through faith in_**chosen_one/messiah**, the of **god** righteousness based on ~~the~~ faith, **10** ~~which~~ to_know him, and the power of_the resurrection of_him, and fellowship of_ _the_sufferings of_him, being_conformed to_the death of_ _him, **11** if somehow I_may_attain to the resurrection ~~which~~ from the_dead.
12 Not that already I_received it, or already I_have_been_ _perfected, but I_am_pursuing, if also I_may_grasp, in that also I_was_grasped by **chosen_one/messiah Yaʸsous/(Yəhōshūʻa)**. **13** Brothers, I myself not am_counting to_have_grasped it, but I_do one thing: the things on_one_ _hand behind forgetting, on_the_other_hand to_the things ahead stretching_out, **14** to the_goal I_am_pursuing for the prize of_the upward calling of_ ~~the~~ **_god** in **chosen_ _one/messiah Yaʸsous**. **15** Therefore as_many_as mature are, this we_may_be_thinking, and if anything differently you_all_ _are_thinking, even this ~~the~~ **god** to_you_all will_be_revealing. **16** However to what we_attained, by_the same thing to_be_ _aligning. **17** Fellow-imitators of_me be_becoming, brothers, and be_observing the ones thus walking, as you_all_are_ _having for_an_example us. **18** For/Because many are_ _walking, of_whom often I_was_telling to_you_all, and now even weeping, I_am_telling you, ~~the~~ enemies of_the stake of_ _the **chosen_one/messiah**, **19** whose ~~the~~ end is destruction, of_whose ~~the~~ **god** is their belly, and their glory is in the shame of_them, the ones the earthly things thinking.
20 For/Because of_us the citizenship in the_heavens is_being, from which also a_saviour we_are_eagerly_waiting, the_ **_master Yaʸsous/(Yəhōshūʻa) chosen_one/messiah**,
21 who will_be_adapting the body of_ ~~the~~ _humiliation of_us, similar to_the body of_the glory of_him, according_to the working of_the thing to_be_able him, even to_subject to_him the things all.

4:1 So_then, brothers of_me beloved and longed for, joy and crown of_me, thus be_standing_firm in the_**master**, beloved.
2 Euodia I_am_exhorting, and Suntuḳaʸ I_am_exhorting, the same thing to_be_thinking in the_**master**. **3** Yes, I_am_asking also you, genuine companion, be_giving_help to_them, who in the good_message contended_together with_me, with both Klaʸmaʸs and the rest of_the_fellow-workers of_me, whose ~~the~~ names are in the_scroll of_life. **4** Be_rejoicing in the_**master** always, again I_will_be_saying, be_rejoicing.
5 The gentle of_you_all let_be_known to_all people. The **master** near. **6** Nothing be_worrying, but in everything, ~~the~~ by_prayer and ~~the~~ petition with thanksgiving, the requests of_you_all let_be_being_made_known to ~~the~~ **god**. **7** And the peace of_ ~~the~~ **_god** ~~which~~ being_above all mind, will_be_ _guarding the hearts of_you_all and the thinking of_you_all in **chosen_one/messiah Yaʸsous/(Yəhōshūʻa)**.
8 For/Because_the rest, brothers, as_much_as is true, as_ _much_as dignified, as_much_as right, as_much_as pure, as_ _much_as lovely, as_much_as admirable, if any virtue, and if any praise, these things be_counting. **9** What both you_all_ _learned and you_all_received, both you_all_heard and you_ _all_saw, in me, these things be_practicing, and the **god** of_ ~~the~~ _peace will_be with you_all.

11 **RV 3:17 · Cross-ref.** 1Cor 4:16; 11:1.

Readers' Version

gain my own righteousness by means of the law, but the righteousness that comes through faith **in Messiah—God's** righteousness which depends on faith. **10** I want to know him and the power that brought him back to life, and to join with him in his sufferings, even to be conformed to his death, **11** if somehow I can also be given life after death.

Striving for the prize

12 I haven't already received that, or already reached perfection, but I'm running hard to try to grab it, in the same way that I was grabbed by **Messiah Yeshua** (Jesus; Grk. Yesus). **13** Brothers and sisters, I'm not under the illusion that I've already grabbed it, but I do do this one thing: forgetting what's behind me, and taking long strides towards what's ahead of me, **14** I'm running hard toward the prize of being called up to heaven by **God** through **Messiah Yeshua**.
15 Those of us who are mature should think that way, and if you don't yet, then **God** will reveal everything to you, **16** however, whatever we've already attained, that should be held onto.
17 Brothers and sisters, become imitators of me,[11] as well as watching others that have walked a similar path and can be examples for all of you. **18** As I've often told you before and now say it again with tears, there are many who are against the stake of the **messiah** **19** and their end is destruction. Their **god is** their belly, and they take pride in their shame—they're only thinking about earthly things. **20** For us, our citizenship is in heaven and we're waiting for our saviour to return from there—**the master Yeshua Messiah**— **21** who will take these embarrassing bodies of ours and make them similar to his resurrected body—he's capable of doing that and to put everything under his control.

Paulos's final teaching

4:1 So then, my dear brothers and sisters, my delight and my crown, I miss you all, so guard your faith in **the master**, dear ones. **2** Euodia and Suntuke, you both need to be thinking the same way in the **master**, **3** and yes, I'm asking you, my true companion, to help those two women who worked hard with me to share the good message, along with Klemes and the others who also worked with me and whose names are written in the book of life.
4 Always be happy in the **master**. I'll say that again: be happy. **5** Let your gentleness be visible to everyone. The **master** is close. **6** Don't worry about anything, but handle all situations by letting **God** know your requests—praying and telling God your needs, and also thanking him. **7** Then **God's** peace which is above human understanding will guard your hearts and your thinking in **Messiah Yeshua** (Jesus; Grk. Yesus).
8 Brothers and sisters, here's the rest of what you all should be considering: anything that's true or dignified, anything that's right or pure, anything that's lovely or admirable, and anything that's virtuous or praiseworthy. **9** Continue to do everything you all learnt or received from me, and everything you heard or saw in me, and the **God** of peace will be with you all.

Readers' Version

Paulos's appreciation of their practical help

10 I was extremely happy in **Yahweh** once you all reestablished your consideration for my situation. Well, you were thinking about it, but lacked any opportunity to act, 11 not that I'm talking about being in poverty, because I've learnt to be content in any situation. 12 I've experienced being humbled with little, and I've experienced having plenty, but I've grown through every one of those experiences, sometimes being satisfied and sometimes hungry, sometimes having plenty and other times not enough. 13 In every situation I stay strong because of the one who strengthens me.

14 However, you all did well to participate in my hardships. 15 I've know all you Filippaisios (Philippians), that when I left Makedonia to begin preaching the good message, no other assembly shared with me in giving and receiving—only you there. 16 Even when I was in Thessalonikai,[12] once you sent me what I needed—actually twice— 17 not that I was looking for a gift from my perspective, but because I was thrilled to see you all accumulating heavenly rewards. 18 But now I've received everything I need. I have plenty now that Epafroditos arrived with what you all sent. It was like a fragrant sacrifice that's acceptable **to God** and which pleases him.[13] 19 My **God** will meet all of your needs from his riches in heaven in **Messiah Yeshua** (Jesus; Grk. Yesus)— 20 may our **God** and father be honoured throughout all the ages.

The ending greetings

21 Greet all of the believers there in the name of **Messiah Yeshua** (Jesus; Grk. Yesus). The brothers and sisters with me here also greet you all, 22 along with all the believers here, especially those in Kaisar's household.

23 May the grace from the **master Yeshua Messiah be** with all your spirits. May it be so.

PHP · OET-RV v0.2.1

Literal Version

10 But I_was_elated in the_**master** greatly, that now once you_all_revived ~~which~~ for me to_be_thinking, to which also you_all_were_thinking, but you_all_were_lacking_season. 11 Not that concerning poverty I_am_speaking, because/for I learned in whatever situations I_am content to_be. 12 I_have_ _known both to_be_being_humbled, I_have_known and to_ _be_being_plentiful. In everything and in all things I_have_ _been_enlightened, both to_be_being_satisfied and to_be_ _hungering, both to_be_being_plentiful and to_be_being_ _deficient. 13 All things I_am_being_strong in the one strengthening me. 14 However well you_all_did, having_ _participated of_me in_the tribulation. 15 But have_known also you_all, Filippaʸsios, that in the_beginning of_the good_ _message, when I_came_out from Makedonia, not_one with_ _me assembly shared in the_matter of_giving and receiving, except ~~not/lest~~ you_all only. 16 Because even in Thessalonikaʸ, both once and twice, because/for the need to_me you_all_ _sent. 17 Not that I_am_seeking_after the gift, but I_am_ _seeking_after the fruit ~~which~~ being_plentiful to the_account of_you_all. 18 But I_am_receiving_fully all things, and I_am_ _being_plentiful, I_have_been_filled, having_received from Epafroditos the things from you_all, an_aroma of_a_sweet_ _fragrance, a_sacrifice acceptable, well_pleasing to_ ~~the~~ **_god**. 19 But the **god** of_me will_be_filling all the_need of_you_all, according_to the riches of_him in glory in **chosen_ _one/messiah Yaʸsous/(Yəhōshūʿa)**. 20 And to_the **god** and father of_us be the glory to the ages of_the ages. Truly.

21 Greet every holy one in **chosen_one/messiah Yaʸsous**, are_greeting you_all the with me brothers, 22 are_greeting you_all all the holy ones, and most_of_all the ones from the of_Kaisar house. 23 The grace of_the **master Yaʸsous chosen_one/messiah** be with the spirit of_you_all. Truly.

PHP · OET-LV v0.2.0 (NT set)

12 **RV 4:16 · Cross-ref.** Acts 17:1.

13 **RV 4:18 · Cross-ref.** Exo 29:18.

Paulos's first letter to
Timotheos

Introduction

Timotheos was a Christian from Asia Minor. His mother was a Yehudi but his father was a Greek. When Paulos (Heb. Shaul) saw Timotheos's genuine faith, he accepted him as one of his companions and helpers at preaching and teaching the good message (Acts 16:1-3) and they had ended up in Efesos together, where Paulos left Timotheos behind in order to look after the new believers there. After Timotheos had been in Efesos for some time, Paulos sent this letter to him. Timotheos's age was likely around thirty at that time.
There seem to be three main purposes in this letter of Paulos to Timotheos:
1. Firstly Paulos warned him about false teaching that was affecting the assembly of believers there. This teaching contained the philosophies of both Yehudim and non-Jews, because according to them, this world that we live in is evil but a person can be saved if they have the correct wisdom or knowledge and doesn't eat certain types of food and doesn't marry. Paulos writes that that's not right.
2. This letter also teaches about the behaviour of the assembly of believers and about worship. Paulos writes about the desired behaviour of teachers of the message, of helpers in the assembly, and of other believers including widows and slaves.
3. Finally he advised Timotheos how to become good servant of Yeshua the messiah, and concerning his responsibility to believers.

Main components of Paulos's letter

Introduction *1:1-2*
Teaching concerning the group of believers and of teachers *1:3–3:16*
Teaching to Timotheos about his work *4:1–6:21*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Readers' Version

1:1 This letter is from Paulos, a missionary **of Yeshua (Jesus; Grk. Yesus) the messiah**, appointed by our saviour **god's** command and by **Yeshua the messiah**, who is our hope. **2** I'm writing to Timotheos,[1] my true child in the faith: may you receive grace, mercy, and peace from **God** the father and from our **master Yeshua** the **messiah**.

Staying on-track in faith and doctrine

3 When I was going to Makedonia, I urged you to remain there in Efesos, so that you could speak against those preaching a different message, **4** and advise the believers not to worry about myths and endless genealogies, which just result in useless speculations, rather than them using their faith to advance **God's** plans. **5** The outcome of such teaching should be demonstrating love coming from a pure heart, a clean conscience, and selfless faith. **6** Some others have deviated from that, which then results in useless talk— **7** they want to be religious teachers but they don't understand what they're talking about or what they're agreeing to.

8 But we know that the religious law can be good if someone is using it lawfully, **9** but other than that, we know that the law isn't made for those who've been forgiven by God. The law was made for those who are disobedient and out of control, those who ignore and disobey God, who don't honour him but rather profane him, for those who would murder their parents or other people, **10** the sexually immoral, homosexuals, kidnappers, liars, those who falsely accuse others in court, and those doing anything else that is against the sound teaching **11** that's part of the good message that honours the wonderful **God**, and which was entrusted to me.

Paulos thanks God for showing mercy

12 I'm thankful for our **master Yeshua** (Jesus; Grk. Yesus) the **messiah**, for considering me faithful and strengthening me, and then appointing me to serve him, **13** even though I used to be a slanderer and persecutor and abuser,[2] but I was shown mercy because I did it in unbelief due to my ignorance. **14** The grace of our **master** was so generous in giving me faith in and love for **Yeshua the messiah**. **15** This saying is trustworthy and worth being accepted by **everyone**: **Yeshua the messiah** came into this world to save sinners, of which I was the worst. **16** And this is why I was shown mercy: so that **Yeshua the messiah** can demonstrate his great patience in me first, as a pattern to all the others who will believe in him and obtain eternal life. **17** May the king of the ages, the indestructible, invisible, only **God** have all the honour and praise throughout all the ages. May it be so.

18 In line with previous prophecies, I'm entrusting you, young Timotheos, with this: fight in this battle for good, **19** maintaining your faith and your clear conscience, even though others have turned back and shipwrecked their faith, **20** including Humenaios and Alexandros (Alexander), who I put Satan in charge of, so that they'd be disciplined to stop slandering.

Literal Version

1:1 Paulos, an_ambassador of_**chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)**, according_to the_command of_**god** the_saviour of_us, and the_**master Ya^{y}sous chosen_one/messiah** the hope of_us, **2** to_Timotheos, genuine child in the_faith: grace, mercy, peace from **god** the_father and **chosen_one/messiah Ya^{y}sous** the **master** of_us.

3 As I_implored you to_remain in Efesos, going to Makedonia, in_order_that you_may_command to_some not to_be_teaching_differently, **4** nor to_be_giving_heed to_myths and endless genealogies, which are_bringing_about speculations rather than management of_**god**, which is in faith. **5** And the outcome of_our charge is love out_of a_pure heart, and a_good _conscience, and an_ unhypocritical _faith, **6** from_which some having_deviated, were_turned_away to useless_talk, **7** wanting to_be law_teachers, not understanding neither what they_are_saying, nor about what_all they_are_confirming. **8** But we_have_known that the law is good, if someone may_be_resorting to_it lawfully, **9** having_known this, that for_the_righteous the_law is_ not _appointing, but for_the_lawless and insubordinate, the_ungodly and the_sinners, unholy and profane, father_killers and mother_killers, murderers, **10** the_sexually_immoral, sodomisers, kidnappers, liars, perjurers, and if any other thing is_opposing to_the being_sound teaching, **11** according_to the good_message of_the glory of_the blessed **god**, which I was_entrusted.

12 I_am_having thankfulness for_the one having_strengthened me, **chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)** the **master** of_us, because he_considered me faithful, having_appointed me to service, **13** ~~the~~ earlier being a_slanderous, and a_persecutor, and an_abuser, but I_was_shown_mercy, because not_knowing, I_did it in unbelief. **14** And the grace of_the **master** of_us, over_been_plentiful with faith and love ~~which~~ in **chosen_one/messiah Ya^{y}sous**. **15** Trustworthy is the saying, and worthy of_all acceptance: ~~that~~ **chosen_one/messiah Ya^{y}sous** came into the world to_save sinners, of_whom I am the_first. **16** But because_of this I_was_shown_mercy, in_order_that in me first **Ya^{y}sous chosen_one/messiah** may_display his all patience, because/for a_pattern of_the ones going to_be_believing in him, to life eternal. **17** And to_the king of_the ages, the_indestructible, invisible, only **god**, honour and glory be, to the ages of_the ages. Truly. **18** This ~~the~~ charge I_am_entrusting to_you, child, Timotheos, according_to the prophesies going_before to you, that you_may_be_warring by them the good warfare, **19** holding faith and a_good conscience, which some having_pushed_away, concerning their faith they_suffered_shipwreck, **20** of_whom is Humenaios and Alexandros, whom I_gave_over to_ ~~the~~ _Satan/(Sāṭān), in_order_that they_may_be_disciplined not to_be_slandering.

1 **RV 1:2 · Cross-ref.** Acts 16:1-3.

2 **RV 1:13 · Cross-ref.** Acts 8:3; 9:1-30.

Literal Version

2:1 Therefore I_am_exhorting, first of_all petitions, prayers, petitions, thanksgivings to_be_being_made, because/for all people, **2** for kings and all who being in prominence, in_ _order_that we_may_be_going_by a_tranquil and quiet living in all devoutness and dignity. **3** This is good and acceptable before **god** the saviour of_us, **4** who is_wanting all people to_ _be_saved, and to_come to the_knowledge of_the_truth. **5** For/Because one **god** there_is, also one mediator between_ **_god** and humans, the_human **chosen_one/messiah Yaʸsous/(Yəhōshūʻa)**, **6** the one having_given himself a_ _ransom for all, and testimony in_ its_own _seasons, **7** to which I was_appointed a_proclaimer and an_ambassador (I_ _am_speaking the_truth in **chosen_one/messiah**, I_am_ not _ _lying), a_teacher of_the_pagans in knowledge and truth. **8** Therefore I_am_wishing ~~the~~ men to_be_praying in every place, lifted_up devout hands apart_from severe_anger and speculation. **9** Likewise women in respectable apparel to_be_ _adorning themselves with modesty and sobriety, not with braids, and gold, or pearls, or expensive clothing, **10** but what is_befitting to_women professing the_god-fearing, through good works. **11** ‹Let›_ a_woman _be_learning in quietness in all submission. **12** But I_am_ not _permitting to_be_teaching by_a_women, nor to_be_domineering of_a_man, but to_be in quietness. **13** For/Because Adam/(ʼĀdām) was_formed first, thereafter Heua/(Ḫavvāh), **14** and Adam was_ not _seduced, but the woman having_been_deceived, has_become in transgression. **15** But she_will_be_being_saved through ~~the~~ childbearing, if they_may_remain in faith, and love, and holiness, with sobriety.

3:1 The saying is trustworthy: If anyone is_aspiring to_ _overseeing, he_is_desiring of_a_good work. **2** Therefore it_is_ _fitting the overseer to_be irreproachable, the_husband of_ _one wife, sober, sensible, respectable, hospitable, teaching, **3** not winebibbing, nor a_bully, but gentle, peaceable, ungreedy, **4** leading of_his own house well, having children in submission, with all dignity **5** (but if someone has_ not _ _known to_lead of_his own house, how ‹will›_he_be_taking_ _care of_the_assembly of_**god**?) **6** Not a_neophyte, in_order_ _that not having_been_conceited, he_may_fall_in into the_ _judgement of_the devil. **7** And it_is_fitting him also, to_be_ _having a_ good _testimony from the ones outside, in_order_ _that he_may_ not _fall_in into derision and the_snare of_the devil.

8 Servants likewise should_be dignified, not double-tongued, not addicted to_ much _wine, not greedy, **9** holding the mystery of_the faith in a_ clean _conscience. **10** And also let_ these _be_being_approved first, thereafter let_them_be_ _serving, being unindictable. **11** ‹Their›_wives likewise should_be dignified, not diabolical, sober, faithful in all

Readers' Version

Expectations for behaviour

2:1 Then first of all I urge you all to pray for all people—petitioning to God while also expressing thanks for them. **2** So too for national leaders and other prominent officials so that we can live a quiet and tranquil life with all devoutness and dignity. **3** This is good and pleasing to **God** our saviour **4** who wants everyone to be saved and to know the truth.[3] **5** **There's** only one **God** and also one mediator **between God** and humankind and that's the **man Yeshua (Jesus; Grk. Yesus) the messiah** **6** who gave himself as a ransom for all people and as a testimony of God's love for all time. **7** I was appointed to proclaim that message and as a missionary—no lies, I'm telling you the truth here in **the messiah**—and also as a teacher of knowledge and the truth to non-Jews.[4]

8 That's why I long to see men praying in every country, lifting up their morally-clean hands and not harbouring anger or disunity.

9 Similarly women should wear respectable clothes that are sensible and modest, not with hair extensions or gold or pearls or expensive clothing,[5] **10** but with what is fitting for women who do good things, having declared that they honour god. **11** Women should be learning quietly and submissively, **12** but I don't permit women to be teaching or domineering men. They should remain quiet **13** because Adam was created first,[6] then Havah (Eve),[7] **14** and it wasn't Adam that was seduced but rather it was the woman that was deceived and disobeyed.[8] **15** But women will be saved through childbearing if they continue in faith and love and purity and self-control.

Qualities of assembly overseers

3:1 This is a trustworthy saying: 'If anyone is aspiring to be an overseer, then it's a good task that he's desiring.' **2** So it's fitting that an overseer be above reproach, be the husband of one wife, sober, sensible, respectable, hospitable, a good teacher, **3** not dependent on alcohol or greedy or a bully, but rather gentle, peace-loving, **4** a good, dignified leader in his own home and in disciplining his children. **5** (If someone doesn't know how to lead his own household, how could he take care of **God's** assembly?) **6** He mustn't be a new believer, because that might lead him to becoming proud, and from there to fall into the devil's judgement. **7** It's also fitting for him to have a good reputation with those outside the assembly, so that he doesn't end up getting mocked, and from there falling into the devil's trap.[9]

Qualities of assembly helpers (or deacons/ministers)

8 Similarly helpers in the assembly should also be dignified, should only speak the truth, shouldn't be greedy or addicted to wine, **9** and should cling to the mystery of the faith with a clear conscience. **10** Once they've proven themselves to

3 **RV 2:4 · Cross-ref.** Yhn 14:6.

4 **RV 2:7 · Cross-ref.** 2Tim 1:11.

5 **RV 2:9 · Cross-ref.** 1Pe 3:3.

6 **RV 2:13 · Cross-ref.** Gen 2:7.

7 **RV 2:13 · Cross-ref.** Gen 2:21-22.

8 **RV 2:14 · Cross-ref.** Gen 3:1-6.

9 **RV 3:2-7 · Cross-ref.** Tit 1:6-9.

Readers' Version

be without any misconduct, then let them be working in the assembly. 11 Their wives, too, should be dignified, should only speak the truth, and should be sober and faithful in everything they do. 12 These helpers in the assembly should be husbands of one wife, and should lead their children and their households well. 13 Those helpers who serve well will earn a good reputation for themselves and increase in confidence in their faith in **Yeshua (Jesus; Grk. Yesus) the messiah**.

The announcement of God of truth

14 I am writing all this to you in the hope that I can come soon, 15 but if I get delayed, at least you'll know how to organise **God's** household—that is the assembly **of** the living God—which is the pillar and foundation of the truth. 16 But yes, this godliness is quite a mystery: he appeared in a body, was declared innocent by **the spirit**, was seen by messengers, was preached among the nations, was believed in around the world, and then was taken up to heaven to be honoured.

False teachings, including what not to eat

4:1 But the **spirit** is expressly saying that in later times, some will pull back from their faith, listening instead to deceiving spirits and teachings of demons. 2 After suppressing their own consciences, they'll become hypocritical liars, 3 telling people not to get married and to keep away from foods that **God** created for faithful people who know the truth to be able to eat with thankfulness. 4 Every creature made by **God is** good and nothing should be rejected but rather be received with thanksgiving 5 because it's made acceptable by **God's** declaration and by prayer.

The good servant of the messiah Yeshua

6 If you explain these things to the believers then you'll be a good servant **of Yeshua (Jesus; Grk. Yesus) the messiah**, growing in the messages of faith and of the good teachings that you have followed. 7 Refuse to listen to rude jokes and conspiracy theories. Instead train yourself to be godly, 8 because keeping fit is of some benefit, but being godly benefits every part of life, from the present life right through to life in the next age.

9 Here is a trustworthy saying that's worthy of acceptance by everyone 10 and it's what we work and strive for: we have put our hope in the living **God** who is the saviour of all people and particularly of all believers, 11 so command and teach these things.

12 Don't let anyone despise you just because you're young, but be an example for the believers in your speech and conduct, and in love, faith, and purity. 13 Prioritise the public reading of the scriptures as well as encouraging and teaching others until I come. 14 Don't neglect the gift that you have in you which was given to you when the council of elders placed their hands on you and prophesied over you. 15 Keep these things in your thoughts so that everyone will be able to see your progress. 16 Hold on to your own integrity and to this teaching, and stay faithful to them, because as you do, you'll be saving both yourself and the people listening to you.

Advice about widows, teachers of believers, and slaves

5:1 Don't scold an elder harshly, but encourage him as a father. Encourage younger men as brothers, 2 female elders as mothers and younger ones as sisters in all purity.

Literal Version

things. 12 Servants, let_ them _be husbands of_one wife, leading of_their_children well and of_their own households. 13 For/Because the ones having_served well are_procuring a_good _standing for_themselves, and great confidence in the_ _faith ~~which~~ in **chosen_one/messiah Ya^{y}sous/(Yəhōshūʹa)**.

14 I_am_writing these things to_you, hoping to_come to you in quickness, 15 but if I_may_be_slowing, in_order_that you_ _may_have_known how it_is_fitting to_be_being_conducted in the_household of_**god**, which is the_assembly of_**god** the_ _living, the_pillar and foundation of_the truth. 16 And confessedly great is the of_ ~~the~~ _devoutness mystery: Who was_revealed in the_flesh, was_justified in the_**spirit**, was_ _seen by_messengers, was_proclaimed among the_nations, was_believed in the_world, was_taken_up in glory.

4:1 But the **spirit** is_speaking expressly that in later times, some will_be_withdrawing from_the faith, giving_heed to_ deceitful _spirits and teachings of_demons, 2 in hypocrisy of_ _liars, having_been_seared their own conscience,
3 forbidding to_be_marrying, to_be_keeping_away from_ _foods that ~~the~~ **god** created for partaking with thanksgiving by_the faithful ones and having_known the truth. 4 Because every creature of_**god** is good, and nothing being_received with thanksgiving is rejected, 5 for/because it_is_being_ _sanctified by the_message of_**god** and petition.

6 These things laying_down to_the brothers, you_will_be a_ good _servant of_**chosen_one/messiah Ya^{y}sous/(Yəhōshūʹa)**, being_nourished in_the messages of_ _the faith, and of_the good teaching with_which you_have_ _followed. 7 But be_refusing the profane and granny myths. And be_training yourself to devoutness, 8 For/Because ~~the~~ bodily training for is a_little beneficial, but the devoutness is beneficial for all things, the_promise holding of_the_ ~~which~~ present _life, and of_the_ coming _life. 9 The saying is trustworthy, and worthy of_all acceptance. 10 For/Because we_are_labouring and we_are_striving for this, because we_ _have_hoped in a_ living _**god**, who is the_saviour of_all people, most_of_all of_believers. 11 Be_commanding these things and be_teaching. 12 let_ no_one of_you _be_Despising the youth, but be_becoming an_example for_the believing ones, in speech, in conduct, in love, in faith, in purity.
13 Until I_am_coming, be_giving_heed to_the public_reading, to_ ~~the~~ _exhortation, to_ ~~the~~ _teaching. 14 Not be_neglecting of_the gift in you, which was_given to_you through prophecy, with the_laying_on of_the hands of_the council_of_elders.
15 Be_pondering these things, be in these things, in_order_ _that the progress of_you may_be manifest to_all. 16 Be_ _holding_on to_yourself and to_the teaching. Be_continuing_ _on in_them, because/for doing this, you_will_be_saving both yourself and the ones hearing from_you.

5:1 You_may_ not _harshly_give_rebuke to_an_elder, but be_ _exhorting him as a_father, younger men as brothers,
2 eldresses as mothers, younger as sisters, in all purity. 3 Be_ _honouring widows, who are really widows. 4 But if any widow is_having children or grandchildren, let_them_be_

Literal Version

_learning to_be_devout first to_their own household, and to_
_be_giving_back recompense to_the parents, because/for this
is acceptable before ~~the~~ **god**. **5** And the woman really a_widow
and having_been_isolated has_hoped in **god**, and is_
_remaining ~~the~~ in_petitions and ~~the~~ prayers, night and day.
6 But the woman living_luxuriously, while_living has_died.
7 Also be_commanding these things, in_order_that they_
_may_be irreproachable. **8** But if anyone is_ not _providing
of_their own and most_of_all household, he_has_disowned
the faith, and is worse than an_unbeliever. **9** ‹Let›_ a_widow _
_be_being_enrolled having_become not lessor than sixty
years, the_wife of_one husband, **10** being_attested in good
works: if she_raised_children, if she_lodged_strangers, if she_
_washed the_feet of_holy ones, if she_assisted being_
_oppressed ones, if she_followed_after to_every work good.
11 But be_refusing younger widows, because/for whenever
they_may_become_sensual against_the **chosen_
_one/messiah**, they_are_willing to_be_marrying, **12** having
judgement because they_rejecting their first faith. **13** But also
together they_are_learning to_be idle, going_around ~~the~~
houses, and not only idle, but also gossips and meddling,
speaking the things not fitting. **14** Therefore I_am_wishing
the_younger women to_be_marrying, to_be_bearing_
_children, to_be_keeping_house, not_one opportunity to_be_
_giving of_insult to_the one opposing for_reason_of.
15 For/Because already some were_turned_away after ~~the~~
Satan/(Sāṭān). **16** If any believing woman is_having widows,
he _let_be_assisting to_them, and not let_be_being_weighed_
_down the assembly, in_order_that it_may_assist to_the really
widows. **17** The elders having_led well, let_be_being_
_considered_worthy of_double honour, most_of_all the ones
labouring in the_message and the_teaching. **18** For/Because
the scripture is_saying: Not you_will_be_muzzling an_ox
threshing, and: Worthy is the worker of_the wage of_him.
19 Be_ not _accepting accusation against an_elder, besides
except ~~not/lest~~ on two or three witnesses. **20** Be_rebuking
before all the ones sinning, in_order_that also the rest may_
_be_having fear. **21** I_am_testifying before ~~the~~ **god**, and
chosen_one/messiah Yaʸsous/(Yəhōshūʻa), and the chosen
messengers, in_order_that you_may_keep these things apart_
_from prejudice, doing nothing according_to partiality. **22** Be_
_laying_on hands quickly on_no_one, nor be_sharing in_the_
anothers _sins, be_keeping yourself pure. **23** No_longer be_
_drinking_water only, but be_giving_treatment with_ a_little
_wine, because_of your stomach and the frequent sicknesses
of_you. **24** The sins of_some people are quite_evident, going_
_before them to judgement, but to_some also they_are_
_following_after. **25** Likewise also the ~~the~~ good works are
quite_evident, and the ones being otherwise, are_ not _being_
_able to_be_hidden.
6:1 As_many_as slaves are under a_yoke, let_them_be_
_considering their own masters worthy of_all honour, in_

Readers' Version

3 Show honour to widows—the *real* widows that is **4** because if a widow has children or grandchildren, then they should be learning to show their godliness to their own relatives first, and to be repaying their parents and grandparents because this is what **God** expects. **5** A woman who is a real widow and has been left by herself but puts her hope in **God**, she is then able to spend her days and nights in prayer and requesting **God's** response. **6** But a widow who just lives for pleasure is dead inside even though she's still living. **7** You should teach these things, Timotheos, so that the people don't anger God, **8** because if someone is not providing for their own household, then they've rejected their faith in God and they're acting worse than an unbeliever.

9 The assembly should enrol[10] a widow if she's at least sixty years old and was the wife of a single husband. **10** She should be known for her good undertakings, for example if she raised children, if she was hospitable to strangers, if she washed the feet of believers, if she helped those who were oppressed, and if she always tried to do what was right.

11 But don't enrol younger widows because their emotional needs might drive them to want to marry again rather than to serve the **messiah** **12** and we don't want them to be judged because they couldn't fulfil their faith commitment. **13** Plus they often follow others in idly going around houses, and not just being idle but also gossipping and meddling and chatting about things they shouldn't. **14** That's why I prefer younger women to be getting married and having children, to keep house, and to avoid all situations where others could accuse them. **15** In fact, some have already turned away to follow Satan.

16 If any believing woman has widowed relatives, they should continue to help them and not burden the assembly, so then the assembly can assist the really needy widows.

17 An elder who has led well should be considered worthy of double honour, especially those who work hard in studying and teaching the message, **18** because the scriptures say, "Don't muzzle the ox working on the threshing floor,"[11] and "A worker deserves their wages."[12] **19** Don't entertain an accusation against an elder unless there are two or three witnesses,[13] **20** but the ones that are sinning need to be scolded publicly so that others will be reluctant to do the same.

21 I am telling you these things in the sight of **God** and **Yeshua (Jesus; Grk. Yesus) the messiah** and the chosen messengers so that you can put them into practice without any favouritism or partiality. **22** Don't rush to lay hands on anyone[14] and don't join in other people's sinful schemes, but strive to keep yourself pure.

---

10 **RV 5:9 · Note** It's not specified in the text what they were being enrolled for or into. It's likely that it was a list of widows visited and/or helped by the assembly.

11 **RV 5:18 · Cross-ref.** Deu 25:4; 1Cor 9:9.

12 **RV 5:18 · Cross-ref.** Mat 10:10; Luk 10:7.

13 **RV 5:19 · Cross-ref.** Deu 17:6; 19:15.

14 **RV 5:22 · Note** Paul doesn't give more details here, and although Timothy probably knew what he meant, it's less certain to us now. It probably refers to placing hands on others when praying for them, and could refer to praying for healing or similar, or praying for wisdom when dedicating a new leader. (TODO: Need to add cross-references here.)

Readers' Version

23 Don't carry on just drinking only water, because a little bit of wine might be good for your stomach and help with your frequent bouts of sickness.

24 The sins of some people are quite easy to see, being known ahead of them going to face judgement, but other people's sins will only become known later. **25** It's the same with people's good deeds—some are quite easy to see and others aren't, but nothing will be hidden in the end.

6:1 Those who are bonded into slavery should consider their masters to be worthy of honour, so that **God's** name and message won't be slandered, **2** and the ones having masters who are also believers shouldn't despise their masters because we're all brothers. On the contrary, let them serve well because the ones benefitting from their good work are beloved believers.

Proper teaching and true contentment

Those principles are what you should be teaching and encouraging the believers to do. **3** If anyone is teaching different things and their living is far from the message of our **master Yeshua (Jesus; Grk. Yesus) the messiah** and from godly teaching, **4** that person is conceited. They don't know anything, but instead obsess about debates and quibble about messages, and this leads to strife, slander, evil suspicions, **5** and constant friction. People like this have ruined their minds and been robbed of the truth, thinking that they can gain financially by appearing godly.

6 But genuine godly living does lead to contentment which is a big advantage, **7** because we brought nothing with us into this world and we can't take anything out of it either. **8** As long as we have shelter and sustenance, then we'll be content. **9** Those who desire wealth fall into temptation. It's a trap which leads to many foolish and harmful desires, resulting in people sinking into ruin and destruction **10** because that desire for wealth is the root of all evil. Some who aspired to becoming wealthy wandered away from faith in Yeshua and wounded themselves with many disappointments.

The teaching of Paulos to Timotheos

11 But you, Timotheos, as a godly person, flee from those things and instead pursue righteousness, godliness, faith, love, endurance, and gentleness. **12** Fight the good fight of the faith in order to take hold of the eternal life which you were called to when you confessed wanting to follow Yeshua (Jesus; Grk. Yesus) in front of many witnesses. **13** I am commanding you in front of **God** who gave life to everything, and in front of **Yeshua** the **messiah** who testified the good confession to Pontios Pilatos (Pilate),[15] **14** to obey that command faultlessly until the return of our **master Yeshua the messiah**. **15** He will be revealed in his own time—the blessed and only God, the ruler over all rulers and **master** over all **masters**, **16** the only immortal one who lives in unapproachable brightness which no person has ever seen or is capable of looking at. He will be honoured for his eternal power. May it be so.

17 Command those who are rich in this present age to not be proud and not to put their hope in uncertain wealth, but in **God** who richly blesses us with all that we need to be happy.

Literal Version

_order_that the name of_ ~~the~~ **_god** and the teaching may_ not _be_being_slandered. **2** And the_ believing _ones having masters, them_let_ not _be_despising, because they_are brothers, but rather them _let_be_serving, because they_are believing and beloved, who are benefitting from_their good_ _work. Be_teaching these things and be_exhorting.

3 If anyone is_teaching_differently, and is_ not _approaching to_being_sound in_the_messages, ~~which~~ of_the **master** of_us, **Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah**, and in_the teaching according_to devoutness, **4** he_has_been_conceited knowing nothing, but obsessing about debates and quibbles_ _about_messages, out_of which is_becoming envy, strife, slander, evil suspicions, **5** constant_frictions, of_people the mind having_been_ruined and having_been_defrauded of_the truth, thinking ~~the~~ devoutness to_be a_means_of_gain. **6** But the devoutness with contentment it_is a_means_of_gain great. **7** For/Because we_carried_in nothing into the world, because neither we_are_being_able to_bring_out anything. **8** And having sustenance and shelters, with_these we_will_ _be_being_sufficed. **9** But the ones wishing to_be_being_rich, are_falling_in into temptation, and a_snare, and many foolish and harmful desires, which are_sinking ~~the~~ people into destruction and destruction. **10** For/Because a_root of_all ~~the~~ evil is the fondness_of_silver, of_which some aspiring, have_ _wandered_away from the faith, and pierced themselves with_ many _sorrows.

11 But you, Oh person of_**god**, be_fleeing these things, but be_pursuing righteousness, devoutness, faith, love, endurance, gentleness. **12** Be_fighting the good fight of_the faith, take_hold of_the eternal life, to which you_were_called and you_confessed the good confession before many witnesses. **13** I_am_commanding to_you before ~~the~~ **god**, the one giving_life_to the_ all _things, and **chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)**, the one having_testified the good confession before Pontios Pilatos, **14** you to_keep the command spotless irreproachable, until the appearing of_the **master** of_us, **Ya^{y}sous chosen_one/messiah**, **15** which in_ his_own _seasons the blessed and only Sovereign will_be_ _showing, the king of_the ones reigning, and the_**master** of_ _the ones mastering, **16** who alone having immortality, dwelling in_light unapproachable, whom not_one of_the_ _people saw, nor is_able to_see, to_whom be honour and eternal dominion. Truly. **17** To_the rich in the present age, be_commanding not to_be_highfaluting, nor to_have_hoped in the_uncertainty of_riches, but in **god**, ~~which~~ bringing_ _about us all things richly for enjoyment, **18** to_be_working_ _good, to_be_being_rich in good works, to_be well_imparting, generous, **19** storing_away for_themselves a_ good _

15 **RV 6:13 · Cross-ref.** Yhn 18:37.

Literal Version

foundation for the coming _time, in_order_that they_may_ _take_hold of_the really life. **20** Oh Timotheos, guard the deposit, turning_away the profane empty_babblings and oppositions of_the falsely_called knowledge, **21** which some professing concerning the faith deviated. ~~The~~ grace be with you_all.

TI1 · OET-LV v0.2.0 (NT set)

Readers' Version

18 They should live out goodness, doing good deeds, helping others and being generous, **19** thus they will be building themselves a good foundation for the coming age so that they may experience true life.

20 So Timotheos, guard what has been invested in you. Avoid useless and godless babbling and what others call knowledge but which opposes the true message **21** and which some who were believers have turned away to.

May God's grace be with you all there.

TI1 · OET-RV v0.2.1

Titos (Titus)

Introduction

The author

Paulos

The recipient

Titos, often spelt (wrongly) as 'Titos' in English translations, wasn't a Yehudi and didn't originally believe in God. However, in later times he became a believer and from there, he became a helper in Paulos's work. This letter was sent by Paulos there to Titos in Kraitai where he had been left to look after a group of believers. (Crete is an island that was a part of Greece.)

This letter

There are three main things contained in this letter: Firstly Titos is reminded about what is appropriate behaviour for teachers of believers. It was important that he understand this because those from Kraitai had many undesirable customs and there were many teachers of false doctrines that would confuse believers.
Secondly Titos was advised Titos how to teach the various groups of believers there, including young men and slaves, along with older men and women. (Then those older women were to teach the younger women.)
Finally Paulos advised Titos about how believers should live, including avoiding attacking others, arguing, and splitting the believers into opposing groups. Paulos reminded Titos again to follow the teachings of Yeshua the messiah and obey what he commanded us.
Paulos wanted it to be known that it's very important for believers to behave well (1:6; 2:7,14; 3:1,8-9,14) even though doing good things can't earn their salvation (3:5).

Main components of Paulos's letter

Introduction *1:1-4*
The correct behaviour of officials there to group of believers *1:5-16*
The correct behaviour of various people there to group of believers *2:1-15*
Defining good behaviour and the warning *3:1-11*
Ending *3:12-15*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Literal Version

1:1 Paulos, a_slave of_**god**, and an_ambassador of_ **_Yaʸsous/(Yəhōshūʻa) chosen_one/messiah**, according_to the_faith of_the_chosen ones of_**god**, and knowledge of_the_ _truth, which is according_to devoutness, **2** in the_hope of_ _life eternal, which the unlying **god** promised before times eternal, **3** but revealed the message of_him in_ his_own _ _seasons in the_proclamation, which I was_entrusted according_to the_command of_**god**, the saviour of_us **4** to_ _Titos, my_genuine child, according_to our_common faith: grace and peace from **god** the_father and **chosen_ _one/messiah Yaʸsous**, the saviour of_us.

5 For/Because_reason_of this, I_left_ you _behind in Kraʸtaʸ, in_order_that you_may_set_in_order the things lacking, and may_appoint elders in ‹every›_city as I directed to_you, **6** if anyone is unindictable, the_husband of_one wife, having believing children, not in accusation of_intemperance or insubordinate. **7** For/Because it_is_fitting the overseer to_be unindictable as a_manager of_**god**, not self-willed, not easily_ _angered, not winebibbing, not a_bully, not greedy, **8** but hospitable, a_lover_of_good, sensible, righteous, devout, self-controlled, **9** upholding of_the faithful message according_to the teaching, in_order_that he_may_be powerful both to_be_exhorting with ~~the~~ teaching ~~which~~ being_ _sound, and to_be_rebuking the ones speaking_against it.

10 For/Because many are insubordinate, useless_talkers, and deceivers, most_of_all the ones of the circumcision, **11** whom it_is_fitting to_be_silencing, who are_overturning whole households, teaching the things it_is_ not _fitting, for_ _reason_of shameful gain. **12** Someone said of them, an_own prophet of_them: ones_from_Kraʸtaʸ always are liars, evil wild_beasts, idle bellies. **13** This ~~The~~ testimony is true. For/Because that cause be_rebuking them severely, in_order_ _that they_may_be_being_sound in the faith, **14** not giving_ _heed to_Youdaiōns myths and the_commands of_humans turning_away the truth. **15** All things_are pure to_the pure, but to_the ones having_been_defiled and unbelievers, nothing is pure, but both the mind, and ~~the~~ conscience of_ _them has_been_defiled. **16** They_are_confessing to_have_ _known **god**, but by_their works they_are_disowning him, being detestable and unpersuadable, and unqualified for any good work.

2:1 But you be_speaking the things it_is_befitting ~~which~~ to_ _being_sound teaching. **2** The_older_men to_be sober, dignified, sensible, being_sound ~~the~~ in_faith, ~~the~~ in_love, ~~the~~ in_endurance. **3** The_older_women likewise reverent in behavior, not diabolical, not having_been_enslaved to_ much _wine, good_teaching, **4** in_order_that they_are_making_ the new women _sensible to_be husband-loving, children-loving, **5** sensible, pure, homemakers, good, being_subjected to_their own husbands, in_order_that the message of_ ~~the~~ **_god** may_ not _be_being_slandered. **6** The younger men likewise be_ _exhorting to_be_being_sensible, **7** about all things yourself bringing_about an_example of_good works, in your teaching,

Readers' Version

1:1 This letter is from Paulos, a slave **of God** and a missionary **of Yeshua (Jesus; Grk. Yesus) the messiah** and follower of the faith of the ones that God has chosen.

I share the knowledge of the truth which leads to godliness **2** and the expectation of living forever which **God** promised before time began. And God can't lie **3** but revealed his message in his own time, and I've been entrusted to proclaim this by the command **of God** our saviour.

4 To Titos,[1] my true son due to our common faith. May **God** the father and our saviour **Yeshua** the **messiah** give you grace and peace.

Qualifications for leaders

5 The reason that I asked you to stay behind in Kraitai (Crete) was so that you would find what needed to be reorganised and so that you would appoint elders in every city just as I had directed you. **6** Each elder must have a clean record, be the husband of one wife, and have believing children who are not wild or disobedient. **7** Any overseer in the assembly as a manager working for **God** must have a clean record, not be self-centred, not be quick to get angry, not addicted to wine, not a bully, and not greedy, **8** but rather hospitable, someone who loves what is good, sensible, honest, loves God, and self-controlled. **9** He must hold faithfully to the message that was taught, so that he will be effective in encouraging others with sound teaching and to be rebuking those who speak against the message.[2]

Handling those who go off the track

10 There's plenty of people who don't want to be told what to do, empty talkers and outright deceivers, especially those that push the letter of the law. **11** These people need to be silenced because they mess up whole families when they teach them things that they shouldn't—all for the sake of shameful game. **12** One of their own prophets said that the people from Kraitai (Crete) are liars, evil beasts, and lazy gluttons, **13** and that's right. For those reasons, you need to sternly tell them they're wrong, so that they can become sound in their faith, **14** and not pay attention to Jewish myths or human rules which turn people away from the truth. **15** For someone who's pure in their thinking, everything is pure to them, but for unbelievers and those who've strayed from the truth, nothing is pure because their minds and consciences have already been damaged— **16** they say that they know **God**, but their actions show that they don't, and so they're detestable. They can no longer accept teaching so they're unsuitable for any good work.

Proper behaviour for believers

2:1 But you, Titos, only teach what's consistent with sound doctrine. **2** Older men should be sober, dignified, sensible, and sound in their faith, their love, and their endurance. **3** Likewise older women should honour god by their behaviour, not making false accusations, not addicted to a lot of wine. They should teach what is good **4** so that they can train the younger women to love their husbands and children, **5** and to be sensible and pure, homemakers that do good for others, living under the authority of their husbands so that others don't speak evil of **God's**

1 RV 1:4 · Cross-ref. 2Cor 8:23; Gal 2:3; 2Tim 4:10.

2 RV 1:6-9 · Cross-ref. 1Tim 3:2-7.

Readers' Version

message because **of** them.

6 Also encourage younger men to be sensible. 7 Be a good example in everything you do and in your teaching. Don't be led astray, maintain your dignity, 8 watch every word that comes out of your lips, stay above reproach—all this so that those who oppose us can be reached because there's nothing bad they can say about us.

9 Slaves need to conform to their master's commands, aiming to please. They shouldn't speak against their masters 10 or be pilfering from them, rather they should display their good faith so that their actions add to the teachings of **God** our saviour.

11 This is because **God's** grace which offers salvation to all people has appeared 12 and teaches us that when we distance ourselves from ungodliness and worldly lusts, we can live sensibly and justly and devoutly in the present age. 13 Then we can look forward to the blessing of the majestic appearance of our great **God** and saviour, **Yeshua (Jesus; Grk. Yesus) the messiah** 14 who gave himself for us in order to redeem us from all lawlessness[3] and to purify us into his chosen people,[4] eager to do good things.

15 Teach these things as you encourage some and scold others, but don't let anyone disrespect you.

Expected behaviour

3:1 Remind people to conform to their rulers and authorities, being obedient and ready to do anything that's good. 2 Don't slander others, be peaceable. Don't be strong-willed, but rather show gentleness to all people. 3 We were also foolish and stubborn at one time, straying from the good and giving in to various lusts and pleasures, being mean and envious, even full of hate and hating one another. 4 But when **God** our saviour revealed his kindness and love for humankind, 5 he saved us, not because of the 'good deeds' that we did, but out of his mercy. He regenerated us through washing and renewed us by his holy **spirit** 6 which he lavishly poured on us through **Yeshua (Jesus; Grk. Yesus) the messiah** 7 so that we might become heirs with the expectation of living forever, having been declared that we have no outstanding legal charges thanks to his grace. 8 That statement can be trusted. I want you to confirm those things so that those who have believed **in God** will be leading in wanting to do good things. These things are good and benefit everyone.

9 But avoid foolish debates, arguments about ancestry, other strife, and quarrels about God's commands because they all achieve nothing and waste time. 10 Refuse to listen to a divisive person after you've given them two warnings 11 knowing that such people condemn themselves by their corruption and sinful attitude.

Closing

12 Whenever I send Artemas or Tukikos[5] to you, you should try to meet me at Nikopolis, because I've decided to spend the winter there. 13 Help by sending Zenas the lawyer and Apollos[6] on their way so that they

Literal Version

incorruption, dignity, 8 healthy speech, irreproachable, in_ _order_that the man of contrary may_be_swayed, having nothing bad to_be_saying concerning us. 9 Slaves to_be_ _being_subjected to_their_own masters in all things, to_be well_pleasing, not speaking_against, 10 not embezzling, but displaying all good faith, in_order_that in all things they_ _may_be_adorning the teaching ~~which~~ of_the saviour of_us, **god**. 11 For/Because the grace of_ ~~the~~ **_god** has_appeared, salvation to_all people, 12 instructing us that having_ _disowned ~~the~~ ungodliness and ~~the~~ worldly lusts, we_may_live sensibly and justly and devoutly in the present age, 13 waiting_for the blessed hope, and the_appearing of_the glory of_the great **god** and saviour of_us, **Ya^{y}sous/(Yəhōshūʻa)**, **chosen_one/messiah** 14 who gave himself for us, in_order_that he_may_redeem us from all lawlessness, and may_purify to_himself a_people chosen, zealous of_good works. 15 Be_speaking these things, and be_ _exhorting, and be_rebuking, with all command. let_ no_one of_you _be_disregarding.

3:1 Be_reminding them to_be_being_subjected to_rulers, to_ _authorities, to_be_yielding, to_be ready for every good work, 2 no_one to_be_slandering, to_be peaceable, gentle, all displaying gentleness toward all people. 3 For/Because once we also were foolish, unpersuadable, being_strayed, serving in_lusts and various gratifications, going_by in malice and envy, hateful, hating one_another. 4 But when the kindness and the love_of_mankind of_ **god** _the saviour of_us has_ _appeared, 5 not by works ~~which~~ in righteousness, that we practiced, but according_to the mercy, of_him he_saved us, through the_washing of_regeneration and renewal of_the_ holy **_spirit**, 6 whom he_poured_out on us richly, through **Ya^{y}sous chosen_one/messiah**, the saviour of_us, 7 in_order_ _that having_been_justified by_the grace of_that one, we_ _may_be_become heirs, according_to the_hope of_ eternal _ _life. 8 Trustworthy is the saying, and I_am_wishing you to_ _be_confirming concerning these things: In_order_that the ones having_believed in_**god** may_be_caring to_be_leading of_good works. These things is good and beneficial to_ ~~the~~ _ _people. 9 But be_avoiding foolish debates, and genealogies, and strifes, and legal quarrels, they_are for unprofitable and useless. 10 Be_refusing a_sectarian person after one and a_ _second admonition, 11 having_known that ~~the~~ such person has_been_perverted and is_sinning, being self-condemned.

12 Whenever I_may_send Artemis or Tuḳikos to you, be_ _earnest to_come to me into Nikopolis, because/for I_have_ _judged to_winter there. 13 Earnestly send_forward Za^{y}nas the lawyer and Apollōs, in_order_that nothing may_be_ _lacking to_them. 14 And also let_ ~~the~~ our people _be_learning

3 **RV 2:14 · Cross-ref.** Psa 130:8.

4 **RV 2:14 · Cross-ref.** Exo 19:5; Deu 4:20; 7:6; 14:2; 1Pe 2:9.

5 **RV 3:12 · Cross-ref.** Acts 20:4; Eph 6:21-22; Col 4:7-8; 2Tim 4:12.

6 **RV 3:13 · Cross-ref.** Acts 18:24; 1Cor 16:12.

Literal Version

of_good works to_be_leading for the necessary needs, in_
_order_that they_may_ not _be unfruitful. **15** All the ones
with me are_greeting you. Greet the ones loving us in the_
_faith. ~~The~~ grace be with all of_you.

TIT · OET-LV v0.2.0 (NT set)

Readers' Version

won't be needing anything. **14** Our people must also be learning to be leading in doing good things to meet the necessary needs so that they won't be unproductive.

15 Everyone here with me sends their greetings to you. And please greet the ones there for us who love us in the faith.

May God's grace be with all of you.

TIT · OET-RV v0.2.0

The first letter from
Shim'on 'the Rock' (Peter)

Introduction

The first letter from Shim'on 'Kefa' was written to believers scattered throughout Asia Minor (also called Anatolia, now part of modern Turkey). Kefa wrote to encourage the believers that it's necessary for them to be strong even in the middle of much persecution that comes because of their faith in the messiah. He reminds them about their salvation, the death of Yeshua the messiah, and of his coming back to life. Because Kefa told them that there must always remember their hope in heaven, then they can persevere even through all the difficulties here on earth. He also reminds them that if their faith holds strong through their suffering of difficulties and persecutions, they will receive a gift at "The time when Yeshua the messiah is revealed." (1:7,13) He also warns them that it's necessary to watch their behaviour as followers of the messiah and it's necessary that they follow the guidance of their elders.

Main components of Kefa's letter

Introduction *1:1-2*
The reminder about the future benefits of salvation *1:3-12*
Encouragement about godly living *1:13–2:10*
Respecting those who have authority over us *2:11–3:7*
Advice concerning the coming persecutions *3:8–4:19*
Advice for teachers and believers *5:1-11*
Farewell *5:12-14*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Literal Version

1:1 Petros, an_ambassador of_**Ya^{y}sous/(Yəhōshūʹa) chosen_ _one/messiah**, to_the_chosen aliens of_the_dispersion of_ _Pontos, Galatia, Kappadokia, Asia, and Bithunia,
2 according_to the_foreknowledge of_**god** the_father by the_ _holiness of_the_**spirit**, to the_obedience and sprinkling of_ _the_blood of_**Ya^{y}sous chosen_one/messiah**: grace to_you_ _all and might_have_multiplied peace.

3 Blessed is the **god** and father of_the **master** of_us, **Ya^{y}sous chosen_one/messiah**, who according_to the great mercy of_ _him, having_born_again us to a_ living _hope, through the_ _resurrection of_**Ya^{y}sous chosen_one/messiah** from the_ _dead, **4** to an_ indestructible _inheritance, and undefiled, and unfading, having_been_kept in the_heavens for you_all, **5** who by the_power of_**god** being_guarded through faith, because/for the_salvation ready to_be_revealed in the_ last _ _time. **6** In which you_all_are_exulting a_little now, if fitting having_been_sorrowed by various trials, **7** in_order_that the proving the faith of_you_all more_preciously than gold which is perishing, by but fire being_approved, may_be_found to praise, and glory, and honour, in the_revelation of_ _**Ya^{y}sous/(Yəhōshūʹa) chosen_one/messiah**. **8** Whom you_ _all_are_loving not having_seen, in whom now not seeing but believing, you_all_are_exulting with_joy inexpressible and having_been_glorified, **9** receiving_back the outcome of_the faith of_you_all, the_salvation of_souls. **10** Concerning that salvation, the_prophets ~~which~~ sought_out and searched_out, having_prophesied for the grace toward you_all, **11** searching into who or what time the **spirit** of_**chosen_one/messiah** in them was_making_evident, previously_testifying the sufferings for the_**chosen_one/messiah**, and the after these things glories. **12** To_whom it_was_revealed that they_were_ not _serving unto_themselves, but unto_you_all the_same things, which now was_declared to_you_all, by the ones having_good_message_preached to_you_all by_the_ holy _ _**spirit**, having_been_sent_out from heaven, into which things messengers are_desiring to_investigate.

13 Therefore having_girded_up the loins of_the mind of_you_ _all, being_sober, completely hope on the grace being_ _brought to_you_all at the_revelation of_**Ya^{y}sous chosen_ _one/messiah**. **14** As children of_obedience, not conforming to_the earlier desires in the ignorance of_you_all, **15** but as the one having_called you_all holy, also let_ yourselves _ _become holy in all conduct, **16** because it_has_been_written, you_all_will_be: holy, because I am holy. **17** And if you_all_ _are_calling_on the_father, the one impartially judging according_to the work of_each one, be_conducted in fear the of_the sojourn time of_you_all, **18** having_known that you_ _all_were_redeemed not by_perishable things, by_silver or by_gold, from the useless conduct of_you_all inherited_from_ _forefathers, **19** but by_the_precious blood, of_**chosen_ _one/messiah** as of_a_lamb unblemished and spotless, **20** having_been_foreknown on_one_hand before the_

Readers' Version

1:1 This letter is from Kefa (Peter; Grk. Petros), an ambassador for **Yeshua (Jesus; Grk. Yesus) the messiah**.

It's written to those people who've been chosen by God and dispersed by persecution throughout the provinces of Pontos, Galatia, Kappadokia, Asia Minor, and Bithunia. **2** They were chosen in advance by **God** the father by his pure **spirit**, thanks to the obedience **of Yeshua the messiah** and the sprinkling of his blood.

May God give you grace and abundant peace.

The future hope of life without ending

3 May **God**, the father of our **master Yeshua (Jesus; Grk. Yesus) the messiah** be blessed. He's the **one** who, because of his incredible mercy, births us into living hope through the death and coming back to life **of Yeshua the messiah**. **4** Now we have an inheritance that can't be destroyed or ruined and never diminishes. It's kept in the heavens for you chosen people, **5** who are guarded through faith by **God's** power, because the rescue is ready to be revealed in the final age.

6 This rescue brings some happiness now, although offset by the sorrow of various trials that you go through **7** in order that your faith will be purified by fire, like gold, but even more precious, because gold corrodes. Then your faith will lead to praise and glory and honour when **Yeshua the messiah** is revealed, **8** the one you chosen people love, even though you've never seen him. Yet you believe, and because of that, you're happier than you can even show, AND HAVING BEEN GLORIFIED, **9** you'll receive the result of your faith, which is that your souls are rescued.

10 The prophets wanted that rescue and searched for it, even while speaking about the grace which you chosen people would experience. **11** They tried to discover which person or what time the messiah's **spirit** within them was telling them **about**, having previously testified that **the messiah** would suffer but afterwards would be GLORIOUS. **12** It was shown to them that they weren't just serving themselves, but were serving you as they declared all the same things that have been preached to you **by the** holy **spirit** who was sent from heaven. Even God's messengers in heaven wanted to know more about those things.

The holy behaviour of believers

13 So take this seriously and get your minds prepared, putting your full hope in the grace that'll be brought to you by **Yeshua (Jesus; Grk. Yesus) the messiah** being revealed. **14** As people who want to obey, don't conform to your earlier desires that came from your ignorance, **15** but just as God who called you is holy, your yourselves need to be holy in all your conduct, **16** because it's been written that 'you'll be holy people because I am holy.'[1]

17 And since you call on the father who impartially judges each person according to their actions, continue to obey him even as you live as foreigners, **18** knowing that when you were in slavery due to your poor conduct that you inherited from your ancestors, you weren't bought out of that by payment of things that decay like silver or gold, **19** but by the precious

1 **RV 1:16 · Cross-ref.** Lev 11:44-45; 19:2.

Readers' Version

blood **of the messiah**—the unblemished and spotless lamb.[2]
20 He'd been known before the world was created, yet he was
only recently revealed for the sake of you chosen people
21 who believe in God through him. **God** was the one who
raised him from the dead and honoured him, so that your
faith and hope would be in **God**.
22 Since your souls have been purified by obeying the truth,
now you should love each other from your hearts and without
hypocrisy. 23 You've been born again, not growing from some
physical thing that'll decay, but from indestructible material—**God's** message that's alive and lives on, 24 because it's
written:
'All flesh is like grass,
and the beauty of our bodies like its flower.
The grass will wither and its flower will drop,
25 but **Yahweh's** message will last till the end **of** the age.'[3]
And that's the good message that's been preached to you chosen people.
2:1 So then, get rid of all malice and deceit, and hypocrisy
and envy, and slandering others. 2 Just like newborn babies
long for pure milk so they'll grow, you should cultivate a thirst
for what'll help you grow as people who are rescued, 3 since
you've tasted that **Yahweh** is good.[4]

The vital building-stone and the believers

4 As you chosen people approach the living building-stone (which was rejected by humans yet chosen and honoured by **God**), 5 you're being built into a temple and joining a holy group of priests to offer up *spiritual* sacrifices that are acceptable **to God** through **Yeshua (Jesus; Grk. Yesus) the messiah**, 6 because it's written in the scriptures:
'Look, I'm placing a building-stone in Tsiyon (Zion),
the vital cornerstone that's chosen and honoured,
and anyone who believes in him certainly won't be disgraced.'[5]
7 To all of you who believe, this cornerstone is valuable, but to
those who don't believe:
'The building-stone which the builders rejected
ended up becoming the vital cornerstone.'[6]
8 and he'll be:
'A stone that people stumble over
and a rock that upsets people.'[7]
They stumble because they won't believe in the message—this
is what was appointed for them.
9 But you believers are a chosen tribe, a group of royal
priests, a holy nation,[8] a people group that God has procured,[9]
so that you can tell others about the virtues of the one[10] who

Literal Version

_foundation of_the_world, on_the_other_hand having_been_
_revealed in the_last ~~the~~ times because_of you_all, 21 who by
him believing in **god**, the one having_raised him from the_
_dead, and having_given glory to_him, so_as the faith and
hope of_you_all, to_be in **god**. 22 Having_purified the souls
of_you_all by ~~the~~ obedience to_the truth in unhypocritical
brotherly_love earnestly love one_another out_of heart.
23 Having_been_born_again, not of perishable but of_
indestructible seed, by the living and remaining _message
of_**god**. 24 Because: All flesh is like grass, and all the_glory of_
_it like the_flower of_grass. The Grass ‹Was›_withered, and
the flower fell_from, 25 but the the_message of_the_**master**
is_remaining to the age. And this is the message ~~which~~
having_been_good_message_preached to you_all.
2:1 Therefore having_put_away all malice, and all deceit, and
hypocrisies, and envies, and all slanders, 2 like newborn
babies long the logical unadulterated milk, in_order_that by
it you_all_may_be_grown for salvation, 3 if you_all_tasted
that the **master** is good.

4 To whom approaching a_ living _stone, on_one_hand
having_been_rejected by humans, on_the_other_hand chosen
by **god**, honoured, 5 also yourselves as living stones you_all_
_are_being_built, a_ spiritual _house, into a_ holy _priesthood
to_offer_up spiritual sacrifices acceptable to_**god** through
Yaʸsous/(Yəhōshūʻa) chosen_one/messiah. 6 Because it_is_
_contained in in_scripture: Behold, I_am_laying a_stone in
Siōn/(Tsiyyōn), a_cornerstone chosen honoured, and the one
believing in him, by_no_means may_ not _be_disgraced.
7 Therefore is the value to_you_all, the ones believing, but
to_disbelieving ones The_stone which the ones building
rejected, this was_become to the_head of_the_corner, 8 and:
A_stone of_stumbling, and a_rock of_offense, who are_
_stumbling disbelieving in_the message, to which also they_
_were_appointed. 9 But you_all are a_ chosen _race: a_royal
priesthood, a_ holy _nation, a_people for his_procuring, so_
_that the virtues you_all_may_proclaim_out, of_the one
having_called you_all out_of darkness, to the marvellous
light of_him, 10 who once were not a_people, but now are
the_people of_**god**, the ones not having_been_shown_mercy,
and now having_been_shown_mercy.

2 **RV 1:19 · Cross-ref.** Exo 12:5.
3 **RV 1:24-25 · Cross-ref.** Isa 40:6-8 (LXX).
4 **RV 2:3 · Cross-ref.** Psa 34:8.
5 **RV 2:6 · Cross-ref.** Isa 28:16 (LXX).
6 **RV 2:7 · Cross-ref.** Psa 118:22.
7 **RV 2:8 · Cross-ref.** Isa 8:14-15.
8 **RV 2:9 · Cross-ref.** Exo 19:5-6; Isa 43:20 (LXX).
9 **RV 2:9 · Cross-ref.** Exo 19:5; Deu 4:20; 7:6; 14:2; Tit 2:14.
10 **RV 2:9 · Cross-ref.** Isa 43:21.

Literal Version

11 Beloved, I_am_exhorting as sojourners and aliens, to_be_
_keeping_away from_the fleshly desires, which are_warring
against your soul, **12** having the good conduct of_you_all
among the pagans, in_order_that at which they_are_
_slandering against_you_all as of_evildoers, by observing
your good works, they_may_glorify ~~the~~ **god** in the_day of_
_visitation. **13** Be_subjected to_every human creation
because_of the **master**, whether to_the_king as being_above,
14 or to_governors as being_sent by him, because/for
vengeance to_evildoers, but praise to_welldoers. **15** Because
thus is the will of_ ~~the~~ **_god**, doing_good to_be_silencing the
ignorance of_ ~~the~~ _foolish people., **16** as free live, and not
having the freedom as a_cover-up of_the evil, but as slaves
of_**god**. **17** Honor all, be_loving the brotherhood, be_revering
~~the~~ **god**, be_honouring the king.

18 ~~The~~ house_servants, being_subjected with all respect to_
_your masters, not only to_the good and gentle, but also to_
_the crooked. **19** For/Because this a_favour is, if because_of
conscience of_**god**, anyone is_bearing_under sorrows
suffering unjustly. **20** For/Because what credit is_it, if sinning
and being_beaten you_all_will_be_enduring it? But if doing_
_good and suffering you_all_will_be_enduring it, this is a_
_favour before **god**. **21** For/Because you_all_were_called to
this, because **chosen_one/messiah** also suffered for you_all,
leaving an_example to_you_all, in_order_that you_all_may_
_follow_after after_the steps of_him, **22** who neither did sin,
nor was_ deceit _found in the mouth of_him, **23** who being_
insulted, was not _retaliating, suffering, was_ not _
_threatening, but was_giving_over him to_the one judging
justly, **24** who himself offered_up the sins of_us in the body
of_him on the stake, in_order_that having_died to_ ~~the~~ _sins,
we_may_live to_ ~~the~~ _righteousness, of_whose by_his wounds
you_all_were_healed. **25** For/Because you_all_were like sheep
being_strayed, but you_all_were_returned now to the
shepherd and overseer of_the souls of_you_all.
3:1 Likewise, women, being_subjected to_your own husbands,
in_order_that even if any are_disbelieving in_the message,
they_will_be_being_won by the conduct of_their wives apart_
_from message, **2** having_observed the pure conduct in
respect of_you_all. **3** Of_whom it_let_be not the person
outwardly of_braid of_hairs and of_putting_about of_gold or
adorning of_dresses of_clothes, **4** but the hidden person of_
_the heart, in the indestructible beauty of_the gentle and
quiet spirit, which is precious before ~~the~~ **god**. **5** For/Because
thus once also the holy women ~~which~~ hoping in **god** were_
_adorning themselves, being_subjected to_their own
husbands, **6** as Sarra/(Sārāh) submitted to_ ~~the~~ _
_Abra'am/('Avrāhām): calling him master, of_whom you_all_

Readers' Version

called you out of darkness and into his marvellous light.[11]
10 Previously you weren't a people group, but now you're
God's people—previously you hadn't been shown mercy, but
now you have been.[12]

Battling worldly desires

11 Dear friends, I'm urging you as travellers and foreigners to keep away from the world's temptations, which are in a battle against your soul. **12** Even as you, friends, live among the world's people, maintain your good conduct so that when they slander you by calling you 'evil', at the time of **God's** judgement they'll have to honour **god** when they see your good behaviour.

13 Submit yourselves to every human authority, because you obey the **master**, whether it's to the king who rules, **14** or the governors he sends to punish those who do evil and to praise those who do good. **15** **God** wants you chosen people to silence the ignorant talk of foolish people by doing good. **16** Live like free people, but don't use that freedom to cover up evil—use it as **God's** slaves. **17** Honour others and be loving towards your fellow believers. Revere **God** as well as honouring the king.

Doing good despite suffering

18 You who are house-servants should respectfully obey your masters—not only the good and gentle ones, but also the crooked ones, **19** because God favours those who endure unjust hardships because of their godly consciences. **20** What good would it do if you were enduring being beaten because of doing evil? But if you endure suffering for doing good, then **God** will be pleased with your behaviour, **21** because that's what we're called to, because **the messiah** also suffered for you chosen people. He left an example for you, so that you can follow in his steps:
22 he didn't do evil or say anything that wasn't true,[13] **23** when he was insulted he didn't retaliate, when he was persecuted he didn't threaten,[14] but put his trust in the one who'll judge everyone with true justice. **24** He sacrificed his own body on the wooden post for *our* sins, so that when we die to sin we can live for righteousness. By his wounds, you chosen people were healed.[15] **25** He did all that because you were like lost sheep, but now you've returned to your souls' shepherd and overseer.

Advice to married couples

3:1 Similarly, women should be subject to their husbands,[16] so that if any of them don't believe the message, they'll be won by their wives' behaviour even without hearing the message, **2** because they'll be able to observe their wives' pure behaviour. **3** These women shouldn't focus on outward appearances like elaborate hairstyles, or gold jewellery or expensive clothes,[17] **4** but on the inner person with a gentle and quiet spirit that's indestructible and which **God** considers precious. **5** That was how holy women in the past adorned themselves—those whose hope was in **God**, **6** like Sarah, who submitted to Avraham who

11 **RV 2:9 · Cross-ref.** Isa 9:2.
12 **RV 2:10 · Cross-ref.** Hos 2:23.
13 **RV 2:22 · Cross-ref.** Isa 53:9.
14 **RV 2:23 · Cross-ref.** Isa 53:7.
15 **RV 2:24-25 · Cross-ref.** Isa 53:5-6 (LXX).
16 **RV 3:1 · Cross-ref.** Eph 5:22; Col 3:18.
17 **RV 3:3 · Cross-ref.** 1Tim 2:9.

Readers' Version

you've become descendants of. She called him 'master',[18] doing good and without any worries.

7 Similarly, men should live with their wives with understanding, like how you'd handle something more fragile. They should display honour to their fellow recipients of life-giving grace[19] so that their prayers won't be hindered.

Suffering for doing good

8 Finally, everyone should be agreeable and sympathetic to others, kind and caring towards those around you, humble 9 and not repaying evil with evil or insult with insult, but rather be a blessing to others. You were called to do that so that you chosen people can receive a blessing, 10 because it's written:

'The person wanting to enjoy life and see good days,
let their tongue cease from evil,
and their lips not speak deceit.
11 Let them turn away from evil and do good,
let them look for peace and chase after it,
12 because **Yahweh** looks kindly on the righteous,
and his ears listen to their petition,
but **Yahweh** turns his face away from those who do evil.'[20]

13 Who's going to mistreat you if you chosen people start actively doing good? 14 But even if some of you do suffer because of your godliness, you will be blessed.[21] Don't be scared or disturbed because of your fear of them, 15 but revere the **messiah** as the **master** of your hearts. Always be ready to explain the hope that you chosen people have if **anyone** asks, 16 but do it with gentleness and respect, keeping a clear conscience, so that if you're falsely accused of doing evil, then the ones who'll be disgraced will be the ones who mistreat you chosen people, because of the good way you live because of the message. 17 After all, it's better to do good, and then, if **God** intends it, to suffer, than to do evil, 18 because **the messiah** also died once for sin, that is, the sinless one died for sinful people, so that he can bring you chosen people past death onward **to God**. Although he experienced physical death, he'd been given life **in the spirit**, 19 and with that life he also went to the spirits in prison and preached to them— 20 those who'd refused to believe. **God** had waited patiently in Noah's time when the barge was being built, yet only a few were saved. Eight of them were brought safely through the waters,[22] 21 which also represents how being immersed saved you chosen people. It doesn't remove the filth from your bodies, but cleans the conscience as you make a pledge to **God** based on the coming back to life **of Yeshua (Jesus; Grk. Yesus) the messiah**, 22 who went to heaven and sat at **God's** right, with God's messengers and authorities and powers all under his authority.

Leaving worldly desires behind

4:1 Since **the messiah** suffered physically, you chosen people should also cultivate the same intention, because **anyone** who suffers physi-

Literal Version

_were_become children, doing_good and not fearing not_one fear. 7 ~~The~~ men, likewise dwelling_with them according_to knowledge, as with_a_weaker vessel with_the feminine, rendering_out honour as also to_fellow-heirs of_the_grace of_life, in_order that the prayers of_you_all to_ not _be_ _being_hindered.

8 And the end, all being, like_minded, sympathetic, brother-loving, tender-hearted, humble, 9 not giving_back evil for evil, or insult for insult, but instead blessing, that to this you_all_were_called, in_order_that you_all_may_inherit blessing. 10 For/Because the one wanting life to_be_loving, and to_see good days, let_ his tongue _cease from evil, and his_lips ~~which~~ not to_speak deceit. 11 And let_him_turn_away from evil, and let_him_do good, let_him_seek peace and let_ _him_pursue it. 12 Because the_eyes of_the_**master** are on the_righteous, and the_ears of_him toward the_petition of_ _them, but the_face of_the_**master** is against those_doing evil. 13 And who is the one going_to_mistreat you_all, if you_ _all_may_become zealous for_the good? 14 But if even might_ _be_suffering because_of righteousness, you_are blessed. And the fear of_them, neither be_afraid nor you_all_may_be_ _disturbed, 15 But as_**master** the **chosen_one/messiah** sanctify in the hearts of_you_all, always be ready for a_ _defense to_everyone ~~which~~ requesting you_all an_account, concerning the hope in you_all, 16 but with gentleness and respect, having a_ good _conscience, in_order_that in which they_are_slandering of_you_all as evildoers, the ones mistreating of_you_all may_be_disgraced the good conduct in **chosen_one/messiah**. 17 For/Because it_is better to_be_ _suffering doing_good, if the will of_ ~~the~~ **_god** might_be_ _willing it, than doing_evil. 18 Because also **chosen_ _one/messiah** died_off once for the_sins the_righteous for the_unrighteous, in_order_that he_may_bringing_forward you_all to_ ~~the~~ **_god**, on_one_hand having_been_put_to_death in_the_flesh, on_the_other_hand having_been_given_life in_ _the_**spirit**, 19 in which also having_been_gone to_the to_ _spirits in prison he_proclaimed, 20 to_having_disbelieved ones once when the patience of_ ~~the~~ **_god** was_eagerly_ _waiting in the_days of_Nōe/(Noaḥ), the_box being_prepared in which a_few, this is, eight souls, were_brought_safely_ _through through the_water. 21 Which also representative now the_immersion is_saving you_all, not a_removal of_the_ _filth of_flesh, but of_a_ good _conscience, the_inquiry toward **god** through the_resurrection of_ **_Yaʸsous/(Yəhōshūʻa) chosen_one/messiah**, 22 having_ _been_gone into heaven who is at the_right hand of_**god**, with_messengers, and authorities, and powers having_been_ _subjected to_him.

4:1 Therefore **chosen_one/messiah** having_suffered in_the_ _flesh, also you_all arm the same intention, because the one having_suffered in_the_flesh has_ceased from_sin, 2 in_order that to_live the remaining time in the_flesh no_longer to_

18 **RV 3:6 · Cross-ref.** Gen 18:12.

19 **RV 3:7 · Cross-ref.** Eph 5:25; Col 3:19.

20 **RV 3:10-12 · Cross-ref.** Psa 34:12-16 (LXX).

21 **RV 3:14 · Cross-ref.** Mat 5:10.

22 **RV 3:20 · Cross-ref.** Gen 6:1–7:24.

Literal Version

_lusts of_the_people, but to_the_will of_**god**. 3 For/Because the having_passed_by time is sufficient to_have_produced the counsel of_the pagans, having_pursued in wantonness, lusts, drunkenness, carousing, drinking_parties, and unlawful idolatries. 4 With which they_are_being_surprised, not running_together of_you_all into the same of_ ~~the~~ _ _intemperance pouring_out, slandering, 5 who will_be_ _giving_back an_account to_the one ready to_judge the_ _living and the_dead. 6 For/Because to this end was_good_ _message_preached even to_the_dead, in_order_that they_ _may_be_judged on_one_hand according_to humans in_the_ _flesh, on_the_other_hand may_be_living according_to **god** in_the_spirit. 7 And the end of_all things has_neared. Therefore be_sensible and be_sober for the_prayers, 8 before all things, having the earnest love among yourselves, because love is_covering a_multitude of_sins, 9 be hospitable to one_ _another apart_from grumbling, 10 each one as he_received a_gift, serving it to yourselves, as good managers of_the_ _various grace of_**god**. 11 If anyone is_speaking, as oracles of_ _**god**, if anyone is_serving, as of strength of_which ~~the~~ **god** is_ _supplying, in_order_that in all things ~~the~~ **god** may_be_being_ _glorified through **Ya^{y}sous/(Yəhōshūʻa) chosen_ _one/messiah**, to_whom is the glory and the power to the ages of_the ages. Truly.

12 Beloved, be_ not _being_surprised at_the fiery_trial among you_all for trial to_you_all becoming, as_though of_a_ _stranger happening to_you_all, 13 but as you_all_are_sharing in_the sufferings of_the **chosen_one/messiah**, be_rejoicing in_order_that you_all_may_be_elated also exulting in the revelation of_the glory of_him. 14 You_are blessed if you_all_ _are_being_derided in the_name of_**chosen_one/messiah**, because the the **spirit** of_the of_glory and of_ ~~the~~ _**god**, is_ _resting on you_all. 15 For/Because not let_ anyone _be_ _suffering of_you_all as a_murderer, or a_thief, or an_ _evildoer, or as a_meddler. 16 But if as a_follower_of_the_ _messiah, not let_him_be_being_ashamed, but let_him_be_ _glorifying ~~the~~ **god** in ~~the~~ this name. 17 Because the time it_is ~~which~~ to_begin the judgement from the house of_ ~~the~~ _**god**, and if first from us, what will_be the outcome of_the ones disbelieving in_the good_message of_ ~~the~~ _**god**? 18 And if the righteous is_being_saved with_difficulty, where will_be_ _appearing the ungodly and sinner? 19 So_then also the ones suffering according_to the will of_ ~~the~~ _**god**, let_them_be_ _entrusting the souls of_them to_a_faithful creator in welldoing.

5:1 Therefore I_am_exhorting elders among you_all, ~~the~~ a_ _fellow-elder and witness of_the sufferings of_the **chosen_ _one/messiah**, also the partner of_the glory going to_be_ _being_revealed, 2 shepherd the flock of_ ~~the~~ _**god** among you_all, not compulsory, but willingly, according_to **god**, not greedily, but eagerly, 3 not as exercising_mastership over_the allotments, but becoming examples to_the flock. 4 And the chief_shepherd having_been_revealed, you_all_will_be_

Readers' Version

cally stops sinning 2 so that they can live their remaining physical lives obeying **God's** intentions instead of this world's lusts, 3 because enough time has been spent listening to this world's advice and pursuing immorality, lusts, drunkenness, carousing, drinking parties, and repulsive service to false gods. 4 The unbelievers will be surprised that you chosen people aren't joining them in that unrestrained, wild living, and they'll mock you, 5 but they'll need to give an account for their actions to the one who's ready to judge both the living and the dead. 6 That's why the good message was preached even to the dead, so that while people might judge them according to this world's standards, yet they might live spiritually according to **God's** judgement.

7 The end of everything is getting close, so make good decisions and be serious in prayer, 8 and more than anything, display genuine love to each other, because love triumphs over many sins.[23] 9 Show hospitality to each other without grumbling. 10 Whatever gift each person has received, they should use it to serve the others as good managers of the various forms of grace **God's** given us. 11 **Anyone** who shares wisdom that came from **God** or uses the strength that **God's** given them to serve others needs to be honouring **God** through **Yeshua (Jesus; Grk. Yesus) the messiah**. He's the **one** who deserves the honour and power throughout all time.

The suffering of believers

12 Dear friends, don't be surprised about the fiery trials that you'll have to face as a test, as though it's something unusual that's happening to you, 13 but rather, as you, friends, share in the **messiah's** sufferings, stay positive so that you'll be happy, just as you're glad to see his honour revealed. 14 You, friends, will be blessed if you're derided in the **messiah's** name, because **God's** spirit rests on you—the spirit that honours him. 15 None of you should suffer persecution because you're a murderer or a thief or a troublemaker or nosey-parker, 16 but if you suffer for being one of the messiah's people, then there's no need to feel ashamed, but instead praise **God** in that name.

17 It's time for the judgement to begin—and to begin with **God's** people—and if we're judged first, what will the outcome be for those who refuse to believe in God's good message? 18 Yes,

'if it's difficult for godly people to be saved,
what will it be like for the ungodly and for sinners?'[24]

19 So for everyone who's suffering according to **God's** intentions, let them entrust their souls' well-being to the faithful creator.

Advice to believers

5:1 Because of that, I'm encouraging your elders, as a fellow elder, and a witness of the **messiah's** sufferings, and also a partner in the GLORY that's going to be revealed: 2 Carefully shepherd **God's** people that you care for,[25] not out of compulsion, but willingly, listening to **God**, not greedily, but enthusiastically, 3 not exercising dominance over them, but being examples for them. 4 Then when the

23 **RV 4:8 · Cross-ref.** Prv 10:12.

24 **RV 4:18 · Cross-ref.** Prv 11:31 (LXX).

25 **RV 5:2 · Cross-ref.** Yhn 21:15-17.

Readers' Version

chief shepherd returns, you elders will receive the unfading crown of honour.

5 Similarly, you younger ones, take your elders' advice, and all of you, show humility to each other, because '**God** opposes those who are proud, but displays grace to those who are humble.'[26] **6** So humble yourselves under **God's** mighty hand so that he might honour you at the right time.[27] **7** Give all your concerns to him because he cares about you all.

8 Stay alert and keep watch. Your opponent, the devil, walks around like a roaring lion, wanting to swallow up you chosen people, **9** but you should remain firmly in the faith and resist him, knowing that fellow believers all around the world experiencing similar suffering are doing the same. **10** Then **God**, the source of all grace, and the **one** who called you to his eternal GLORY in **the messiah**, will prepare you chosen people as you suffer a little, and will then strengthen you as you're established. **11** May his authority be powerful throughout all time. May it be so.

12 I've written this brief letter with the help of the faithful brother, Siluanos,[28] to encourage you chosen people and to testify that **God's** grace that you accepted is true.

Farewell

13 The chosen group in Bavel (Babylon) and my 'son' Markos[29] send their greetings to you chosen people. **14** Greet one another with a kiss of love.

May all of you who are united with **the messiah** experience God's peace.

PE1 · OET-RV v0.2.1

Literal Version

_receiving_back the unfading crown of_ ~~the~~ _glory. **5** Likewise, younger ones, be_subjected to_your_elders. And, all tie_in ~~the~~ humility to_one_another because: - **god** is_opposing against_ _the_proud, but is_giving grace to_the_humble ones. **6** Therefore be_humbled under the mighty hand of_ ~~the~~ **_god**, in_order_that he_may_exalt you_all in time, **7** having_throw_ _on all the worry of_you_all on him, because with_him is_ _caring about you_all. **8** Be_sober, watch. The opponent of_ _you_all, the_devil, is_walking as a_lion roaring, seeking to_ _swallow_up, **9** against_whom resist, solid in_the in_faith, having_known the same things of_the sufferings, by_the in the world of_you_all brotherhood to_be_being_accomplished. **10** And the **god** of_all grace, the one having_called you_all to the eternal glory of_him in **chosen_one/messiah**, you_ _having_suffered little, he will_be_preparing you, will_be_ _strengthening you, will_be_strengthening you, **11** to_him be the dominion for the ages. Of_the ages. Truly.

12 By Silouanos, I_wrote to_you_all of_the faithful brother (as I_am_counting), through few messages, exhorting and testifying this to_be the_true grace of_ ~~the~~ **_god**, in which you_all_stood. **13** Is_greeting you_all the in Babulōn/(Bāvel?) chosen_together, and Markos, the son of_me. **14** Greet one_ _another with a_kiss of_love. Peace be to_you_all all, who are in **chosen_one/messiah**.

PE1 · OET-LV v0.2.0 (NT set)

26 RV 5:5 · Cross-ref. Prv 3:34 (LXX).

27 RV 5:6 · Cross-ref. Mat 23:12; Luk 14:11; 18:14.

28 RV 5:12 · Cross-ref. Acts 15:22,40.

29 RV 5:13 · Cross-ref. Acts 12:12,25; 13:13; 15:37-39; Col 4:10; Phm 24.

The first letter from
Shim'on 'the Rock' (Peter)

Introduction

The second letter from Shim'on 'the rock Kefa' was sent to believers in various towns of Asia Minor (also called Anatolia, now part of modern Turkey) (1 Peter 1:1, 2 Peter 3:1). His purpose of writing this was to contradict the work of false teachers, and to scold the people for their bad behaviour as a result of following that teaching. Therefore he encouraged them to not believe that teaching because they should only believe the teaching concerning the messiah. They also need to be adding the following to their faith: good behaviour, wisdom/knowledge, self-control, patience, obeying God, and loving others.
Those people taught that the messiah would not return since it had already been quite a while and he hadn't yet returned. But Shim'on answered by saying that the messiah would certainly return, but God doesn't want to punish everyone, but desires that people would turn away from their sins.

Main components of Kefa's letter

Introduction *1:1-2*
The calling of Christians *1:3-21*
False teachers *2:1-22*
The messiah Yeshua's return *3:1-18*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Readers' Version

1:1 This letter is from Shim'on (Simon) Kefa (Peter; Grk. Petros) , a slave and messenger **of Yeshua (Jesus; Grk. Yesus) the messiah** (Grk. Christos), writing to those who have faith in the sinlessness of our **God** and saviour **Yeshua Messiah** that's just as precious as our faith.

2 May you experience much grace and peace through your knowledge **of God** and **Yeshua** our **master**.

3 He has given us everything necessary **God's calling** for life and godliness through his divine power as we know the one who called us to his own glory and moral excellence. 4 Through these things, he has given us precious and very great promises that you will become participants of the divine nature after escaping the corruption in the world of lust. 5 For this same reason, work hard to apply your faith adding moral excellence, and to that excellence add knowledge; 6 to that knowledge add self-control; to that self-control add endurance; to that endurance add godliness; 7 to that godliness add brotherly concern; and to the brotherly concern add selfless love. 8 Because if these things are part of you and continually increasing, your knowledge of our **master Yeshua (Jesus; Grk. Yesus) Messiah** won't become useless or unproductive. 9 But if these things aren't part of someone, that person is shortsighted as if they've forgotten that prior cleansing of their sins.

10 So then fellow Christians, work hard to make your calling and election certain—that way you will never fall away— 11 and so you will be richly provided entry into the eternal kingdom of our **master** and saviour **Yeshua Messiah**.

12 Therefore I intend to always remind you about these things, even though you know them and are already established in the truth that you know. 13 But I consider it right, as long as I live in this tent, to get you stirred up with a reminder, 14 since I know that this tent of mine will soon be left behind as our **master Yeshua Messiah** himself told me. 15 And I will also make every effort to make sure that you will always remember these things after my departure.

16 We didn't follow cleverly crafted fables, but rather having been eyewitnesses of the majesty of our **master Yeshua Messiah**, we made his power and forthcoming return known to you. 17 Because he received the honour and glory from **God** the Father when a voice spoke to him with magnificent glory saying, "This is my son that I dearly love and who has pleased me greatly."[1] 18 Indeed we heard this voice from heaven ourselves as we had been taken with him to the holy mountain.

19 In addition there are the words of the prophets that were fulfilled which you would do well to pay attention to—like a light that shines in the dark places—until the day dawns and the one who is the morning star rises in your hearts. 20 And know this foundational truth: all of the prophecy in Scripture doesn't just come from our own interpretations 21 or from the ideas of man, but from **God** speaking via men being guided by **the** Holy **Spirit**.

Literal Version

1:1 Simōn Petros, a_slave and ambassador of_ _**Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah**, to_the ones equal_valued with_us having_obtained a_faith in the_ _righteousness of_the **god** of_us and saviour, **Ya^{y}sous chosen_one/messiah**: 2 grace to_you_all and might_have_ _multiplied peace in the_knowledge of_ ~~the~~ **_god**, and of_ **_Ya^{y}sous** the **master** of_us.

3 As having_granted all things to_us of_the divine power of_ _him, the things to life and devoutness, through the knowledge of_the one having_called us, to_his_own glory and virtue, 4 through which has_granted his precious and greatest promises to_us, in_order_that through these things you_all_may_become partners of_the_divine nature, having_ _escaped_from from_the corruption in the the_world by lust. 5 Also same thing and this earnestness all they_having_ _brought_in, supply in ~~the~~ faith of_you_all ~~the~~ virtue, and in ~~the~~ virtue ~~the~~ knowledge, 6 and in ~~the~~ knowledge ~~the~~ self-control, and in ~~the~~ self-control ~~the~~ endurance, and in ~~the~~ endurance ~~the~~ devoutness, 7 and in ~~the~~ devoutness ~~the~~ brotherly_love, and in ~~the~~ brotherly_love ~~the~~ love. 8 For/Because these things being and being_plentiful in_you_ _all, is_appointing neither idle nor unfruitful, because/for the knowledge of_the **master** of_us, **Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah**. 9 For/Because in_whomever these things is_ not _being_present, is blind, being_near_sighted, having_received forgetfulness of_the purification the long_ _ago of_him sins. 10 Therefore brothers rather, be_earnest, to_be_making the calling and choice of_you_all confirmed, because/for practicing these things by_no_means you_all_ _may_ not _stumble once. 11 For/Because thus the entrance into the eternal kingdom of_the **master** of_us and saviour, **Ya^{y}sous chosen_one/messiah** will_be_being_ richly _ _supplied to_you_all. 12 Therefore I_will_be_going always to_ _be_reminding you_all concerning these things, although having_perceived them and having_been_strengthened in the being_present truth. 13 And I_am_considering it right for as_long_as I_am in this ~~the~~ tent, to_be_awaking you_all by the_remembrance, 14 having_known that the removal of_the tent of_me is imminent, as also the **master** of_us, **Ya^{y}sous chosen_one/messiah**, made_evident to_me. 15 And I_will_ _be_being_earnest also each_time to_be_having you_all to_ _be_making a_remembrance of_these things after ~~the~~ my departure, ~~which~~. 16 For/Because we_made_known to_you_all the power and coming of_the **master** of_us **Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah** not having_ _followed_after having_been_cleverly_devised myths, but having_been_become eyewitnesses of_the greatness of_that one. 17 For/Because having_received honour and glory from **god** the_father, a_voice such_as_this having_been_brought to_him by the Majestic Glory: This is The son of_me, the beloved in whom I took_pleasure, 18 and we heard this ~~the~~ voice from heaven, having_been_brought with him, being on the holy mountain. 19 And we_are_having the prophetic message more_confirmed, to_which you_all_are_doing well taking_heed, as to_a_lamp shining in a_dark place, until of_ _which day may_shining_through, and the_morning_star may_rise in the hearts of_you_all. 20 Knowing this first, that any prophecy of_scripture of_its_own interpretation is_ not _ _becoming. 21 For/Because was_ not once _brought by_the_ _will of_a_human prophecy, but people being_carried by the_

1 **RV 1:17-18 · Cross-ref.** Mat 17:1-5; Mrk 9:2-7; Luk 9:28-35.

Literal Version

holy _**spirit**, spoke the_holy from of_**god**.

2:1 But false_prophets also became among the people, as also among you_all will_be false_teachers, who will_be_sneaking_ _in sects of_destruction, even disowning the master having_ _bought them, bringing_upon upon_themselves quick destruction. **2** And many will_be_following_after of_them in_ _the wantonnesses, because_of whom the way of_the truth will_be_being_slandered. **3** And in greediness they_will_be_ _merchandising you_all with_fabricated messages, for_whom the judgement anciently is_ not _idling, and the destruction of_them is_ not _nodding_off. **4** For/Because if ~~the~~ **god** not spared of_the_messengers having_sinned, but having_ _committed_to_the_underworld them to_pits of_darkness, gave_over them for judgement being_kept, **5** and he_ not _ _spared from_the_ancient world, but preserved the_eighth, Nōe/(Noaḥ), a_proclaimer of_righteousness, having_brought_ the_flood _upon upon_the_world of_the_ungodly, **6** and having_reduced_to_ashes the_cities of_Sodoma/(Ṣədom) and Gomorra/(ʹAmorāh) condemned them, having_presented an_ _example of_going to_be_acting_ungodly **7** and rescued righteous Lōt/(Lōṭ), being_distressed by the of_conduct of_ _the lawless in wantonness **8** (for the righteous man dwelling among them in_seeing and in_hearing, day by day, was_ _tormenting in_his_ righteous _soul with_their_lawless works), **9** the_**master** has_known to_be_rescuing the_devout ones out_of temptation, but to_be_keeping the_unrighteous ones to being_punished the_day of_judgement, **10** and most_ _of_all the ones pursuing after the_flesh in the_lusts of_ _defilement, and despising of_mastership. Darers self-willed, they_are_ not _trembling slandering at_glories, **11** where messengers being greater in_strength and power, are_ not _ _bringing a_slanderous judgement against them before the_ _**master**. **12** But these like illogical animals, having_been_ _born natural for capture and corruption, slandering in what things they_are_not_knowing, in the corruption of_them and they_will_be_being_corrupted, **13** being_done_wrong as_the_ _wage of_unrighteousness, as_gratification considering the luxury in the_day, stains and blemishes reveling in the seductions of_them, feasting_with with_you_all, **14** having eyes full of_adulteress, and unceasing from_sin, enticing unstable souls, having a_heart having_been_trained in_ _greediness, children of_a_curse, **15** having_left the_straight way, they_were_strayed having_followed_after in_the way of_ ~~the~~ _Bala'am/(Bilʹām) of_ ~~the~~ _Bosor/(Bəʹōr), who loved the_ _wage of_unrighteousness, **16** but he_had a_rebuke for_his_ _own lawlessness, a_ silent _donkey having_spoken in of_a_ _human a_voice, because/forbade the insanity of_the prophet. **17** These are waterless springs, and mists being_ _driven by storm, for_whom ~~the~~ darkness of_ ~~the~~ _darkness has_been_kept. **18** For/Because speaking arrogant messages of_uselessness, they_are_enticing with the_lusts of_the_flesh to_wantonness, the ones slightly escaping_from the ones being_conducted in deception, **19** promising freedom to_ _them, they being to_slaves of_ ~~the~~ _corruption, because/for by_what anyone has_been_overcome, by_this one he_has_

Readers' Version

False teachers

2:1 But just like there were also false prophets among the people, so also there will be false teachers among you who will sneakily bring in destructive heresies—even denying the master who bought them, and thus bringing swift destruction onto themselves. **2** Many people will follow their gross immorality causing evil to be spoken of about the true way. **3** They will exploit you with greed and made-up words but the judgement of old won't be idle and their destroyer won't be sleeping.

4 Because if **God** didn't spare the messengers when they sinned, but chained them in darkness and kept them to be delivered to judgement in due course,[2] **5** and if he didn't spare the ancient world but only preserved the eight including Noah the proclaimer of righteousness when the flood came on the ungodly world,[3] **6** and if he reduced the cities of Sedom and Amorah (Gomorrah) to ashes by a catastrophe[4] which condemned them to being an example of what the ungodly will become, **7** and if he saved the righteous man Lot who was distressed by the gross immorality of the lawless people[5] **8** and whose righteous soul was tormented by seeing and hearing their lawlessness day after day, **9** then **the master** knows how to rescue godly people from their trials, and knows how to keep the unrighteous people to be punished at the day of judgement, **10** especially those who follow their fleshly lusts that defile themselves and despise his being master over us.

Those bold, self-willed people don't worry about insulting the glorious ones, **11** whereas even messengers who are greater in both strength and power don't slander or pass **the master's** judgement on those glorious ones. **12** But these men act like unthinking animals that are born to be captured and destroyed when they slander concerning things they know nothing about, and they will bring about their own destruction. **13** The harm they did will lead to their own harm as payment as their indulgence in broad daylight. They've become spots and blemishes as they feast together with you yet take joy in their deception. **14** Their eyes are full of lust for adultery and never cease to sin, and having trained their hearts in greed they entice unstable people to become their cursed offspring. **15** They have left the right path and gone astray, following the path of Be'or's son Bil'am (Balaam) who loved the wages of unrighteousness,[6] **16** but he was scolded for his sin when a normally dumb donkey spoke to him with a man's voice to stop his madness.

17 These men are like waterless fountains and like mists driven by storms, and the gloomy darkness is reserved for them **18** because they speak vane and inflated words to entice people to fleshly lusts. Those who have just escaped from the errors of their living **19** are promised freedom, but they them-

2 **RV 2:4 · Cross-ref.** Yud 6.

3 **RV 2:5 · Cross-ref.** Gen 6:1–7:24.

4 **RV 2:6 · Cross-ref.** Gen 19:24.

5 **RV 2:7 · Cross-ref.** Gen 19:1-16.

6 **RV 2:15-16 · Cross-ref.** Num 22:4-35.

Readers' Version

selves have become slaves to corruption, because whatever a person has been defeated by is what they become a slave to. **20** Because if they have escaped the defilements of the world by their knowledge of our **master** and saviour **Yeshua (Jesus; Grk. Yesus) Messiah** and yet get entangled again, they are defeated and have ended up worse off than at the beginning. **21** It would have been better not to have known the way of righteousness, than having known it and to turn back from the holy instruction that was passed on to them. **22** The proverb is correct in what it says and has happened to them: "A dog returns to its own vomit,"[7] and "A sow that's been washed wallows in the mud again."

The messiah Yeshua's return

3:1 This is now my second letter to you my friends—both of which were sent as reminders to stir up your minds to sincerely **2** remember the messages spoken in the past by the holy prophets as well as the instruction of the **master** and saviour that came via your apostles. **3** Firstly you should know that mockers will come during the last days, scoffing, following their own lusts[8] **4** and saying, "What about his promised return? Everything has just continued as usual from the beginning of creation right past the time when the ancestors died. **5** But because of their desires, the truth is hidden from them that the universe came into being long ago by **God's** spoken command and the earth was formed out of water and through water[9] **6** and these same waters deluged the ancient world which then perished.[10] **7** But the present universe and the earth have been preserved by that same command, to be kept for fire in the day of judgement and destruction of those who are ungodly.

8 But don't let this one thing escape your attention my dear friends, that one day for us **is** like a thousand years with **the master**, and a thousand years is like one day.[11] **9** **The master** isn't slow in fulfilling his promise as some consider slowness, but is patient toward you—not wanting anyone to perish but rather wanting everyone to come to repentance.

10 But the day **of the master** will come like a thief,[12] when the universe will suddenly pass away, its components will burn up and be destroyed, and the earth and what happened on it will be examined. **11** Since all these things will be destroyed, what kind of people should you be? Holy and godly in conduct, **12** waiting for and hastening the coming of the day **of God** when the universe will be set alight and destroyed and its components will melt as they burn up. **13** But we await a new universe and a new earth filled with righteousness according to his promise.[13]

14 And so dear friends, while you await these events be eager and found to be at peace with him—spotless and blameless. **15** And consider the patience of our **master** as leading to sal-

Literal Version

_been_enslaved. **20** For/Because if having_escaped_from the defilements of_the world, in the_knowledge of_the **master** and saviour **Yaʸsous/(Yəhōshūʿa) chosen_one/messiah**, and having_ again _‹been›_entangled in_these things they_ _have_been_overcome, the last has_become to_them worse than the first. **21** For/Because it_was better, for_them, not to_ _have_known the way of_ ~~the~~ _righteousness, than having_ _known it, to_turn_away from the holy command having_ _been_given_over to_them. **22** the message of_the true proverb has_happened to_them: A_dog having_returned to its own vomit, and: A_sow having_washed, to wallowing in_ _the_mud.

3:1 Beloved this is now, the_second letter I_am_writing to_ _you_all, in which I_am_awaking the sincere mind of_you_all in remembrance, **2** to_be_reminded of_the messages having_ _been_previously_spoken, by the holy prophets, and of_the command of_the **master** and saviour of_the ambassadors of_ _you_all. **3** Knowing this first, that mockers will_be_coming in the_last of_the days with mocking, pursuing according_to their own lusts of_them, **4** and saying: Where is the promise of_the coming of_him? From for that time the fathers were_ _fallen_asleep, all things is_continuing thus from the_ _beginning of_creation. **5** For/Because this is_escaping_ _notice them willing, that the_heavens were anciently, and the_earth having_consisted out_of water and through water by_the message of_ ~~the~~ **_god**, **6** through which the then world perished having_been_flooded in_water. **7** But the now heavens and the earth, by_the same message are having_ _been_stored_up, for_fire being_kept to the_day of_ _judgement and destruction of_ ~~the~~ _ungodly people. **8** But let_ this _be_escaping_notice one not you_all, beloved, that one day with the_**master** is like a_thousand years and a_ _thousand, years are like one day. **9** the_**master** is_ not _ _slowing of_his promise, as some are_considering slowness, but he_is_being_patient toward you_all, not wishing any to_ _perish, but all to to_accept repentance. **10** But the_day of_ _the_**master** will_be_coming like a_thief, in which the heavens will_be_passing_away vociferously, and elements being_burned will_be_being_destroyed, and the_earth and the works in it will_be_being_found. **11** all these things thus being_destroyed, what_kind_of people it_is_fitting you_all to_ _be_being in holy conduct and devoutness, **12** expecting and hurrying the coming of_the day of_ ~~the~~ **_god**, because_of which the_heavens being_burned, will_be_being_destroyed, and the_elements being_burned, is_being_melted. **13** But we_ _are_waiting for_new heavens and a_new earth, according_to the promise of_him, in which righteousness is_dwelling. **14** Therefore, beloved, expecting these things, be_earnest spotless and blameless to_be_found by_him in peace. **15** And be_considering the patience of_the **master** of_us, salvation, as also ~~the~~ beloved of_us brother Paulos, according_to the wisdom having_been_given to_him, wrote to_you_all, **16** as

7 **RV 2:22 · Cross-ref.** Prv 26:11.

8 **RV 3:3 · Cross-ref.** Jude 18.

9 **RV 3:5 · Cross-ref.** Gen 1:6-9.

10 **RV 3:6 · Cross-ref.** Gen 7:11.

11 **RV 3:8 · Cross-ref.** Psa 90:4.

12 **RV 3:10 · Cross-ref.** Mat 24:43; Luk 12:39; 1Th 5:2; Rev 16:15.

13 **RV 3:13 · Cross-ref.** Isa 65:17; 66:22; Rev 21:1.

Literal Version

also in all letters, speaking in them concerning these things, among which is hard_to_understand things some, which the ignorant and unstable are_twisting as also the other scriptures, to their own destruction of_them. **17** Therefore you_all, beloved, knowing_before be_guarding, in_order_that you_all_may_ not _fall_from from_your own steadfastness having_been_carried_away with_the deception of_the lawless. **18** But be_growing in grace, and in_the_knowledge of_the **master** and saviour of_us, **Yaʸsous/(Yəhōshūʿa) chosen_one/messiah**. To_him be the glory both now and to the_day of_eternity. Truly.

PE2 · OET-LV v0.2.0 (NT set)

Readers' Version

vation as our dear brother Paulos wrote to you using the wisdom that has been given to him. **16** He speaks in all his letters concerning these things, some of which are hard to understand and which ignorant and unstable people twist just like they twist the other scriptures to their own destruction.

17 So knowing this in advance dear friends, guard yourselves in case you fall from your own stable position with the same errors as the lawless ones. **18** Rather grow in the grace and knowledge of our **master** and saviour **Yeshua (Jesus; Grk. Yesus) Messiah**. May the glory be his, both now and through the days of eternity. May it be so.

PE2 · OET-RV v0.2.1

Paulos's second letter to
Timotheos

Introduction

This is *the second letter of Paulos that we have that's written to Timotheos*. He wrote it from Romai when he was imprisoned there as a result of his preaching about Yeshua the messiah. Timotheos was still teaching the believers in Efesos, so here Paulos requests him to come to see him before he gets sentenced to death.
In this letter, Paulos advised Timotheos to be strong so that he can persevere in his preaching and doing God's work even in the middle of suffering and when others oppose him. He also warns Timotheos about the coming evil of teachers of false doctrines because these can destroy the faith of the listeners.
Most of all, Paulos reminds Timotheos about his life so that Paulos's faith and endurance would be an example for Timotheos to follow: his humility, his love, and his enduring suffering from those who persecuted him.

Main components of Paulos's letter

Introduction *1:1-2*
Advice and encouragement *1:3–2:13*
The advice and the warning *2:14–4:5*
The living of Paulos *4:6-18*
Signing off *4:19-22*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Literal Version

1:1 Paulos, an_ambassador of_**chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)**, by the_will of_**god**, according_to promise of_life ~~which~~ in **chosen_one/messiah Ya^{y}sous**, **2** to_ _Timotheos beloved child: grace, mercy, peace, from **god** the_ _father and **chosen_one/messiah Ya^{y}sous** the **master** of_us.

3 I_am_having thankfulness to_ ~~the~~ _**god**, unto_whom I_am_ _serving from my_parents with a_pure conscience, as I_am_ _having the unceasing mentioning for you in the petitions of_me, night and day, **4** longing to_see you, having_ _remembered of_the tears of_you, in_order_that I_may_be_ _filled with_joy, **5** having_taken remembrance of_the unhypocritical faith in you, which dwelt first in the grandmother of_you, Lōis, and in_the mother of_you, Eunika^{y}, and I_have_been_persuaded that also in you it_is. **6** For/Because that cause I_am_reminding you to_be_ _rekindling the gift of_ ~~the~~ _**god**, which is in you by the laying_on of_the hands of_me. **7** For/Because ~~the~~ **god** not gave to_us a_spirit of_fear, but of_power, and of_love, and of_ _sensibility. **8** Therefore may_ not _be_ashamed the testimony of_the **master** of_us, nor me, the prisoner of_him, but suffer_together for_the good_message, according_to the_ _power of_**god**, **9** the one having_saved us, and having_called with_a_calling holy, not according_to the works of_us, but according_to his_own purpose and grace, ~~which~~ having_been_ _given to_us in **chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)** before eternal times, **10** but having_been_revealed now, by the appearing of_the saviour of_us, **chosen_one/messiah Ya^{y}sous**, having_nullified on_one_hand ~~the~~ death, on_the_ _other_hand having_illuminated life and indestructibility through the good_message, **11** to which I was_appointed a_ _proclaimer, and an_ambassador, and a_teacher. **12** For/Because that cause I_am_ also _suffering these things, but I_am_ not _being_ashamed, because/for I_have_known in_whom I_have_believed, and I_have_been_persuaded that he_is powerful to_guard the deposit of_me for that ~~the~~ day. **13** Be_having the_pattern of_being_sound messages, which you_heard from me, in faith and love ~~which~~ in **chosen_ _one/messiah Ya^{y}sous**. **14** Keep the good deposit, by the_ holy _**spirit** ~~which~~ dwelling in us. **15** You_have_known this, that all who are in ~~the~~ Asia were_turned_away from_me, of_ _whom is Fugelos and Hermogena^{y}s. **16** The **master** might_ _give mercy to_the household of_Ona^{y}siforos, because he_ often _refreshed me, and was_ not _ashamed the chain of_me, **17** but having_become in Ɍōma^{y}, he_ earnestly _sought me and found **18** (the **master** might_give to_him to_find mercy from the_**master** in that ~~the~~ day), and as_much_as he_served in Efesos, you are_knowing better.

2:1 You therefore, child of_me, be_being_strengthened in the grace ~~which~~ in **chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)**. **2** And the things you_heard from me through many witnesses, entrust these to_faithful people who will_be worthy to_teach others also. **3** Suffer_together as a_good soldier of_**chosen_one/messiah Ya^{y}sous**. **4** No_one soldiering is_being_entangled with_the affairs of_ ~~the~~ _living,

Readers' Version

1:1 This letter is from Paulos, a missionary **of Yeshua** (Jesus; Grk. Yesus) the **messiah** according to **God's** will and with the promise of life in **Yeshua the messiah**. **2** It's written to my dear child, Timotheos.[1] May you experience grace, mercy, and peace from **God** the father and our **master Yeshua** the **messiah**.

Advice and encouragement

3 I've been serving **God** with a clean conscience since my childhood and I'm thankful **to** him that night and day I haven't stopped praying for you— **4** remembering your tears and longing to see you again, which will fill me with happiness. **5** I recall your faith without hypocrisy, which I first noticed in your grandmother Lois and in your mother Eunike,[2] and which I'm sure is also in you. **6** So that's why I'm reminding you to rekindle **God's** gift which you received when I placed my hands on you and prayed for you, **7** because **God** didn't give us a fearful spirit, but gave us power, love, and wisdom.

8 So because of that, don't be ashamed of our **master's** testimony, and nor of mine, even though I'm a prisoner for him, but let the two of us suffer together for the sake of the good message with the help **of God's** power. **9** It's God that saved us and called us to live a godly life. His selection of us had nothing to do with anything good we might have done, but rather he has his own purposes and had given us grace via **Yeshua (Jesus; Grk. Yesus) the messiah** even before time began. **10** That grace has been revealed now that our saviour **Yeshua** the **messiah** appeared and obliterated death, while at the same time illuminating life and immortality through the good message **11** that I was appointed to proclaim, as well as being a missionary and teacher.[3]

12 It's for that cause that I'm suffering here in prison, but I'm not ashamed, because I know who it is that I trust, and I'm convinced that he's powerful enough to guard my deposit of hope in him until the end of this age. **13** The style of sound messages that you heard from me, you need to retain in faith in **Yeshua the messiah**, and with your love for him. **14** Keep that good deposit with the help of **the** holy **spirit** who lives in us.

15 You've already heard that those in Asia Minor all turned their backs on me, including Fugelos and Hermogenes. **16** May the **master** show mercy to Onesiforos and his family, because he often cheered me up and he wasn't ashamed of my chains. **17** When he came to Romai he actively searched for me and found me. **18** May the **master** help him find mercy from **Yahweh** on the judgement day, but anyway, you well know how much Onesiforos helped us in Efesos.

Yeshua's followers obey and endure

2:1 So my 'son', may the grace from **Yeshua (Jesus; Grk. Yesus) the messiah** make you strong **2** along with everything you heard from me through many witnesses. Entrust those things to faithful people who will also be capable of teaching others.

3 Suffer together with me as a good soldier **of Yeshua the**

---

1 **RV 1:2 · Cross-ref.** Acts 16:1.

2 **RV 1:5 · Cross-ref.** Acts 16:1.

3 **RV 1:11 · Cross-ref.** 1Tim 2:7.

Readers' Version

messiah. 4 Soldiers stay unentangled from the affairs of daily living so that they will be dedicated to pleasing their commanding officer. 5 Similarly the athlete won't win the competition if they don't follow the rules. 6 It's fair for the farmer working in the orchard to be allowed to eat the fruit. 7 You should easily understand what I'm saying, because the **master** will be giving you insight into everything.

8 Always remember the promised descendant of King David, **Yeshua the messiah** who came back from the dead, which is what I preach 9 and why I'm here in chains suffering hardship as a criminal. But **God's** message hasn't been chained. 10 So I will endure everything so that the ones that God has chosen will also be able to receive their salvation in **Yeshua the messiah** and live with him forever. 11 There's a reliable saying that goes,

If we died along with him,
we will live together with him.
12 If we endure with him,
we will be able to reign with him.
If we disown him,
he will also disown us.[4]
13 If we refuse to believe him,
he will remain faithful to us,
because he isn't able to go against his nature.

14 Keep reminding them of all that. Tell them in front of **God** not to quibble[5] about the intricacies of words, as it's not helpful and can lead the listeners to ruin.

Being God's honourable slave

15 Work hard so that **God** will see you as someone he approves of—not ashamed of the good message but straight-talking the truth. 16 Avoid chatter about unimportant or crude topics because it will eventually led to godlessness. 17 Those kinds of talk are like rot that spreads, as happened when Humenaios and Filetos 18 deviated from the truth by claiming that the resurrection has already happened and have drawn some away from the faith. 19 However **God's** solid foundation has stood with this inscription on it: '**Yahweh** knew his own ones,'[6] and 'Let everyone who claims to follow **Yahweh** avoid disobedience.'

20 An expensive home doesn't just have gold and silver bowls, but there are wooden and pottery bowls as well. Some will contain valuable things, but others contain dishonourable things that we prefer not to display. 21 So those people who rid themselves of dishonourable thoughts and actions will become a container for honourable things, being reserved to do the special work that the master has prepared for them.

22 And run far from youthful lusts—chase instead after obedience, faith, love, and peace like all the others who follow the **master** with a pure heart. 23 Refuse to enter foolish and uneducated debates, because they'll just end in an argument. 24 It's not fitting for one **of Yahweh's** slaves to be argumentative, but rather to be polite to everyone and to be teaching the truth, yet be tolerant **of** other people's bad behaviour. 25 We

Literal Version

in_order_that he_may_bring_pleasure to_the one having_ _enlisted him. 5 And also if anyone may_be_competing, not is_being_crowned, if he_may_ not _compete lawfully. 6 It_is_ _fitting the labouring farmer to_be_partaking first of_the fruits. 7 Be_understanding what I_am_saying, because/for the **master** will_be_giving insight to_you in all things. 8 Be_ _remembering **Ya^{y}sous chosen_one/messiah**, having_been_ _raised from the_dead, of the_seed of_Dawid/(Dāvid), according_to the good_message of_me, 9 in which I_am_ _suffering_hardship unto bonds as a_criminal. But the message of_ ~~the~~ **_god** has_ not _‹been›_bound. 10 Because_of this, I_am_enduring all things because_of the chosen ones, in_order_that they also may_obtain of_salvation ~~which~~ in **chosen_one/messiah Ya^{y}sous/(Yəhōshūʻa)** with eternal glory. 11 The saying is trustworthy: For/Because if we_died_ _together with_him, we_‹will›_ also _be_living_together with_ _him, 12 if we_are_enduring, we_‹will›_ also _be_reigning_ _with him, if we_will_be_disowning him, also_that one will_ _be_disowning us, 13 if we_are_disbelieving, that one is_ _remaining faithful, because/for he_is_ not _able to_disown himself. 14 Be_reminding them these things, testifying before ~~the~~ **god**, to_ not _be_quibbling_about_messages against nothing useful, to the_ruin of_the ones hearing.

15 Be_earnest to_present yourself approved to_ ~~the~~ **_god**, a_ _worker unashamed, cutting_straight the message of_ ~~the~~ _ _truth. 16 And be_avoiding ~~the~~ profane empty_babblings, because/for they_will_be_progressing on more of_ _ungodliness, 17 and the message of_them will_be_having spreading as gangrene, of_whom is Humenaios, and Fila^{y}tos, 18 who deviated concerning the truth, saying the the_ _resurrection already to_have_become, and are_overturning the faith of_some. 19 However the solid foundation of_ ~~the~~ _ **_god** has_stood, having ~~the~~ this seal: The_**master** knew the ones being of_him, and, let_ everyone - naming the name of_ _the_**master** _Withdraw from unrighteousness. 20 And in a_ _great house, there_is not only golden and silver vessels, but also wooden and earthen, and some on_one_hand for honour, on_the_other_hand some to dishonour. 21 Therefore if anyone may_clean_out himself from these things, he_will_be a_vessel for honour, having_been_sanctified, useful to_the master, because/for every work good having_been_prepared. 22 And be_fleeing ~~the~~ youthful lusts, but be_pursuing righteousness, faith, love, peace, with the ones calling_on the **master** out_of a_ pure _heart. 23 And be_refusing ~~the~~ foolish and uneducated debates, having_known that they_are_ _bearing quarrels. 24 And it_is_ not _fitting the_slave of_the_ **_master** to_be_quarrelling, but to_be gentle toward all, teaching, bearing_evil, 25 in gentleness disciplining the ones opposing, perhaps ~~the~~ **god** might_give to_them repentance to a_knowledge of_the_truth, 26 and they_may_recover_sobriety out_of the snare of_the devil, having_been_caught by him,

4 **RV 2:12 · Cross-ref.** Mat 10:33; Luk 12:9.

5 **RV 2:14 · Note** There's a textual issue here and we follow the standard SR (with 'expert override') rather than the developmental version.

6 **RV 2:19 · Cross-ref.** Num 16:5.

Literal Version

in_order that the_will of_that one.

3:1 But be_knowing this, that in the_last days dangerous
times will_be_presenting. **2** For/Because ~~the~~ people will_be
selfish, money_lovers, braggers, proud, slanderous,
unpersuadable to_their_parents, ungrateful, unholy,
3 unloving, irreconcilable, diabolical, intemperate, untamed,
unwholesome, **4** betrayers, reckless, having_been_conceited,
lovers_of_pleasure rather than lovers_of_god, **5** having an_
_appearance of_devoutness, but having_disowned the power
of_it, and be_turning_from these. **6** For/Because out_of these,
are the ones slipping_in into ~~the~~ houses, and making_ silly_
_women _captive, having_been_heaped with_sins, being_led
by_ various _lusts, **7** always learning, and never being_able
to_come to a_knowledge of_the_truth. **8** And by_that manner
Yanna^{y}s and Yambra^{y}s resisted against_Mōsa^{y}s/(Mosheh),
thus also these are_resisting against_the truth, people
having_ the mind _‹been›_depraved, unqualified concerning
the faith. **9** But they_‹will›_ not _be_progressing to more,
because/for the folly of_them will_be evident to_all, as also
the folly of_those became.

10 And you followed with_the teaching of_me, the conduct,
the purpose, the faith, the patience, the love, the endurance,
11 the persecutions, the sufferings, such_as became to_me in
Antiokeia, in Ikonion, in Lustra, such_as persecutions I_bore_
_under, and_yet out_of all things, the **master** rescued me.
12 And also all the ones wanting to_be_living devoutly in
chosen_one/messiah Ya^{y}sous/(Yəhōshūʹa) will_be_being_
_persecuted. **13** But evil people and swindlers will_be_
_progressing to the worse, deceiving and being_strayed.
14 And you be_remaining in what things you_learned and
you_were_convinced_of, having_known from whom_all you_
_learned them, **15** and that from a_baby you_have_known the
the_sacred writings, ~~which~~ being_able to_make_ you _wise to
salvation through faith ~~which~~ in **chosen_one/messiah
Ya^{y}sous**. **16** Every scripture is god-breathed and beneficial
for teaching, because/for rebuke, because/for correction,
because/for discipline ~~which~~ in righteousness, **17** in_order_
that the person ~~the~~ of**god** may_be complete, having_been_
_finished_out toward every good work.
4:1 I_am_testifying before ~~the~~ **god** and **chosen_one/messiah
Ya^{y}sous**, the one going to_be_judging the_living and the_
_dead, both the appearing of_him, and the kingdom of_him:
2 proclaim the message, stand_by conveniently and_
_unseasonably, rebuke, give_rebuke, exhort, with all patience
and teaching. **3** For/Because there_will_be a_time when they_
‹will› not _be_tolerating teaching of_the being_sound, but
according_to their own desires, they_will_be_accumulating
teachers to_themselves, being_tickled by_the ear, **4** and on_
_one_hand they_will_be_turning_away from ~~the~~ hearing the
truth, on_the_other_hand they_will_be_being_turned_away
to ~~the~~ myths. **5** But you be_being_sober in all things, suffer_
_hardship, do the_work of_a_good_message_preacher, fully_

Readers' Version

should politely point out the wrongs of those opposing us and perhaps **God** might bring them to repentance and the knowledge of the truth. **26** After being caught in the devil's trap just as he wanted, maybe they'll escape and come to their senses.

Loss of standards in the end times

3:1 It's important to know that dangerous times will be coming in the last days of this era. **2** People will become selfish, greedy for money, braggers, proud, slanderous, refusing to listen to sense from their parents, ungrateful, ungodly, **3** unloving, unwilling to reconcile, diabolical, angry, wild, and without morals. **4** They will be betrayers, reckless and conceited, loving pleasure instead of loving God, **5** appearing to be godly on the surface yet denying that God is real, and turning from the truth. **6** Some of these will quietly enter houses and captivate gullible women. Despite being known for their sins, they're led by various lusts— **7** always 'learning' yet never actually confronting the reality of the truth. **8** This is just like how Yannes and Yambres opposed Mosheh (Moses),[7] and similarly these people, having depraved minds and who are unqualified concerning the faith, oppose the truth. **9** But they won't be advancing in the faith because their foolishness will eventually become evident to everyone, just as happened with Yannes and Yambres.

Living your faith even at a cost

10 However Timotheos, you followed me in your teaching, your conduct, your purpose and your faith, in patience, love, endurance, **11** and even through persecution and suffering like I endured in Antiokeia,[8] Ikonion,[9] and Lustra[10]—yet the **master** rescued me in each case. **12** Anyway, everyone who wants to seriously follow **Yeshua (Jesus; Grk. Yesus) the messiah** should expect to be persecuted.

13 Meanwhile evil people and scammers will get worse and worse—deceiving others and then being deceived themselves. **14** Hold on to the things that you learnt and were convinced are true, because you know you can trust those who taught them to you. **15** You've known the sacred scriptures since you were a young child, and the wisdom contained in them is able to lead you to salvation through faith in **Yeshua the messiah**. **16** All scripture is inspired by God and useful for teaching, for scolding and correction, and for teaching discipline and obedience **17** so that the person following **God** can be trained in doing every kind of good deed.

4:1-2 I am proclaiming these truths before **God** and before **Yeshua** the **messiah** who will judge both the living and the dead. Proclaim his appearance on earth[11] and his kingdom, stand by the message whether it's convenient or seems out of place, rebuke and scold those who need it, but also encourage with complete patience and teaching. **3** A time will come when people will no longer be tolerating scriptural teaching, but will prefer their own doctrines, so they'll find teachers to teach what they want to hear, **4** so not only will they avoid

7 **RV 3:8 · Cross-ref.** Exo 7:11 (possibly these Egyptian magicians).

8 **RV 3:11 · Cross-ref.** Acts 13:14-52.

9 **RV 3:11 · Cross-ref.** Acts 14:1-7.

10 **RV 3:11 · Cross-ref.** Acts 14:8-20.

11 **RV 4:1 · Note** It's not clear if Paul is referring to Yeshua's previous coming to the earth, or to the expected, future coming. (See also 4:8)

Readers' Version

hearing the truth, they'll be following myths instead. 5 However Timotheos, you stay sensible about everything, endure hardship, tell people the good message, and do all your duties well.

6 As for me, I've already done all I can, and the time of my departure is approaching. 7 I've fought the fight for goodness. I've finished the race. I've kept the faith. 8 I know that a crown has been reserved for me due to my obedience, and the **master** serving as the impartial judge will award it to me, and not just to me, but will also award them to others who appreciated his coming.[12]

Final bits and pieces

9 Try to come to me as soon as possible, 10 because Demas[13] was attracted back to worldly things, and so he left me and went to Thessalonikai. Kreskes has gone to Galatia, and Titos[14] went to Dalmatia. 11 Only Lukas (Luke)[15] stayed with me. Fetch Markos[16] on your way and bring him to me also because he's always very helpful. 12 I sent Tukikos[17] to Efesos. 13 When you come, bring the coat that I left with Karpos in Troias,[18] along with the scrolls and most of the parchments.[19]

14 Alexandros (Alexander) the coppersmith[20] did a lot of harm to me but **Yahweh** will 'reward' him for what he's done.[21] 15 You also should watch out for him, because he was very strongly opposed to our teaching.

16 At my first defence in the courts here in Romai, no one stood with me. Everyone deserted me, but that shouldn't be held against them. 17 But the **master** stood by me and strengthened me to ensure that the good message was proclaimed and all the pagans heard it, and I was rescued out of the lion's mouth so to speak. 18 The **master** will rescue me from every evil plot, and he will bring me into his heavenly kingdom. He should be praised forever. May it be so.

Signing off

19 Greet Priskilla and Akulas (Aquila)[22] for me, and Onesiforos' household.[23] 20 Erastos[24] stayed in Korinthos, and I left Trofimos[25] in Milaitos because he was sick. 21 Make sure you come before the winter. Eubulos greets you, as do Pudes, Linos, Klaudia, and all the believers.

22 May you always know inside that the **master Yeshua** (Jesus; Grk. Yesus) is with you, and may all of you there experi-

Literal Version

_assure the service of_you. 6 For/Because I am_ already _ _being_poured_out, and the time of_the departure of_me has_approached. 7 I_have_fought ~~The~~ good fight, I_have_ _finished the course, I_have_kept the faith. 8 Furthermore the crown ~~the~~ of_righteousness is_laid_away for_me, which the **master** will_be_giving_back to_me in, that ~~the~~ day, the righteous judge, and not only to_me, but also to_all the ones having_loved the appearing of_him.

9 Be_earnest to_come to me quickly, 10 For/Because Da^{y}mas was_abandoning me, having_loved the present age, and was_ _gone to Thessalonika^{y}, Kra^{y}ska^{y}s to Galatia, Titos to Dalmatia. 11 Loukas alone is with me. Having_Taken_up Markos, be_bringing him with yourself, because/for he_is useful to_me for the_service. 12 But I_sent_ Tuḳikos _out to Efesos. 13 The cloak that I_left_behind in Trōias with Karpos, be_bringing on_coming, and the scrolls, most_of_all the parchments. 14 Alexandros the coppersmith, displayed much harm to_me, the **master** will_be_giving_back to_him according_to the works of_him, 15 whom you also be_ _guarding, because/for he_resisted exceedingly ~~the~~ against_ _our messages. 16 In ~~the~~ first defense of_me, no_one appeared with_me, but all abandoned me, it_might_ not _have_counted to_them. 17 But the **master** stood_by by_me, and strengthened me, in_order_that through me the proclamation may_be_fully_assured, and all the pagans may_ _hear, and I_was_rescued out_of the_mouth of_the_lion. 18 The **master** will_be_rescuing me from every evil work, and he_will_be_saving into the ~~the~~ heavenly kingdom of_him, to_ _whom is the glory to the ages of_the ages. Truly.

19 Greet Priska and Akulas, and the house of_Ona^{y}siforos. 20 Erastos remained in Korinthos, But Trofimos I_left_behind ailing in Mila^{y}tos. 21 Be_earnest to_come before winter. Euboulos is_greeting you, and Pouda^{y}s, and Linos, and Klaudia, and all the brothers. 22 The **master Ya^{y}sous/(Yəhōshūʹa)** with the spirit of_you be. ~~The~~ grace be with you_all.

---

12 RV 4:8 · Note Again (see 4:1), it's not totally clear if Paul is referring to Yeshua's previous coming to the earth, or to the expected, future coming.

13 RV 4:10 · Cross-ref. Col 4:14; Phm 24.

14 RV 4:10 · Cross-ref. 2Cor 8:23; Gal 2:3; Tit 1:4.

15 RV 4:11 · Cross-ref. Col 4:14; Phm 24.

16 RV 4:11 · Cross-ref. Acts 12:12,25; 13:13; 15:37-39; Col 4:10; Phm 24.

17 RV 4:12 · Cross-ref. Acts 20:4; Eph 6:21-22; Col 4:7-8.

18 RV 4:13 · Cross-ref. Acts 20:6.

19 RV 4:13 · Note We get no clues here about what scrolls they were (possibly some Hebrew scriptures), nor what was on the parchments—they may even have been still blank for writing on.

20 RV 4:14 · Cross-ref. 1Tim 1:20.

21 RV 4:14 · Cross-ref. Psa 62:12; Rom 2:6.

22 RV 4:19 · Cross-ref. Acts 18:2.

23 RV 4:19 · Cross-ref. 2Tim 1:16-17.

24 RV 4:20 · Cross-ref. Acts 19:22; Rom 16:23.

25 RV 4:20 · Cross-ref. Acts 20:4; 21:29.

Literal Version

TI2 · OET-LV v0.2.0 (NT set)

Readers' Version

ence God's grace.

TI2 · OET-RV v0.2.1

The letter to the
Ivrim

Introduction

It's not known who wrote this letter, but it was sent to a group of Jewish believers. It was written so that their faith would be strengthened because they were in danger of losing their faith due to their sufferings. So then, the writer encouraged them concerning their faith and taught them that Yeshua is the true messiah and God's final revelation.
These three truth were carefully taught: (1) Yeshua/Jesus who had no beginning and has no ending is God's son and he's greater than any or all of the prophets, or messengers, or even Mosheh/Moses. (2) Yeshua has been revealed by God as the final priest, greater than any priest in the Hebrew scriptures. (3) By means of Yeshua, those who believe in him can be saved from sin and death.
The faith of famous Ivrim from long ago is written about in chapter 11. So then, the writer encourages the believers to strengthen of their faith. And in chapter 12, he encourages them again to continue their walk until the end when we all see Yeshua. They need to continue despite any persecution and discouragements that come to them. But it's necessary to know that God disciplines them all as his own children. He finishes this letter with his advice and his warning.

Main components of this letter

Introduction: The son is just like God *1:1-3*
The messiah is greater than the angels *1:4–2:18*
The messiah is greater than Mosheh and Yeshua *3:1–4:13*
The messiah is the highest of all priests *4:14–7:28*
The agreement concerning the messiah is the greatest of all agreements *8:1–9:28*
The messiah's sacrifice is greater than all other sacrifices *10:1-39*
The parable about faith that we should follow *11:1–12:29*
Final warning and teachings *13:1-25*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Literal Version

1:1 Many_ways and many_ways long_ago, ~~the~~ **god**, having_ _spoken to_the fathers in the prophets **2** in the_last ~~the~~ days these, spoke to_us by his_son, whom he_appointed heir of_all things, through whom also he_made the ages, **3** who being the_radiance of_his glory and the_representation of_the reality of_him, and bearing the things all by_the message of_ _the power of_him, the_purification of_ ~~the~~ _sins having_ _made, sat_down at the_right hand of_the majesty on high.

4 By_so_much better than having_become the messengers, to_as_much_as more_special beside them, he_has_inherited a_name. **5** For/Because to_which he_said once of_the messengers: son of_me are you, I today have_bore you? And furthermore: I will_be to_him for father, and he will_be to_ _me for son? **6** And whenever again he_may_bring_in his firstborn into the inhabited_world, he_is_saying: And let_ _prostrate before_him all the_messengers of_**god**. **7** And to on_one_hand the messengers he_is_saying: The one making the messengers of_him spirits, and the ministers of_him of_ _fire a_flame, **8** on_the_other_hand to the son: The throne of_ _you, ~~the~~ **god**, to the age of_the age, and the scepter of_ ~~the~~ _ _righteousness is the_scepter of_the kingdom of_him. **9** You_ _loved righteousness and you_hated lawlessness, because_of this, anointed you ~~the~~ **god**, the **god** of_you, with_the_olive_oil of_exultation beyond the companions of_you. **10** And: You in the_beginnings, **master**, the earth established, and works of_ _the hands of_you are the heavens. **11** They will_be_ _perishing, but you are_continuing, and all like a_garment will_be_being_grown_old, **12** and as_if a_covering you_will_ _be_rolling_up them, like a_garment also they_will_be_being_ _changed, but you the same are, and the years of_you not will_be_failing. **13** To but which of_the messengers he_has_ _said once: Be_sitting on the_right of_me, until ~~wishfully~~ I_ _may_set the enemies of_you, as_a_footstool for_the feet of_ _you? **14** Not all they_are ministering spirits, because/for service being_sent_out, because_of the ones going to_be_ _inheriting salvation?

2:1 Because_of this, it_is_fitting more_abundantly to_be_ _giving_heed us to_the things having_been_heard, lest we_ _may_be_drifted_away. **2** For/Because if the by messengers

Readers' Version

The son represents God's splendour

1:1 Long ago, **God** spoke to our ancestors through the prophets in many different circumstances and in many different ways, **2** but in these last days he spoke to us through his son who he appointed to inherit everything. It was also through him that he made the different eras— **3** through the son who radiates the father's splendour and represents his reality. The son bears everything by the message of his power, and after having made a way to be purified from our sins, he sat down in heaven next to God in the seat of the second-in-command.

The son is greater than the angels

4 By having become so much better than God's messengers, he inherited a greater reputation than them, **5** because which of the messengers was told even once by God:

'You are my son;
I gave birth to you today.'[1]

And again:

'I will be a father to him,
And he will be a son to me.'[2]

6 Then when God again brings his firstborn son into the world he said:

'Let all **of God's** messengers bow down to him.'[3]

7 On one hand he said to his messengers:

'The one making his messengers winds,
and making his ministers a fiery flame.'[4]

8 And on the other hand to his son he said:

'**God**, your throne will last to the end of the ages;
The ruler of his kingdom is a ruler of justice.
9 You loved righteousness and hated lawlessness,
because of this, **God**, your **god**, honoured you
with gladness beyond what your companions received.'[5]

10 He also said to his son:

'**Yahweh**, at the beginning you established the earth,
and you made the heavens with your hands.
11 They will perish but you will continue;
They will wear out like clothes do.
12 You will roll them up like a discarded dressing gown;
they'll be changed like we change our clothes.
But you remain the same,
and you won't get old and fragile.'[6]

13 To which of his messengers did God say even once:

'Sit in the seat of honour on my right,
until I can defeat your enemies
and use them as a stool for my feet'?[7]

14 See, those messengers are just ministering spirits sent out to serve those people who will inherit salvation.

The truth about salvation

2:1 Because of that, it's much more appropriate for us to listen carefully to the

1 **RV 1:5 · Cross-ref.** Psa 2:7.

2 **RV 1:5 · Cross-ref.** 2Sam 7:14; 1Ch 17:13.

3 **RV 1:6 · Cross-ref.** Deu 32:43 (LXX).

4 **RV 1:7 · Cross-ref.** Psa 104:4 (LXX).

5 **RV 1:8-9 · Cross-ref.** Psa 45:6-7.

6 **RV 1:10-12 · Cross-ref.** Psa 102:25-27 (LXX).

7 **RV 1:13 · Cross-ref.** Psa 110:1.

Readers' Version

message so we don't drift away. 2 Because if the message that was brought by the messengers is confirmed and so every transgression and act of disobedience received the appropriate penalty, 3 how will *we* escape punishment if we neglect such a great offer of salvation. This salvation was first heard when spoken about by the **master** and then others who heard confirmed it to us 4 and **God** testified it by means of sign and wonders and various miracles and by gifts **of the** holy **spirit** whenever he wanted.

Salvation through Yeshua

5 It's not his messengers that God put in charge of the future world that we're talking about, 6 but someone testified somewhere saying:

'What is humankind that you think about him,
or humanity's son that you notice him?
7 You made him a little less than your messengers.
You crowned him with splendour and honour.
8 You put everything under his authority.'[8]

By putting everything under his authority, nothing is left that he doesn't control, although right now we don't see everything being under his authority yet. 9 But although he was made a little lower than God's messengers, we see **Yeshua** (Jesus; Grk. Yesus) have suffered death, now crowned with splendour and honour, so that by **God's** grace, he experienced death for everyone. 10 It was appropriate for him, the one who everything was made for and who made everything, having brought many children to be with God and being the originator of their salvation, to become perfect through what he suffered.

11 Both the person who is making people holy and the ones being made holy are part of one family because he's not ashamed to call them brothers and sisters 12 saying:

'I will announce your name to my brothers,
I will sing praise songs to you from the middle of the assembly.'[9]

13 And also:

'I will trust myself to him.'[10]

And:

'Look, it's me with the little children that **God** gave me.'[11]

14 So because the 'little children' are all made of flesh and blood, he also became a man to be just like them, so that through his death, he could nullify the power of death (which comes from the devil) 15 and set free all those who in a lifetime 'slavery' controlled by the fear of death. 16 You can be certain that it's not God's messengers that he's helped, but rather Avraham's descendants.[12] 17 That's why he had to be just like his brothers and sisters, so that he could become the merciful and faithful chief priest representing **God**, in order to pay the price for the people's sins. 18 Because he also suffered when he was tempted to sin, he's able to help others who are tempted.

Literal Version

having_been_spoken message became confirmed, and every transgression and disobedience received a_just penalty,
3 how we will_be_escaping of_so_great having_neglected a_
_salvation? Which a_beginning having_received, to_be_
_being_spoken by the **master**, by the ones having_heard to us was_confirmed, 4 testifying_with them of_ ~~the~~ **_god** by_
signs ~~and/both~~, and wonders, and various miracles, and of
the**spirit** holy distributions, according_to the of_him will.

5 For/Because not to_messengers he_subjected the inhabited_world ~~which~~ coming, because/for which we_are_
_speaking. 6 But testified somewhere someone saying: What is mankind, that you_are_remembering of_him, or the_son of_man, that you_are_noticing him? 7 You_made_less him, little something than the_messengers, with_glory and honour you_crowned him, 8 all things you_subjected beneath the feet of_him. For/Because in that to_subject to_him the things all, nothing he_left to_him insubordinate. But now not_yet we_are_seeing to_him the things all having_been_
_subjected. 9 But who little something than the_messengers having_been_made_less, we_are_seeing **Ya^{y}sous/(Yəhōshūʻa)**, because_of the suffering of_ ~~the~~ _
_death, with_glory and with_honour having_been_crowned, so_that by_the_grace of_**god**, because/for everyone he_may_
_taste of_death. 10 For/Because it_was_befitting to_him, because/for whom are the things all, and by whom are the things all, many sons to glory having_brought, the originator of_the salvation of_them, through sufferings to_perfect.
11 The one for both sanctifying, and the ones being_
_sanctified, of one all are, because/for that cause, not he_is_
_being_ashamed brothers them to_be_calling 12 saying: I_
_will_be_reporting the name of_you to_the brothers of_me, in the_midst of_the_assembly I_will_be_singing_hymns to_you.
13 And furthermore: I will_be having_trusted in him. And furthermore: Behold, I and the little_children, whom to_me gave ~~the~~ **god**. 14 Therefore because the little_children has_
_sharing of_blood and of_flesh, also he likewise partook of_
_the same things, in_order_that through his death, he_may_
nullify the one the power holding of ~~the~~ _death, this is the devil, 15 and may_release these, as_many_as by_fear of_
_death, through all the time to_be_living, liable were to_
_slavery. 16 For/Because not assuredly of_the_messengers he_is_taking_hold, but of_the_seed of_Abra'am/('Avrāhām) he_is_taking_hold. 17 Whence he_was_ought in all things to_
_his brothers to_be_likened, in_order_that a_merciful he_
_may_become and faithful chief_priest in_the things for ~~the~~ **god**, in_order that to_be_being_made_atonement the sins of_
_the people. 18 In for which has_suffered he having_been_
_tempted, he_is_able to_the ones being_tempted to_give_
_help.

8 **RV 2:6-8 · Cross-ref.** Psa 8:4-6.
9 **RV 2:12 · Cross-ref.** Psa 22:22.
10 **RV 2:13 · Cross-ref.** Isa 8:17 (LXX).
11 **RV 2:13 · Cross-ref.** Isa 8:18.
12 **RV 2:16 · Cross-ref.** Isa 41:8-9.

Literal Version

3:1 Whence, brothers holy of_the_calling heavenly, partakers, observe the ambassador and chief_priest of_the confession of_us, **Ya^{y}sous/(Yəhōshūʹa)**, **2** faithful being to_the one having_established him, as also Mōsa^{y}s/(Mosheh) in the house of_him. **3** For/Because of_more this one glory than Mōsa^{y}s he_has_been_considered_worthy, by as_much_as more honour than is_having the house itself, the one having_ _prepared it. **4** For/Because every house is_being_prepared by someone, but the one all things having_prepared is **god**. **5** And Mōsa^{y}s on_one_hand faithful in all the house of_him, as a_server for a_testimony of_the things going_to_speak, **6** On_the_other_hand **chosen_one/messiah** as son over the house of_him, whose house are we, if our confidence and the boast of_our hope we_may_retain.

7 Therefore as is_saying the **spirit** ~~the~~ holy: Today if of_the voice of_him you_all_may_hear, **8** not you_all_may_harden the hearts of_you_all, as in the rebellion, in the day of_ ~~the~~ _ _trial, in the wilderness, **9** where tested me the fathers of_ _you_all by trial, and they_saw the works of_me, **10** for_forty years. Therefore I_was_angry ~~the~~ with_generation this, and I_ _said: Always they_are_being_strayed in_their heart, and they not knew the ways of_me, **11** as I_swore in the severe_ _anger of_me: Never they_will_be_coming_in into the rest of_ _me. **12** Be_watching_out, brothers, lest will_be in anyone of_ _you_all a_heart evil of_unbelief, in that to_withdraw from **god** the_living. **13** But be_exhorting yourselves throughout each day, until of_which, ~~which~~ today it_is_being_called, in_ _order_that not may_be_hardened someone of you_all by_ _the_seduction ~~the~~ of_sin. **14** For/Because partakers of_the **chosen_one/messiah** we_have_become, if_indeed the beginning of_the assurance, until the_end confirmed we_ _may_retain. **15** At the time to_be_being_said: Today if of_the voice of_him you_all_may_hear, not you_all_may_harden the hearts of_you_all, as in the rebellion. **16** For/Because some having_heard rebelled? But not all the ones having_come_out out_of Aiguptos/(Mitsrayim) by Mōsa^{y}s/(Mosheh)? **17** And with_whom_all he_was_angry for_forty years? Not was_it with_the ones having_sinned, of_whose ~~the~~ corpses fell in the wilderness? **18** And to_whom_all he_swore not going_to_be_ _coming_in into the rest of_him, except ~~not/lest~~ to_the ones having_disbelieved? **19** And we_are_seeing that not they_ _were_able to_come_in because_of unbelief.

4:1 Therefore we_may_be_afraid, lest being_left a_promise to_ _come_in into the rest of_him, may_be_supposing anyone of you_all to_have_falling_short. **2** Also for we_are having_been_ _good_message_preached to_us just_as also_those, but not benefitted the message of_their hearing those, not having_ _been_united_together ~~the~~ with_faith to_the ones having_ _heard. **3** for/because we_are_coming_in into the_rest, the ones having_believed, as he_has_said: As I_swore in the severe_anger of_me: Never they_will_be_coming_in into the rest of_me, and_yet his works from the_foundation of_the_

Readers' Version

Yeshua is greater than Mosheh

3:1 Therefore, godly brothers and sisters, who share in the heavenly calling, consider **Yeshua** (Jesus; Grk. Yesus), who we acknowledge as our missionary and high priest, **2** how he was faithful to God who appointed him, just as Mosheh (Moses) was faithful in God's house.[13] **3** Yeshua was considered worthy of more honour than Mosheh, just like the builder of a house is honoured more than the house itself, **4** because every house is made by someone, but the one who made everything is **God**. **5** On one hand, Mosheh was faithful in all of his house, thus serving as a testimony for what was yet to be told, **6** and on the other hand, **Messiah** was the son over his house, which is us if we retain our confidence and the expectation of our hope.

Warning against unbelief

7 Therefore the holy **spirit** says:
'Today if you hear his voice,
8 don't harden your hearts as you did in the rebellion,
in the time of testing in the wilderness
9 where your ancestors tested me through trials,
although they saw my actions **10** over forty years.
That's why I was angry with that generation and I said:
'They're always straying in their hearts and they don't really know my ways.'
11 As I decided in my severe anger:
'They will never be entering into my peace.'[14]

12 Brothers and sisters, watch out in case any of you has an evil heart with unbelief which leads you to withdraw from the living **God**. **13** Instead urge yourselves on throughout each day (while it's still called 'today') so that some of you won't become hardened by the sin's seduction **14** because we are now partakers of the **messiah** if we can retain until the end the assurance that we had at the beginning. **15** As it's been said:
'Today if you all hear his voice,
don't harden your hearts as you did when you rebelled.'[15]
16 Did some people heard and yet rebel?[16] Didn't Mosheh (Moses) lead all of the people out of Mitsrayim (Egypt)?
17 Who was he angry with for forty years? Wasn't it the people who disobeyed God and who died there in the wilderness?
18 And who did God promise that they wouldn't enter his rest, if it wasn't the people who disbelieved? **19** So we can now see that they weren't able to enter the promised land because of their unbelief.

Entering God's rest/peace

4:1 That's why we might be afraid: because although we had a promise to enter his rest, some of you might fail to achieve it, **2** because we've already had the good message preached to us just like them, but the message they heard didn't benefit them because they weren't united in faith with the others who listened. **3** So those of us who believed are entering that rest, as he said:
'As I promised in my severe anger,
They will never enter into my rest.'[17]

13 **RV 3:2 · Cross-ref.** Num 12:7.

14 **RV 3:7-11 · Cross-ref.** Psa 95:7-11 (LXX).

15 **RV 3:15 · Cross-ref.** Psa 95:7-8 (LXX).

16 **RV 3:16-18 · Cross-ref.** Num 14:1-35.

17 **RV 4:3 · Cross-ref.** Psa 95:11.

Readers' Version

And yet he's had it ready since the creation of the world. **4** Because somewhere he's spoken about the seventh day saying:

'And on the seventh day **God** rested from all his works.'[18]

5 And also:

'They will never enter my rest.'[19]

6 Therefore because it's being retained for some people to still come into it, and those who previously had the good message preached to them didn't come in because of their disbelief, **7** God designated a certain day saying:

'Today if you all hear his voice,
Don't harden your hearts.'[20]

8 Because if Yehoshua (Joshua) had given them rest,[21] God wouldn't be speaking afterwards about another day. **9** So then, a time of rest is being retained for **God's** people, **10** because anyone having come into their rest, also rests from their works, just as **God** rested from his own works.[22] **11** Therefore we should be earnest about entering that rest, in case someone else falls by following our example of disbelief, **12** because **God's** message is living and active and sharper than any high-quality sword, even penetrating to divide the soul and spirit—like separating the bone from sinews—and able to judge a person's inner thoughts and intentions. **13** There isn't anything in all of creation that's hidden from him, but everything is naked and exposed to his sight as he's the one we have to give an account to.

Yeshua is our high priest

14 So then, having **Yeshua** (Jesus; Grk. Yesus) the son **of God** who came from and returned to the heavens as our high priest, we need to hold firmly to what we say we believe, **15** because we don't have a high priest who's not able to sympathise with our weakness, but rather who's been tempted just like we are, yet he didn't sin. **16** Therefore we can boldly approach the throne of grace to receive mercy and find grace to help us when we need it.

5:1 Every high priest is just a person who was selected from the people to work with godly things both by offering gifts to God and sacrificing because of our sins. **2** He's able to be patient with those who don't understand and stray from the truth because he also is subject to weakness **3** and because of that, he has to make offerings for his own sins as well as for the people.[23]

4 No one takes that honour onto themself, but they're called by **God** like just Aharon (Aaron) was.[24] **5** Similarly the **messiah** didn't take the honour of being chief priest onto himself, but the **one** who spoke to him said:

'You're my son;
today I have given birth to you.'[25]

Literal Version

_world having_been_become. **4** For/Because he_has_spoken somewhere concerning the seventh day thus: And rested ~~the~~ **god** on the day ~~the~~ seventh from all the works of_him, **5** and in this furthermore: Never they_will_be_coming_in into the rest of_me. **6** Therefore because it_is_being_retained for_ _some to_come_in into it, and the ones previously having_ _been_good_message_preached, not came_in because_of disbelief, **7** again a_certain is_designating day: today, by Dawid/(Dāvid) saying after so_much time, as has_been_ _previously_said: Today if of_the voice of_him you_all_may_ _hear, not you_all_may_harden the hearts of_you_all. **8** For/Because if them Yaʸsous/(Yəhōshūʻa) rested, not would about another he_was_speaking after these things day. **9** Consequently is_being_retained a_day_of_rest_rest for_the people of_ ~~the~~ **_god**. **10** For/Because the one having_come_in into the rest of_him, also he rested from the works of_him, as from his own works ~~the~~ **god** did. **11** Therefore we_may_be_ _earnest to_come_in into that ~~the~~ rest, in_order_that lest by the same someone example may_fall of_ ~~the~~ _disbelief. **12** For/Because living is the message of_ ~~the~~ **_god**, and active, and sharper, beyond any sword double_edged, even penetrating until the_division of_soul and spirit, of_joints both and marrows, and able_to_judge of_the_thoughts and intentions of_the_heart. **13** And no there_is creation hidden before him, but all things naked and having_been_exposed are to_the eyes of_him, with whom to_us is the account.

14 Therefore having a_chief_priest great, having_passed_ _through the heavens, **Yaʸsous/(Yəhōshūʻa)**, the son of_ ~~the~~ _ **_god**, we_may_be_taking_hold of_our confession. **15** For/Because not we_are_having a_chief_priest not being_ _able to_sympathize with_the weaknesses of_us, but having_ _been_tempted in all things by likeness without sin. **16** Therefore we_may_be_approaching with boldness to_the throne of_ ~~the~~ _grace, in_order_that we_may_receive mercy, and grace we_may_find, because/for opportune help. **5:1** For/Because every chief_priest from people being_taken for people is_being_appointed in_the things for ~~the~~ **god**, in_ _order_that he_may_be_offering gifts both and sacrifices for sins, **2** to_be_forbearing being_able with_the ones not_ _knowing and being_strayed, because also he is_being_ _encompassed with_weakness, **3** and because_of it he_ought, as for the people thus also for himself, to_be_offering for sins. **4** And not on_himself anyone is_taking the honour, but being_called by ~~the~~ **god**, just_as also A'arōn/('Ah$_a$ron). **5** Thus also the **chosen_one/messiah** not himself glorified to_be_ _become a_chief_priest, but the one having_spoken to him: son of_me are you, I today have_bore you. **6** As also in another he_is_saying: You are a_priest to the age according_ _to the order of_Melḳisedek/(Malkī-ṣedeq). **7** Who in the days of_the flesh of_him, petitions both and supplications, to the one being_able to_be_saving him from death, with

18 **RV 4:4 · Cross-ref.** Gen 2:2.
19 **RV 4:5 · Cross-ref.** Psa 95:11.
20 **RV 4:7 · Cross-ref.** Psa 95:7-8 (LXX).
21 **RV 4:8 · Cross-ref.** Deu 31:7; Josh 22:4.
22 **RV 4:10 · Cross-ref.** Gen 2:2.
23 **RV 5:3 · Cross-ref.** Lev 9:7.
24 **RV 5:4 · Cross-ref.** Exo 28:1.
25 **RV 5:5 · Cross-ref.** Psa 2:7.

Literal Version

clamour mighty and tears having_offered, and having_been_
_listened_to from ~~the~~ reverence. **8** Although being a_son, he_
_learned from what things he_suffered ~~the~~ obedience, **9** and
having_been_perfected, he_became to_all the ones
submitting to_him the_cause of_salvation eternal, **10** having_
_been_designated by ~~the~~ **god** a_chief_priest according_to the
order of_Melḳisedek.

11 Concerning whom much to_us ~~the~~ speech, and hard_to_
_explain to_be_speaking, because sluggish you_all_have_
_become in_the hearing. **12** For/Because even ought to_be
teachers because_of the time, again need you_all_are_having
of_the one to_be_teaching you_all, someone the principles
of_the beginning of_the oracles of_ ~~the~~ **_god**, and you_all_
_have_become need having of_milk, not of_solid food.
13 For/Because everyone ~~which~~ partaking of_milk is
inexperienced in_the_message of_righteousness, because/for
an_infant he_is. **14** But for_the_mature is ~~the~~ solid food, of_
_who because_of ~~the~~ practice their senses having_been_
_trained, having for distinction, of_good both and evil.
6:1 Therefore having_left the of_the beginning of_the
chosen_one/messiah message, to ~~the~~ perfection we _may_
_be_being_brought, not again a_foundation laying_down of_
repentance from dead works, and faith in **god**, **2** of
_washings teaching, and of_laying_on of_hands, and of_the_
_resurrection of_the_dead, and of_judgement eternal. **3** And
this we_will_be_doing, if_indeed may_be_permitting ~~the~~ **god**.
4 For/Because impossible it_is the ones once having_been_
_enlightened, and having_tasted of_the gift ~~the~~ heavenly, and
partakers having_been_become of_the_**spirit** holy, **5** and the_
_good having_tasted of_**god** the_message, and the_powers of_
_the_coming age, **6** and having_fallen_away, again to_be_
_renewing them to repentance, executing_on_a_stake in_
themselves the son of ~~the~~ **_god**, and publicly_shaming him.
7 For/Because land ~~which~~ having_drunk the on it coming
often rain, and bearing vegetation suitable, for_those
because_of whom also it_is_being_cultivated, is_partaking of_
_blessing from ~~the~~ **god**, **8** but bringing_out thorns and
thistles, unqualified is and a_curse near, of_which the end is
to burning. **9** But we_have_been_persuaded concerning you_
_all, beloved, of_the better things and having of_salvation, if
even thus we_are_speaking. **10** For/Because not unrighteous
is ~~the~~ **god**, to_forget about_the work of_you_all, and of_the
love which you_all_displayed toward the name of_him,
having_served unto_the holy ones and serving. **11** And we_
_are_desiring each of_you_all the same to_be_displaying
earnestness, toward the full_assurance of_the hope until the_
_end, **12** in_order_that not sluggish you_all_may_become, but
imitators of_the ones through faith and patience, inheriting
the promises.

Readers' Version

6 And in another place he said:
'You are a priest of the order of Malki-Tsedek (Melchizedek).'[26]

7 During the time when Yeshua (Jesus; Grk. Yesus) lived in a human body, he offered up prayers and petitions with a mighty clamour and tears to the one who was able to save him from death,[27] and he was heard because of his reverence. **8** Although he was a son, he learnt obedience from what he suffered **9** and once he became perfect, he became the source of eternal salvation to all those who submitted to him **10** as he'd been designated by **God** as the high priest according to the order of Malki-Tsedek.

Becoming mature believers

11 We have a lot to say about that, but it's hard to explain because you've all become lazy at listening. **12** Yes, because you all ought to be teachers by now, yet you still need to have someone teaching you the basics of **God's** ways and you've become like those who need milk instead of solid food.[28] **13** Everyone who drinks milk doesn't really understand the message about righteousness, because they're still infants, **14** but mature people have solid food meaning that their senses have been trained and they can distinguish good from evil.

6:1 So then, having left the basics of the **messiah's** message, we should move on towards maturity—not repeating the foundations of repenting from useless religious actions and faith in **God**, **2** of teachings about immersion in water and prayerfully placing your hands on people, and the resurrection of the dead followed by eternal judgement. **3** And we'll be moving on from all that if **God** permits.

4 It's impossible for those who've understood this and who've tasted the heavenly gift and become partakers **of the** holy **spirit** **5** and who've tasted **God's** message and the powers of the coming age **6** and who've fallen away, to be brought back to repentance. It's like they themselves are executing **God's** son again and publicly shaming him.

7 The land that soaks in the frequent rains and grows crops suitable for those who are cultivating it, is receiving a blessing from **God**, **8** but if it's producing thorns and thistles,[29] then it's useless and a liability and will end up being burnt off.

9 But dear friends, even though we speak like this, we've been convinced to expect better things from you—things that accompany salvation. **10** Yes, **God** isn't unjust such that he'd forget about your work and the love that you all displayed towards him, having ministered to other believers as you still do. **11** And our desire is for each of you to be displaying the same earnestness and the full assurance of hope until the end **12** so that you all won't become sluggish, but become imitators of those who through their faith and patience will be inheriting what God has promised.

26 **RV 5:6 · Cross-ref.** Psa 110:4.

27 **RV 5:7 · Cross-ref.** Mat 26:36-46; Mrk 14:32-42; Luk 22:39-46.

28 **RV 5:12-13 · Cross-ref.** 1Cor 3:2.

29 **RV 6:8 · Cross-ref.** Gen 3:17-18.

Readers' Version

God's certain promise and oath

13 When **God** made promises to Avraham, because he didn't have anyone more powerful to take an oath in front of, he did it in his own name 14 saying: 'I will certainly bless you and will cause you to have many descendants.'[30] 15 And then after being patient, Avraham received what was promised. 16 Yes, people make oaths in front of someone more powerful and then there's no controversy, because the oath is the confirmation. 17 In order for **God** to make the unchanging nature of his purpose very clear to the heirs of what was promised, he guaranteed it with an oath 18 so that by two things that **God** can't even change (his promise and his oath), we who have fled to him for refuge can have great confidence as we hold to the hope that lies before us. 19 That hope is an anchor for our souls, being both certain and confirmed, and it will bring us inside the temple curtain[31] 20 where **Yeshua** (Jesus; Grk. Yesus) went ahead of us according to the order of Malki-Tsedek (Melchizedek)—becoming the high priest for this age.[32]

The special priest Malki-Tsedek

7:1 This Malki-Tsedek (Melchizedek) was the king of the city of Shalem and a priest **of God**, the highest one. He met Avraham who was returning from slaughtering several kings and Malki-Tsedek blessed him,[33] 2 and Avraham gave him a tenth of all the captured goods. The name Malki-Tsedek means 'king of righteousness' and then king of Shalem also means 'king of peace'. 3 There's no record of his father or mother, no genealogical background, and no record of his being born or dying, but he's likened to **God's** son in that he continually remains as a priest.

4 Notice how great this Malki-Tsedek was, because the patriarch Avraham gave him a tenth of the best of the captured goods. 5 On one hand, the tithing command from Mosheh's (Moses') law makes the people give a tenth to Levi's descendants who inherit the priestly office, even though they're their brothers as fellow descendants of Avraham.[34] 6 On the other hand, Avraham tithed to Malki-Tsedek who can't be traced as one of them, and he blessed Avraham who had received God's promises. 7 There's no doubt that it's the lessor person that gets blessed by someone greater. 8 So in the first case, the tenth is received by people who die, but in the second case by someone who it's only testified that he lives. 9 You could even say that even Levi (whose descendants receive the tenths) gave a tenth to Malki-Tsedek through Avraham 10 because Levi's sperm was still part of his father's body when Malki-Tsedek met Avraham.

Yeshua, the priest like Malki-Tsedek

11 Indeed if perfection came from the priesthood from Levi's tribe which was legislated to help the people, why would there have still been a need for another to rise up as a priest in the order of Malki-Tsedek (Melchizedek) and not just from the order of Aharon (Aaron)? 12 Because if the priesthood is changed, then

Literal Version

13 For/Because ~~the~~ to_Abra'am/('Avrāhām) having_promised ~~the~~ **god**, because by no_one he_was_having greater to_swear, he_swore by himself 14 saying: If surely blessing, I_will_be_ _blessing you, and multiplying, I_will_be_multiplying you. 15 And thus having_been_patient, he_obtained by_the promise. 16 For/Because people by the greater one are_ _swearing, and of_all to_them controversy an_end is, because/for confirmation the oath given. 17 In which more_ _abundantly wishing ~~the~~ **god** to_show to_the heirs of_the promise, the unchangeable of_the counsel of_him, guaranteed it by_an_oath, 18 in_order_that by two matters unchangeable, in which impossible it_is to_lie ~~the~~ for_**god**, strong exhortation we_may_be_having, ~~which~~ having_taken_ _refuge to_take_hold_of of_the lying_before hope, 19 which as an_anchor we_are_having of_the soul, certain both and confirmed, and coming_in into the inner side of_the curtain, 20 where a_forerunner for us came_in, **Ya^{y}sous/(Yəhōshūʻa)**, according_to the order of_Melḳisedek/(Malkī-tsedeq), a_ _chief_priest having_become to the age.

7:1 For/Because this ~~the~~ Melḳisedek, king of_ _Sala^{y}m/(Shālēm), priest of_ ~~the~~ **_god** the highest, the one having_met with_Abra'am/('Avrāhām) returning from the slaughter of_the kings, and having_blessed him, 2 to_whom also a_tenth of all things allotted Abra'am, first on_one_hand being_translated king of_righteousness, on_the_other_hand then also king of_Sala^{y}m, which is: king of_peace, 3 fatherless, motherless, without_genealogy, neither beginning of_days, nor of_life end having, but having_been_ _likened to_the son of_ ~~the~~ **_god**, he_is_remaining a_priest in ~~the~~ continual. 4 And be_observing how_great is this one, to_ _whom a_tenth Abra'am, gave out_of the best_spoils, the patriarch. 5 And the ones on_one_hand from the sons of_ _Leui/(Lēvī) the priestly_office receiving, a_command are_ _having to_be_tithing the people according_to the law, this is the brothers of_them, although having_come_out out_of the loin of_Abra'am, 6 on_the_other_hand the one not being_ _traced from them, has_tithed Abra'am, and the one having the promises, he_has_blessed. 7 But apart_from from_all controversy, the lessor by the better is_being_blessed. 8 And here on_one_hand tithes dying_off people are_receiving, on_ _the_other_hand there being_attested that he_is_living. 9 And as so_to_speak to_say, through Abra'am/('Avrāhām), even Leui/(Lēvī), the one tithes receiving, has_been_tithed. 10 For/Because still in the loin of_his father he_was, when met with_him Melḳisedek/(Malkī-tsedeq).

11 If therefore indeed perfection by the Leuita^{y}s/(from_tribe_ _of_Lēvī) priesthood was, the for people on it has_been_ _legislated, what still need was_there according_to the order of_Melḳisedek, for_another to_be_rising_up priest, and not according_to the order of_A'arōn/('Ah$_{a}$ron) to_be_being_ _called? 12 For/Because being_replaced the priesthood, from necessity also of_law a_changing is_becoming. 13 With for

30 **RV 6:14 · Cross-ref.** Gen 22:16-17.

31 **RV 6:19 · Cross-ref.** Lev 16:2.

32 **RV 6:20 · Cross-ref.** Psa 110:4.

33 **RV 7:1-2 · Cross-ref.** Gen 14:17-20.

34 **RV 7:5 · Cross-ref.** Num 18:21.

Literal Version

whom is_being_said these things, of_tribe another has_
_partaken, from which no_one has_served at_the altar.
14 For/Because quite_evident it_is, that out_of
Youda/(Yəhūdāh) has_risen the **master** of_us, because/for
that a_tribe concerning priests nothing Mōsa^{y}s/(Mosheh)
spoke. **15** And more_abundant still very_evident it_is, if
according_to the likeness of_Melḳisedek, is_rising_up priest
another, **16** who not according_to the_law of_a_command
fleshy has_become, but according_to the_power of_a_life
indestructible. **17** For/Because it_is_being_testified, ~~that~~ You
are a_priest to the age according_to the order of_Melḳisedek.
18 An_annulment for on_one_hand is_becoming of_going_
_before the_command, because_of the of_it weak and
unprofitable, **19** (for nothing perfected the law), on_the_
_other_hand the_introduction of_a_better hope, by which
we_are_nearing to_ ~~the~~ **_god**. **20** And to as_much_as not apart_
_from oath, the ones for on_one_hand without an_oath are
priests having_become, **21** on_the_other_hand the one with
an_oath by the one saying to him: Swore the_**master**, and
not will_be_being_regretful: You are a_priest for the age,
22 by so_much also of_a_better covenant, has_become the_
_guarantee, **Ya^{y}sous/(Yəhōshūʿa)**. **23** And the ones on_one_
_hand more are having_become priests, because_of that by_
_death to_be_being_forbidden to_be_continuing_with, **24** on_
_the_other_hand the one because_of that to_be_remaining
him for the age, permanent is_holding the priesthood.
25 Whence even to_be_saving to the full_extent he_is_able,
the ones approaching through him to_ ~~the~~ **_god**, always living
in_order that to_be_pleading for them. **26** For/Because such
for_us also was_befitting a_chief_priest, devout, innocent,
undefiled, having_been_separated from ~~the~~ sinners, and
higher than the heavens having_become, **27** who not is_
_having in_every day necessity, as the chief_priests,
previously for his own sins sacrifices to_be_offering_up, then
for_the sins of_the people, because/for this he_did once_for_
_all, himself having_offered_up. **28** The for law men is_
_appointing as_chief_priests having weakness, the but
message of_the oath, which is after the law, a_son,
because/for the age having_been_perfected.

8:1 And the_point in the things being_spoken: such we_are_
_having a_chief_priest, who sat_down on the_right of_the
throne of_the majesty in the heavens, **2** of_the holy places a_
_minister and of_the tent ~~the~~ true, which pitched the **master**,
not humans. **3** For/Because every chief_priest in_order that
to_be_offering, gifts both and sacrifices is_being_appointed,
whence it_is necessary to_be_having something also for_this
one that he_may_offer. **4** If on_one_hand therefore he_was on
earth, not_even ~~wishfully~~ he_was a_priest, being ~~which~~ offering
according_to law the gifts, **5** who for_a_copy and shadow are_
_serving of_the heavenly realms, as has_been_warned
Mōsa^{y}s/(Mosheh), going to_be_accomplishing the for: tent,
be_seeing he_is_saying: you_will_be_making all things
according_to the pattern ~~which~~ having_been_shown to_you in
the mountain. **6** On_the_other_hand now of_a_more_special

Readers' Version

that law would also need to be changed. **13** The one that we're talking about here is from another tribe, and no one from that tribe has ever served as a priest at the altar.

14 So it's quite evident that our **master** came from Yehudah's (Judah's) tribe but Mosheh (Moses) never mentioned priests coming from that tribe, **15** and it's even more clear if another priest like Malki-Tsedek rose up **16** who didn't live by the physical law (of death) but according to the power of indestructible life! **17** Because it's been testified:

'You are priest to this age,
according to the order of Malki-Tsedek.'[35]

18 In the first case, the command is annulled because it's weak and unprofitable **19** (because the law made nothing perfect), and in the second case we have the introduction of a better hope by means of which we can approach **God**.

20 And it wasn't done without an oath, because although men become priests without an oath, **21** but Yeshua (Jesus; Grk. Yesus) became a priest by an oath from the one that said:

'**Yahweh** made an oath
and won't rescind it.
You are priest for this age.'[36]

22 Because of that oath, **Yeshua** became the guarantor of a better agreement.

23 in the first case, there have been many of those priests because death doesn't allow them to continue on, **24** but in the second case, because Yeshua stays alive for all the age, he can hold the office of priest permanently **25** and thus he's able to save those who approach **God** through him—save them to the full extent because he always lives to intercede of their behalf.

26 Such a high priest exactly meets our needs: one who is godly, innocent, pure, set apart from sinners, and honoured above the heavens. **27** Unlike the other high priests, it's not necessary for him to first make a sacrifice for his own sins before doing it for the sins of the people,[37] because he offered himself—once for everyone. **28** The law appoints those with weaknesses as high priests, but the message from the oath which followed after the law, appointed the son who has been perfected for the age.

Yeshua our high priest

8:1 So here's the main point in what we're saying: we have a high priest who sat down in the honoured seat beside the majesty's throne in the heavens[38] **2** and ministers in the holy places and in the true tent of worship which **Yahweh** set up, not people. **3** Every high priest is appointed to be offering both gifts and sacrifices, and so it's necessary for this one to also have something to offer. **4** If he was here on earth, he wouldn't even be a priest because there are others offering gifts according to Mosheh's (Moses') law. **5** They serve a copy or shadow of the heavenly realms just as Mosheh was warned when he was about to start making the tent of worship:

'Make everything according to the pattern that I showed you

35 **RV 7:17 · Cross-ref.** Psa 110:4.

36 **RV 7:21 · Cross-ref.** Psa 110:4.

37 **RV 7:27 · Cross-ref.** Lev 9:7.

38 **RV 8:1 · Cross-ref.** Psa 110:1.

Readers' Version

on the mountain.'[39]
6 But on the contrary, Yeshua (Jesus; Grk. Yesus) has obtained a more special ministry because he's the mediator of a better agreement which has been legislated with better promises.
7 If the first agreement had been faultless, then there wouldn't have been any need to find a second one to replace it, 8 but God blamed the people and said:
"Listen, **Yahweh** declares that the time is coming when I will make a new agreement with Yisrael (Israel) and Yehudah (Judah),
9 not like the agreement that I made with their ancestors
when they held my hand for me to lead them out of Mitsrayim (Egypt),
because they didn't stay inside my agreement
and so I didn't take any notice of them, says **Yahweh**.'
10 So this is the agreement that I make with Yisrael after those times, says **Yahweh**,
putting my laws into their minds and writing them onto their hearts,
and I will be their **God** and they will be my people.
11 Then they certainly won't teach each citizen and their neighbours,
saying 'Know **Yahweh**,'
because all of them from the smallest to the greatest will all know me.
12 Because I'll be merciful to them when they disobey,
and certainly I won't remember their sins any longer."[40]
13 In calling that 'new', he's made the first agreement out-of-date, and what's out-of-date and getting old is about to disappear.

Worshipping under the first agreement

9:1 The first agreement had sacred rites and a holy place here on earth,
2 because the tent of worship was set up with a outer room called 'the holy place'[41] where both the lampstand[42] and the table were placed and the 'bread of the presence'.[43] 3 Then past the second curtain was a room called 'the most holy place'[44] 4 having the golden incense altar[45] and the box of the agreement which was completely gold-plated[46] and which contained a golden jar of manna[47] and Aharon's (Aaron's) staff which had sprouted[48] and the stone tablets inscribed with the commands.[49] 5 On the top of the box were the cherubs OF GLORY with their wings stretched out over the mercy seat[50] which we won't talk about right now.

Literal Version

he_has_obtained ministry, by_as_much_as also of_a_better is covenant the_mediator, which on better promises has_been_ _legislated. 7 For/Because if ~~the~~ first covenant that was blameless, not would for_a_second was_being_sought place. 8 For/Because blaming to_them he_is_saying: Behold, the_ _days are_coming, is_saying the_**master**, and I_will_be_ _accomplishing, with the house of_Israa^{y}l/(Yisrā$^{'ēl}$), and with the house of_Youda/(Yəhūdāh), a_covenant new, 9 not according_to the covenant that I_made with_the fathers of_ _them, in the_day of_having_taken_hold of_me by_the hand of_them, to_lead_out them out_of the_land of_ _Aiguptos/(Mitsrayim), because they not remained_in in the covenant of_me, and_I neglected of_them, is_saying the_ _**master**. 10 Because this is the covenant, which I_will_be_ _covenanting with_the house of_Israa^{y}l/(Yisrā$^{'ēl}$) after ~~the~~ days those, is_saying the_**master**, giving laws of_me into the mind of_them, and on the_hearts of_them I_will_be_ _inscribing them, and I_will_be to_them for **god**, and they will_be to_me for people. 11 And by_no_means not they_ _may_teach each the citizen of_him, and each the brother of_ _him saying: Know the the_**master**, because all will_have_ _been_knowing me, from the_little to great of_them. 12 Because merciful I_will_be to_the unrighteousness of_ _them, and of_the sins of_them by_no_means not I_may_be_ _reminded more. 13 In that to_be_saying: New, he_has_ _grown_old the first. But the thing being_grown_old and aging is near disappearance.

9:1 ‹Was›_having therefore indeed the first covenant just_acts of_sacred_service, and the holy place earthly. 2 For/Because a_tent was_prepared the first room, in which were the both lampstand and the table, and the presence of_the bread, which is_being_called the_holy place. 3 And after the second curtain was a_tent, ~~which~~ being_called the_holy of_holies, 4 the_golden having incense_altar and the box of_the covenant, having_been_covered_around on_every_side with_ _gold, in which jar golden having the manna, and the staff of_A'arōn/('Ah$_a$ron) ~~which~~ having_sprouted, and the tablets of_the covenant. 5 And above it, Cherubims of_glory overshadowing the mercy_seat, concerning which not it_is now to_be_speaking in part. 6 And these things thus having_ _been_prepared, into on_one_hand the first tent room, through everything are_entering the priests, the sacred_

39 **RV 8:5 · Cross-ref.** Exo 25:40.
40 **RV 8:8-12 · Cross-ref.** Jer 31:31-34 (LXX).
41 **RV 9:2 · Cross-ref.** Exo 26:1-30.
42 **RV 9:2 · Cross-ref.** Exo 25:31-40.
43 **RV 9:2 · Cross-ref.** Exo 25:23-30.
44 **RV 9:3 · Cross-ref.** Exo 26:31-33.
45 **RV 9:4 · Cross-ref.** Exo 30:1-6.
46 **RV 9:4 · Cross-ref.** Exo 25:10-16.
47 **RV 9:4 · Cross-ref.** Exo 16:33.
48 **RV 9:4 · Cross-ref.** Num 17:8-10.
49 **RV 9:4 · Cross-ref.** Exo 25:16; Deu 10:3-5.
50 **RV 9:5 · Cross-ref.** Exo 25:18-22.

Literal Version

_services accomplishing, **7** on_the_other_hand into the second, once in_the year only the chief_priest goes, not without blood, which he_is_offering for himself and the of_ _the people sins_of_ignorance. **8** This making_evident the **spirit** ~~the~~ holy is, that_not_yet to_have_revealed the of_the holy places way, still of_the first tent room having standing, **9** which is a_parable for the time ~~which~~ having_presented, in which gifts both and sacrifices are_being_offered, not being_ _able concerning conscience to_perfect the one serving, **10** only in foods, and drinks, and special washings, just_acts of_the_flesh, until the_time of_reformation imposing.

11 But **chosen_one/messiah** having_appeared as_chief_ _priest, of_the having_become good things, by the greater and more_perfect tent, neither of_handmade this is, not of_ _this ~~the~~ creation, **12** nor by blood of_goats and calves, but through his own blood, he_came_in once_for_all into the holy places, eternal redemption having_found.
13 For/Because if the blood of_goats, and bulls, and the_ashes of_a_heifer, sprinkling the ones having_been_defiled, is_ _sanctifying them for the of_the flesh purification, **14** by_ _how_much more the blood of_the **chosen_one/messiah**, who through the_**spirit** eternal, himself offered blameless to_ ~~the~~ _**god**, will_be_purifying the conscience of_you_all from dead works, in_order that to_be_offering_divine_service unto_**god** the_living. **15** And because_of this, of_a_covenant new the_mediator he_is, so_that death having_become for the_redemption of_the concerning the first covenant transgressions, the promise may_receive the ones having_ _been_called of_the eternal inheritance. **16** For/Because where a_covenant there_is, the_death necessity there_is to_ _be_being_brought of_the one having_covenanted it.
17 For/Because a_covenant with dead bodies confirmed is, because never it_is_being_effective, when is_living the one having_covenanted it. **18** Whence neither the first covenant apart_from blood has_been_dedicated. **19** For/Because having_been_spoken every command according_to the law by Mōsaʸs/(Mosheh) to_all the people, having_taken the blood of_ ~~the~~ _calves and of_ ~~the~~ _goats, with water, and wool scarlet, and hyssop, itself both the scroll and all the people, he_sprinkled **20** saying: This the blood of_the covenant, which commanded toward you_all ~~the~~ **god**. **21** Both the and, tent, and all the vessels of_the ministry, with_the blood likewise he_sprinkled. **22** And almost by blood all things is_ _being_cleansed according_to the law, and apart_from bloodshed, not is_becoming forgiveness. **23** Therefore necessity it_was the on_one_hand copies of_the things in the heavens with_these to_be_being_purified, on_the_other_ _hand themselves the heavenly things with_better sacrifices than these. **24** For/Because not into handmade came_in holy places **chosen_one/messiah**, representatives of_the true,

Readers' Version

6 And then with all of that having been prepared, the priests entered past everything in the first room of the tent to carry out their sacred services.[51] **7** However, only the high priest enters the second room, and then only once a year. He can't go with taking in blood which he offers for the sins of ignorance done by both himself and by the people.[52] **8** By that, the holy **spirit** was making it clear that the way into that holy place was not yet open to the public as long as that first tent of worship was still standing. **9** This was an illustration intended for the present time when gifts and sacrifices are still being offered, but are not able to make the conscience of the one serving perfect— **10** only just physical matters of food and drinks and ritual washings—until the reformed system is instigated.

The messiah's blood sealed a new agreement

11 But when **Messiah** came as high priest over what had now become good through the greater and more perfect tent of worship which wasn't put together by people and isn't part of this world, **12** he went once-for-all into the holy places—not by the blood of goats and calves but through his own blood—obtaining eternal redemption for us. **13** Because if the blood of goats and bulls,[53] and the sprinkling of defiled people with the ashes of a young cow[54] could make them holy by physical purification, **14** how much more the blood of the **messiah** who offered himself blameless **to** God, through **the** eternal **spirit**, will then purify your conscience from all useless activities in order that we can serve the living God!

15 So because of that, Yeshua (Jesus; Grk. Yesus) is the mediator of a new agreement, so that his death leads to the ransom payment for those who've disobeyed the first agreement, so that now those who are called can receive the eternal inheritance.

16 Where there's an agreement like a will, it's necessary for the death of the one who made it, **17** because this type of agreement doesn't come into effect if the person who made it is still living, but only when they're confirmed as dead, **18** so even the first agreement wasn't valid without blood. **19** Hence after telling all the people all the commands according to the law, Mosheh (Moses) then took the blood of calves and goats, along with water and scarlet wool, and hyssop branches, and sprinkled both the scroll and all the people[55] **20** saying: 'This is the blood of the agreement which **God** commanded for you all.' **21** Similarly, he sprinkled both the tent itself and all the utensils for the ministry there with blood,[56] **22** and almost everything was declared 'clean' according to the law, because there couldn't be forgiveness without blood.[57]

23 So then it was necessary for these copies of things from the heavens to be purified, but in contrast, the heavenly things will be purified with better sacrifices than that, **24** be-

51 **RV 9:6 · Cross-ref.** Num 18:2-6.
52 **RV 9:7 · Cross-ref.** Lev 16:2-34.
53 **RV 9:13 · Cross-ref.** Lev 16:15-16.
54 **RV 9:13 · Cross-ref.** Num 19:9,17-19.
55 **RV 9:19-20 · Cross-ref.** Exo 24:6-8.
56 **RV 9:21 · Cross-ref.** Lev 8:15.
57 **RV 9:22 · Cross-ref.** Lev 17:11.

Readers' Version

cause **Messiah** didn't enter human-made holy places that were only representatives of the true ones, but he entered into heaven where he now appears on our behalf in **God's** presence. 25 He didn't offer himself like the high priest does every year with different blood, 26 otherwise he would have needed to suffer over and over since the creation of the world. Instead he appeared just once throughout all the ages because sin has been annulled by his sacrifice. 27 Just as it's been determined that people will die once and then there'll be judgement, 28 so too the **messiah** was offered once as a sacrifice as an offering for the sins of many people,[58] but will be seen a second time (nothing to do with sin) by those who are eagerly waiting for him.

The messiah's sacrifice is once-for-all

10:1 The law is a shadow of the good things coming, not the exact image of them. Every year they offer the same sacrifices—over and over but never getting nearer to perfection, 2 otherwise they could have stopped offering them because once they were fully 'clean', they wouldn't have needed anymore sacrifices to appease the conscience of their sins. 3 But as it is, every year there's a reminder about their sins 4 because it's simply not possible for the blood of goats and bulls to take away sins.

5 That's why when Yeshua (Jesus; Grk. Yesus) came into the world, he said:

"You don't want sacrifice and offering,
but you prepared a body for me.
6 You took no pleasure in whole burnt offerings and sacrifices for sin.
7 Then I said, 'Listen, it's been written about me in the scroll of the scriptures. I have come, **God**, to do whatever you want.' "[59]

8 Previously he had said, 'You don't want sacrifices and offerings and burnt offerings and offerings for sin, and you didn't take pleasure in them,' even though they're offered according to the law. 9 Then he said, 'Listen, I'm coming to do whatever you want.' So he was terminating the first agreement in order to be able to establish the second one. 10 By that agreement, we are made holy once-and-for-all through the offering of **Yeshua (Jesus; Grk. Yesus) Messiah's** body.

11 In fact, every priest has stood there every day ministering and often offering the same sacrifices,[60] all of which have never been able to remove sins, 12 but this one offered one sacrifice for sins for all time, then sat down on **God's** right 13 waiting even now until his enemies are overcome[61] 14 Yes, with one sacrifice, he's able to make people holy for all time.

15 The holy **spirit** also testifies to us, having said:

16 '**Yahweh** says: This is the agreement that I will make with them:

I will put my laws into their hearts and also I will write them into their minds.'[62]

Literal Version

but into itself ~~the~~ heaven, now to_be_manifested in_the presence of_ ~~the~~ **_god** for us. 25 Nor in_order_that often he_ _may_be_offering himself, as the chief_priest is_coming_in into the holy places in_every year with blood anothers, 26 otherwise it_was_fitting him often to_suffer from the_ _foundation of_the_world. But right_now once in the_ _completion of_the ages, because/for the_annulment of_sin by the sacrifice of_him he_has_been_revealed. 27 And in as_ _much_as it_is_laid_away to_ ~~the~~ _people once to_die_off, and after this judgement, 28 thus also the **chosen_one/messiah** once having_been_offered in_order that of_many to_offer_up the_sins, out_of a_second time apart_from sin will_be_being_ _seen to_the ones him eagerly_waiting for salvation.

10:1 For/Because a_shadow having the law of_the coming good things, not itself the image of_the matters, in_every year with_the same sacrifices, which they_are_offering to ~~the~~ continual, never are_being_able the ones approaching to_ _perfect. 2 Because not would they_ceased being_offered, because_of that not_one to_be_having anymore conscience of_sins, the ones serving once having_been_cleansed? 3 But in them there_is a_remembrance of_sins in_every year. 4 For/Because impossible it_is for_the_blood of_goats and of_ _bulls to_be_taking_away sins. 5 Therefore coming_in into the world, he_is_saying: Sacrifice and offering not you_ _wanted, but a_body you_prepared for_me. 6 Whole_burnt_ _offerings and sacrifices for sin not you_took_pleasure. 7 Then I_said: Behold, I_am_coming (in the_scroll of_the_ _scroll it_has_been_written concerning me) ~~which~~ to_do ~~the~~ **god** the will of_you. 8 Earlier saying, ~~that~~ Sacrifices, and offerings, and whole_burnt_offerings, and offerings for sin, neither you_wanted, nor you_took_pleasure (which according_to law are_being_offered), 9 then he_has_said: Behold, I_am_coming ~~which~~ to_do the will of_you. He_is_ _killing the first covenant, in_order_that the second he_may_ _establish. 10 By that will, having_been_sanctified we_are through the offering of_the body of_**Yaʸsous/(Yəhōshūʿa) chosen_one/messiah** once_for_all. 11 And every indeed priest has_stood in_every day ministering, and the same often offering sacrifices, which never are_being_able to_take_ _away sins. 12 But this one one for sins having_offered sacrifice, in ~~the~~ continual: sat_down at the_right hand of_ ~~the~~ **_god**, 13 for_the rest, awaiting until may_be_put the enemies of_him a_footstool for_the feet of_him. 14 For/Because by_ _one offering, he_has_perfected for ~~the~~ continual the ones being_sanctified. 15 And is_testifying to_us also the **spirit** ~~the~~ holy, because/for after ~~which~~ to_have_said, 16 This is the covenant which I_will_be_covenanting with them after ~~the~~ days those, is_saying the_**master**, giving the_laws of_me in the_hearts of_them, also in the mind of_them I_will_be_ _inscribing them... 17 and of_the sins of_them, and of_the lawlessness of_them, no not I_will_be_being_reminded anymore. 18 And where forgiveness of_these is, no_longer there_is an_offering for sin.

58 **RV 9:28 · Cross-ref.** Isa 53:12.

59 **RV 10:5-7 · Cross-ref.** Psa 40:6-8 (LXX).

60 **RV 10:11 · Cross-ref.** Exo 29:38.

61 **RV 10:12-13 · Cross-ref.** Psa 110:1.

62 **RV 10:16 · Cross-ref.** Jer 31:33.

Literal Version

19 Therefore having, brothers, confidence for the entrance
of_the holy places by the blood of_**Yaʸsous/(Yəhōshūʻa)**,
20 which he_dedicated for_us a_way recent and living
through the curtain, this is of_the flesh of_him, **21** and a_
priest great over the house of ~~the~~ **_god**, **22** we_may_be_
_approaching with a_true heart in full_assurance of_faith,
having_been_sprinkled our hearts from a_conscience evil,
and having_been_washed our body in_water pure. **23** We_
_may_be_retaining the confession of_our hope unwavering,
because/for faithful is the one having_promised, **24** and we_
_may_be_observing one_another toward provocation to_love
and to_good works, **25** not abandoning the gathering_
_together of_ourselves, as the_custom with_some, but
exhorting also by_so_much more, with_as_much_as you_all_
_are_seeing nearing the day. **26** For/Because willingly sinning
of_us after the time to_receive the knowledge of_the truth,
no_longer for sins is_being_retained a_sacrifice, **27** but fearful
a_certain expectation of_judgement, and of_fire fury to_be_
_consuming going the hostiles. **28** Having_rejecting anyone
the_law of_Mōsaʸs/(Mosheh) without two compassions by or
three witnesses is_dying_off. **29** By_how_much you_all_are_
_supposing of_worse he_will_be_being_considered_worthy
punishment, the one the son of_ ~~the~~ **_god** having_trampled,
and the blood of_the covenant common having_considered,
by which he_was_sanctified, and the **spirit** of_ ~~the~~ _grace
having_insulted. **30** For/Because we_have_known the one
having_said: To_me vengeance is, I will_be_repaying, and
furthermore: Will_be_judging the_**master** the people of_him.
31 A_fearful thing ~~which~~ to_fall_in into the_hands of_**god** the_
_living it_is. **32** But be_being_reminded of_the earlier days, in
which having_been_enlightened a_great competition
endured of_sufferings, **33** this on_one_hand by_derisions
both and tribulations being_publicly_exposed, on_the_other_
_hand this partners of_the ones thus being_conducted them
having_been_become. **34** For/Because both with_the
prisoners you_all_sympathized, and the theft of_the things
possessing of_you_all with joy you_all_accepted, knowing to_
_be_having yourselves a_better possession, and remaining.
35 Not therefore you_all_may_throw_away the boldness of_
_you_all, which is_having a_great reward. **36** For/Because of_
_endurance you_all_are_having need, in_order_that the will
of_ ~~the~~ **_god** having_done, you_all_may_receive_back the
promise. **37** For/Because still little as_much_as, as_much_as
the one coming will_be_coming, and not will_be_delaying.
38 And the righteous one of_me by faith will_be_living, and if
he_may_shrink_back, not is_taking_pleasure the soul of_me
in him. **39** But we not are of_shrinking_back to destruction,
but of_faith to the_procuring of_the_soul.

63 **RV 10:17 · Cross-ref.** Jer 31:34.

64 **RV 10:22 · Cross-ref.** Lev 8:30; Eze 36:25.

65 **RV 10:27 · Cross-ref.** Isa 26:11 (LXX).

66 **RV 10:28 · Cross-ref.** Deu 17:6; 19:15.

67 **RV 10:29 · Cross-ref.** Exo 24:8.

68 **RV 10:30 · Cross-ref.** Deu 32:35.

69 **RV 10:30 · Cross-ref.** Deu 32:36.

70 **RV 10:37-38 · Cross-ref.** Hab 2:3-4 (LXX).

Readers' Version

17 And, 'I won't remember their disobedience and their lawlessness any more.'[63] **18** Once there's been forgiveness, then there's no longer a need for an offering for sin.

Don't give up on your faith

19 Therefore brothers and sisters, we have confidence to enter the holy place by **Yeshua's** (Jesus'; Grk. Yesus') blood— **20** a new and life-giving path that he initiated for us to go through the curtain, which is his flesh. **21** Since we have an incredible priest presiding over **God's** house, **22** we can approach God with sincere hearts in full assurance due to our faith, having our hearts sprinkled to clean us from our guilty consciences and with our bodies having been washed in clean water.[64] **23** We can hold onto the confession of our unwavering hope because the one who made the promise is faithful, **24** and we can be considering how to provoke each other to show love and to do good things— **25** not giving up meeting together as some have, but rather encouraging each other even more as you all see the day of judgement coming closer.

26 If we keep on sinning after learning about the truth, then there's no sacrifice left for our sins, **27** but the certain expectation of fearful judgement and of a fiery anger that will consume the god-haters.[65] **28** Anyone who rejected Mosheh's (Moses') law would receive the death sentence without mercy by the strength of two or three witnesses,[66] **29** so how much more severe punishment do you all expect might be considered appropriate for someone who trampled **God's** son underfoot and who has considered the blood of the agreement as cheap[67] and who has insulted the **spirit** of grace? **30** Yes, we know who said, 'Vengeance is mine—I'm the one who'll repay them,'[68] and again, '**Yahweh** will be judging his people.'[69] **31** It's a scary thing to fall into the hands **of** the living **God**.

32 Remember those earlier days when you first learnt about Messiah and how you endured a lot of suffering— **33** sometimes being publicly displayed with derision and persecution, and at other times helping others who were being treated like that. **34** You all sympathised with those who were imprisoned and cheerfully accepted the confiscation of your possessions because you knew that you have a better possession that will endure on. **35** So then, don't toss away your boldness, because it'll lead to a sizeable reward. **36** Rather you need to endure so that when you've done what **God** wants, you'll all receive back what was promised **37** because:

'In still a little while the one coming will come,
and won't be delaying.'

38 And:

'My righteous one will be living by faith.
If he retreats, my soul won't be pleased with him.'[70]

39 But we aren't from those retreating back to destruction, but

Readers' Version

from those with faith that preserves the soul.

Faith definition and examples

11:1 Now faith is the assurance that the things we hope for will come to pass and the conviction that even what we can't see is real, **2** because those are what our predecessors were commended for. **3** By faith we understand that time was formed by **God's** command because the visible universe was not made from visible materials.[71]

4 By faith Hevel (Abel) offered a more satisfactory sacrifice **to God** than Kayin (Cain),[72] and as a result, he was declared to be righteous when God testified about his gifts, and through his faith, he still speaks despite being long dead.

5 By faith Hanok (Enoch) was transported directly to heaven without dying. 'His body was never found because God transported him,'[73] because before he was transported, it was testified that he pleased **God**, **6** and without faith it's impossible to please him. Because it's necessary for anyone who approaches **God** to believe that he exists, and that he rewards those who search for him.

7 By faith godly Noah built a box to save his family after he was warned about things that had never been seen before,[74] thus condemning the world and becoming an heir of the righteousness that comes by faith.

8 By faith, Avraham submitted when he was called and travelled to the place that he was going to receive as an inheritance—departing without even knowing where he was going.[75] **9** By faith he camped as a stranger in the promised land, living in tents with Yitshak (Isaac) and Ya'akov (Jacob)[76]—fellow heirs of the same promise— **10** because he was waiting for a city with proper foundations—the city with **God** as its craftsman and builder.

11 By faith even Sarah herself received the power to conceive a child when she was past that age,[77] because she considered that the one who had made the promise would be faithful to his word. **12** So it was that descendants came from that one man in his old age and they became as numerous as the stars in the sky and uncountable like grains of sand on the beach.[78]

13 All of those people went on to die, not having received everything that was promised but only seeing and welcoming it all from a distance, having admitted that they were strangers and foreigners here on the earth.[79] **14** People who talk like that make it clear that they're looking for a new place to make their home— **15** if they'd been meaning the place that they left, they would have already had time to go back there— **16** so now they're aspiring to a better place, i.e., a heavenly home. Therefore **God** isn't ashamed of them or of being called their

Literal Version

11:1 And is faith of_being_hoped things the_assurance, of_ _matters the_conviction not being_seen. **2** In for this were_ _attested the elders. **3** By_faith we_are_understanding to_ _have_prepared the ages by_the_message of_**god**, because/for which not from things being_seen, the thing being_seen to_have_become. **4** By_faith a_more excellent sacrifice, Abel/(Hevel) than Kain/(Qayin) offered to_ ~~the~~ _ _**god**, through which he_was_attested to_be righteous, testifying to the gifts of_him ~~the~~ of_**god**, and through it, having_died_off still he_is_speaking. **5** By_faith Enōḵ/(Ḥanōḵ) was_translated, ~~which~~ not to_see death: and not was_being_ _found, because translated him ~~the~~ **god**, because/for before the changing, he_has_been_attested to_have_pleased to_ ~~the~~ _ _**god**. **6** And without faith, impossible it_is to_please him, because/for to_believe it_is_fitting the one approaching to_ ~~the~~ _**god** that he_is, and to_the ones seeking_out him, a_ _rewarder is_becoming. **7** By_faith having_been_warned, Nōe/(Noaḥ), concerning the things not_yet being_seen, having_been_devout, prepared a_box for the_salvation of_the household of_him, by which he_condemned the world, and of_the according_to faith righteousness, became heir. **8** By_ _faith being_called, Abra'am/('Avrāhām), submitted to_ _come_out into a_place that he_was_going to_be_receiving for an_inheritance, and came_out not knowing where he_is_ _coming. **9** By_faith he_sojourned in the_land of_the promise as a_stranger, in tents having_dwelt with Isa'ak/(Yitsḥāq) and Yakōb/(Ya'aqov), the fellow-heirs of_the promise ~~the~~ same, **10** for/because he_was_awaiting the ~~the~~ foundations having city, of_which the_craftsman and builder is ~~the~~ **god**. **11** By_ _faith even herself Sarra/(Sārāh) power for the_conception of_seed received, also beyond time of_age, because faithful she_considered the one having_promised. **12** Therefore also from one man they_were_born, and these having_been_ _made_dead: as the stars of_the sky ~~the~~ in_multitude, and as the sand, ~~which~~ by the lip of_the sea, the innumerable. **13** In faith died_off these all, not having_accepted the promises, but from_afar them having_seen, and having_greeted, and having_confessed, that strangers and aliens they_are on the earth. **14** For/Because the ones such things saying, are_ _manifesting that a_homeland they_are_seeking_after. **15** And if on_one_hand of_that they_are_remembering from which they_walked_out, they_were_having would time to_ _return. **16** On_the_other_hand now of_a_better homeland they_are_aspiring, this is of_a_heavenly homeland. Therefore not is_being_ashamed of_them ~~the~~ **god**, **god** to_be_being_ _called of_them, because/for he_prepared for_them a_city. **17** By_faith has_offered Abra'am/('Avrāhām) ~~the~~ Isa'ak/(Yitsḥāq) being_tested, and his only_begotten was_ _offering, the one the promises having_accepted, **18** to whom it_was_spoken, ~~that~~ In Isa'ak will_be_being_named to_you

71 **RV 11:3 · Cross-ref.** Gen 1:1; Psa 33:6,9; Yhn 1:3.

72 **RV 11:4 · Cross-ref.** Gen 4:3-10.

73 **RV 11:5 · Cross-ref.** Gen 5:21-24 (LXX).

74 **RV 11:7 · Cross-ref.** Gen 6:13-22.

75 **RV 11:8 · Cross-ref.** Gen 12:1-5.

76 **RV 11:9 · Cross-ref.** Gen 35:27.

77 **RV 11:11 · Cross-ref.** Gen 18:11-14; 21:2.

78 **RV 11:12 · Cross-ref.** Gen 15:5; 22:17; 32:12.

79 **RV 11:13 · Cross-ref.** Gen 23:4; 1Ch 29:15; Psa 39:12.

Literal Version

descendants, **19** having_counted that even from the_dead to_
_be_raising him powerful was ~~the~~ **god**, whence him also in a_
_parable he_received_back. **20** By_faith also concerning
coming things, blessed Isa'ak, ~~the~~ Yakōb/(Ya´ₐqovˇ), and ~~the~~
Aʸsau/(´Ēsāv). **21** By_faith Yakōb, dying_off, each of_the sons
of_Yōsaʸf/(Yōşēf) blessed, and prostrated on the extremity
of_the staff of_him. **22** By_faith Yōsaʸf, dying, concerning the
exodus of_the sons of_Israaʸl/(Yisrā'ēl) remembered, and
concerning the bones of_him commanded. **23** By_faith
Mōsaʸs/(Mosheh), having_been_born, was_hidden for_three_
_month by the fathers of_him, because they_saw beautiful
the little_child was, and not they_were_afraid of_the edict of_
_the king. **24** By_faith Mōsaʸs, great having_become,
disowned to_be_being_called the_son of_the_daughter of_
_Faraō/(Far´oh), **25** rather having_chosen to_be_suffering_
_hardship_with with_the people of_ ~~the~~ **_god**, than the_
_temporary to_be_having of_sin enjoyment, **26** greater riches
than having_considered the of_Aiguptos/(Mitsrayim)
treasures, the derision of_the **chosen_one/messiah**,
because/for he_was_looking toward the reward. **27** By_faith
he_left Aiguptos, not having_been_afraid of_the rage of_the
king, because/for the invisible one as seeing, he_endured.
28 By_faith he_has_made the passover_feast and the
sprinkling of_the blood, in_order_that not the one destroying
the firstborn may_touch of_them. **29** By_faith they_passed_
_through the Red Sea, as through dry land, of_which a_trial
having_taken, the Aiguptosians were_swallowed_up. **30** By_
_faith the walls of_Yeriķō/(Yərīḥō) fell, having_been_
_surrounded for seven days. **31** By_faith Ʀaķab/(Rāḥāvˇ) the
prostitute not perished_with with_the ones having_
_disbelieved, having_received the spies with peace. **32** And
what more I_may_be_saying? Will_be_failing for me
describing the time, concerning Gedeōn/(Gid´ōn),
Barak/(Bārāq), Sampsōn/(Shimshvōn), Yefthae/(Yiftāḥ),
Dawid/(Dāvid) both and Samouaʸl/(Shəmū'ēl), and the
prophets, **33** who by faith conquered kingdoms, did
righteousness, obtained by_promises, shut the_mouths of_
_lions, **34** extinguished the_power of_fire, escaped the_
_mouths of_the_sword, were_enabled from weakness, were_
_become mighty in war, the_armies routed of_strangers.
35 They_received back women by resurrection the dead of_
_them, and others were_tortured, not having_accepted their
redemption, in_order_that of_a_better resurrection they_
_may_obtain, **36** and others of_mockings and of_floggings
trial received, and still of_bonds and prison. **37** They_were_
_stoned, they_were_sawn, they_were_tempted, by murder

Readers' Version

god, because he has prepared a city for them.

17 By faith, Avraham when he was tested offered up Yitshak (Isaac).[80] He had received the promises and offered his only son— **18** the one about which it had been said: 'Your descendants will be named through Yitshak.' **19** Avraham had reckoned that **God** was powerful enough to bring him back to life from the dead, and in a manner of speaking, that's what happened.

20 By faith, Yitshak gave a blessing to Ya'akov (Jacob) and Esav (Esau).[81]

21 By faith, when Ya'akov was dying he gave a blessing to both of Yosef's (Joseph's) sons,[82] and bowed over the top of his walking stick.[83]

22 By faith, when Yosef was dying, he spoke about how Yisrael's (Israel's) descendants would leave Mitsrayim (Egypt) in the future, and gave them instructions about taking his bones.[84]

23 By faith when Mosheh (Moses) was born, his parents hid him for three months when they saw how he was such a beautiful baby,[85] and they weren't afraid to disobey the king's ruling.[86]

24 By faith when Mosheh had become powerful, he refused to be called Par'oh's (Pharaoh's) daughter's son[87] **25** and chose to suffer hardship along with **God's** people rather than having the temporary enjoyment of sin. **26** He calculated that enduring derision for **the messiah** was better than the riches of Mitsrayim because he was considering the future reward.

27 By faith, Mosheh wasn't afraid of the king's anger when he left Mitsrayim and persevered because he could see what was invisible. **28** By faith, he initiated the Passover Celebration and the sprinkling of blood,[88] so that the one destroying the eldest offspring wouldn't touch their families.

29 By faith, they crossed through the Red Sea as if it was dry land,[89] but when the Mitsrim (Egyptians) tried they were drowned.

30 By faith, Yeriho's (Jericho's) walls collapsed after they'd walked around them for seven days.[90]

31 By faith, Rahav the prostitute didn't die along with all the others in the city who mocked God,[91] because she had peacefully accommodated the spies.[92]

32 So what else should I say? I don't have time to describe

---

80 RV 11:17 · Cross-ref. Gen 22:1-14.

81 RV 11:20 · Cross-ref. Gen 27:27-29,39-40.

82 RV 11:21 · Cross-ref. Gen 48:1-20.

83 RV 11:21 · Cross-ref. Gen 47:31 (LXX).

84 RV 11:22 · Cross-ref. Gen 50:24-25; Exo 13:19.

85 RV 11:23 · Cross-ref. Exo 2:2.

86 RV 11:23 · Cross-ref. Exo 1:22.

87 RV 11:24 · Cross-ref. Exo 2:10-12.

88 RV 11:28 · Cross-ref. Exo 12:21-30.

89 RV 11:29 · Cross-ref. Exo 14:21-31.

90 RV 11:30 · Cross-ref. Josh 6:12-21.

91 RV 11:31 · Cross-ref. Josh 6:22-25.

92 RV 11:31 · Cross-ref. Josh 2:1-21.

Readers' Version

Gid'on,[93] Barak,[94] Shimshon (Samson),[95] and Yiftah (Jephthah),[96] and about David[97] and Shmuel (Samuel)[98] and the prophets **33** who by faith conquered kingdoms, acted righteously, obtained promises, shut lion's mouths,[99] **34** survived the power of a fiery furnace untouched,[100] escaped slashing swords, overcame their own weaknesses, became mighty warriors, and routed foreign armies. **35** Women received back those who'd died and came back to life,[101] and others were tortured—not relenting so they'd be set free, but instead looking forward to obtaining a better reward in the next age. **36** Others were mocked and beaten, and some were put in chains and imprisoned.[102] **37** They had rocks thrown at them to kill them,[103] they were sawn in half, they were tempted, they were killed with swords. Living in poverty, they went around in skins of goats and sheep, and were mistreated by others. **38** This world wasn't worthy of having them. They wandered around wilderness areas and on hills and lived in caves and in holes in the ground.

39 All of them were proven by their faith, yet they didn't actually receive what had been promised. **40** **God** had planned to have something better so that we and they would be made perfect together.

The father disciplines his children

12:1 So then with us having a cloud of witnesses around us, we should discard everything that's a burden, as well as the sin that's always so near to us. We should run the race that's ahead of us with endurance, **2** with our eyes on **Yeshua** (Jesus; Grk. Yesus), the originator and perfecter of our faith, who endured execution on a stake and disregarded the shame **of** that event for the satisfaction that he'd gain. Now he's seated there in the seat **of** honour beside **God's** throne.

3 You all need to think about Yeshua and how he persevered when sinners quarrelled with him (although they only hurt themselves) so that you can be strong on the inside and persevere. **4** So far, you all haven't had to resist to the point of sweating or shedding blood in the struggle against sin. **5** What's more, you've failed to remember what Shelomoh (Solomon) encouraged his children to do, which also applies to all of you:

"My child, learn carefully when **Yahweh** trains you.

Indeed, you shouldn't become despondent when he corrects you.

6 Because it's **the** people that **Yahweh** loves that he disciplines,

Literal Version

sword they_died_off, they_went_around in sheepskins, in goat skins, being_deficient, being_oppressed, being_ _mistreated, **38** of_whom not was worthy the world, in wildernesss being_strayed, and mountains, and caves, and ~~the~~ holes of_the earth. **39** And these all having_been_attested through their faith, not they_received_back the promise, **40** of_ ~~the~~ **_god** for us better thing some having_foreseen, in_ _order_that not apart_from us they_may_be_perfected.

12:1 So_then also we, so_much having encompassing around_ _us a_cloud of_witnesses, burden having_put_away every and the well_encompassing sin through endurance, may_be_ _running the lying_before before_us race, **2** looking_out to the of_our faith originator and perfecter, **Ya^{y}sous/(Yəhōshūʻa)**, who for the lying_before before_him joy, endured the_stake, of_its_shame having_despised: at and of_the throne of_ ~~the~~ **_god** the_right hand has_sat_down. **3** For/Because consider the one such having_endured by ~~the~~ sinners against themselves controversy, in_order_that not you_all_may_falter, in_the souls of_you_all being_exhausted. **4** Not_yet unto blood you_all_stood_against, against ~~the~~ sin struggling, **5** and you_all_have_forgotten of_the exhortation, which to_you_all as to_sons is_discussing: son of_me, neither be_regarding_lightly of_the_discipline of_the_**master**, nor be_being_exhausted by him being_rebuked, **6** for/because whom is_loving the_**master**, he_is_disciplining, and he_is_ _chastising every son whom he_is_accepting. **7** For/Because discipline you_all_are_enduring, as with_sons with_you_all is_being_disciplined ~~the~~ **god**, because/for what son is whom not is_disciplining his_father? **8** But if without you_all_are discipline, of_which partakers have_become all, consequently bastard and not sons you_all_are. **9** Thereafter the indeed of_ _the flesh of_us fathers we_were_having as_instructors, and we_swayed, not much rather we_will_be_being_subjected to_

93 **RV 11:32 · Cross-ref.** Jdg 6:11–8:32.
94 **RV 11:32 · Cross-ref.** Jdg 4:6–5:31.
95 **RV 11:32 · Cross-ref.** Jdg 13:2–16:31.
96 **RV 11:32 · Cross-ref.** Jdg 11:1–12:7.
97 **RV 11:32 · Cross-ref.** 1Sam 16–31; 2Sam 1–24; 1Ki 1:1–2:11.
98 **RV 11:32 · Cross-ref.** 1Sam 1:1–25:1.
99 **RV 11:33 · Cross-ref.** Dan 6:1-27.
100 **RV 11:34 · Cross-ref.** Dan 3:1-30.
101 **RV 11:35 · Cross-ref.** 1Ki 17:17-24; 2Ki 4:25-37.
102 **RV 11:36 · Cross-ref.** 1Ki 22:26-27; 2Ch 18:25-26; Jer 20:2; 37:15; 38:6.
103 **RV 11:37 · Cross-ref.** 2Ch 24:21.

Literal Version

the father of ~~the~~ _spirits, and we_will_be_living? **10** The ones for on_one_hand for little days according_to the thing supposing to_them were_disciplining us, on_the_other_hand the one for the thing benefitting, in_order that to_partake of_the holiness of_him. **11** All but discipline for on_one_hand the things being_present, not is_supposing of_joy to_be, but of_sorrow, on_the_other_hand later the_fruit peaceable to_ _the ones by it having_been_trained is_giving_back of_ _righteousness. **12** Therefore your having_been_weakened hands, and your having_been_paralysed knees, restore, **13** and paths straight be_making for_the feet of_you_all, in_ _order_that not the lame may_be_turning_away, but may_be_ _healed rather.

14 Peace be_pursuing with all, and ~~the~~ holiness, which without no_one will_be_seeing the **master**. **15** Overseeing lest anyone falling_short from the grace of_ ~~the~~ **_god**, lest any root of_bitterness upward sprouting may_be_troubling, and by it may_be_defiled the many, **16** lest any sexually_immoral or profane one, as Aʸsau/(ʹĒsāv), who for one food, was_ _given_back the birthright of_himself. **17** for/because you_ _all_have_known that also afterward wanting to_inherit the blessing, he_was_rejected, because/for/because of_ _repentance place not he_found, although with tears having_ _sought_out it. **18** For/Because not you_all_have_approached, being_touched and having_been_burned with_fire, and to_ _darkness, and to_darkness, and to_whirlwind, **19** and of_a_ _trumpet to_the_sound, and to_a_voice of_messages, which the ones having_heard, excused not to_be_added to_them the_message, **20** not for they_were_bearing the thing being_ _instructing: Even_if a_wild_animal may_touch of_the mountain, it_will_be_being_stoned, **21** and thus fearful was the thing being_manifested, that_Mōsaʸs/(Mosheh) said: Terrified I_am and trembling. **22** But you_all_have_ _approached to_Siōn/(Tsiyyōn) Mount and the_city of_**god** the_living, the_Hierousalaʸm/(Yərūshālayim) heavenly, and to_tens_of_thousands of_messengers to_the_assembly, **23** and to_the_assembly of_the_firstborn, having_been_registered in the_heavens, and to_the_judge **god** of_all, and to_the_spirits of_the_righteous ones having_been_perfected, **24** and of_a_ _covenant new to_the_mediator, **Yaʸsous/(Yəhōshūʹa)**, and to_the_blood of_sprinkling, a_better thing speaking than ~~the~~ Abel/(Hevʿel). **25** Be_watching_out, lest you_all_may_refuse the one speaking. For/Because if those not escaped_out on

Readers' Version

Indeed he punishes every child that he calls his own."[104]

7 It's for your own discipline that you all have to endure. **God** is treating you as his children, and what sort of father wouldn't discipline them? **8** If you all weren't disciplined (which all children experience), then you wouldn't be true children, but rather illegitimate ones. **9** What's more, our human parents trained us when we were children and we changed our behaviour, so, we should accept it even more when our spiritual father, God, trains us so that we can have life. **10** Indeed, they were disciplining us for a few days according to what seemed best to them, but God our father does it for our benefit so that we can also distance ourselves from sin. **11** No discipline seems pleasant at the time, but painful, however later it produces peace in those who've been trained in this way so they do what's good and right.

12 So then, straighten your drooping arms and paralysed legs, and be strong.[105] **13** Make your paths straight[106] so that those who are lame won't be discouraged, but rather come and be healed.

Don't just take God's message lightly

14 Strive to live peacefully with everyone and to distance yourselves from sin, because no one will get to see **Yahweh** without doing that. **15** Watch carefully to make sure that no one misses out on **God's** grace, and to make sure that no bitterness grows up among you that could mess up many people's lives,[107] **16** and watch also that none of you are sexually immoral or godless like Esav (Esau) who sold his own inheritance for a single meal.[108] **17** As you all know, even afterwards when he wanted to inherit the blessing, he was rejected because he couldn't find a way to undo what he'd done despite looking for it along with his many tears.[109]

18 You all haven't come to what can be touched and to a blazing fire and to darkness and to gloom and to a storm (like Israelis encountered at Mt. Sinay)[110] **19** and to a trumpet blast and then God speaking a message. But when they heard him speaking, they pleaded for him not to say anything else to them, **20** because they could not bear what was commanded: "If even an animal touches the mountain, it must be killed."[111] **21** Even Mosheh (Moses), when he saw how frightening everything was, he said, "I'm trembling because I'm afraid!"[112]

22 But in contrast, you've all come to the city **of** the living **God** (Mt. Tsiyon (Zion)), to the heavenly Yerushalem (Jerusalem), and to myriads of **God's** messengers to the assembly, **23** and to the assembly of the eldest sons who have been registered in the heavens, and to **God** the Judge of all, and to the spirits of the people who've been declared innocent and

104 **RV 12:5-6 · Cross-ref.** Yob 5:17; Prv 3:11-12 (LXX).

105 **RV 12:12 · Cross-ref.** Isa 35:3 (LXX).

106 **RV 12:13 · Cross-ref.** Prv 4:26 (LXX).

107 **RV 12:15 · Cross-ref.** Deu 29:18 (LXX).

108 **RV 12:16 · Cross-ref.** Gen 25:29-34.

109 **RV 12:17 · Cross-ref.** Gen 27:30-40.

110 **RV 12:18-19 · Cross-ref.** Exo 19:16-22; 20:18-21; Deu 4:11-12; 5:22-27.

111 **RV 12:20 · Cross-ref.** Exo 19:12-13.

112 **RV 12:21 · Cross-ref.** Deu 9:19.

Readers' Version

who've been made perfect, **24** and to **Yeshua** (Jesus; Grk. Yesus), the mediator of a new agreement, and to the sprinkled blood that says even more than Hevel's (Abel's) blood did.[113]

25 Make sure that you all obey God who's speaking to you, because if the ancient Yehudim (Jews) were punished when they were warned on earth (at Mt. Sinay),[114] how much more God will punish any of us who don't obey what he reveals to us now (from Mt. Tsiyon). **26** When God spoke back then (from Mt. Sinay), it made the earth quake. However, at this time he promises, "I'll make the earth and also heaven quake one more time."[115] **27** The words 'one more time' mean that God will take away everything that he shakes, since it was him who created all those things. So everything that he doesn't shake and take will last forever.

28 So then, since we now live in a kingdom that can't be shaken, we should be thankful, and so offer acceptable worship to **God**, with awe and the deepest respect **29** because 'the **God** we worship is a fire that burns things up'.[116]

Leave religion and embrace godliness

13:1 Continue to love your fellow believers. **2** Don't be lax in showing hospitality to others, because some people who've been hospitable have actually hosted God's messengers without even realising.[117] **3** Don't forget about those who are in prison—help them as if you all were in prison with them. Also, help those who are being mistreated because you, yourselves are human.

4 Marriage needs to be honoured by everyone and the marriage relationship kept pure, because **God** will judge adulterers and those who are sexually immoral.

5 Keep your lives free from the love of money and be content with what you have, because God has said:

"I'll never leave you;
Indeed I'll never abandon you."[118]

6 So in turn, we can confidently say:

"**Yahweh is** my helper,
so I won't be afraid.
What can mere people do to me?"[119]

7 Don't forget about your leaders who taught you all **God's** message. Reflect on the outcome of their behaviour and imitate their faith. **8** **Yeshua (Jesus; Grk. Yesus) Messiah** hasn't changed in the past and will never change in the future. **9** Don't be carried away by all sorts of new and novel teachings—God's grace strengthens your faith, but beware of other teachings which won't strengthen you all because the teachers don't even practise what they preach. **10** We benefit from what Yeshua offered, but which others cannot benefit from despite their religious positions. **11** Although the high priest brings the blood of animals into the sacred chambers as a sacrifice for sin, the bodies of the animals are burnt outside the

Literal Version

earth, having_refused the one warning them, much rather we the ones the one from the_heavens turning_away, **26** of_ _whose ~~the~~ voice the earth shook then, but now he_has_ _promised saying: Still once more I will_be_shaking, not only the earth, but also ~~the~~ heaven. **27** And the phrase: still once more, is_making_evident the of_the things being_shaken changing, as those having_been_made, in_order_that may_ _remain the things not being_shaken. **28** Therefore a_ _kingdom unshakeable receiving, we_may_be_having grace, by which we_may_be_serving pleasingly ~~the~~ for_**god** with reverence and reverence. **29** For/Because also the **god** of_us is a_fire consuming.

13:1 ~~The~~ brotherly_love let_be_remaining. **2** ~~The~~ of_hospitality not be_forgetting, through for this, escaped_notice some having_lodged messengers. **3** Be_remembering of_the prisoners, as having_been_bound_with them, the ones being_ _mistreated as also yourselves being in the_body. **4** Honored is ~~the~~ wedding in all and the bed be undefiled, the_sexually_ _immoral for and adulterers will_be_judging ~~the~~ **god**. **5** Ungreedy your manner, being_sufficed with_the things being_present, because/for he has_said: By_no_means not you I_may_give_up, nor by_no_means not you I_may_ _abandon. **6** So_as having_confidence us to_be_saying: The_ _**master** is to_me helper, and not I_will_be_being_afraid, what will_be_doing to_me a_human? **7** Be_remembering about_the ones leading of_you_all, who spoke to_you_all the message of_ ~~the~~ _**god**, of_whom observing the outcome of_ _their conduct, be_imitating their faith.
8 **Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah**, yesterday and today, the same is, and to the ages. **9** By_teachings various and strange, not be_being_carried_away, because/for good it_ _is by_grace to_be_being_confirmed the heart, not with_ _foods, in which not were_benefitted the ones walking. **10** We_are_having an_altar, from which to_eat not are_having the_right, the ones in_the tent serving. **11** For/Because of_ _what is_being_carried_in of_animals the blood for sin into the holy places by the chief_priest, of_these the bodies is_ _being_burned_up outside the camp. **12** Therefore also **Ya^{y}sous**, in_order_that he_may_sanctify by his own blood the people, outside the gate suffered. **13** So_now we_may_be_ _coming_out to him outside the camp, the derision of_him bearing. **14** For/Because not we_are_having here remaining a_city, but the city coming we_are_seeking_after. **15** Through him therefore we_may_be_offering_up the_sacrifice of_praise through everyone to_ ~~the~~ _**god**, this is the_fruit of_the_lips confessing to_the name of_him. **16** ~~The~~ and of_the_good_deed

113 **RV 12:24 · Cross-ref.** Gen 4:10.
114 **RV 12:25 · Cross-ref.** Exo 20:22.
115 **RV 12:26 · Cross-ref.** Hag 2:6 (LXX).
116 **RV 12:29 · Cross-ref.** Deu 4:24.
117 **RV 13:2 · Cross-ref.** Gen 18:1-8; 19:1-3.
118 **RV 13:5 · Cross-ref.** Deu 31:6,8; Josh 1:5.
119 **RV 13:6 · Cross-ref.** Psa 118:6 (LXX).

Literal Version

and of_fellowship not be_forgetting, because/for with_such sacrifices is_being_pleased ~~the~~ **god**. **17** Be_being_persuaded by_the ones leading of_you_all, and be_yielding, because/for they are_watching for the souls of_you_all, as an_account going_to_give_back, in_order_that with joy this they_may_ _be_doing, and not groaning, because/for unprofitable for_ _you_all this would_be. **18** Be_praying for us, because/for we_ _are_being_persuaded that a_good conscience we_are_ _having, in all things well wanting to_be_being_conducted. **19** And more_abundantly I_am_exhorting you this to_do, in_ _order_that more_quickly I_may_be_restored to_you_all.

20 And the **god** of_ ~~the~~ _peace, the one having_brought_up from the_dead the Shepherd of_the sheep ~~the~~ great, by the_ _blood of_the_covenant eternal, the **master** of_us, **Ya^{y}sous/(Yəhōshūʻa)**, **21** might_prepare you_all in every good thing, in_order that to_do the will of_him, doing in us what is well_pleasing before him, through **Ya^{y}sous chosen_ _one/messiah**, to_whom be the glory to the ages of_the ages. Truly. **22** But I_am_exhorting you_all, brothers, be_tolerating of_my message of_ ~~the~~ _exhortation, because/for also through of_little I_wrote to_you_all. **23** You_all_are_knowing the brother of_us, Timotheos, having_been_sent_away, with whom if more_quickly he_may_be_coming, I_will_be_seeing you_all. **24** Greet all the ones leading of_you_all, and all the holy ones. Are_greeting you_all the ones from ~~the~~ Italia. **25** ~~The~~ grace be with all of_you. Truly.

HEB · OET-LV v0.2.0 (NT set)

Readers' Version

camp.[120] **12** So too, **Yeshua** also suffered outside the city gate[121] so that he could declare the people innocent by means of the price of his own blood, **13** therefore we should leave our religious sacrifices and rituals and share in his shame outside the system. **14** Yes, we don't belong to any earthly city, but we wait for the new city that's coming.

15 With Yeshua's help, we should always be praising **God** as if we were presenting offerings to him. We do that when we say that we believe that Yeshua is God. **16** But on top of faith, we need to continue to do good and share what we have with others, because those are the kinds of sacrifices that please **God**.

17 Your leaders keep watch over your spiritual lives, knowing that they will have to give account to God for you, so obey them and yield to them so that they can fulfil their ministry cheerfully and without groaning, because that wouldn't help you all either.

18 Also, please pray for us, because we believe that we have clear consciences and have conducted ourselves honourably in everything we've done, **19** and I especially urge you to pray that I might be able to return to be with you all soon.

Final words and blessing

20 Now may the **God** of peace, the one who brought the wonderful shepherd of the sheep back to life from the dead (by the blood that's specified in the eternal agreement), our **master Yeshua** (Jesus; Grk. Yesus), **21** equip you all with everything good so that you can do what he desires—doing what will please him greatly through **Yeshua Messiah**, who will be honoured through all the ages. May it be so.

22 But brothers and sisters, I'm urging you all to tolerate my message of encouragement because I haven't made it too long. **23** You all know our brother Timotheos was released and if he comes here soon, I'll be seeing you all.[122]

24 Greet all your leaders for us, and all the believers. The Italians here also send their greetings.

25 May God's grace be with all of you. May it be so.

HEB · OET-RV v0.2.3

120 **RV 13:11 · Cross-ref.** Lev 16:27.

121 **RV 13:12 · Cross-ref.** Yhn 19:17-20.

122 **RV 13:23 · Note** Presumably the writer means that he and Timothy would travel together to Corinth once Timothy arrived at the writer's location.

Yehudah (Jude)

Introduction

Author

This letter was written by Yehudah the younger brother of Ya'akov. (Note that he wasn't the Yudas who handed Yeshua over to the Jewish religious leaders. Note also that Yudas is mistakenly called Yude in most English Bibles, and Yacob is quite wrongly called James in most English Bibles.)

This letter

We don't know which group of believers that this letter was sent to. Here in this letter, Yehudah warns the believers about teachers of false doctrines who teach that it's okay for believers to continue sinning since they'll just be forgiven due to God's mercy. That's the reason Yehudah wrote this, to warn the believers so that they won't fall for false beliefs, but instead will continue to follow the true teaching that came from God. He also encourages the readers that it's necessary to strive to continue in their faith in God along with turning away from evil actions.

Main components of Yehudah' letter

Introduction *1-2*
The work and judgement of false teachers *3-16*
Warnings and teaching *17-23*
The need to honour god *24-25*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Literal Version

1:1 Youdas/(Yəhūdāh), slave of_**Ya^{y}sous/(Yəhōshūʹa) chosen_one/messiah**, and brother of_Yakōbos/(Yaʹ$_{a}$qov), to_ _the ones called having_been_loved by **god** the_father, and having_been_kept in_**Ya^{y}sous chosen_one/messiah**: **2** mercy to_you_all, and peace, and might_have_multiplied love.

3 Beloved, making all earnestness to_be_writing to_you_all concerning the common salvation of_us, I_had necessity to_ _write to_you_all, exhorting you to_be_contending for_the faith having_been_given_over once to_the holy ones. **4** For/Because some people sneaked_in ~~which~~ long_ago having_been_previously_written for this ~~the~~ judgement, ungodly ones, replacing the grace of_the **god** of_us into wantonness, and disowning the only master and **master** of_ _us, **Ya^{y}sous chosen_one/messiah**. **5** And to_remind you_all I_am_wishing, having_perceived you_all once all things, that **Ya^{y}sous** having_saved a_people out_of the_land of_ _Aiguptos/(Mitsrayim), in_the second place destroyed the ones not having_believed. **6** And the_messengers ~~which~~ not having_kept the rule of_themselves, but having_left_behind their own dwelling, has_kept in_ eternal _bonds under darkness to the_judgement of_the_great day. **7** As Sodoma/(Şədom) and Gomorra/(ʹAmorāh), and the cities around them, having_fornicated ~~the~~ in_a_similar manner to_ _these, and having_gone_away after different flesh, they_are_ _lying_before an_example of_ the_justice undergoing eternal _fire. **8** Likewise however also these dreaming ones, are_ _defiling the_flesh on_one_hand, on_the_other_hand they_ _are_rejecting mastership, on_the_other_hand they_are_ _slandering glories. **9** But ~~the~~ Miḳaa^{y}l/(Mīkāʾēl) the archangel, when disputing with_the devil, was_discussing about the body of_Mōsa^{y}s/(Mosheh), dared not to_bring_ a_judgement of_slander _against, but said, the_**master** Might_give_rebuke to_you. **10** But these as_much_as on_one_hand they_have_ _not _known they_are_slandering, on_the_other_hand as_ _much_as naturally as ~~the~~ illogical animals are_ _understanding, they_are_being_corrupted in these things. **11** Woe to_them. Because they_were_gone in_the way of_ ~~the~~ _ _Kain/(Qayin), and they_were_poured_out to_the deception ~~the~~ of_Bala'am/(Bilʹām) for_reward, and in_the controversy of_ ~~the~~ _Kore/(Qoraḥ) they_perished. **12** These are the ones in the love_feasts of_you_all, stains fearlessly feasting_with, shepherding themselves, waterless clouds being_carried_ _away by of_winds, unfruitful late_autumn trees having_ _died_off twice having_been_uprooted, **13** wild waves of_the_ _sea foaming_out the shame of_themselves, wandering stars, to_whom the darkness of_ ~~the~~ _darkness has_been_kept to the_age. **14** And Enōḳ/(Ḥ$_{a}$nōk) the_seventh from

1 **RV 1 · Cross-ref.** Mat 13:55; Mrk 6:3.

2 **RV 5 · Cross-ref.** Exo 12:51.

3 **RV 5 · Cross-ref.** Num 14:29-30.

4 **RV 1:6 · Cross-ref.** 2Pe 2:4.

5 **RV 7 · Cross-ref.** Gen 19:1-24.

6 **RV 9 · Cross-ref.** Dan 10:13,21; 12:1; Rev 12:7.

7 **RV 9 · Cross-ref.** Deu 34:6.

8 **RV 9 · Cross-ref.** Zech 3:2.

9 **RV 11 · Cross-ref.** Gen 4:3-8; 1Yhn 3:12.

10 **RV 11 · Cross-ref.** Num 22–24; 31:16; 2Pe 2:15-16.

11 **RV 11 · Cross-ref.** Num 16:1-35.

Readers' Version

1:1 This letter is from Yehudah (Jude; Grk. Yudas), a slave **of Yeshua (Jesus; Grk. Yesus) the messiah**, and brother of Ya'akov (James; Grk. Yakobos).[1] It's written to all those who have been called and loved by **God** the father and who have kept believing **in Yeshua the messiah**.

2 I pray that you all will experience God's mercy and peace, and a bountiful supply of love.

The judgement of false-teachers and god-rejecters

3 Friends, I was so enthusiastic to write to you concerning our salvation that we have in common, but I needed to write to you all, encouraging you to stand strong for the teaching that was entrusted to the believers at a certain point in time. **4** Because some people have quietly come into our groups who think they can take advantage of **God's** grace to bring in immoral lifestyles and disowning the only master, and our boss who's **Yeshua (Jesus; Grk. Yesus) the messiah**. But they are destined for judgement.

5 Now I want to remind you that although you all know how **Yeshua** rescued our people out of Mitsrayim (Egypt),[2] yet at the same time he destroyed the ones who didn't believe.[3] **6** Even the messengers who broke their own rules and left their own domain have been held in eternal chains in the darkness until the time of judgement in the great day.[4] **7** Similarly Sedom and Amorah (Gomorrah) and the towns around them stay in our minds as an example of the judgement of eternal fire due to similar sexual perversions.[5]

8 in the same way these dreamers defile their own bodies while rejecting authority and dishonouring those who should be honoured. **9** Even Mika'el (Michael), one of the top messengers,[6] when he was arguing with the devil about Mosheh's (Moses') body,[7] he didn't belittle him, but left it to **Yahweh** to punish him.[8] **10** But these people mock what they don't even grasp, but they'll be destroyed by what their animal instincts do understand. **11** Oh dear! Because they've followed the actions of Kayin (Cain)[9] and have embraced the deception of Bil'am (Balaam) for monetary gain,[10] so too they'll perish like Korah's destruction.[11] **12** These are the people who ruin your love feasts when they eat without shame and only look after themselves. They're like clouds that are blown away by the wind without bringing the needed rain or trees that don't produce any fruit then are doubly useless by falling over; **13** like wild waves in the ocean that foam in their own shame or like unreliable wandering stars that are already doomed to the darkest darkness in the next age.

Readers' Version

14 Hanok (Enoch) (the seventh generation from Adam)[12] prophesied way back then about these people, "Look, **Yahweh**, surrounded by tens of thousands of his holy messengers, came **15** to sentence everybody and to punish everyone who rejected God for everything they did that demonstrated this rejection and everything they said against him." **16** This includes their grumbling and complaining, the fulfilling of their own lustful desires, the arrogant way that they spoke, and their flattering of others in order to gain from them.

Keep your faith and keep ministering to others

17 But you, friends, always be thinking about how the missionaries of our **master Yeshua (Jesus; Grk. Yesus) the messiah** **18** told you that mockers near the end of time would come out following their own god-rejecting lusts.[13] **19** These people will cause division as they just demonstrate sensuality since they don't know God's **spirit**. **20** But you, friends, work to increase your faith in God, praying as **the** holy **spirit** helps you. **21** Keep receiving **God's** love as you look forward to living forever thanks to the mercy of our **master**, **Yeshua the messiah**.

22 Show grace to those still doubting **23** whereas others need to be 'snatched out of the fire' in order to be saved. To some, show mercy but very carefully, hating even their clothes which reflect their crude lifestyles.

Honouring God

24–25 Our **master**, Yeshua (Jesus; Grk. Yesus) **the messiah**, is the infallible **one** who is quite capable of looking after all of us so that we can stand blameless in front of him and praise him in his full honour and greatness. Let us honour and praise our only **God** and saviour, acknowledging his greatness and power and authority through Yeshua from before the creation, right through these current times, and in the age to come. May it be so.

JDE · OET-RV v0.2.2

Literal Version

Adam/('Ādām) prophesied also to_these, saying: Behold, the_ _**master** came among holy tens_of_thousands of_him, **15** to_ _execute judgement against all, and to_rebuke all the ungodly concerning all their works of_ungodliness of_them, which they_acted_ungodly, and concerning all the hard things, of_which ungodly sinners spoke against him. **16** These are grumblings complaining, following according_to the lusts of_them, and the mouth of_them is_speaking arrogant messages, marvelling people for_reason_of benefit.

17 But you_all, beloved, be_reminded of_the messages ~~which~~ having_been_previously_spoken by the ambassadors of_the **master** of_us, **Ya^{y}sous/(Yəhōshūʿa) chosen_one/messiah**, **18** that they_were_saying to_you_all: In the_last time will_be mockers following according_to the of_ ~~the~~ _ungodliness lusts of_themselves. **19** These are the ones dividing, soulish, not having the_**spirit**. **20** But you_all beloved, building_ yourselves _up. in_the holiest faith of_you_all, praying in the_ holy _**spirit**. **21** Keep yourselves in the_love of_**god**, waiting_ _for the mercy of_the **master** of_us, **Ya^{y}sous chosen_ _one/messiah**, to eternal life. **22** And on_one_hand be_ _showing_mercy to_some doubting, **23** some be_saving on_ _the_other_hand snatching out_of the_fire, and be_showing_ _mercy to_some with fear, hating even the clothes having_ _been_stained by the flesh.

24 And to_the_ infallible _one being_able to_keep you_all, and to_stand blameless in_front_of the glory of_him, with exultation, **25** to_the_only **god** saviour of_us, through **Ya^{y}sous chosen_one/messiah** the **master** of_us, glory, majesty, dominion, and authority, before all the age, and now, and to all the ages. Truly.

JDE · OET-LV v0.2.0 (NT set)

12 RV 14 · Cross-ref. Gen 5:18,21-24.

13 RV 18 · Cross-ref. 2Pe 3:3.

The first letter that we have,
written by
Yohan

(John)

Introduction

This *First letter of Yohan (John)* had two purposes: 1. encouraging the readers about God and his son Yeshua (Jesus) the messiah, and 2. warning them that it's important to not follow false or incorrect teachings that can destroy their unity with the messiah. These false teachers stated that Yeshua didn't become a person like us. They also taught that salvation doesn't include godly living and the love of others.
So in refuting those false doctrines, Yohan carefully explained that Yeshua the messiah came to this world as a real person, and he also explained that all who believe in Yeshua and love God, must also demonstrate their love to each other.

Main components of Yohan's letter

Introduction *1:1-4*
The darkness and the light *1:5–2:29*
The children of God and the children of Satan *3:1-24*
The truth and the lies *4:1-6*
About love *4:7-21*
Faith in Yeshua the messiah *5:1-21*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Readers' Version

The message that is life

1:1–3 We are reporting to you and testifying about what existed from the beginning:[1] ***Yeshua** (Jesus; Grk. Yesus) the **messiah and son of God**.* We heard him, we saw him with our own eyes, and we touched him with our own hands. Concerning the message of life, we can also report and testify to you that that life was revealed[2]—he is the eternal life that was with the father and was revealed to us. We report what we've seen and what we've heard so that you all also can have fellowship with us, and our fellowship is with the father and with his son. **4** We're writing all this so that our joy may be extended to you also.

We're all sinners

5 This is the message that we heard from him and which we are declaring to you all: **God** is light and there is no darkness in him—none at all. **6** If we say that we and him are relating well together and yet we're walking in the darkness, then we're lying and not living the truth. **7** But if we're walking in the light, just like he walks in the light, then we'll get along well with each other, and his son **Yeshua's** (Jesus'; Grk. Yesus') blood is removing the consequences of all our sins.

8 If we say that we don't have any sin, then we're just fooling ourselves and haven't embraced the truth. **9** But if we admit our sins, Yeshua is trustworthy and totally sinless, and he will forgive us for our sins and remove all of our guilt and consequences. **10** If we say that we haven't sinned, then we're making a liar out of Yeshua and we haven't internalised his message.

The messiah is our advocate

2:1 I am writing to you all, my treasured new believers, so that you might avoid sinning. If anyone should sin, we have an advocate to help us relate to the father: **Yeshua** (Jesus; Grk. Yesus) the sinless **messiah**, **2** and it's him who is the atonement for our sins—not just our sins, but also the sins of the entire world.

3 We will know if we really know Yeshua if we obey his teachings. **4** If someone says that they know Yeshua but don't do what he taught, that person is a liar and hasn't internalised the truth. **5** However the person who obeys Yeshua's teaching demonstrates that **God's** love has truly been planted in them. We know that we are alive in Yeshua if **6** we claim to live in him and then live our lives like he lived.

Love not hate to be in the light

7 Dear friends, I'm not writing a new rule for you all, but reminding you of an old rule that you had from the beginning. This old rule is the message that you all heard.[3] **8** Then again I *am* writing a new rule to you—a rule which is true in Yeshua (Jesus; Grk. Yesus) and in you all, because the darkness is already disappearing and the true light is already shining.

9 Anyone who says they're in the light but hates a fellow be-

Literal Version

1:1 What was from the_beginning, what we_have_heard, what we_have_seen with_the eyes of_us, what we_saw, and the hands of_us touched, concerning the message of_ ~~the~~ _life, **2** and the life was_revealed, and we_have_seen, and we_are_ _testifying, and we_are_reporting to_you_all, the life ~~the~~ eternal, which was with the father, and was_revealed to_us, **3** what we_have_seen, and we_have_heard, we_are_reporting also to_you_all, in_order_that also you_all may_be_having fellowship with us, and also ~~the~~ ~~the~~ our_ fellowship _is with the father, and with the son of_him, **Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah**. **4** And we are_writing these things, in_ _order_that the joy of_us may_be having_been_fulfilled.

5 And this is the message which we_have_heard from him and we_are_declaring to_you_all, that ~~the~~ **god** is light, and darkness is not in him, not_one. **6** If we_may_say that we_are_ _having fellowship with him, and_yet we_may_be_walking in the darkness, we_are_lying and we_are_ not _practicing the truth. **7** But if we_may_be_walking in the light as he is in the light, we_are_having fellowship with one_another, and the blood of_**Ya^{y}sous** the son of_him, is_cleansing us from all sin. **8** If we_may_say that we_are_ not _having sin, we_are_ _deceiving ourselves and the truth is not. in us. **9** If we_may_ _be_confessing the sins of_us, he_is faithful and righteous, in_order_that he_may_forgive our sins to_us, and may_ _cleanse us from all unrighteousness. **10** If we_may_say that we_have_ not _sinned, we_are_making him a_liar, and the message of_him is not in us.

2:1 Little_children of_me, I_am_writing these things to_you_ _all, in_order_that you_may_ not _sin. And if anyone may_sin, we_are_having an_advocate with the father, **Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah** the_righteous, **2** and he is the_atonement for the sins of_us, and not for ~~the~~ our sins only, but also for all the world. **3** And by this we_are_ _knowing that we_have_known him, if we_may_be_keeping the commands of_him. **4** The one saying, ~~that~~ I_have_known him, and not keeping the commands of_him, is a_liar, and the truth is not in this one, **5** but whoever ~~wishfully~~ may_be_ _keeping the message of_him, truly the love of_ ~~the~~ **_god** has_ _been_perfected in this one. By this we_are_knowing that we_are in him: **6** the one saying to_be_remaining in him, ought also himself to_be_walking as that one walked.

7 Beloved, I_am_ not _writing a_ new _command to_you_all, but an_ old _command, which you_all_were_having from the_ _beginning. The ~~the~~ old command is the message that you_ _all_heard. **8** In_contrast I_am_writing a_ new _command to_ _you_all, which is true in him and in you_all, because the darkness is_being_passed_away, and the ~~the~~ true light is_ already _shining. **9** The one saying to_be in the light, and hating the brother of_him, is in the darkness until now. **10** The one loving the brother of_him, is_remaining in the

1 **RV 1:1 · Cross-ref.** Yhn 1:1.

2 **RV 1:2 · Cross-ref.** Yhn 1:14.

3 **RV 2:7 · Cross-ref.** Yhn 13:34.

Literal Version

light, and offense is not in him **11** But the one hating the brother of_him, is in the darkness, and is_walking in the darkness, and has_ not _known where he_is_going, because the darkness blinded the eyes of_him.

12 I_am_writing to_you_all, little_children, because your sins have_been_forgiven to_you_all, because_of the name of_him. **13** I_am_writing to_you_all, fathers, because you_all_have_ _known the one from the_beginning. I_am_writing to_you_ _all, young_men, because you_all_have_overcome the evil one. **14** I_wrote to_you_all, little_children, because you_all_ _have_known the father. I_wrote to_you_all, fathers, because you_all_have_known the one from the_beginning. I_wrote to_ _you_all, young_men, because you_all_are strong ones, and the message of_ ~~the~~ **_god** is_remaining in you_all, and you_all_ _have_overcome the evil one. **15** Neither be_loving the world, nor the things in the world. If anyone may_be_loving the world, the love of_the father is not in him. **16** Because all which is in the world, the desire of_the flesh, and the desire of_the eyes, and the arrogance of_the living, is not from the father, but is from the world. **17** And the world and the desire of_it is_being_passed_away, but the one doing the will of_ ~~the~~ **_god** is_remaining for the age.

18 Little_children, it_is the_last hour, and as you_all_heard that the_anti-messiah is_coming, even now many false_ _messiahs have_become, whence we_are_knowing that it_is the_last hour. **19** They_came_out from us, but they_were not of us, because/for if they_were of us, they_ would _had_ _remained with us, but in_order_that they_may_be_revealed that they_are all not of us. **20** And you_all are_having the_ _anointing from the holy one, and you_all_have_known all. **21** I_ not _wrote to_you_all because you_all_have_ not _known the truth, but because you_all_have_known it, and because any falsehood is not of the truth. **22** Who is the liar, except ~~not/lest~~ the one disowning that **Ya^{y}sous/(Yəhōshūʻa)** is not the **chosen_one/messiah**? This one is the anti-messiah, the one disowning the father and the son. **23** Everyone ~~which~~ disowning the son, neither is_having the father. The one confessing the son, also is_having the father. **24** You_all, what you_all_heard from the_beginning, let_it_be_remaining in you_all. If it_may_remain in you_all what you_all_heard from the_beginning, you_all also will_be_remaining in the son and in the father. **25** And this is the promise which he promised to_us, ~~the~~ eternal ~~the~~ life. **26** I_wrote these things to_you_all concerning the ones misleading you_all. **27** And you_all, the anointing that you_all_received from him, is_remaining in you_all, and you_all_are_ not _having need that anyone may_ _be_teaching you_all, but as the anointing of_him is_teaching you_all concerning all things, and is true and is not a_

Readers' Version

liever,[4] is still in the darkness. **10** It's the person that loves their fellow believers who is living in the light and doesn't offend anyone. **11** But the person who hates a fellow believer is living and walking in the darkness and doesn't know where they're going because they're blinded.

Don't love the things of this world

12 I'm writing to you new believers because your sins have been forgiven because of Yeshua (Jesus; Grk. Yesus) authority. **13** I'm writing to you fathers because you have known the messiah from the beginning.[5] **14** I wrote to you new believers because you have know the father. I wrote to you fathers because you have known the messiah from the beginning.[6] I wrote to you young men because you are strong and **God's** message lives in you and you have overcome the evil one.

15 Don't be loving the world nor the things in the world. The father's love does not live in anyone who loves the world **16** because everything that's in the world, bodily desires and lusts and arrogant living, is not from the father but from the world. **17** And the world will come to an end along with the desire for it, but the person obeying **God's** desires will continue to live.

Beware of 'new' teaching

18 New believers, it's now the last times and what you heard about the false messiah coming is now happening. Many false messiahs have already been around and that confirms that it's now the last times. **19** They came from our group, but they were never truly part of us because if they were, they would have stayed with us. But they left us so it would be revealed that they're not part of us.

20 But you all have received the spirit[7] from the chosen messiah[8] and you all know all about it.[9] **21** I didn't write to you all because you don't know the truth, but because you have known the truth and any falsehood is not part of it.

22 **Anyone** who teaches that **Yeshua** (Jesus; Grk. Yesus) is not the **messiah** is a liar. And **anyone** who disowns the father and the son is a false messiah. **23** Anyone who disowns the son, doesn't know the father either—only those who confess the son know the father

24 What you all heard from the beginning, that's what you should hold to. If the message that you heard from the beginning remains in you, then you also will remain in the son and in the father, **25** and in that case, what he promised us is to live forever.

26 I wrote these things to you all concerning those who

---

4 RV 2:9 · Note Literally 'our brothers'. In this letter that term could refer to 'siblings', 'fellow believers', or 'fellow citizens' (or Yohan could be alternating between two or three of them in his mind as he wrote). After considering all the uses of the term in chapters 2–5, we have taken 'fellow believers' as being more likely, i.e., the context would often seem to be focusing on believers (even though most of us would want to apply 3:16–17 to also include 'fellow citizens').

5 RV 2:13 · Cross-ref. Lk 2:25-35.

6 RV 2:14 · Cross-ref. Lk 2:25-35.

7 RV 2:20 · Note anointing: It's not really clear here what Yohan is referring to that they have received: God's favour? a skill or ability? a blessing? the Holy Spirit? But v27 below seems to be talking about God's holy spirit.

8 RV 2:20 · Note holy (one): Yohan seems to be referring to Yeshua here.

9 RV 2:20 · Note You all know all: also unclear what Yohan means.

Readers' Version

would mislead you. 27 But for you, the spirit that you received from Yeshua remains in you all and so you don't need anyone else to teach you because his spirit teaches you about everything. The spirit teaches truth and not lies, and since you were taught by the spirit then you are remaining in Yeshua.

28 So now you new believers, remain in him so that when he is revealed, we can have boldness and not be ashamed of him when he comes back. 29 Because you know that he is sinless, you also know that anyone faithfully obeying his teaching has been reborn in him.

Living as God's children

3:1 Consider the amazing love that the father has given to us in order that we can be called **God's** children,[10] and indeed we are.[11] 2 Dear friends we are **God's** children now, but it's not yet revealed what we will become. We know that when Yeshua (Jesus; Grk. Yesus) is revealed, we will be similar to him because then we'll be seeing him exactly as he is. 3 Everyone who trusts their future to him needs to purify themself just like he is pure.

4 Everyone who regularly sins is demonstrating lawlessness, and sin is lawlessness. 5 You all know that Yeshua was revealed in order to take away sins,[12] and there's no sin in him. 6 Everyone who remains in him doesn't sin—everyone who keeps sinning has neither really seen Yeshua nor known him.

7 So new believers, don't let anyone deceive you: the person faithfully obeying Yeshua's teaching will be declared not guilty just as he is not guilty. 8 Anyone who regularly sins belongs to the devil, because the devil has been sinning from the beginning.

9 Everyone who's been reborn in **God**, doesn't regularly sin because **God's** seed of life remains in them and that person isn't able to sin because they have been reborn in **God**. 10 You can distinguish **God's** children and the devil's children like this: everyone who doesn't faithfully obey Yeshua's teaching or doesn't love their fellow believers, that person doesn't belong to **God**.

Demonstrate your love for each other

11 Yes, this is the message that you all heard from the beginning: to be loving each other[13]— 12 not living like Kayin (Cain) who belonged to the evil one and went on to murder his brother.[14] And why did he kill him? Because his own actions were evil, but his brother Hevel (Abel) followed God's instructions.

13 And friends, don't be surprised if the world hates you. 14 We know that we have transferred from death to life because we are loving our fellow believers. Anyone who doesn't love others is stuck in death.[15] 15 Everyone who hates another person is a murderer, and you all know that murderers don't have eternal life in them. 16 We know about real love because we saw that Yeshua (Jesus; Grk. Yesus) gave up his life for us,

Literal Version

_falsehood, and as it_taught you_all, you_all_are_remaining in him. 28 And now, little_children, be_remaining in him, in_ _order_that if he_may_be_revealed, we_may_have boldness, and we_may_ not _be_ashamed because_of him at the coming of_him. 29 If you_all_may_have_known that he_is righteous, you_all_are_knowing that also everyone ~~which~~ practicing ~~the~~ righteousness has_been_born of him.

3:1 See what_kind_of love the father has_given to_us, in_ _order_that we_may_be_called children of_**god**, and we_are. Because_of this, the world is_ not _knowing us, because it_ not _knew him. 2 Beloved, now we_are children of_**god**, and was_ not_yet _revealed what we_will_be. We_have_known that if he_may_be_revealed, we_will_be similar to_him, because we_will_be_seeing him as he_is. 3 And everyone ~~which~~ having ~~the~~ this hope in him, is_purifying himself, as that one is pure. 4 Everyone ~~which~~ practicing ~~the~~ sin, is_ also _ _practicing ~~the~~ lawlessness, and ~~the~~ sin is ~~the~~ lawlessness. 5 And you_all_have_known that that one was_revealed, in_ _order_that he_may_take_away ~~the~~ sins, and sin is not in him. 6 Everyone ~~which~~ remaining in him is_ not _sinning, everyone ~~which~~ sinning has_ neither _seen him, nor has_known him. 7 Little_children, let_ no_one _be_deceiving you_all, the one practicing ~~the~~ righteousness, is righteous, as that one is righteous. 8 The one practicing ~~the~~ sin, is of the devil, because the devil is_sinning from the_beginning. The son of_ ~~the~~ _**god** was_revealed for this, in_order_that he_may_destroy the works of_the devil. 9 Everyone ~~which~~ having_been_born of ~~the~~ **god**, is_ not _practicing sin, because the_seed of_him is_ _remaining in him, and he_is_ not _able to_be_sinning, because he_has_been_born of ~~the~~ **god**. 10 The children of_ ~~the~~ _**god**, and the children of_the devil is manifest in this: everyone ~~which~~ not practicing righteousness, and the one not loving the brother of_him, is not of ~~the~~ **god**.

11 Because this is the message that you_all_heard from the_ _beginning, that we_may_be_loving one_another, 12 not as Kain/(Qayin) of the evil one was, and slayed the brother of_ _him. And for_ what _reason_of he_slayed him? Because the works of_him was evil, but the ones of_the brother of_him, righteous. 13 Not be_marvelling, brothers, if the world is_ _hating you_all. 14 We have_known that we_have_departed from ~~the~~ death to ~~the~~ life, because we_are_loving our brothers. The one not loving, is_remaining in ~~the~~ death. 15 Everyone ~~which~~ hating the brother of_him, is a_murderer, and you_all_ _have_known that any murderer is_ not _having eternal life remaining in himself. 16 By this we_have_known ~~the~~ love, because that one laid the life of_him for us, and we ought to_ _lay our lives for our brothers. 17 But whoever ~~wishfully~~ may_ _be_having the living of_the world, and may_be_observing

10 **RV 3:1 · Cross-ref.** Yhn 1:12.

11 **RV 3:1 · Note** 'and indeed we are' is missing from later manuscripts (and hence is omitted in some translations—there are more later copies than early ones and some scholars give more importance to that fact).

12 **RV 3:5 · Cross-ref.** Yhn 1:29.

13 **RV 3:11 · Cross-ref.** Yhn 13:34.

14 **RV 3:12 · Cross-ref.** Gen 4:8.

15 **RV 3:14 · Cross-ref.** Yhn 5:24.

Literal Version

the brother of_him having need, and may_shut the heart of_ _him from him, how is_ The love - of_**god** _remaining in him?
18 Little_children, not may_we_be_loving in_message, nor in_ _the tongue, but in work and in_truth. **19** By this we_will_be_ _knowing that we_are of the truth, and we_will_be_ _persuading the hearts of_us before him, **20** that if the heart of_us may_be_condemning, that ~~the~~ **god** is greater than the heart of_us, and he_is_knowing all things. **21** Beloved, if our heart may_ not _be_condemning, we_are_having confidence toward ~~the~~ **god**, **22** and whatever ~~if~~ we_may_be_requesting, we_are_receiving from him, because we_are_keeping the commands of_him, and we_are_practicing the pleasing things before him. **23** And this is the command of_him, that we_ _may_be_believe in_the name of_the son of_him, **Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah**, and we_may_ _be_loving one_another, as he_gave the_command to_us. **24** And the one keeping the commands of_him, is_remaining in him, and he in him. And by this we_are_knowing that he_ _is_remaining in us, by the **spirit** whom he_gave to_us.

4:1 Beloved, not be_believing in_every spirit, but be_ _approving the spirits, whether it_is of ~~the~~ **god**, because many false_prophets have_come_out into the world. **2** By this you_all_are_knowing the **spirit** of_ ~~the~~ **_god**: every spirit that is_confessing **Ya^{y}sous chosen_one/messiah** having_come in the_flesh, is of ~~the~~ **god**, **3** and every spirit that is_ not _ _confessing ~~the~~ **Ya^{y}sous**, is not of ~~the~~ **god**. And this is the spirit of_the anti-messiah, which you_all_have_heard that it_ _is_coming, and now is already in the world. **4** You_all are of ~~the~~ **god**, little_children, and you_all_have_overcome them, because greater is the one in you_all, than the one in the world. **5** They are of the world, because_of this they_are_ _speaking from the world, and the world is_hearing from_ _them. **6** We are of ~~the~~ **god**. The one knowing ~~the~~ **god**, is_ _hearing from_us, whoever is not of ~~the~~ **god**, is_ not _hearing from_us. By this we_are_knowing the spirit of_ ~~the~~ _truth and the spirit of_ ~~the~~ _deception.

7 Beloved, we_may_be_loving one_another, because ~~the~~ love is from ~~the~~ **god**, and everyone ~~which~~ loving has_been_born from ~~the~~ **god**, and is_knowing ~~the~~ **god**. **8** The one not loving, not knew ~~the~~ **god**, because ~~the~~ **god** is love. **9** The love of_ ~~the~~ **_god** was_revealed among us in this, that ~~the~~ **god** has_sent_out the son of_him, the only_begotten, into the world in_order_that we_may_live through him. **10** In this is ~~the~~ love, not that we have_loved ~~the~~ **god**, but that he loved us, and sent_out the son of_him, an_atonement for the sins of_us. **11** Beloved, if ~~the~~ **god** loved us thus, we also ought to_be_loving one_another. **12** No_one has_ ever _seen **god**, if we_may_be_loving one_ _another, ~~the~~ **god** is_remaining in us, and the love of_him is having_been_perfected in us. **13** By this we_are_knowing, that we_are_remaining in him, and he in us, because he_has_ _given to_us from the **spirit** of_him. **14** And we have_seen and are_testifying that the father has_sent_out the son, saviour of_the world. **15** Whoever ~~wishfully~~ may_confess that **Ya^{y}sous/(Yəhōshūʻa)** is the son of_ ~~the~~ **_god**, ~~the~~ **god** is_ _remaining in him, and he in ~~the~~ **god**. **16** And we have_known

16 **RV 3:23 · Cross-ref.** Yhn 13:34; 15:12,17.

17 **RV 4:12 · Cross-ref.** Yhn 1:18.

Readers' Version

and we should give up our lives for our fellow believers. **17** But anyone who's enjoying being alive and notices that a fellow believer is in need yet shuts that other believer's needs out of their conscience, how can **God's** love be living in that person? **18** So you new believers, don't just proclaim that you're loving people, but actually demonstrate it in actions and in fact. **19** That's how we'll know that the truth really is in us.

At the same time, we need to tell ourselves **20** that if we are feeling condemned, **God** is greater than our feelings and he knows everything. **21** Then dear friends, if we're not feeling condemned, we have confidence in **God** **22** and confidence that whatever we are requesting from him, we will receive it because we are following his instructions and doing the things that please him. **23** And this is his command: We need to believe in the authority of his son, **Yeshua the messiah**, and we should love each other as per the command that Yeshua gave to us.[16] **24** Anyone who follows his commands is living in him, and he is living in them and we have confirmation that he is living in us, because we have the **spirit** that he gave to us.

True and false spirits

4:1 Dear friends, don't trust every spirit, but test them to determine whether or not it's from **God**, because many false prophets go around the world. **2** You all can find out whether or not a **spirit** is from God: If the spirit confesses that **Yeshua (Jesus; Grk. Yesus) the messiah** has come as a person, then it's from **God** **3** but if the spirit won't confess **Yeshua**, then it's not from **God** but rather it's the spirit of the false messiah, whom you've heard is coming, and is now already in the world.

4 You new believers are in **God** and you have defeated the false prophets, because the one in you is more powerful than the one in the world. **5** They belong to the world hence they are speaking from the world, and the world is listening to them. **6** However we belong to **God**, and anyone who knows **God** listens to us, but anyone who doesn't belong to **God** can't accept what we're saying. That's how we can distinguish the spirit of truth from deceptive spirits.

Loving God means loving others

7 Dear friends, we need to be loving each other, because love is from **God** and everyone who truly loves has been reborn into **God** and knows **God**. **8** Those who don't love, don't love **God** because **God** is love. **9** **God's** love was revealed to us when he sent his only son to be born into the world so that we can live through him. **10** So this is real love, not us loving **God**, but God loving us and sending his son to be the sacrifice to clear us of the sentence from our sins.

11 Dear friends, if **God** loves us like that, we ought to be loving each other. **12** No one has ever seen **God**,[17] but when we are loving each other then **God** is living in us, and his love is being perfected in us.

13 We can know that we are living in him and him in us because he has given to us from his **spirit**. **14** And we have seen and are testifying that the father sent the son—the saviour of the world. **15** Anyone who confesses that **Yeshua** (Jesus; Grk.

Readers' Version

Yesus) is **God's** son, **God** lives in that person and they live in **God**. 16 We have known and experienced the love that **God** has in us.

God is love, and anyone who lives in love, lives in **God**, and **God** lives in them. 17 This is how love will be perfected in us so that we can live with confidence about the coming judgement day: we live like Yeshua in this world. 18 There's no fear in love, but rather perfect love drives away fear, because our fear is that of being punished but the one fearing has not been perfected in love.

19 We love others because he loved us first. 20 Anyone who says that they are loving **God** but hates a fellow believer, that person is liar because if someone can't love a fellow believer that they've seen, they can't love **God** who they've never seen. 21 So we have this command from Yeshua that anyone who loves **God** must also love their fellow believers.

Faith and love overcome the world

5:1 Everyone who believes that **Yeshua** (Jesus; Grk. Yesus) is the **messiah** has been reborn in **God**, and everyone who loves the father who gave birth to us, also loves the son that he gave birth to. 2 We can know when we love **God's** children: whenever we love **God** and obey his commands, 3 because the definition **of** loving **God** is obeying his commands[18] and his commands are not a big strain on us 4 because everyone who's been reborn in **God** is overcoming the world. 5 So who can overcome the world? Only the person who believes that **Yeshua** is **God's** son.

God's testimony about Yeshua

6 **Yeshua (Jesus; Grk. Yesus) the messiah** is the **one** who was born by water and blood and spirit—not by water only, but by water and by blood[19] 7 because there are three that testify: 8 the **spirit**, the water, and the blood, and these three come together into one. 9 If we accept testimonies from people, then God's testimony is better, because **God's** testimony is about his son. 10 Any person that believes that Yeshua is God's son has internalised **God's** testimony, but anyone who doesn't believe **in God** calls him a liar because they have not believed the testimony of **God** himself about his son. 11 And this is the testimony: that **God** gave eternal life to us and this life is in his son.[20] 12 Anyone who has the son has life, but anyone who doesn't have the **god's** son, doesn't have eternal life.

Living without ending

13 I wrote these things to you so that you all could know that you have eternal life, that is the ones believed in the name and authority of **God's** son. 14 And so we have confidence in God that if we request anything according to his will, he hears us 15 whatever we're requesting, and we know that we'll receive what we requested.

Literal Version

and have_believed the love that **god** is_having ~~the~~ in us. ~~The~~ **god** is love, and the one remaining in ~~the~~ love, is_remaining in ~~the~~ **god**, and ~~the~~ **god** is_remaining in him. 17 In this ~~the~~ love has_been_perfected with us, in_order_that we_may_be_ _having confidence in the day of_ ~~the~~ _judgement, because as that one is, we also are in ~~the~~ this world. 18 Fear is not in ~~the~~ love, but the perfect love is_casting out ~~the~~ fear, because the fear is_having punishment, and the one fearing, has_ not _ _‹been›_perfected in ~~the~~ love. 19 We are_loving, because he first loved us. 20 If anyone may_say, ~~that~~ I_am_loving ~~the~~ **god**, and may_be_hating the brother of_him, is a_liar, because/for the one not loving the brother of_him, whom he_has_seen, is_ not _able to_be_loving ~~the~~ **god**, whom he_has_ not _seen. 21 And we_are_having this ~~the~~ command from him, that the one loving ~~the~~ **god**, may_ also _be_loving the brother of_him.

5:1 Everyone ~~which~~ believing that **Ya^{y}sous/(Yəhōshūʹa)** is the **chosen_one/messiah**, has_been_born of ~~the~~ **god**, and everyone ~~which~~ loving the one having_bore him, is_loving also the one having_been_born from him. 2 By this we_are_ _knowing that we_are_loving the children of_ ~~the~~ **_god**: whenever we_are_loving ~~the~~ **god**, and we_may_be_keeping the commands of_him. 3 For/Because this is the love of_ ~~the~~ _ **_god**, that we_may_be_keeping the commands of_him, and the commands of_him are not heavy, 4 because everything ~~which~~ having_been_born of ~~the~~ **god**, is_overcoming the world. And this is the victory ~~which~~ having_overcame the world, the faith of_us. 5 And who is the one overcoming the world, except ~~not/lest~~ the one believing that **Ya^{y}sous** is the son of_ ~~the~~ **_god**?

6 This is the one having_come by water and blood, **Ya^{y}sous chosen_one/messiah**, not by ~~the~~ water only, but by ~~the~~ water and by ~~the~~ blood. And the **spirit** is ~~which~~ testifying, because the **spirit** is the truth. 7 Because the ones testifying are three: 8 the **spirit**, and the water, and the blood, and the three are_there in ~~the~~ one. 9 If we_are_receiving the testimony ~~the~~ of_humans, the testimony of_ ~~the~~ **_god** is greater, because this is the testimony of_ ~~the~~ **_god**, that he_ _has_testified concerning the son of_him. 10 The one believing in the son of_ ~~the~~ **_god**, is_having the testimony in himself, the one not believing ~~the~~ in_**god**, has_made him a_ _liar, because he_has_ not _believed in the testimony that ~~the~~ **god** has_testified concerning the son of_him. 11 And this is the testimony: that ~~the~~ **god** gave eternal life to_us, and this ~~the~~ life is in the son of_him. 12 The one having the son, is_ _having ~~the~~ life, the one not having the son of_ ~~the~~ **_god**, is_ not _having ~~the~~ life.

13 I_wrote these things to_you_all, in_order_that you_all_ _may_have_known that you_all_are_having eternal, life to_ _the ones believing in the name of_the son of_ ~~the~~ **_god**. 14 and this is the confidence that we_are_having toward him: that if we_may_be_requesting anything according_to the will of_him, he_is_hearing from_us. 15 And if we_have_known that he_is_hearing from_us, whatever ~~wishfully~~ we_may_be_ _requesting, we_have_known that we_are_having the

18 **RV 5:3 · Cross-ref.** Yhn 14:15.

19 **RV 5:6 · Cross-ref.** Yhn 3:5-8.

20 **RV 5:11 · Cross-ref.** Yhn 3:36.

Literal Version

requests that we_have_requested from him. **16** If anyone may_see the brother of_him sinning a_sin not to death, he_ _will_be_requesting and he_will_be_giving life to_him, to_the ones sinning not to death. There_is a_sin to death, I_am_ not _saying that he_may_ask concerning that sin. **17** All unrighteousness is sin, and there_is a_sin not to death. **18** We_have_known that everyone ~~which~~ having_been_born of ~~the~~ **god** is_ not _sinning, but the one having_been_born of ~~the~~ **god** is_keeping him and the evil one is_ not _touching against_him. **19** We_have_known that we_are of ~~the~~ **god**, and the whole world is_lying in the evil one. **20** And we_have_ _known that the son of_ ~~the~~ **_god** is_coming, and has_given to_us a_mind, in_order_that we_are_knowing the true one, and we_are in the true one, in the son of_him, **Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah**. This one is the true **god** and eternal life. **21** Little_children, keep yourselves from ~~the~~ idols.

JN1 · OET-LV v0.2.0 (NT set)

Readers' Version

16 If anyone sees a fellow believer committing a forgivable sin, then that person should ask God on their behalf and God will give life to that fellow believer. (But there is a sin that always results in death and I'm not suggesting that we should ask in that case.) **17** All disobedience is sin, but there are sins that don't necessarily lead to death.

18 We know that everyone who's been reborn into **God** doesn't keep sinning, but the messiah who was born from **God** watches over them and so the evil one can't touch them.

19 We know that we belong to **God** and that the whole word is under the control of the evil one.

20 We know that **God's** son has come and helped our minds so that we could know the true one, and we are in the true one and also in his son, **Yeshua (Jesus; Grk. Yesus) the messiah**—the true **God** and eternal life itself.

21 You new believers, don't honour idols.

JN1 · OET-RV v0.2.2

The second letter
that we have written by
Yohan (John)

Introduction

This is the second letter that we have by Yohan one of the earliest followers of Yeshua and who became an apprentice to him. He sent this letter to a chosen woman and her children—presumably meaning 'chosen by God'. Some think this might be referring to a group of believers (in which case, the 'chosen sister' of the closing sentence might also be a congregation). This short letter reminds the recipients that it's necessary to keep following the truth of Yeshua's original teaching and to love each other. It also warns about those who teach that Yeshua was not the messiah (or was not God).

Main components of Yohan's letter

Greetings *1-3*
Love and obedience *4-6*
Guarding the truth *7-11*
Ending *12-13*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Literal Version

1:1 The elder, to_the_chosen mistress and the children of_her, whom I am_loving in truth (and not I only, but also all the ones having_known the truth), **2** because_of the truth ~~which~~ remaining in us, and will_be with us to the age: **3** grace, mercy, peace will_be with us from **god** the_father and from **Ya^{y}sous/(Yəhōshūʻa) chosen_one/messiah**, the son of_the father, in truth and love.

4 I_was_ exceedingly _elated that I_have_found some of the children of_you walking in truth, as the_command we_ _received from the father. **5** And now I_am_asking you, mistress, not as writing a_ new _command, to_you, but what we_were_having from the_beginning, that we_may_be_loving one_another. **6** And this is ~~the~~ love: that we_may_be_walking according_to the commands of_him. This is the command, as you_all_heard from the_beginning, that you_all_may_be_ _walking in same. **7** Because many deceivers came_out into the world, the ones not confessing **Ya^{y}sous chosen_ _one/messiah** coming in flesh. This one is the deceiver and the anti-messiah. **8** Be_seeing yourselves that you_all_may_ not _lose what things you_did, but you_all_may_take_back a_ full _reward. **9** Everyone ~~which~~ going_beyond and not remaining in the teaching of_the **chosen_one/messiah**, is_ not _having **god**, the one remaining in the teaching, this one is_having both the father and the son. **10** If anyone is_coming to you_all, and is_ not _bringing this ~~the~~ teaching, not be_ _receiving him into your_house, and not be_saying to_be_ _rejoicing to_him, **11** for/because the one saying to_him to_ _be_rejoicing is_sharing in_the ~~the~~ evil works of_him.

12 Having many things to_be_writing to_you_all, I_was_ not _ _counselled through paper and ink, but I_am_hoping to_ _become to you_all, and to_speak mouth to mouth, in_order_ _that the joy of_you_all may_be having_been_fulfilled. **13** The children of_the ~~the~~ chosen sister of_you is_greeting you.

JN2 · OET-LV v0.2.0 (NT set)

Readers' Version

1:1 This letter is from Yohan (John; Grk. Yoannes) the elder to the chosen lady and her children who I genuinely love (as do all the other believers) **2** because of the truth that lives in us and will be with us forever.

3 We will have grace, mercy, and peace in truth and love from **God** the father and from his son **Yeshua (Jesus; Grk. Yesus) the messiah**.

Stick to the original message

4 I was so happy that I found some of your children living out the truth as per the command that the father gave us. **5** So now I'm requesting you, lady, (not making some new command, but one that we've had since the beginning) that we all need to love each other[1] **6** where the definition of love is obeying God's commands. This is the command about walking in love that you all heard from the beginning **7** because many false preachers have entered the world who don't believe that **Yeshua** (Jesus; Grk. Yesus) is **the messiah** who came as a human. Any person like that is a deceiver and against the messiah.

8 So make sure that you all don't lose what you've worked for, but rather go on to receive a full reward.

9 **Anyone** who doesn't stay with the **messiah's** teaching or adds more to it doesn't have **God**—it's the person who continues in the teaching that has both the father and the son with them. **10** If anyone comes to you all and doesn't bring this same message, don't accept that person into your house, and don't tell them that it's good **11** because anyone who encourages those people is participating in the evil that they're spreading.

Closing off

12 I've got many things that I wanted to write to you about, but paper and ink aren't working for me so I'll try to come and then we can talk directly because I want you all to experience genuine happiness.

13 Your sister's children (and she's also a chosen one) send their greetings also.

JN2 · OET-RV v0.2.0

1 **RV 5 · Cross-ref.** Yhn 13:34; 15:12,17.

The third letter
that we have written by
Yohan (John)

Introduction

The author
This the third letter we have that was written by Yohan, one of the twelve apprentices who spent the most time with Yeshua.

This letter
This letter was sent to one of Yohan's friends named Gaios. Yohan praises Gaios for the way he'd looked after other believers and for his living out God's truth. Yohan also warns Gaios about a person named Diotrefes who was opposing the believers.

Main components of Yohan's letter
Greetings *1-4*
Praising Gaios *5-8*
Scolding Diotrefes *9-10*
Boasting about Demetrios *11-12*
The closing *13-15*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Literal Version

1:1 The elder, to_Gaios the beloved, whom I am_loving in truth. **2** Beloved, concerning all things I_am_hoping you to_ _be_being_prospered and to_be_being_healthy, as is_being_ _prospered of_you the soul. **3** For/Because I_was_elated exceedingly coming the_brothers and testifying of_you in_ _the truth, as you in the_truth are_walking. **4** Greater than these things not I_am_having joy, that I_may_be_hearing ~~the~~ my children in the truth walking.

5 Beloved, faithful you_are_doing whatever, ~~if~~ you_may_do for the brothers and this is for_strangers, **6** who testified of_ _you to_the love before the_assembly, whom well you_will_ _be_doing, having_sent_forward worthily of_ ~~the~~ **_god**. **7** For/Because for the name they_came_out, nothing receiving from the pagans. **8** Therefore we ought to_be_ _supporting ~~the~~ such men, in_order_that fellow-workers we_ _may_be_becoming with_the truth.

9 I_wrote something to_the assembly, but the one loving_to_ _be_first of_them, Diotrefaʸs, not is_accepting us. **10** Because_ _of this, if I_may_come, I_will_be_reminding of_him the works, which he_is_doing, with_messages evil rambling_ _against us, and not being_sufficed with these things, nor himself is_accepting the brothers, but the ones wishing he_ _is_forbidding, and from the assembly is_casting_out them. **11** Beloved, not be_imitating ~~the~~ evil, but ~~the~~ good. The one doing_good of ~~the~~ **god** is, the one doing_evil not has_seen ~~the~~ **god**. **12** To_Daʸmaʸtrios has_been_attested by all, and by itself the truth, also and we are_testifying, and you_have_known that the testimony of_us true is.

13 Many things I_was_having to_write to_you, but not I_am_ _wanting through ink and pen to_you to_be_writing, **14** but I_ _am_hoping immediately you to_see, and mouth to mouth we_will_be_speaking. **15** Peace be to_you. Are_greeting you the friends. Be_greeting the friends by name.

JN3 · OET-LV v0.2.0 (NT set)

Readers' Version

1:1 This letter is from Yohan (John; Grk. Yoannes) the elder to my dear friend Gaios[1] who I love because we both follow the truth.

2 My dear friend, I trust that you are healthy and doing well in everything just as you are also doing well spiritually. **3** I was very happy when some of our spiritual brothers came and told us about your faithfulness to the truth and how you are living it out. **4** Nothing makes me more happy than hearing that other believers that I've helped are living out the truth.

Praising Gaios

5 My dear friend, you are faithful in what you do for other believers. Even strangers **6** have told the assembly about your caring for them before sending them on. Your actions will be praised by **God** **7** because they went out to serve God, not getting any help from the unbelievers. **8** We should be supporting believers like them so that we may also become their workmates in sharing the truth.

Diotrefes and Demetrios

9 I wrote something to the assembly, but Diotrefes won't listen to us—he always wants the limelight for himself. **10** Because of that, if I do end up coming, I will be reminding him about what he's been doing—rambling on against us with evil talks, and then, not being happy with that, he doesn't accept other believers and expels them from the assembly then forbids others from accepting them either.

11 My dear friend, don't copy the evil things that others do, just the good things. Anyone who does what is good belongs to **God**—anyone who does evil things has not seen **God**.

12 Demetrios has been talked about by everyone and even the truth itself speaks. We have also spoken about him, and you know that what we say is true.

Closing

13 I had many things I wanted to write about, but won't do it by means of ink and pen, **14** but instead I hope to see you soon and then we can speak face to face.

15 Wishing all peace and happiness for you. Your friends here also greet you. Please greet our friends there by name.

JN3 · OET-RV v0.2.0

1 **RV 1 · Cross-ref.** Acts 19:29; Rom 16:23; 1Cor 1:14.

Yohan's
Revelation

of Yeshua the messiah

Introduction

Yohan's (John's) revelation of Yeshua (Jesus) the messiah concerns events that will happen in the future. This was written long ago in a time when the believers were persecuted due to their faith in the master Yeshua, the messiah, and Yohan himself had been forcibly exiled to Patmos Island by the Romaios authorities and held there. Yohan's main purpose for writing this was to give hope to the believers and to encourage them to persevere in their faith despite their persecution.
A major portion of what's written in this document is the revelation by Yeshua the messiah to Yohan about incredible signs and all those symbols have a meaning and interpretation. At the time of writing, some were likely understood by the Christians of the time, but now, some of the symbols are very hard to interpret, and there's been a large range of interpretations from different people. But even though it's like that, there are also some signs that are easier to understand like 'horns' which denote power and authority, and 'sword' which denotes war. The themes are repeated throughout this document in various different forms. But it's important to just understand the main points of what's written here: God will indeed destroy all of his enemies through the messiah Yeshua, and also, he will reward all his people who persevere in serving him, and then he'll bring them to live with him. The final major them concerns the new sky and earth that God will create, and concerning the new Yerushalem that will descend from heaven.

Main components of this document

Introduction *1:1-8*
Yohan's first revelation in the form of a dream *1:9-20*
The letters sent to seven assemblies of believers *2:1–3:22*
The scroll with seven seals *4:1–8:1*
The seven trumpets *8:2–11:19*
The dinosaur and the two creatures *12:1–13:18*
The various revelations to Yohan as dreams *14:1–15:8*
The seven bowls of God's anger *16:1-21*
The destruction of Bavel and the defeat of all God's enemies *17:1–20:10*
The final judgement *20:11-15*
The new sky and earth, and the new Yerushalem *21:1–22:5*
Ending *22:6-21*

Lighter type marks additions. Underscores join parts of a single source word.
Struck words are untranslated. The ◘ sign marks a verse with no text.
Open English Translation · Translation draft v0.48.94 · https://OET.Bible
Copyright © 2010-2026 https://Freely-Given.org. CC BY-SA 4.0. https://creativecommons.org/licenses/by-sa/4.0/
The VLT source table used to create this file is Copyright © 2022 by https://GreekCNTR.org

Literal Version

1:1 The_revelation of_**Ya^{y}sous/(Yəhōshūʻa) chosen_ _one/messiah**, which gave to_him ~~the~~ **god**, to_show to_the slaves of_him, what things it_is_fitting to_become in quickness, and he_signified it, having_sent_out through the messenger of_him to_the slave of_him, Yōanna^{y}s, **2** who testified the message of_ ~~the~~ **_god**, and the testimony of_ **_Ya^{y}sous chosen_one/messiah**, as_much_as he_saw.
3 Blessed is the one reading and the ones hearing the messages of_the prophecy, and keeping the things in it having_been_written, because/for the the_time is near.
4 Seven Yōanna^{y}s to_the assemblies ~~which~~ in ~~the~~ Asia: grace to_you_all and peace, from the one being, and who was, and who coming, and from the seven spirits, who are before the throne of_him, **5** and from **Ya^{y}sous chosen_one/messiah**, the witness ~~the~~ faithful, the firstborn of_the dead, and the ruler of_the kings of_the earth. To_the one loving us, and having_released us from the sins of_us in the blood of_him, **6** and made us a_kingdom, priests ~~the~~ to_**god** and father of_ _him, to_him be the glory and the dominion to the ages. Truly. **7** Behold, he_is_coming with the clouds, and will_be_ _seeing him every eye, and who him they_pierced, and will_ _be_mourning over him all the tribes of_the earth. Yes. Truly.
8 I am the first_letter and the last_letter, is_saying the_ **_master**, ~~the~~ **god**: the one being, and who was, and who coming, the almighty.

9 I Yōanna^{y}s, the brother of_you_all, and fellow-partaker in the tribulation, and kingdom, and endurance, in **Ya^{y}sous/(Yəhōshūʻa)**, became in the island ~~which~~ being_ _called Patmos, because_of the message of_ ~~the~~ **_god** and the testimony of_**Ya^{y}sous**. **10** I_became in the_**spirit** on the master's day, and I_heard behind me a_voice loud like of_a_ _trumpet **11** saying: What you_are_seeing, write in a_scroll, and send to_the seven assemblies: to Efesos, and to Smurna, and to Pergamos, and to Thuateira, and to Sardeis, and to Filadelfeia, and to Laodikeia. **12** And I_turned_back to_be_ _seeing the voice which was_speaking with me. And having_ _turned_back, I_saw seven lampstands golden, **13** and in the_ _midst of_the lampstands: similar son of_Man, having_ _dressed_in reaching_the_feet, and having_been_girded_ _about at the breasts a_belt golden. **14** And the head of_him and his hairs were white, as_though wool white as snow, and the eyes of_him like a_flame of_fire, **15** and the feet of_him

Readers' Version

1:1 This is the revelation that **God** gave to **Yeshua** (Jesus; Grk. Yesus) the **messiah** to show to his slaves to explain what must happen soon. He communicated it by sending it via his messenger to his slave, Yohan (John; Grk. Yoannes) **2** who then faithfully passed on everything he saw **of God's** message and the testimony **of Yeshua the messiah**. **3** God will bless anyone who reads or listens to the messages of this prophecy and obeys what's written in it, because the time of these events happening is close.

The greetings to seven assemblies of believers

4 This letter is from Yohan (John; Grk. Yoannes) to the seven assemblies in Asia Minor:

Grace and peace to you all from the God who is and was and will be,[1] and from the seven spirits who are in front of his throne,[2] **5** and from **Yeshua** (Jesus; Grk. Yesus) the **messiah**, the faithful witness,[3] the first to come back to life, and the ruler of all the leaders of the nations of the world.[4]

Yeshua loves us and he has released us from our sins by his blood, **6** and made us into a kingdom of priests **to God** his father,[5] and he is deserving of honour and power throughout the ages. May it be so.

7 Look, he's going to come back in the clouds,[6] and everyone will see him—the one who they speared[7]—and all the tribes on the earth will be mourning over him.[8] REWORK OT QUOTES

8 "I am the A and the Z,"[9] says **Yahweh God**, the one who is and was and will be[10]—the most powerful one.

Yohan sees the messiah

9 I, Yohan (John; Grk. Yoannes), am your brother and partner in the suffering that's typical of those who follow **Yeshua** (Jesus; Grk. Yesus). I've been exiled to Patmos Island where I endure because I believe **God's** message and **Yeshua's** testimony and look forward to his kingdom. **10** One Sunday while I was meditating, God's **spirit** gave me a vision, and I heard a voice behind me that seemed as loud as a trumpet blast **11** that said, "Write down what you see here on a scroll and send it to the seven assemblies of believers—to the cities of Efesos, Smurna, Pergamos, Thuateira, Sardeis, Filadelfeia, and to Laodikeia."

12 Then I turned to see who was talking to me, and I saw seven golden lamp holders, **13** and standing among them was a man who looked like the son of humanity,[11][12] wearing a long robe with a golden sash around His chest.[13] **14** His hair was

1 **RV 1:4 · Cross-ref.** Exo 3:14.
2 **RV 1:4 · Cross-ref.** Rev 4:5.
3 **RV 1:5 · Cross-ref.** Isa 55:4.
4 **RV 1:5 · Cross-ref.** Psa 89:27.
5 **RV 1:6 · Cross-ref.** Exo 19:6; Rev 5:10.
6 **RV 1:7 · Cross-ref.** Dan 7:13; Mat 24:30; Mrk 13:26; Luk 21:27; 1Th 4:17.
7 **RV 1:7 · Cross-ref.** Zech 12:10; Yhn 19:34,37.
8 **RV 1:7 · Cross-ref.** Zech 12:10; Mat 24:30.
9 **RV 1:8 · Cross-ref.** Rev 22:13.
10 **RV 1:8 · Cross-ref.** Exo 3:14.
11 **RV 1:13 · Note** It's not certain what was meant here: either 'a man who looked like the son of humanity' or 'a form that looked like a human man'.
12 **RV 1:13 · Cross-ref.** Dan 7:13.
13 **RV 1:13 · Cross-ref.** Dan 10:5.

Readers' Version

gleaming white like wool or snow[14] and his eyes were bright like a fiery flame. **15** His feet shone like bronze that had been refined in a furnace, and his voice was like the sound of a river of rushing water.[15] **16** He was holding seven stars in his right hand and a sharp sword was extending from his mouth, and his face was like the sun shining at its brightest. **17** And when I saw him, I quickly lay at his feet, breathless like a dead man, but he placed his right hand on me, and told me, "Don't be afraid. *I am* the first and the last.[16] **18** I lived and died here on the earth, but look, now I'm alive again and will live for all eternity, and I control the keys over death and over hell. **19** So record what you're seeing now as well as what I'll show you about current and future events. **20** This is the meaning of the seven stars that you saw in my right hand and of the seven golden lamp holders:[17] The seven stars represent God's messengers watching over those seven groups of believers,[18] and the seven lamp holders represent those groups of believers.

The message to the assembly in Efesos

2:1 To the assembly's messenger in Efesos write:

The one holding the seven stars in his right hand, the one walking among the seven golden lampstands, says these things: **2** "I know about your activities and work, and your endurance and that you can't tolerate evil people, and that you've investigated the ones who call themselves missionaries but are not, and you've found them to be frauds. **3** I'm aware that you've endured and even suffered persecution because you've believed in me, but you've never given up. **4** However, I do have something against you: you've abandoned the love that you first had. **5** So now, you need to remember where you've fallen from, and repent and repeat how you behaved at the beginning, but if you don't, I'll come to you and if you don't repent, I'll remove your lampstand from its place. **6** But you do have this going for you: you hate what the disciples of Nikolaos are doing,[19] just like I do.

7 Everyone who wants to understand needs to listen to what God's **spirit** is saying to the assemblies.

I will grant the right to eat from the tree that gives life[20] in **God's** paradise[21] to everyone who overcomes."

The message to the assembly in Smurna

8 To the assembly's messenger in Smurna write:

The one who's the first and the last,[22] who died but lived again, says these things: **9** "I know about your suffering and your poverty, but you're actually rich! I also know how about the slander of those who consider themselves to be Yehudim (Jews), but they're not true Yehudim because their master is Satan. **10** Don't be afraid about what you're going to suffer. Yes,

Literal Version

similar to_burnished_bronze as in a_furnace of_having_been_ _refined, and the voice of_him like the_voice of_waters many, **16** and holding in the right hand of_him seven stars, and out_ _of the mouth of_him a_sword double_edged sharp going_ _out, and the face of_him like the sun is_shining in the power of_it. **17** And when I_saw him, I_fell at the feet of_him, as_ _though dead. And he_put the right hand of_him on me saying: Not be_fearing, I am the first and the last, **18** and ~~which~~ living and I_became dead, and see, living I_am to the ages of_the ages, and I_am_having the keys of_ ~~the~~ _death and of_ ~~the~~ _Haida^{y}s. **19** Therefore write what things you_saw, and what things they_are, and what things is_going to_become after these things. **20** The seven mystery of_the stars, which you_saw on the right hand of_me, and the seven lampstands ~~the~~ golden: the seven stars, seven the_messengers of_the assemblies are, and the seven lampstands the_seven assemblies are.

2:1 To_the messenger ~~which~~ in Efesos assembly write: These things is_saying the one taking_hold_of the seven stars in the right hand of_him, the one walking in the_midst of_the seven lampstands ~~the~~ golden: **2** I_have_known the works of_you, and the labour and ~~the~~ endurance of_you, and that not you_are_ _being_able to_bear evil, and you_tested the ones saying themselves to_be ambassadors, and not they_are, and you_ _found them false, **3** and endurance you_are_having, and you_bore because_of the name of_me, and not you_have_ _been_wearied. **4** But I_am_having against you that the love of_you ~~the~~ first you_were_leaving. **5** Therefore be_ _remembering from_where you_have_fallen and repent, and the first works do. And if not, I_am_coming to_you and will_ _be_removing the lampstand of_you out_of the place of_it, if not you_may_repent. **6** But this you_are_having, that you_ _are_hating the works of_the Nikolaita^{y}s, which also_I am_ _hating. **7** The one having an_ear, him_let_hear what the **spirit** is_saying to_the assemblies. To_the one overcoming, I_ _will_be_giving to_him to_eat of the tree of_ ~~the~~ _life, which is in ~~the~~ paradise of_ ~~the~~ _**god**.

8 And to_the messenger of_the in Smurna assembly write: These things is_saying the first and the last, who became dead and lived: **9** I_have_known of_you the tribulation and ~~the~~ poverty (but rich you_are), and the slander of the ones saying Youdaiōns to_be themselves, and not they_are, but are a_ _synagogue of_ ~~the~~ _Satan/(Sāṭān). **10** Not be_fearing what you_are_going to_be_suffering. Behold, is_going to_be_ _casting some the devil of you_all into prison, in_order_that you_all_may_be_tested, and you_all_will_be_having

14 **RV 1:14 · Cross-ref.** Dan 7:9.

15 **RV 1:15 · Cross-ref.** Eze 1:24; 43:2.

16 **RV 1:17 · Cross-ref.** Isa 44:6; 48:12; Rev 2:8; 22:13.

17 **RV 1:20 · Cross-ref.** 1:12.

18 **RV 1:20 · Cross-ref.** 1:11.

19 **RV 2:7 · Note** Nicolaus' disciples ate food that had been sacrificed to idols and committed sexual sins.

20 **RV 2:7 · Cross-ref.** Gen 2:9; Rev 22:2.

21 **RV 2:7 · Cross-ref.** Eze 28:13; 31:8 (LXX).

22 **RV 2:8 · Cross-ref.** Isa 44:6; 48:12; Rev 1:17; 22:13.

Literal Version

tribulation ten for_days. Be_becoming faithful until death, and I_will_be_giving to_you the crown of_ ~~the~~ _life. **11** The one having an_ear, him_let_hear what the **spirit** is_saying to_the assemblies. The one overcoming by_no_means not may_be_ _injured by the death ~~the~~ second.

12 And to_the messenger of_the in Pergamos assembly write: These things is_saying the one having the sword ~~the~~ double_ _edged ~~the~~ sharp: **13** I_have_known where you_are_dwelling, where the throne of_ ~~the~~ _Satan is, and you_are_taking_hold_ _of the name of_me, and not disowned the faith of_me, even in the days of_Antipas, the witness of_me ~~the~~ faithful of_me, who was_killed_off among you_all, where ~~the~~ Satan is_ _dwelling. **14** But I_am_having against you a_few things, because you_are_having some there taking_hold_of the teaching of_Bala'am/(Bil'ām), who was_teaching ~~the~~ to_Balak to_throw a_temptation before the sons of_Israa^{y}l/(Yisrā'ēl), to_eat idol_sacrificed things and to_commit_sexual_ _immorality. **15** Thus are_having some also you, taking_hold_ _of the teaching of_the_Nikolaita^{y}s likewise. **16** Therefore repent. And if not, I_am_coming to_you quickly, and I_will_ _be_warring with them with the sword of_the mouth of_me. **17** The one having an_ear, him_let_hear what the **spirit** is_ _saying to_the assemblies. To_the one overcoming, I_will_be_ _giving to_him of_the manna ~~which~~ having_been_hidden, and I_will_be_giving to_him a_stone white, and on the stone a_ _name new having_been_written, which no_one has_known, except ~~not/lest~~ the one receiving it.

18 And to_the messenger of_the in Thuateira assembly write: These things is_saying the son of_ ~~the~~ **_god**, the one having the eyes of_him like a_flame of_fire, and the feet of_him similar to_burnished_bronze: **19** I_have_known of_you the works, and ~~the~~ love, and ~~the~~ faith, and ~~the~~ service, and ~~the~~ endurance of_you, and the works of_you, the last more than the first. **20** But I_am_having against you that you_are_ _allowing the woman Jezebel, the woman calling herself a_ _prophetess, and she_is_teaching and is_misleading ~~the~~ my slaves to_commit_sexual_immorality, and to_eat idol_ _sacrificed food. **21** And I_gave to_her time, in_order_that she_may_repent, and not she_willed to_repent of the sexual_ _immorality of_her. **22** see, I_am_casting her into a_bed, and the ones committing_adultery with her into tribulation great, if not they_will_be_repenting of the works of_her. **23** And the children of_her I_will_be_killing_off with death, and will_be_knowing all the assemblies that I am the one searching kidneys and hearts, and I_will_be_giving to_you_all to_each according_to the works of_you_all. **24** But to_you_all I_am_saying to_the rest ~~which~~ in Thuateira, as_many_as not

Readers' Version

the devil will throw some of you into prison where your faith will be tested, and you'll experience persecution for ten days. Just remain faithful, even if it means death, and I'll give you life as a reward.

11 Everyone who wants to understand needs to listen to what God's **spirit** is saying to the assemblies.

Anyone who stays true won't be affected by the second death."[23]

The message to the assembly in Pergamos

12 To the assembly's messenger in Pergamos write:

The one with the sharp sword says these things: **13** "I know where you live: where Satan's throne is. Despite that, you firmly believe in me and you haven't denied your faith in me, even when Antipas, the faithful man who told others about me was killed in your city, where Satan lives. **14** But I do have a few things against you: you have some people there who hold to the ancient prophet Bil'am's (Balaam's) teaching.[24] He taught Moav's (Moab's) king, Balak, how to tempt the Israelis and to eat food that had been sacrificed to idols, and to be sexually immoral.[25] **15** In the same way, some of you also follow the teachings of Nikolaos' disciples.[26] **16** So turn away from all that, otherwise I'll come soon and battle against them with the word of my mouth.

17 Everyone who wants to understand needs to listen to what God's **spirit** is saying to the assemblies.

Anyone who stays true will be given hidden food from heaven,[27] and I'll give each of them a white stone with a new name written on it[28] that no one knows apart from the person receiving it."

The message to the assembly in Thuateira

18 To the assembly's messenger in Thuateira write:

God's son, the one with eyes like a flame of fire and with feet like bronze, says: **19** "I know what you've been doing, and about your love and faith, and your service and endurance, and what you're doing now is better than what you first did. **20** But I have against you that you tolerate that woman Izevel (Jezebel)[29] who calls herself a prophetess, and she deceives my servants by teaching them to be sexually immoral and to eat food that's been offered to idols. **21** Even though I've given her time to repent, she's still not willing to turn away from her immorality. **22** Listen, I'm going to punish her with a terrible sickness, and to punish those who are committing adultery with her with terrible suffering if they don't turn away from what she's doing. **23** I will kill her children, then all the assemblies will know that I am the one who searches people's affections and hearts,[30] and who punishes or rewards each one of you depending on your

23 **RV 2:11 · Cross-ref.** Rev 20:14; 21:8.

24 **RV 2:14 · Cross-ref.** Num 22:5,7; 31:16; Deu 23:4.

25 **RV 2:14 · Cross-ref.** Num 25:1-3.

26 **RV 2:15 · Note** They eat food that has been sacrificed to idols, and they commit sexual sins.

27 **RV 2:17 · Cross-ref.** Exo 16:14-15; 16:33-34; Yhn 6:48-50.

28 **RV 2:17 · Cross-ref.** Isa 62:2; 65:15.

29 **RV 2:20 · Cross-ref.** 1Ki 16:31; 2Ki 9:22,30.

30 **RV 2:23 · Cross-ref.** Psa 7:9; Jer 17:10.

Readers' Version

actions.[31]

24 But the rest of you believers in the city of Thuateira haven't obeyed that woman's teachings and haven't taken part in what she calls 'the secret practices that Satan taught her', I have something to say to you all as well. I won't give you any other burden **25** except just to continue to obey the true teaching that you've received, until I return. **26** And anyone who's victorious, who continues to do what I command until the end, I'll give them authority to rule over the people groups on earth. **27** They'll rule them with irresistible power, and those who rebel will be smashed like unwanted clay pots,[32] **28** just like the authority that I've received from my father. And I'll give them the morning star.

29 Everyone who wants to understand needs to listen to what God's **spirit** is saying to the assemblies."

The message to the assembly in Sardeis

3:1 To the assembly's messenger in Sardeis write:

The one having the seven spirits **of God** and the seven stars says these things: "I know what you're achieving and that you have a reputation of being 'alive', but you're actually dead. **2** So wake up from the dead and strengthen what's left and was about to die, because your actions have been inadequate in **God's** sight. **3** Remember how you first listened to and internalised God's message, and how you obeyed it and repented. If you don't wake up soon, I'll come unexpectedly—you'll certainly not know in advance when I'll be coming.[33] **4** But you do have a few people in Sardeis who haven't stained their records, and because they are worthy, they'll be dressed in white and walk with me. **5** So anyone who conquers will be dressed like that in pure white, and I certainly won't erase their names from the Book of Life,[34] but I'll declare their names to my father and to his messengers.[35]

6 Everyone who wants to understand needs to listen to what God's **spirit** is saying to the assemblies."

The message to the assembly in Filadelfeia

7 To the assembly's messenger in Filadelfeia write:

The holy one, the true one, the one having King David's key to the city, the one who opens doors no one can shut, and who shuts doors no one can open,[36] says: **8** "I know everything you've been doing. Listen, I have placed an opened door in front of you that no one can shut. You aren't very strong, yet you've obeyed my instructions and you haven't disowned knowing me. **9** Listen, I'll give those people from Satan's synagogue (the ones who say that they're believing Yehudim (Jews), but they're not—they're lying), I'll make them so that they will come and bow down in front of you,[37] and then they'll know that I love you.[38] **10** Because you fol-

Literal Version

are_having ~~the~~ teaching this, who not they_knew the deep things of_ ~~the~~ _Satan/(Sāṭān), as they_are_saying, not I_am_ _casting on you_all another burden. **25** However what you_ _all_are_having, take_hold_of until of_which ~~wishfully~~ I_may_ _come. **26** And the one overcoming and ~~which~~ keeping until the_end the works of_me: I_will_be_giving to_him authority over the nations... **27** and he_will_be_shepherding them with a_rod iron, as the vessels ~~the~~ pottery is_being_crushed, **28** as also_I have_received from the father of_me, and I_will_be_ _giving to_him the star ~~the~~ morning. **29** The one having an_ _ear, him_let_hear what the **spirit** is_saying to_the assemblies.

3:1 And to_the messenger of_the in Sardeis assembly write: These things is_saying the one having the seven spirits of_ ~~the~~ **_god** and the seven stars: I_have_known of_you the works, that the_name you_are_having, that you_are_living, and_yet dead you_are. **2** Be_becoming watching, and strengthen the other things, which were_going to_die_off, because/for not I_ _have_found of_you works, having_been_fulfilled before the **god** of_me. **3** Therefore be_remembering how you_have_ _received and heard, and be_keeping it and repent. Therefore if not you_may_watch, I_will_be_coming like a_thief, and by_ _no_means not you_may_know what hour I_will_be_coming on you. **4** But you_are_having a_few names in Sardeis, who not soiled the clothes of_them, and they_will_be_walking with me in white garments, because worthy they_are. **5** The one overcoming, thus will_be_being_clothed in clothes white, and by_no_means not I_will_be_wiping_out the name of_him from the scroll of_ ~~the~~ _life, and I_will_be_confessing the name of_him before the father of_me, and before the messengers of_him. **6** The one having an_ear, him_let_hear what the **spirit** is_saying to_the assemblies.

7 And to_the messenger of_the in Filadelfeia assembly write: These things is_saying the true one, the holy one, ~~which~~ having the key of_Dawid/(Dāvid), the one opening_up and no_one will_be_shutting, and shutting and no_one is_ _opening_up: **8** I_have_known of_you the works. Behold, I_ _have_given before you a_door having_been_opened_up, which no_one is_able to_shut it, because little you_are_ _having power, and_yet you_kept of_me the message, and not you_disowned the name of_me. **9** Behold, I_may_be_giving those of the synagogue of_ ~~the~~ _Satan/(Sāṭān), the ones saying themselves Youdaiōns to_be, and not they_are, but they_are_lying, see, I_will_be_making them that they_will_ _be_coming and will_be_prostrating before the feet of_you, and they_may_know that I loved you. **10** Because you_kept the message of_the endurance of_me, also_I you will_be_

31 RV 2:23 · Cross-ref. Psa 62:12.

32 RV 2:26-27 · Cross-ref. Psa 2:8-9 (LXX).

33 RV 3:3 · Cross-ref. Mat 24:43-44; Luk 12:39-40; Rev 16:15.

34 RV 3:5 · Cross-ref. Exo 32:32-33; Psa 69:28; Rev 20:12.

35 RV 3:5 · Cross-ref. Mat 10:32; Luk 12:8.

36 RV 3:7 · Cross-ref. Isa 22:22; Yob 12:14.

37 RV 3:9 · Cross-ref. Isa 49:23; 60:14.

38 RV 3:9 · Cross-ref. Isa 43:4.

Literal Version

_keeping out_of the hour of_the of_trial ~~which~~ going to_be_
_coming on the inhabited_world whole, to_test the ones
dwelling on the earth. **11** I_am_coming quickly, be_taking_
_hold_of what you_are_having, in_order_that no_one may_
_take the crown of_you. **12** The one overcoming, I_will_be_
_making him a_pillar in the temple of_the **god** of_me, and out
by_no_means not he_may_come_out anymore, and I_will_be_
_writing on him the name of_the **god** of_me, and the name
of_the city of_the **god** of_me, the new
Hierousalaʸm/(Yərūshālayim), the one coming_down out_of
~~the~~ heaven from the **god** of_me, and the name of_me ~~the~~ new.
13 The one having an_ear, him_let_hear what the **spirit** is_
_saying to_the assemblies.

14 And to_the messenger of_the in Laodikeia assembly write:
These things is_saying the amen, the witness ~~the~~ faithful and
~~the~~ true, the beginning of_the creation of_ ~~the~~ _**god**: **15** I_
_have_known of_you the works, that neither cool you_are nor
hot. Profit cool you_were or hot. **16** Thus, because lukewarm
you_are, and neither hot nor cold, I_am_going you to_spit
out_of the mouth of_me. **17** Because you_are_saying, ~~that~~ Rich
I_am, and I_have_become_rich, and nothing need I_am_
_having, and not you_have_known that you are ~~the~~ miserable,
and pitiful, and poor, and blind, and naked. **18** I_am_
_counselling to_you to_buy from me gold having_been_
_refined by fire, in_order_that you_may_be_rich, and clothes
white, in_order_that you_may_clothe yourself, and not may_
_be_revealed the shame of_the nakedness of_you, and
eyesalve to_rub_in the eyes of_you, in_order_that you_may_
_be_seeing. **19** I as_many_as ~~if~~ may_be_loving, I_am_rebuking
and I_am_disciplining, therefore be_being_zealous and
repent. **20** Behold, I_have_stood at the door and I_am_
_knocking, if anyone may_hear of_the voice of_me and may_
_open_up the door, I_will_be_coming_in to him, and I_will_
_be_dining with him, and he with me. **21** The one
overcoming, I_will_be_giving to_him to_sit_down with me on
the throne of_me, as also_I overcame, and sat_down with the
father of_me on the throne of_him. **22** The one having an_ear,
him_let_hear what the **spirit** is_saying to_the assemblies.

4:1 After these things I_looked, and see, a_door having_been_
_opened_up in ~~the~~ heaven, and the voice ~~the~~ first that I_heard
was like a_trumpet speaking with me saying: Go_up here, and
I_will_be_showing to_you what it_is_fitting to_become after
these things. **2** Immediately I_became in the_**spirit**, and see,
a_throne was_lying in ~~the~~ heaven, and on the throne sitting,
3 and the one sitting was similar in_appearance to_a_stone,
jasper and sardius, and a_rainbow around the throne was
similar in_appearance to_an_emerald. **4** And around the
throne were twenty thrones four, and on thrones ~~the~~ twenty
four elders sitting, having_been_clothed clothes white, and
on the heads of_them crowns golden. **5** And out_of the
throne are_going_out lightnings, and voices, and thunders.

Readers' Version

lowed my instructions about persevering, I will spare you from the time of trouble that all of humanity will soon experience (which will test everyone living on the earth). **11** I'll come quickly. Hold firmly to what you have so that no one can take away your crown. **12** Anyone who's an overcomer, I'll make them a pillar in my god's temple and they'll never leave it again. I will write my god's name on them, and the name of my god's city (the new Yerushalem (Jerusalem) which will come down out of heaven from my **god**),[39] and my new name.[40]

13 Everyone who wants to understand needs to listen to what God's **spirit** is saying to the assemblies."

The message to the assembly in Laodikeia

14 To the assembly's messenger in Laodikeia write:

The truth, the faithful and true witness, the originator of **God's** creation,[41] says: **15** "I'm aware of what you've been doing and that you're neither hot nor cold. (You'd benefit[42] if you were hot or cold.) **16** So because you're lukewarm, neither hot nor cold, I'll spit you out of my mouth. **17** You brag, 'I'm rich, yes I've grown rich and don't have any needs,' but you don't realise that you're actually miserable and pitiable, and poor and blind and naked. **18** I advise you to buy gold from me that's been refined by fire so that you might get rich, and buy white clothes so that you can dress yourself so that the shame of your nakedness might not be displayed, and buy ointment to rub on your eyes so that you'll be able to see. **19** I tell off and discipline those that I love,[43] so be earnest and turn away from your disobedience. **20** Yes, I stand at the door and knock—if anyone hears my voice and opens the door, I will come in and eat with him, and he'll eat with me. **21** Anyone who overcomes, I'll give the right to sit with me on my throne, just like when I conquered and sat with my father on his throne.

22 Everyone who wants to understand needs to listen to what God's **spirit** is saying to the assemblies.

Worshipping in heaven

4:1 After that, I looked and wow, a door opening in heaven, and the first voice that I'd heard that sounded like a trumpet told me, "Come up here and I'll show you what must happen after those things." **2** Immediately I was in **the spirit** and wow, a throne was appearing in heaven with someone sitting on it.[44] **3** The one sitting there sparkled like jewels, and an emerald-looking rainbow encircled the throne. **4** Surrounding that throne were twenty-four other thrones, and on them sat twenty-four elders dressed in white and with golden crowns on their heads. **5** From the centre throne came lightning flashes and thunder-

39 RV 3:12 · Cross-ref. Rev 21:2.

40 RV 3:12 · Cross-ref. Isa 62:2; 65:15.

41 RV 3:14 · Cross-ref. Prv 8:22.

42 RV 3:15 · Note TC: Some manuscripts don't have this parenthesised sentence at all, and some later manuscripts have 'I wish' instead of 'You'd benefit'.

43 RV 3:19 · Cross-ref. Prv 3:12; Heb 12:6.

44 RV 4:2-3 · Cross-ref. Eze 1:26-28; 10:1.

Readers' Version

ous sounds and voices.[45] In front of it, seven torches were burning,[46] which are **God's** seven spirits.[47] **6** In front of the throne was something like a sea of glass that was as clear as crystal.[48]

Around the throne were four living creatures, covered both front and back with eyes. **7** This first living creature resembled a lion, the second resembled a bull, the third had a face like a man, and the fourth one resembled a flying eagle. **8** Each of the four living creatures had six wings with eyes all around and underneath them.[49] Day and night they never stop saying:

'Holy, holy, holy,
is **Yahweh**, almighty **God**,
who was and is and is to come.'[50]

9 Whenever the living creatures praise the one sitting on the throne and honour him and thank him (the one who lives through all the ages), **10** the twenty-four elders drop to their knees with their faces to the ground in front of the one sitting on the throne and worship the one who lives through all the ages. They place their crowns down in front of the throne and say:

11 "You, our **God** and **master**, are worthy to receive praise and honour and power,
because you created everything.
Everything exists just as you determined to create it."

The scroll and the lamb

5:1 Then I saw a scroll in the right-hand of the one sitting on the throne. It had writing on both sides, and had been sealed with seven wax seals.[51] **2** I also saw a powerful messenger who was asking in a loud voice, "Who's worthy to break the seals and open the scroll?" **3** But there wasn't any person on earth or in the place of the dead who was permitted to open the scroll and read it. **4** I began to cry loudly, because no one could be found who was worthy to open the scroll or look inside it. **5** Then one of the elders said to me, "Stop crying. Look, here's the lion from the tribe of Yehudah (Judah).[52] He's the descendant of King David[53] who's a conqueror who's competent to break the seals and open the scroll."

6 Then I saw a lamb standing there between the throne and the four living creatures and the elders. The lamb looked like it had been slaughtered,[54] and it had seven horns and seven eyes which are **God's** seven spirits that had been sent throughout the world.[55] **7** The lamb went up to the throne and accepted the scroll from the right hand of the one sitting on the throne. **8** When he'd taken the scroll, the four living crea-

Literal Version

And seven lamps of_fire being_burned before the throne, which is the seven spirits of_ ~~the~~ **_god**, **6** and something before the throne was like a_sea glass, similar to_crystal. And in the_midst of_the throne and around the four, throne living_creatures were, being_full of_eyes ahead and behind. **7** And the living_creature ~~the~~ first was similar to_a_lion, and the second living_creature similar to_a_calf, and the third living_creature having the face as of_a_human, and the fourth living_creature similar to_an_eagle flying. **8** And the four living_creatures, one by one of_them, having each six wings, around and inside they_are_being_full of_eyes, and rest not they_are_having by_day and night saying: holy, holy, holy, **master** ~~the~~ **god** ~~the~~ almighty, who was, and who being, and who coming. **9** And whenever will_be_giving the living_ _creatures glory, and honour, and thanksgiving, to_the one sitting on the throne, the one living to the ages of_the ages, **10** will_be_falling the twenty four elders before the one sitting on the throne, and they_will_be_prostrating before_ _the one living to the ages of_the ages, and they_will_be_ _casting the crowns of_them before the throne saying, **11** Worthy you_are, ~~the~~ **master** and ~~the~~ **god** of_us, to_receive ~~the~~ glory and ~~the~~ honour and ~~the~~ power, because you created the things all, and for the will of_you they_were, and they_ _were_created.

5:1 And I_saw on the right hand of_the one sitting on the throne a_scroll, having_been_written inside and behind, having_been_sealed_up seven with_seals. **2** And I_saw a_ _messenger strong, proclaiming in in_a_voice loud: Who worthy to_open_up the scroll, and to_break the seals of_it? **3** And no_one was_able in ~~the~~ heaven, and_not on the earth, nor beneath the earth, to_open_up the scroll, nor to_be_ _seeing it. **4** And I_was_weeping much, because no_one worthy will_be_being_found to_open_up the scroll, nor to_ _be_looking it. **5** And one of the elders is_saying to_me: Not be_weeping. Behold, overcame the lion ~~which~~ of the tribe of_ _Youda/(Yəhūdāh), the root of_Dawid/(Dāvid), to_open_up the scroll, and the seven seals of_it. **6** And I_saw in the_midst of_the throne and of_the four living_creatures and in the_ _midst of_the elders, a_lamb having_stood as having_been_ _slain, having seven horns and seven eyes, which are the seven spirits of_ ~~the~~ **_god**, having_been_sent_out into all the earth. **7** And he_came and has_taken it out_of the right hand of_the one sitting on the throne. **8** And when he_took the four, scroll the living_creatures and the twenty four elders fell before the lamb, having each a_harp and bowls golden being_full of_incenses, which are the prayers of_the holy ones. **9** And they_are_singing a_song new saying: Worthy

45 **RV 4:5 · Cross-ref.** Exo 19:16; Rev 8:5; 11:19; 16:18.
46 **RV 4:5 · Cross-ref.** Eze 1:13.
47 **RV 4:5 · Cross-ref.** Rev 1:4; Zech 4:2.
48 **RV 4:6 · Cross-ref.** Eze 1:22.
49 **RV 4:8 · Cross-ref.** Eze 1:18; 10:12.
50 **RV 4:8 · Cross-ref.** Isa 6:2-3.
51 **RV 5:1 · Cross-ref.** Eze 2:9-10; Isa 29:11.
52 **RV 5:5 · Cross-ref.** Gen 49:9.
53 **RV 5:5 · Cross-ref.** Isa 11:1,10.
54 **RV 5:6 · Cross-ref.** Isa 53:7.
55 **RV 5:6 · Cross-ref.** Zech 4:10.

Literal Version

you_are to_take the scroll, and to_open_up the seals of_it, because you_were_slain, and bought to_ ~~the~~ **_god** us by the blood of_you, out_of every tribe, and tongue, and people, and nation, **10** and you_made them to_the **god** of_us, a_kingdom and priests, and they_will_be_reigning on the earth. **11** And I_ _looked, and I_heard the_voice of_messengers many around the throne, and of_the living_creatures, and of_the elders, and was the number of_them tens_of_thousands of_tens_of_ _thousands and thousands of_thousands, **12** saying with_a_ _voice loud: Worthy is the lamb ~~which~~ having_been_slain, to_ _receive ~~the~~ power, and riches, and wisdom, and strength, and honour, and glory, and blessing. **13** And every creature which in ~~the~~ heaven, and on the earth, and beneath the earth, and on the sea, and the things in them all, I_heard saying: To_the one sitting on the throne and to_the lamb be ~~the~~ blessing, and ~~the~~ honour, and ~~the~~ glory, and ~~the~~ dominion, to the ages of_the ages. **14** And the four living_creatures were_saying: Truly. And the elders fell and prostrated.

6:1 And I_saw, when opened_up the lamb one of of_the seven seals, and I_heard from_one of the four living_creatures, saying as with_a_voice of_thunder: Be_coming. **2** And I_ _looked, and see, a_horse white, and the one sitting on it having a_bow, and was_given to_him a_crown, and he_came_ _out conquering, and that he_may_conquer. **3** And when he_ _opened_up the seal ~~the~~ second, I_heard from_the second living_creature saying: Be_coming. **4** And came_out another horse red, and to_the one sitting on it, was_given to_him to_ _take the peace from the earth, and in_order_that one_ _another they_will_be_slaying, and was_given to_him a_ _sword great. **5** And when he_opened_up the seal ~~the~~ third, I_ _heard from_the third living_creature saying: Be_coming. And I_looked, and see, a_horse black, and the one sitting on it, having a_scale in the hand of_him. **6** And I_heard something like a_voice in the_midst of_the four living_ _creatures saying: A_ḳoinix_measure of_wheat three, for_a_ _daʸnarion_coin and ḳoinix_measure of_barley for_a_ _daʸnarion_coin, but the olive_oil and the wine not you_may_ _injure. **7** And when he_opened_up the seal ~~the~~ fourth, I_ _heard the_voice of_the fourth living_creature saying: Be_ _coming. **8** And I_looked, and see, a_horse green, and the one sitting on it, the_name to_him was Death, and ~~the~~ Haidaʸs

Readers' Version

tures and the twenty-four elders knelt down in front of the lamb. Each elder held a harp and a bowl that was full of incense (which symbolised the prayers of the believers).[56]

9 They sung a new song like this:[57]

"It's you who's worthy to take the scroll and break its seals,
because you were slaughtered and with your blood you purchased people for **God**
from every tribe and language and people group and nation.

10 You've made them to be a kingdom
and to be priests to serve our **God**,[58]
and they will reign on the earth."

11 Then I looked and I heard the voices of the living creatures and elders that were around the throne along with millions of God's messengers[59] **12** saying with loud voices:

"The lamb that was slaughtered is worthy to receive power and riches,
and wisdom and strength and honour and praise and blessing."

13 Then I heard every creature in heaven and on earth, and under the earth and in the sea—everything everywhere—saying,

"To the one sitting on the throne
and to the lamb,
be praise and honour and GLORY and power
forever and ever."

14 Then the four living creatures said, "May it be so," and the elders knelt down and worshipped.

The lamb breaks the first six seals

6:1 Then I saw the lamb breaking the first of the seven seals, and I heard one of the four living creatures say, "Come," in a thunderous voice. **2** So I looked, and wow, there was a white horse[60] with someone sitting on it holding a bow and arrow. A crown was given to him, and then he went out as a conqueror to conquer. **3** And when the lamb broke the second seal, I heard the second living creature say, "Come," **4** and another horse came out. It was a red horse,[61] and the one sitting on it was given permission to withdraw peace from the earth so that people would slaughter each other, and a large sword was given to him. **5** Then the lamb broke the third seal and I heard the third living creature say, "Come." I looked, and wow, there was a black horse,[62] and the one sitting on it held balancing scales in his hand. **6** Then I heard something like a voice from among the four living creatures that said, "A kilo of wheat for a day's pay, or three kilos of barley for the same price. But don't harm the oil and wine supplies."

7 When the lamb broke the fourth seal, I heard the voice of the fourth living creature saying, "Come." **8** Then I looked, and

56 RV 5:8 · Cross-ref. Psa 141:2.

57 RV 5:9 · Cross-ref. Psa 33:3; 98:1; Isa 42:10.

58 RV 5:10 · Cross-ref. Exo 19:6; Rev 1:6.

59 RV 5:11 · Cross-ref. Dan 7:10.

60 RV 6:2 · Cross-ref. Zech 1:8; 6:3,6.

61 RV 6:4 · Cross-ref. Zech 1:8; 6:2.

62 RV 6:5 · Cross-ref. Zech 6:2,6.

Readers' Version

wow, there was a green horse. The one sitting on it was named 'Death', and Haidais was sitting behind him. They were given authority over a quarter of the earth: to execute people with the sword, with famine, with death, and with the wild animals on the earth.[63]

9 When the lamb broke the fifth seal, under the altar I saw the souls of everyone who had been killed because of **God's** word and because of the testimony that they had upheld. **10** These souls called out loudly, "You, master, always do what is right and decide what is right! So please condemn and punish the people on the earth who killed us." **11** Then each of them was given a white robe, and told to wait a little longer until the full number was reached of their fellow servants and brothers and sisters who would also be killed like they were.

12 When the lamb broke the sixth seal, there was a violent earthquake[64] and the sun went black like black cloth, and the moon which was full, went red like blood.[65] **13** Also the stars fell out of the sky, just like how a fig tree out of season drops its fruit when it gets shaken by a strong wind.[66] **14** The sky was split apart like a scroll being rolled up, and all the mountains and islands were moved out of their places.[67] **15** Then the kings on the earth, and high-ranking officials, military officers, rich people and influential individuals, all slaves and free people hid in caves and among rocks on the mountains.[68] **16** They told the mountains and rocks, "Fall down on us and hide us[69] so that the one sitting on the throne can't see us, and also from the lamb's anger **17** because today is the terrible day when their anger has eventuated, and who can stand up to that?"[70]

The 144,000 marked Israelis

7:1 After that I saw four messengers standing around the earth, holding back the four winds of the earth[71] so that no wind would blow on land or sea or on any tree. **2** Then I saw another messenger coming up from the direction of the rising sun, and he was holding the living **God's** seal. He called out loudly to the four messengers that **God** had permitted to damage the earth and the sea, **3** saying, "Don't harm the earth or the sea or the trees until we can mark the seal on the foreheads of **God's** servants."[72] **4** Then I heard the count of those who were marked with the seal. There were 144,000 from all of Yisrael's (Israel's) tribes. **5** There were 12,000 from the tribes of Yehudah (Judah), Re'uven, Gad, **6** Asher, Naftali (Naphtali), Menasheh (Manasseh), **7** Shim'on (Simeon; Grk. Sumeon), Levi, Yisakar (Issachar), **8** Zevulun, Yosef (Joseph), and Benyamin.

Literal Version

was_following with him, and was_given to_them authority over the fourth of_the earth, to_kill_off with sword, and with famine, and with death, and by the wild_beasts of_the earth. **9** And when he_opened_up the fifth seal, I_saw beneath the altar, the souls ~~which~~ having_been_slain because_of the message of_ ~~the~~ **_god**, and because_of their testimony which they_were_having. **10** And they_cried_out with_a_voice loud saying: Until when ~~the~~ master ~~the~~ holy and true, not you_are_ _judging and are_avenging the blood of_us, from the ones dwelling on the earth? **11** And was_given to_them each a_ _robe white, and it_was_said to_them that they_may_rest a_ _time still little, until may_be_fulfilled also the fellow-slaves of_them, and the brothers of_them, the ones going to_be_ _being_killed_off as also they. **12** And I_saw when he_opened_ _up the seal ~~the~~ sixth, and an_earthquake great there_ _became, and the sun became black as sackcloth hairy, and the moon whole became like blood, **13** and the stars of_the sky fell to the earth, as a_fig_tree is_casting the unripe_figs of_it, by a_wind great being_shaken. **14** And ~~the~~ heaven was_ _separating like a_scroll being_rolled_up, and every mountain and island out_of the places of_them were_moved. **15** And the kings of_the earth, and the magnates, and the commanders, and the rich, and the mighty, and every slave and free man, hid themselves in the caves and among the rocks of_the mountains, **16** and they_are_saying to_the mountains and to_the rocks: Fall on us, and hide us from the_ _face of_the one sitting on the throne, and from the severe_ _anger of_the lamb, **17** because came the day ~~the~~ great of_the severe_anger of_them, and who is_able to_be_stood?

7:1 After this I_saw four messengers having_stood on the four corners of_the earth, taking_hold_of the four winds of_the earth, in_order_that neither may_be_blowing the_wind on the earth, nor on the sea, nor on any tree. **2** And I_saw another messenger, going_up from the_rising of_the_sun, having the_seal of **_god** the_living, and he_cried_out with_a_ _voice loud to_the four messengers to_whom was_given to_ _them to_injure the earth and the sea **3** saying: Not you_all_ _may_injure the earth, neither the sea nor the trees, until we_may_seal the slaves of_the **god** of_us on the foreheads of_ _them. **4** And I_heard the number of_the ones having_been_ _sealed, hundred forty four thousands, having_been_sealed out_of every tribe of_the_sons of_Israa^{y}l/(Yisrā$^{'ēl}$): **5** out_of the_tribe Twelve of_Youda/(Yəhūdāh) thousands having_ _been_sealed, out_of the_tribe Twelve of_Ꞧoubim/(Rə'ūvēn) thousands, out_of the_tribe Twelve of_Gad/(Gād) thousands, **6** out_of the_tribe Twelve of_Asa^{y}r/('Āshēr) thousands, out_of the_tribe Twelve of_Nefthaleim/(Naftālī) thousands, out_of the_tribe Twelve of_Manassa^{y}s/(Mənashsheh) thousands,

63 **RV 6:8 · Cross-ref.** Eze 14:21.

64 **RV 6:12 · Cross-ref.** Rev 11:13; 16:18.

65 **RV 6:12 · Cross-ref.** Isa 13:10; Yoel 2:10,31; 3:15; Mat 24:29; Mrk 13:24-25; Luk 21:25.

66 **RV 6:13-14 · Cross-ref.** Isa 34:4.

67 **RV 6:14 · Cross-ref.** Rev 16:20.

68 **RV 6:15 · Cross-ref.** Isa 2:19,21.

69 **RV 6:16 · Cross-ref.** Hos 10:8; Luk 23:30.

70 **RV 6:17 · Cross-ref.** Yoel 2:11; Mal 3:2.

71 **RV 7:1 · Cross-ref.** Jer 49:36; Dan 7:2; Zech 6:5.

72 **RV 7:3 · Cross-ref.** Eze 9:4,6.

Literal Version

7 out_of the_tribe Twelve of_Sumeōn/(Shim´ōn) thousands, out_of the_tribe Twelve of_Leui/(Lēvī) thousands, out_of the_ _tribe Twelve of_Isaḳar/(Yissāskār) thousands, **8** out_of the_ _tribe Twelve of_Zaboulōn/(Zəvūlūn) thousands, out_of the_ _tribe Twelve of_Beniamin/(Binyāmīn) thousands, out_of the_tribe of_Yōsaʸf/(Yōṣēf) Twelve thousands having_been_ _sealed.

9 After these things I_looked, and see, crowd great, which to_ _number it no_one was_able, out_of every nation, and tribes, and peoples, and tongues, having_stood before the throne and before the lamb, having_been_clothed in_robes white, and palm_branches in the hands of_them, **10** and they_are_ _crying_out with_a_voice loud saying: - salvation to_the **god** of_us, to_the one sitting on the throne and to_the lamb. **11** And all the messengers had_stood around the throne, and the elders, and the four living_creatures, and they_fell before the throne on the faces of_them, and they_prostrated ~~the~~ before_**god** **12** saying: Truly. ~~The~~ blessing, and ~~the~~ glory, and ~~the~~ wisdom, and ~~the~~ thanksgiving, and ~~the~~ honour, and ~~the~~ power, and ~~the~~ strength be, to_the **god** of_us to the ages of_ _the ages. Truly. **13** And answered one of of_the elders, saying to_me: These, ~~which~~ having_been_clothed in_the robes ~~the~~ white, who_all they_are and from_where they_came? **14** And I_have_said to_him: master of_me, you you_have_known. And he_said to_me: These are the ones coming out_of the tribulation ~~the~~ great, and they_washed the robes of_them, and they_whitened them in the blood of_the lamb. **15** Because_of this, they_are before the throne of_ ~~the~~ _**god**, and they_are_serving unto_him by_day and night in the temple of_him, and the one sitting on the throne will_be_ _sheltering over them. **16** Neither they_will_be_hungering anymore, nor they_will_be_thirsting anymore, nor not may_ _fall on them the sun, nor any burning, **17** because the lamb who is among the_middle of_the throne will_be_shepherding them, and will_be_guiding them to of_life springs of_waters, and will_be_wiping_out ~~the~~ **god** every tear from the eyes of_ _them.

8:1 And whenever he_opened_up the seal ~~the~~ seventh, became silence in ~~the~~ heaven for_about an_half_hour. **2** And I_saw the seven messengers, who before ~~the~~ **god** have_stood, and they_ _were_given to_them seven trumpets. **3** And another messenger came and was_stood at the altar, having a_censer golden, and was_given to_him incenses much, in_order_that he_will_be_giving it with_the prayers of_the holy ones all on the altar ~~the~~ golden ~~which~~ before the throne. **4** And went_up the smoke of_the incenses with_the prayers of_the holy ones out_of the_hand of_the messenger before ~~the~~ **god**. **5** And has_ _taken the messenger the censer, and filled it from the fire of_the altar, and he_throw it on the earth, and there_became thunders, and sounds, and lightnings, and an_earthquake.

Readers' Version

The huge crowd dressed in white

9 After that, I looked and wow, there was a huge crowd too large to count, from every nation and tribe and people and language, standing in front of the throne and the lamb, having been dressed in white robes and holding palm branches, **10** and they were shouting loudly, "Our **God** who's sitting on the throne has saved us! The lamb has saved us!" **11** Then all the messengers stood around the throne, and around the elders and the four living beings. The messengers all knelt down in front of the throne with their faces to the ground and worshipped **God** **12** saying, "Yes, may it be so. May praise and GLORY and wisdom and thanks and honour and power and strength be given to our **God** who lives through all the ages! May it be so."

13 Then one of the elders asked me, "Who are those people in white robes and where have they come from?"

14 "Sir, you are the one who knows," I answered.

And then he told me, "Those are the ones who've come through the terrible tribulation,[73] and they've washed their robes in the blood of the lamb and made them white. **15** That's why they're here in front **of God's** throne, and they worship him day and night in his temple, and the one sitting on the throne will extend his protection over them. **16** They won't be hungry or thirsty any longer, and the sun won't burn them with its scorching heat,[74] **17** because the lamb that's there at the throne will shepherd them.[75] The lamb will guide them to the springs of living water,[76] and **God** will ensure that every tear is wiped away from their eyes."[77] SHOULD THIS BE IN POETIC FORMAT?

The lamb of seventh seal

8:1 Then the lamb broke the seventh seal and there was silence in heaven for about half an hour. **2** And I saw the seven messengers who stand in front of **God** and they were each given a trumpet.

3 Then another messenger came and stood at the altar[78] holding a golden bowl for burning incense. He was given a lot of incense to offer which was to be mingled with the prayers of all the believers on the golden altar[79] in front of the throne. **4** So the smoke of the incense from the bowl in the messenger's hand, together with the prayers of the believers, drifted upwards in front of **God**. **5** Then the messenger took the bowl and filled it with coals of fire from the altar,[80] and threw

73 **RV 7:14 · Cross-ref.** Dan 12:1; Mat 24:21; Mrk 13:19.

74 **RV 7:16 · Cross-ref.** Isa 49:10.

75 **RV 7:17 · Cross-ref.** Psa 23:1; Eze 34:23.

76 **RV 7:17 · Cross-ref.** Psa 23:2; Isa 49:10.

77 **RV 7:17 · Cross-ref.** Isa 25:8.

78 **RV 8:3 · Cross-ref.** Amos 9:1.

79 **RV 8:3 · Cross-ref.** Exo 30:1,3.

80 **RV 8:5 · Cross-ref.** Lev 16:12; Eze 10:2.

Readers' Version

them[81] onto the earth and that caused peals of thunder and roaring, and lightning bolts and an earthquake.[82]

The first four trumpets

6 Then the seven messengers who had the seven trumpets, got ready to blow them.

7 Then the first messenger blew his trumpet and then hail and fire mixed together with blood was thrown down on the earth[83] and a third of the earth was burnt up along with a third of the trees, and all the green grass got burnt up.

8 Then the second messenger blew his trumpet, and something was thrown into the ocean that was like a huge, burning mountains, and a third of the sea turned into blood. **9** One third of the living creatures in the sea died, and a third of the ships were destroyed.

10 Then the third messenger blew his trumpet and a huge star, burning like a torch, fell down from the sky[84] and landed on a third of the rivers and on the springs of water. **11** That star is named 'Bitterness' and a third of those waters turned bitter. Many people died from the waters, because they became poisonous.[85]

12 Then the fourth messenger blew his trumpet and a third of the sun and the moon were struck and the sun didn't shine for a third of the day, nor the moon for a third of the night. One third of the stars were struck and went dark.[86]

13 Then as I watched, I heard an eagle that was flying high in the sky, shouting loudly, "Three terrible things will happen to the people who are living on the earth when the three remaining messengers blow their trumpets."

The fifth trumpet brings the first terror

9:1 Then the fifth messenger blew his trumpet and I saw a star that had fallen from the sky to the earth, and he/it[87] was given the key to the deep, dark pit. **2** When he/it unlocked and opened that pit, smoke came up out of it like the smoke of a large furnace,[88] and the smoke darkened the sun and the air. **3** Then locusts came out of the smoke and descended on the land,[89] and they were given stinging power like the large scorpions of the earth. **4** However the locusts were told that they shouldn't harm the grass or any green plants or trees, but only those people who didn't have **God's** mark on their foreheads.[90] **5** They weren't given power to kill them, but only to torment them for five months, and their torment was like that of a scorpion when it strikes a person. **6** People in those days will try to die, but won't be able to—they will long to die, but death

Literal Version

6 And the seven messengers ~~which~~ having the seven trumpets prepared themselves, in_order_that they_may_trumpet. **7** And the first trumpeted, and there_became hail and fire having_been_mixed with blood, and it_was_thrown on the earth, and the third of_the the_earth was_burned_up, and the third of_the trees was_burned_up, and all grass green was_ _burned_up. **8** And the second messenger trumpeted, and something like a_mountain great with_fire being_burned, was_thrown into the sea, and became the third of_the sea blood, **9** and died_off the third of_the creatures ~~which~~ in the sea ~~which~~ having life, and the third of_the ships were_ruined. **10** And the third messenger trumpeted, and fell out_of the sky a_star great, being_burned like a_torch, and fell on the third of_the rivers, and on the springs of_the waters, **11** and the name of_the star is_being_called ~~which~~ Wormwood. And became the third of_the waters into wormwood, and many of_the people died_off from the waters, because they_were_ _made_bitter. **12** And the fourth messenger trumpeted, and was_struck the third of_the sun, and the third of_the moon, and the third of_the stars, in_order_that may_be_darkened the third of_them, and the day not may_appear for_the third of_it, and the night likewise. **13** And I_looked, and I_heard from_one eagle flying in midair, saying with_a_voice loud: Woe, woe, woe, to_the ones dwelling on the earth, because/for the other voices of_the three trumpet of_the messengers ~~which~~ going to_be_trumpeting.

9:1 And the fifth messenger trumpeted, and I_saw a_star out_ _of the sky having_fallen to the earth, and was_given to_him the key of_the pit of_the abyss, **2** and he_opened_up the pit of_the abyss, and went_up smoke out_of of_the pit, like the_ _smoke of_a_furnace great, and was_darkened the sun and the air by the smoke of_the pit. **3** And out_of the smoke came_out locusts to the earth, and was_given to_them power, like are_having power the scorpions of_the earth. **4** And it_ _was_said to_them that neither they_may_injure the grass of_ _the earth, nor any green thing, nor any tree, except ~~not/lest~~ the people who not are_having the seal of_ ~~the~~ **_god** on their foreheads. **5** And it_was_given to_them, in_order_that not they_may_kill_off them, but in_order_that they_will_be_ _being_tormented five for_months, and the torment of_them is like torment of_a_scorpion, whenever it_may_strike a_ _person. **6** And in ~~the~~ days those, will_be_seeking ~~the~~ people ~~the~~ death, and by_no_means not they_will_be_finding it, and

81 **RV 8:5 · Note** The Greek doesn't specify whether or not the bowl itself was included.

82 **RV 8:5 · Cross-ref.** Exo 19:16; Rev 11:19; 16:18.

83 **RV 8:7 · Cross-ref.** Exo 9:23-25; Eze 38:22.

84 **RV 8:10 · Cross-ref.** Isa 14:12.

85 **RV 8:11 · Cross-ref.** Jer 9:15.

86 **RV 8:12 · Cross-ref.** Isa 13:10; Eze 32:7; Yoel 2:10,31; 3:15.

87 **RV 9:1 · Note** It's ambiguous in the Greek whether the key was given to the messenger or the star, or possibly the falling star was the messenger.

88 **RV 9:2 · Cross-ref.** Gen 19:28.

89 **RV 9:3 · Cross-ref.** Exo 10:12-15.

90 **RV 9:4 · Cross-ref.** Eze 9:4.

Literal Version

they_will_be_desiring to_die_off, but is_fleeing ~~the~~ death from them. **7** And the likenesses of_the locusts was similar to_ _horses having_been_prepared for war, and something on the heads of_them were like crowns similar to_gold, and the faces of_them like the_faces of_humans, **8** and they_were_ _having hairs like the_hairs of_women, and the teeth of_ _them like of_lions were, **9** and they_were_having breastplates like breastplates iron, and the sound of_the wings of_them as the_sound of_chariots of_horses many running into war, **10** and they_are_having tails similar to_ _scorpions and stings, and in the tails of_them is the power of_them to_injure ~~the~~ people five for_months. **11** They_are_ _having over themselves a_king, the messenger of_the abyss, the_name to_him In_Hebraios is, Abaddōn/(’Aʋaddōn), and in ~~the~~ Hellaʸn he_is_having, the_name Apolluōn. **12** ~~The~~ woe the one went_away, see, is_coming still two woes after these things.

13 And the sixth messenger trumpeted, and I_heard one voice from the horns of_the altar ~~the~~ golden ~~which~~ before ~~the~~ **god**, **14** saying to_the sixth messenger, ~~which~~ having the trumpet: Release the four messengers, ~~which~~ having_been_ _bound at the river ~~the~~ great Eufrataʸs. **15** And were_ _untied/released the four messengers, ~~which~~ having_been_ _prepared for the hour, and day, and month, and year, in_ _order_that they_may_kill_off the third of_ ~~the~~ _mankind. **16** And the number of_the armies of_the horsemen were two ten_thousand of_ten_thousand, I_heard the number of_them. **17** And thus I_saw the horses in my vision, and the ones sitting on them: having breastplates fiery, and hyacinthine, and sulfurous, and the heads of_the horses like the_heads of_ _lions, and out_of the mouths of_them is_going_out fire, and smoke, and sulfur. **18** By ~~the~~ three plagues these were_killed_ _off the third of_ ~~the~~ _mankind by the fire, and the smoke, and the sulfur, ~~which~~ going_out out_of the mouths of_them. **19** For/Because the power of_the horses in the mouth of_ _them is and in the tails of_them, because/for the tails of_ _them are similar to_serpents, having heads, and with them they_are_injuring. **20** And the rest of_the people, who not were_killed_off by ~~the~~ plagues these, not_even they_repented of the works of_the hands of_them, in_order_that not they_ _will_be_prostrating before_the demons, and the idols ~~the~~ golden, and ~~the~~ silver, and ~~the~~ bronze, and ~~the~~ stone, and ~~the~~ wooden, which neither to_be_seeing are_being_able, nor to_ _be_hearing, nor to_be_walking. **21** And neither they_ _repented of the murders of_them, nor of the sorceries of_ _them, nor of the wickedness of_them, nor of the the_thefts of_them.

10:1 And I_saw another messenger mighty, coming_down out_ _of ~~the~~ heaven, having_been_clothed in_a_cloud, and the rainbow on the head of_him, and the face of_him like the sun, and the feet of_him like pillars of_fire, **2** and having in the hand of_him a_little_scroll having_been_opened_up. And he_put the foot of_him ~~the~~ right on the sea, and his the_left on the earth, **3** and he_cried_out with_a_voice loud as a_lion

Readers' Version

will run away from them.[91]

7 The locusts looked like horses that had been prepared for battle,[92] with something on their heads that were similar to golden crowns and their faces being like human faces. **8** Their hair was like women's hair and their teeth were like lions' teeth.[93] **9** They wore chestplates that seemed to be made of iron, and the sound of their wings was like the roar of many horses rushing into battle pulling chariots.[94] **10** They had tails with stingers like scorpions which had the power to harm people for five months. **11** They had a king in charge of them who's the messenger of the deep pit—his name is 'Destroyer'. ('Avadon' in Hebrew and 'Apolluon' in Greek.)

12 The first terrible event has now passed, but there are still two more to follow.

The sixth trumpet brings the second terror

13 Then the sixth messenger blew his trumpet and I heard a voice coming from the corners of the golden altar in front of **God**,[95] **14** that was telling the sixth messenger (with the trumpet), "Release the four messengers that are tied up by the large Perat (Euphrates) River." **15** So the four messengers who had been prepared for this exact time were released to kill a third of humankind. **16** I heard someone say how many mounted soldiers there were—there were 200 million of them, **17** and this is what the horses and their riders looked like in my vision: the soldiers wore chestplates that were red like fire, blue like sapphire, and yellow like sulfur. The heads of the horses were like lions' heads, and fire, smoke, and fumes from burning sulfur came out of their mouths. **18** These three disasters (fire, smoke, and burning sulfur coming out of their mouths) killed one third of humankind **19** because the horses' power is in their mouths and in their tails, because their tails are like snakes, having heads that injure people.

20 However, the rest of humankind that hadn't been killed by those disasters, didn't repent of their actions and didn't stop worshipping demons and idols made of gold and silver and bronze and stone and wood—idols that can't see, can't hear, and can't walk.[96] **21** They also didn't repent of their murdering or of their sorcery, nor of their sexual immorality or of their stealing.

The messenger and the small scroll

10:1 Then in the vision I saw another powerful messenger coming down from heaven wrapped in a cloud and with a rainbow above his head. His face was like the sun and his feet were like pillars of fire, **2** and he was holding a small opened scroll. He set his right foot down on the ocean and his left foot down on the land

91 **RV 9:6 · Cross-ref.** Yob 3:21; Jer 8:3.

92 **RV 9:7 · Cross-ref.** Yoel 2:4.

93 **RV 9:8 · Cross-ref.** Yoel 1:6.

94 **RV 9:9 · Cross-ref.** Yoel 2:5.

95 **RV 9:13 · Cross-ref.** Exo 30:1-3.

96 **RV 9:20 · Cross-ref.** Psa 115:4-7; 135:15-17; Dan 5:23.

Readers' Version

3 and shouted in a loud voice like a lion roaring, and when he
shouted, the seven thunders spoke out in their own voices.
4 When the seven thunders spoke, I was going to write down
what they said but I heard a voice from heaven that said,
"Keep what the seven thunders have said secret, and don't
write it down."
5 Then the messenger that I'd seen straddling the ocean and
the land raised his right hand 6 and made an oath by the one
living through all the ages and who created heaven and every-
thing in it and the earth and everything in it, and the sea and
everything in it, saying, "There won't be any more delay, 7 but
at the time when the seventh messenger will speak and blow
his trumpet, then the hidden purposes **of God** will come to be,
just like he told his slaves the prophets long ago."[97]
8 Then the one whom I had heard speak from heaven spoke
to me again, saying, "Go and get the open scroll from the hand
of the messenger who is straddling the ocean and the land."
9 So I went to the messenger and asked him to give me the lit-
tle scroll, and he answered, "Take it and eat it. At first it'll
taste sweet like honey, but afterwards it'll be uncomfortable in
your stomach." 10 So I took that little scroll from the messen-
ger's hand and ate it, and it tasted sweet like honey,[98] but my
stomach hurt afterwards 11 and they told me, "You have to
speak out God's message about many nations and people
groups and language groups and kings."

The two witnesses

11:1 Then I was given a measuring
stick[99] and told, "Go and measure **God's** temple and the altar
and the people who are worshipping there, 2 but exclude the
outer courtyard. Don't measure that because it's been given to
the non-Jews, and they'll tread around the holy city for three
and a half years.[100] 3 Then I'll give my two witnesses the abil-
ity to speak out God's message for six months, while dressed
in mourning garb.
4 Those are the two olive trees and the two lampstands that
stand before the **master** of the earth.[101] 5 If anyone wants to
harm them, fire comes out of their mouth and burns up their
enemies, yes, if anyone wants to harm them then they deserve
to be killed. 6 Those witnesses have the power to stop the rain
so that it doesn't rain while they're speaking out,[102] and they
have power to turn rivers and lakes into blood,[103] and to dam-
age the earth with every type of disaster just as often as they
want.[104]
7 When the two witnesses have finished speaking out, the
creature that comes up from the deep, dark pit[105] will attack

Literal Version

is_roaring. And when he_cried_out, spoke the seven thunders
the of_themselves voices. 4 And when spoke the seven
thunders, I_was_going to_be_writing, but I_heard a_voice
out_of ~~the~~ heaven saying: Seal what things spoke the seven
thunders, and not them you_may_write. 5 And the
messenger, whom I_saw having_stood on the sea and on the
land, lifted_up the hand of_him ~~the~~ right to ~~the~~ heaven, 6 and
swore to to_the one living to the ages of_the ages: who
created ~~the~~ heaven and the things in it, and the earth and the
things in it, and the sea and the things in it, that time no_
_longer will_be. 7 But in the days of_the voice of_the
messenger, seventh when he_may_be_going to_be_
_trumpeting, also was_finished the mystery of_ ~~the~~ **_god**, as
he_good_message_preached to_the of_himself slaves, the
prophets. 8 And the voice that I_heard out_of ~~the~~ heaven,
again was speaking with me, and saying: Be_going, take the
scroll ~~which~~ having_been_opened_up in the hand of_the
messenger, ~~which~~ having_stood on the sea and on the land.
9 And I_went_away to the messenger, telling to_him to_give
to_me the little_scroll. And he_is_saying to_me: Take and
devour it, and it_will_be_making_bitter of_you the stomach,
but in the mouth of_you, it_will_be sweet as honey. 10 And I_
_took the little_scroll out_of the hand of_the messenger, and
I_devoured it, and it_was in the mouth of_me as honey sweet,
and when I_ate it, was_made_bitter the stomach of_me.
11 And they_are_saying to_me: It_is_fitting you again to_
_prophesy concerning peoples, and nations, and tongues,
and kings many.

11:1 And was_given to_me a_rod similar to_a_staff saying: Be_
raising, and measure the temple of ~~the~~ **_god**, and the altar,
and the ones prostrating in it. 2 And the courtyard ~~which~~
outside the temple, throw_out outside and not it you_may_
_measure, because it_was_given to_the nations, and the city
~~the~~ holy they_will_be_treading forty for_months two. 3 And I_
_will_be_giving to_the two witnesses of_me, and they_will_
_be_prophesying for_days two_hundred a_thousand sixty,
having_been_clothed in_sackcloth. 4 These are the two olive_
trees and the two lampstands, ~~which~~ before the **master** of
_the earth having_stood. 5 And if anyone them is_wanting to_
_injure, fire is_going_out of the mouth of_them, and is_
_devouring the enemies of_them. And if anyone may_want
them to_injure, thus it_is_fitting him to_be_killed_off.
6 These are_having the power to_shut the sky, in_order_that
no rain may_be_raining in_the days of_the prophecy of_
_them, and power they_are_having over the waters, to_be_
_turning them into blood, and to_strike the earth with every
plague, as_often_as ~~if~~ they_may_want. 7 And whenever they_
_may_finish the testimony of_them, the wild_animal ~~which~~
going_up out_of the abyss will_be_making with them war,
and will_be_overcoming them, and will_be_killing_off them.

97 **RV 10:5-7 · Cross-ref.** Exo 20:11; Deu 32:40; Dan 12:7; Amos 3:7.
98 **RV 10:8-10 · Cross-ref.** Eze 2:8–3:3.
99 **RV 11:1 · Cross-ref.** Eze 40:3; Zech 2:1-2.
100 **RV 11:2 · Cross-ref.** Luk 21:24.
101 **RV 11:4 · Cross-ref.** Zech 4:3,11-14.
102 **RV 11:6 · Cross-ref.** 1Ki 17:1.
103 **RV 11:6 · Cross-ref.** Exo 7:17-19.
104 **RV 11:6 · Cross-ref.** 1Sam 4:8.
105 **RV 11:7 · Cross-ref.** Dan 7:7; Rev 13:5-7; 17:8.

Literal Version

8 And the corpse of_them will_be on the road of_the city ~~the~~ great, which is_being_called spiritually, Sodoma/(Ṣədom) and Aiguptos/(Mitsrayim), where also the **master** of_them was_ _executed_on_a_stake. **9** And they_are_looking of the peoples, and tribes, and tongues, and nations, the corpse of_them three for_days and a_half, and the corpses of_them not they_ _are_allowing to_be_put into a_tomb. **10** And the ones dwelling on the earth are_rejoicing over them, and are_ _being_gladdened, and gifts they_will_be_sending to_one_ _another, because these ~~the~~ prophets two tormented the ones dwelling on the earth. **11** And after the three days and a_half, the_spirit of_life from ~~the~~ **god** came_in into them, and they_ _stood on the feet of_them, and fear great fell_on on the ones observing them. **12** And they_heard a_voice great out_of ~~the~~ heaven, saying to_them: Go_up here. And they_went_up to the sky in the cloud, and observed them the enemies of_ _them. **13** And in that ~~the~~ hour became an_earthquake great, and the tenth of_the city fell, and were_killed_off in the earthquake, the_names of_people seven thousands, and the rest frightened became, and they_gave glory to_the **god** of_ ~~the~~ _heaven. **14** The woe ~~the~~ second went_away, see, is_coming the woe ~~the~~ third quickly.

15 And the seventh messenger trumpeted, and became voices great in ~~the~~ heaven saying: Became the kingdom of_the world of_the **master** of_us and of_the **chosen_one/messiah** of_ _him, and he_will_be_reigning to the ages of_the ages. **16** And the twenty four elders ~~which~~ before of_ ~~the~~ **_god** were_sitting on the thrones of_them, fell on the faces of_them, and they_ _prostrated ~~the~~ before_**god** **17** saying: We_are_giving_thanks to_you, **master**, ~~the~~ **god** ~~the~~ almighty, who being, and who was, and because you_have_taken the power of_you ~~the~~ great, and you_reigned. **18** And the nations were_angered, and came the severe_anger of_you, and the time for_the dead to_be_ _judged, and to_give the reward to_the slaves of_you, the prophets, and to_the holy ones, and to_the ones fearing the name of_you, the small and the great, and to_ruin the ones ruining the earth. **19** And was_opened_up the temple of_ ~~the~~ _ **_god** ~~which~~ in ~~the~~ heaven, and was_seen the box of_the covenant of_him in the temple of_him, and there_became lightnings, and voices, and thunders, and an_earthquake, and hail great.

Readers' Version

them. It'll overpower them[106] and then kill them. **8** Their corpses will lie on the road of the great city, which in spiritual terms is called Sedom[107] and/or Mitsrayim (Egypt)—where their **master** was executed by being nailed to a stake.[108] **9** People from every nation and tribe and language will look at their corpses for three and a half days and will prevent their corpses from being put into a tomb. **10** Those who are living on the earth will be happy about it and celebrate and send gifts to each another because those two prophets had tormented them, **11** but after three and a half days, **God's** breath of life will enter into them and they'll stand up.[109] The people who see that will be terrified. **12** Then the two witnesses will hear a loud voice from the sky telling them, "Come up here." Then they'll go up to heaven in a cloud as their enemies watch them go up.[110] **13** At that same time, there will be a huge earthquake[111] which will cause a tenth of the city to collapse. That'll kill 7,000 people and the rest will be terrified and will acknowledge the **God** of heaven.

14 The second terror has then passed, but the third will be coming soon.

The seventh trumpet brings the third terror

15 Then the seventh messenger blew his trumpet, and voices in heaven shouted loudly, "The kingdom of the world has become the kingdom of our **master** and of his **messiah**, and he will reign through all the ages."[112] **16** The twenty-four elders sitting on their thrones in front of God knelt down with their faces to the ground and worshipped **God**, **17** saying,

"**Yahweh**, **God**, ruler of everything, we thank you,
the one who always existed,
and who exists now.
You have taken your incredible power
and have started to reign.
18 The nations were enraged,
but your anger has arrived.[113]
It's the time to judge the dead
and to give a reward to your slaves, the prophets,
and to those who obey you and those who respect you,
both the lowly ones and the powerful,[114]
and to destroy those who are destroying the earth."

19 Then **God's** temple in heaven was opened, and the wooden chest containing his agreement appeared in his temple. And there were flashes of lightning, and rumblings, and peals of thunder, and an earthquake,[115] and a large hail-

106 **RV 11:7 · Cross-ref.** Dan 7:21.
107 **RV 11:8 · Cross-ref.** Isa 1:9-10.
108 **RV 11:8 · Cross-ref.** Jhn 20:25.
109 **RV 11:11 · Cross-ref.** Eze 37:10.
110 **RV 11:12 · Cross-ref.** 2Ki 2:11.
111 **RV 11:13 · Cross-ref.** Rev 6:12; 16:18.
112 **RV 11:15 · Cross-ref.** Exo 15:18; Dan 2:44; 7:14,27.
113 **RV 11:18 · Cross-ref.** Psa 2:5; 110:5.
114 **RV 11:18 · Cross-ref.** Psa 115:13.
115 **RV 11:19 · Cross-ref.** Rev 8:5; 16:18.

Readers' Version

storm.[116]

The woman and the dinosaur

12:1 Then a miraculous sign appeared in heaven: a woman clothed with the sun, and with the moon under her feet, and a crown of twelve stars on her head. **2** She was about to give birth and was crying out in pain and agony.

3 Another miraculous sign appeared in heaven, and wow, a huge, red dinosaur with seven heads, ten horns,[117] and seven crowns on his heads. **4** His tail swept a third of the stars out of the sky and hurled them down to earth,[118] then he stood in front of the woman who was about to give birth, so that when the child was delivered, he could devour it. **5** The woman gave birth to a son[119] who's going to rule all the nations with an iron scepter,[120] and he was snatched away to **God** and to his throne, **6** and the woman fled into the wilderness where **God** had prepared a place for her so that they might nourish her there for three and a half years.

7 Then a battle began in heaven, with Mika'el (Michael)[121] and his messengers making war on the dinosaur. But the dinosaur and his messengers fought back, **8** but couldn't win, so after that they weren't able to stay in heaven anymore. **9** Thus the huge dinosaur was thrown out—that ancient snake[122] called 'the devil' and 'Satan'—the one who deceived the whole world. He was thrown down to the earth[123] and his messengers were thrown down with him.

10 Then I heard a loud voice in heaven saying, "Now our god's salvation and power and kingdom have come, and the authority of his **messiah**, because the accuser of the believers has been thrown out—the **one** who spent day and night in front of **God** accusing them.[124] **11** They conquered him by means of the lamb's blood and by the message in their testimony. Indeed, they were prepared to die if necessary. **12** So, be glad you heavens and those who shelter in them. The earth and the sea won't have a good ending because the devil has gone down to you and he's very angry because he knows he doesn't have much time left."

13 When the dinosaur realised that God had thrown him down to the earth, he tried to attack the woman who had given birth to the son. **14** But two large, eagle wings were given to the woman so that she could fly away to the wilderness, to her place where she'll be nourished away from the snake for three and a half years.[125] **15** Then the snake poured water out of his mouth like a river towards the woman so that the current would sweep her away, **16** but the ground helped the woman by opening up a big hole, and so the flood that the di-

Literal Version

12:1 And a_sign great was_seen in ~~the~~ heaven: a_woman having_been_clothed with_the sun, and the moon was beneath the feet of_her, and on the head of_her a_crown twelve of_stars, **2** and in womb having child, and she_is_ _crying_out labouring_in_birth, and being_tormented to_ _bear. **3** And was_seen another sign in ~~the~~ heaven: and see, a_ _dragon red great having seven heads, and ten horns, and on the heads of_him seven crowns, **4** and the tail of_him is_ _dragging the third of_the stars of_the sky, and he_throw them to the earth. And the dragon has_stood before the woman ~~which~~ going to_bear, in_order_that whenever she_ _may_bear, the child of_her he_may_devour it. **5** And she_ _bore a_son a_male, who is_going to_be_shepherding all the nations with a_rod iron, and was_snatched the child of_her to ~~the~~ **god**, and to the throne of_him. **6** And the woman fled into the wilderness, where she_is_having there a_place having_ _been_prepared by ~~the~~ **god**, in_order_that there they_may_ _be_nourishing her for_days two_hundred thousand sixty. **7** And became war in ~~the~~ heaven, ~~the~~ Miḳaa^{y}l/(Mīkā'ēl) and the messengers of_him ~~which~~ to_war with the dragon. And the dragon warred and the messengers of_him, **8** and not prevailed, nor a_place was_found for_them anymore in ~~the~~ heaven. **9** And was_thrown down the dragon the serpent ~~the~~ great, ~~the~~ ancient, who being_called, the_false_accuser, and ~~the~~ Satan/(Sāṭān), the one deceiving the inhabited_world whole, he_was_thrown down on the earth, and the messengers of_him with him were_throw down. **10** And I_ _heard a_voice great in ~~the~~ heaven saying: Now became the salvation, and the power, and the kingdom of_ ~~the~~ _**god** of_us, and the authority of_the **chosen_one/messiah** of_him, because was_thrown down the accuser of_the brothers of_us, the one accusing them before the **god** of_us, by_day and night. **11** And they overcame him because_of the blood of_the lamb, and because_of the message of_the testimony of_them, and not they_loved the life of_them until death. **12** Because_ _of this be_being_gladdened, heavens, and you_all in them sheltering. woe the earth and the sea, because came_down the devil to you_all, having rage great, having_known that a_ _little time he_is_having. **13** And when saw the dragon that he_was_thrown on the earth, he_persecuted the woman, who bore the male child. **14** And were_given to_the two woman wings of_the eagle ~~the~~ great, in_order_that she_may_be_flying into the wilderness into the place of_her, where she_is_ _being_nourished there a_time, and times, and a_half of_a_ _time, from the_face of_the serpent. **15** And throw the serpent out_of the mouth of_him after the woman, water as a_river, in_order_that her a_flood may_make. **16** And gave_ _help the earth to_the women, and opened_up the earth the mouth of_it, and swallowed_up the river, which throw the

116 RV 11:19 · Cross-ref. Rev 16:21.

117 RV 12:3 · Cross-ref. Dan 7:7.

118 RV 12:4 · Cross-ref. Dan 8:10.

119 RV 12:5 · Cross-ref. Isa 66:7.

120 RV 12:5 · Cross-ref. Psa 2:9.

121 RV 12:7 · Cross-ref. Dan 10:13,21; 12:1; Jude 9.

122 RV 12:9 · Cross-ref. Gen 3:1.

123 RV 12:9 · Cross-ref. Luk 10:18.

124 RV 12:10 · Cross-ref. Yob 1:9-11; Zech 3:1.

125 RV 12:14 · Cross-ref. Dan 7:25; 12:7.

Literal Version

dragon out_of the mouth of_him. **17** And was_angered the dragon with the women, and went_away to_make war with the rest of_the children of_her, ~~which~~ keeping the commands of_ ~~the~~ **_god**, and holding the testimony of_ **_Ya^{y}sous/(Yəhōshūʹa)**.

18 And he_was_stood on the sand of_the sea.
13:1 And I_saw out_of the sea a_wild_animal going_up, having ten horns and seven heads, and on the horns of_it ten crowns, and on the heads of_it a_name of_slander. **2** And the wild_animal that I_saw was similar to_a_leopard, and the feet of_it like of_a_bear, and the mouth of_it like the_mouth of_a_ _lion. And gave to_it the dragon the power of_him, and the throne of_him, and authority great. **3** And one of the heads of_it as having_been_slain to death, and the wound of_the death of_it was_healed. And was_being_marvelled all the earth after the wild_animal, **4** and they_prostrated before_ _the dragon, because he_gave his authority to_the wild_ _animal, and they_prostrated before_the wild_animal saying: Who is similar to_the wild_animal, and who is_able to_war with it? **5** And was_given to_it a_mouth speaking great things and slander, and was_given to_it authority to_work forty for_ _months two. **6** And it_opened_up the mouth of_it to slander against ~~the~~ **god**, to_slander the name of_him, and the tent of_ _him, the ones in ~~the~~ heaven sheltering. **7** And was_given to_it authority over every tribe, and people, and tongue, and nation. **8** And will_be_prostrating it all the ones dwelling on the earth, whom not has_been_written the name of_him in scroll of_ ~~the~~ _life of_the lamb, ~~which~~ having_been_slain from the_foundation of_the_earth. **9** If anyone is_having an_ear, him_let_hear. **10** If anyone is_going into captivity, he_is_ _going, if anyone with sword is_killing_off, it_is_fitting him by sword to_be_killed_off. Here is the endurance and the the_ _faith of_the holy ones. **11** And I_saw another wild_animal going_up out_of the earth, and it_was_having two horns similar to_a_lamb, and it_was_speaking like a_dragon. **12** And the authority of_the first wild_animal all it_is_doing before it. And it_is_making the earth and the ones in it dwelling, in_ _order_that they_will_be_prostrating before_the wild_animal ~~the~~ first, of_whom was_healed the wound of_ ~~the~~ _death of_it. **13** And it_is_performing signs great, that even fire it_may_be_ _making out_of the sky to_be_coming_down to the earth before the people. **14** And it_is_deceiving ~~which~~ dwelling on the earth, because_of the signs that it_was_given to_it to_ _perform before the wild_animal, telling to_the ones dwelling on the earth, to_make an_image to_the wild_animal, who is_having the wound of_the sword, and lived. **15** And it_ _was_given to_it to_give spirit to_the image of_the wild_ _animal, in_order_that also may_speak the image of_the wild_animal, and may_make as_many_as ~~wishfully~~ not will_be_ _prostrating before_the image of_the wild_animal they_may_

Readers' Version

nosaur poured out from his mouth disappeared into it. **17** The dinosaur was furious with the woman and went away to battle against the rest of her children, the ones obeying **God's** commands and believing **Yeshua's** (Jesus'; Grk. Yesus') testimony.

18 Then the dinosaur stood on the beach by the ocean

The two wild animals

13:1 and I saw a wild creature coming up out of the water.[126] It had ten horns and seven heads, and on its horns were ten crowns, and anti-God names were written on each of its heads.[127] **2** The sea creature that I saw was like a leopard with feet like a bear and a mouth like a lion,[128] and the dinosaur gave it his power and his throne and wide-ranging authority. **3** One of the heads of the sea creature looked as if someone had wounded it so that it had died, but that wound had healed and as a result, all the people of the earth marvelled at the sea creature and obeyed it. **4** They worshipped the dinosaur because he had given authority to the sea creature, and they worshipped the sea creature, saying, "Who is like this sea creature and who is able to battle against it?"

5 The sea creature was given a mouth so it could speak out arrogant and anti-God statements, and it was given authority to act for three and a half years.[129] **6** So it started speaking out anti-**God** statements, as well as speaking out against **God's** name and his home and those who live in heaven. **7** It was given permission to battle against the believers and to conquer them,[130] and it was given authority over every tribe and people and language and nation. **8** All the people living on the earth will worship it—all of those whose names have never been written in the lamb's book of life since the creation of the world[131]—the lamb who was slaughtered.[132]

9 Everyone who wants to understand needs to listen. **10** If anyone's enemies are going to capture them, they will capture them and if anyone's enemies are going to kill them with a sword, they'll kill them with a sword.[133] So God's people must endure suffering and remain faithful.

11 Then I saw a second wild animal come up from the earth. It had two small horns on its head like a lamb, but it spoke like a dinosaur. **12** This land animal carries out all the orders of the sea creature and insists that the people who live on the earth worship the sea creature—the one that almost died except its wound healed. **13** The land animal also did amazing miracles and it even caused fire to fall from the sky down to the earth that people could see. **14** The dinosaur gave the land animal the power to do these miracles on behalf of the sea creature.

---

126 RV 13:1 · Cross-ref. Dan 7:3.

127 RV 13:1 · Cross-ref. Rev 17:3,7-12.

128 RV 13:2 · Cross-ref. Dan 7:4-6.

129 RV 13:5-6 · Cross-ref. Dan 7:8,25; 11:36.

130 RV 13:7 · Cross-ref. Dan 7:21.

131 RV 13:8 · Cross-ref. Psa 69:28.

132 RV 13:8 · Note 'since the creation of the world' is placed to connect with 'written' (similar to how it is in 17:8), but the Greek grammar would also allow it to be at the end of the verse (as it is physically in the Greek) connected to 'slaughtered' instead (as you'll find in some other translations).

133 RV 13:10 · Cross-ref. Jer 15:2; 43:11.

Readers' Version

The land animal used the miracles to deceive the people who live on the earth, telling them to make an idol that looked like the sea creature that had survived a sword wound that seemed to kill it. **15** The dinosaur also gave the land animal the power to make that idol live and so the idol that looked like the sea creature was able to speak. The land animal was able to execute anyone who refused to worship the idol **16** and it also required each person, whether important or not, and whether rich or poor, free or slave, to have a mark on their right hand or on their forehead. **17** Then the land creature ordered that no one could buy or sell anything if they don't have that mark. The mark was the name of the sea creature or the number that stood for its name.

18 This calls for wisdom: Let anyone who has understanding calculate the number of the creature, because it's the number of a man and his number is 666.[134]

The lamb and the 144,000

14:1 Then I looked and wow, the lamb was standing on Mt. Tsiyon (Zion), and with him were 144,000 people with his name and the name of his father written on their foreheads.[135] **2** I heard a sound from heaven like the sound of lots of water and like the sound of great thunder, and the sound that I heard was like lots of people playing their harps. **3** They sang a new song in front of throne and the four living creatures and the elders, and no one was able to learn the song except the 144,000 who had been bought from the earth. **4** They are all virgins and they follow the lamb wherever he goes. Out of all people, these ones have been purchased as a first fruits offering for **God** and for the lamb, **5** and they tell no lies because they are innocent.[136]

The three messengers

6 Then I saw another messenger flying through the air, having the good message that's eternal to proclaim to those living on the earth, even to every nation and tribe and language and people, **7** saying in a loud voice, "Honour **God** and praise him, because his judgement time has come. Worship the one who made the heaven and the earth and the sea and the springs of water."

8 Then a second messenger followed, saying, "The powerful Bavel (Babylon) has fallen into ruins,[137] the city that caused all the nations to drink from the wine of the passion of her immorality!"

9 Then a third messenger followed them, saying in a loud voice, "Those who worship the sea creature and its image, and receive a mark on their forehead or on their hand, **10** they'll be on the receiving end of **God's** anger which he'll pour out undiluted,[138] so they'll be tormented with fire and burning sul-

Literal Version

_be_killed_off. **16** And it_is_making all, the small and the great, and the rich and the poor, and the free and the slaves, that they_may_give to_them a_mark on the hand of_them ~~the~~ right, or on the forehead of_them, **17** and that not someone may_be_able to_buy or to_sell, except ~~not/lest~~ the one having the mark, the name of_the wild_animal, or the number of_ _the name of_it. **18** Here ~~the~~ wisdom is: the one having a_ _mind let_count the number of_the wild_animal, because/for the_number of_a_man it_is, and the number of_it is six_ _hundred sixty six.

14:1 And I_looked, and see, the lamb having_stood on the Mount of_Siōn/(Tsiyyōn), and with him a_hundred forty four thousands having the name of_him, and the name of_the father of_him, having_been_written on the foreheads of_ _them. **2** And I_heard a_sound out_of ~~the~~ heaven, as the_ _sound of_waters many, and as the_sound of_thunder loud, and the sound that I_heard was like of_harpists playing_the_ _harp with the harps of_them. **3** And they_are_singing a_song new before the throne, and before the four living_creatures, and the elders. And no_one was_able to_learn the song, except ~~not/lest~~ the hundred forty four thousands, ~~which~~ having_been_bought from the earth. **4** These are those who with women not were_defiled, because/for virgins they_are. These are the ones following after_the lamb wherever ~~wishfully~~ he_is_going_away. These were_bought from ~~the~~ mankind as_first-fruit to_ ~~the~~ **_god** and to_the lamb, **5** and in the mouth of_them not was_found a_falsehood, because/for blameless they_are.

6 And I_saw another messenger flying in midair, having the_ _good_message eternal to_good_message_preach to the ones dwelling on the earth, and on every nation, and tribe, and tongue, and people, **7** saying with a_voice loud: Be_revering the **god**, and give to_him glory, because came the hour of_the judgement of_him, and prostrate before_the one having_ _made ~~the~~ heaven, and the earth, and the_sea, and the_ _springs of_waters. **8** And an_other second messenger followed saying: Fell, fell Babulōn/(Bāv̈el?) great, ~~the~~ who of the wine of_the rage of_the sexual_immorality of_her, she_ _has_given_to_drink all the pagans. **9** And an_other messenger third followed after_them, saying with a_voice loud: If anyone is_prostrating before_the wild_animal and the image of_it, and is_receiving a_mark on the forehead of_him, or on the hand of_him, **10** also he will_be_drinking of the wine of_the rage of_ of_- **_god**, ~~which~~ having_been_mixed undiluted in the cup of_the severe_anger of_him, and he_ _will_be_being_tormented in fire and sulfur before the

134 RV 13:18 · Note There are some manuscripts that have the number as 616 (XIS) rather than 666 (XES). See https://GreekCNTR.org/collation/?v=66013018.

135 RV 14:1 · Cross-ref. Eze 9:4; Rev 7:3.

136 RV 14:5 · Cross-ref. Zeph 3:13.

137 RV 14:8 · Cross-ref. Isa 21:9; Jer 51:8; Rev 18:2.

138 RV 14:10 · Cross-ref. Isa 51:17.

Literal Version

messengers the_holy and before the lamb. **11** And the smoke of_the torment of_them to the_ages of_the_ages is_going_up, and not they_are_having rest, by_day and night, the ones prostrating before_the wild_animal and the image of_it, and if anyone is_receiving the mark of_the name of_it. **12** Here the the_endurance of_the holy ones is, the ones keeping the commands of_ ~~the~~ **_god**, and the faith of_ **_Yaʸsous/(Yəhōshūʿa)**. **13** And I_heard of_a_voice out_of ~~the~~ heaven saying: Write: Blessed are the dead ~~which~~ in the_ **_master** dying_off from now. Yes, Is_saying the **spirit**: in_ _order_that they_will_be_being_rested from the labours of_ _them, the for works of_them is_following with them.
14 And I_looked, and see, a_cloud white, and on the cloud sitting one similar the_son of_Man, having on the head of_ _him a_crown golden, and in the hand of_him a_sickle sharp. **15** And another messenger came_out crying_out of the temple, with a_voice loud to_the one sitting on the cloud: Send the sickle of_you and reap, because came the hour to_ _reap, because was_withered the harvest of_the earth. **16** And throw the one sitting on the cloud the sickle of_him on the earth, and was_reaped the earth. **17** And another messenger came_out out_of the temple ~~which~~ in ~~the~~ heaven, having also he a_sickle sharp. **18** And another messenger out_of the altar, ~~which~~ having authority over ~~the~~ fire, and he_called with_a_ _voice loud to_the one having the sickle ~~the~~ sharp saying: Send of_you the sickle ~~the~~ sharp, and pick the clusters from_ _the vine of_the earth, because ripened the grapes of_it. **19** And throw the messenger the sickle of_him to the earth, and picked the vine of_the earth, and throw them into the wine-press of_the rage of_ ~~the~~ **_god** ~~the~~ great. **20** And was_ _trodden the wine-press outside the city, and came_out blood out_of the wine-press, until the bridles of_the horses from thousand stadiums six_hundred.

15:1 And I_saw another sign in ~~the~~ heaven, great and marvellous, seven messengers having seven plagues the last, because in them was_finished the rage of_ ~~the~~ **_god**. **2** And I_ _saw something like a_sea glass having_been_mixed with_ _fire, and the ones overcoming of the wild_animal, and of the image of_it, and of the number of_the name of_it, having_ _stood on the sea ~~the~~ glass, having harps of_ ~~the~~ **_god**. **3** And they_are_singing the song of_Mōsaʸs/(Mosheh), the slave of_ ~~the~~ **_god**, and the song of_the lamb saying: Great and marvellous are the works of_you, **master** ~~the~~ **god** ~~the~~ almighty. righteous and true are the ways of_you, ~~the~~ king of_ _the ages. **4** Who by_no_means not may_be_afraid, **master**, and will_be_glorifying the name of_you, because you_alone devout are? Because all the nations will_be_coming and they_ _will_be_prostrating before you, because the just_acts of_you

Readers' Version

fur[139] in front of God's messengers and of the lamb. **11** The smoke from their torment will continue through all the ages,[140] yes, the ones worshipping the sea creature and its image and anyone who receives the mark of its name will have no rest, day or night. **12** So the believers who obey **God's** commands and have faith in **Yeshua** (Jesus; Grk. Yesus) must persevere on.

13 Then I heard a voice from heaven saying, "Write, 'Blessed are the those who die trusting in **the master** from now on.' "

"Yes," says the **spirit**, "so they will rest from their work, because the record of their activities will follow with them."

The harvest of the world

14 Then I looked and wow, there was a white cloud, and someone who looked like a human was sitting on the cloud[141] with a golden crown on his head and a sharp sickle (harvesting tool) in his hand. **15** Another messenger came out of the temple, calling out in a loud voice to the one sitting on the cloud: "Extend your sickle and cut the grain because it's harvest time—the harvest of the earth is ripe now."[142] **16** So the one sitting on the cloud swung his sickle across the earth, and the earth was harvested.

17 Then another messenger came out from the temple in heaven, also holding a sharp sickle.

18 And another messenger came from the altar, the one who had authority over the fire, and he shouted in a loud voice to the one with the sharp sickle, saying, "Extend your sharp sickle out and gather the clusters of the grapevine of the earth, because their grapes are ripe." **19** So the messenger swung his sickle across the earth and harvested the grapevine of the earth, and he threw the grapes into the great wine-pressing pit which is **God's** anger. **20** Then the grapes were trampled in the wine-pressing pit outside the city,[143] and blood came out of it and flowed up to the height of a horse's bridle for 300 kilometres.

The messengers bringing the final plagues

15:1 Then I saw another miraculous sign in heaven: seven messengers with the seven final disasters, because the expression **of God's** anger will finish with these.

2 I saw something that was like a sea of glass that had been mixed with fire. The people who had been victorious over the sea creature and over its image and over the number of its name were standing on that sea of glass. They were holding harps from **God** **3** and singing this song that came from **God's** slave Mosheh (Moses),[144] and from the lamb, which went:

"What you do, **Yahweh God**, ruler over everything,
is powerful and marvellous.
Your ways PATHS? are fair and honest,

139 **RV 14:10 · Cross-ref.** Gen 19:24; Eze 38:22.

140 **RV 14:11 · Cross-ref.** Isa 34:10.

141 **RV 14:14 · Cross-ref.** Dan 7:13.

142 **RV 14:15 · Cross-ref.** Yoel 3:13.

143 **RV 14:20 · Cross-ref.** Isa 63:3; Lam 1:15; Rev 19:15.

144 **RV 15:3 · Cross-ref.** Exo 15:1.

Readers' Version

king of the ages.[145]
4 Who will refuse to respect you, **Yahweh**,
and honour your name?[146]
Yes, you alone are HOLY,
because all the nations will come
and worship in front of you,[147]
because your RIGHTEOUS acts have been revealed."
5 Then after that, I saw that the temple doors—the tent that's a testimony—were open[148] 6 and the seven messengers holding the seven disasters came out of the temple. They were dressed in clean, bright linen, with golden sashes wrapped around their chests. 7 Then one of the four living creatures gave the seven messengers seven golden bowls that were full of the anger **of God** who lives through all the ages, 8 and the temple was filled with smoke from **God's** glory and from his power, and no one was able to enter the temple until the seven disasters from the seven messengers were completed.[149]

The pouring out of God's anger

16:1 Then I heard a loud voice from the temple telling the seven messengers, "Go and pour out the seven bowls of **God's** anger onto the earth."
2 So the *first* messenger went and poured out his bowl on the earth, all the people with the sea creature's mark and the ones worshipping its image.[150]
3 The *second* messenger poured out his bowl into the ocean and it went thick like a corpse's blood, and every living creature in it died.
4 The *third* messenger poured out his bowl into the rivers and the springs of water, and it became blood.[151] 5 Then I heard the messenger who was in charge of those waters say to God, "You are righteous, the one who exists now and in the past, the HOLY one, because you have judged these. 6 Because they killed those who obeyed God and killed the prophets and poured out their blood, you have also given blood to them to drink. It's what they deserve." 7 Then I heard (someone at?) the altar say, "Yes, **Yahweh God**, ruler of all, you judge people with truth and fairness."
8 The *fourth* messenger poured out his bowl onto the sun and it was permitted to scorch people with fire. 9 So people were scorched with incredible heat and they swore at the **God** who has authority over those disasters, but they did not turn from their disobedience and honour him.
10 The *fifth* messenger poured out his bowl on the throne of the sea creature and its kingdom went dark.[152] The people there were biting their tongues from the pain, 11 and they swore at the **God** of heaven because of their pain and their

Literal Version

were_revealed. 5 And after these things I_looked, and was_opened_up the temple of_the tent of_the testimony in ~~the~~ heaven, 6 and came_out the seven messengers ~~which~~ having the seven plagues out_of of_the temple, having_dressed_in stone pure shining, and having_been_girded_about around their chests belts golden. 7 And one of the four living_creatures gave to_the seven seven messengers bowls golden, being_full of_the rage of_ ~~the~~ **_god**, the one living to the ages of_the ages. 8 And was_filled the temple with_smoke from the glory of_ ~~the~~ **_god**, and from the power of_him, and no_one was_able to_come_in into the temple, until may_be_finished the seven seven plagues of_the messengers.

16:1 And I_heard of_a_loud voice from the temple, saying to_the seven messengers: Be_going and be_pouring_out the seven bowls of_the rage of_ ~~the~~ **_god** into the earth. 2 And went_away the first, and poured_out the bowl of_him on the earth, and it_became an_ulcer evil, and evil on the people ~~which~~ having the mark of_the wild_animal, and the ones prostrating before_the image of_it. 3 And the second poured_out the bowl of_him into the sea, and it_became blood as of_the_dead, and every soul of_life died_off the things in the sea. 4 And the third poured_out the bowl of_him into the rivers and the springs of_the waters, and it_became blood. 5 And I_heard from_the messenger of_the waters saying: righteous you_are, the one being, and the one was, devout one, because these things you_judged. 6 Because the_blood of_holy ones and of_prophets they_poured_out, and blood to_them have_given to_drink, worthy they_are. 7 And I_heard of_the altar saying: Yes, **master** ~~the~~ **god** ~~the~~ almighty, true and righteous are the judgements of_you. 8 And the fourth poured_out the bowl of_him on the sun, and was_given to_him to_scorch the people with fire. 9 And were_scorched the people with_burning great, and they_slandered the name ~~the~~ of_**god**, the one having ~~the~~ authority over ~~the~~ plagues these, and not they_repented to_give to_him glory. 10 And the fifth poured_out the bowl of_him on the throne of_the wild_animal, and became the kingdom of_it having_been_darkened, and they_were_biting the tongues of_them out_of the misery, 11 and they_slandered the **god** of_ ~~the~~ _heaven for the miseries of_them, and for the ulcers of_them, and not they_repented of the works of_them. 12 And the sixth poured_out the bowl of_him on the river ~~the~~ great ~~the~~ Eufrata^{y}s, and was_dried_up the water of_it, in_order_that may_be_prepared the way of_the kings ~~which~~ of the_east sun. 13 And I_saw out_of the mouth of_the dragon, and out_of the

145 **RV 15:2 · Note** TC: There's a textual variant here where some manuscripts have 'εθνων' (nations) and other readings instead of the older reading: 'αἰώνων' (ages).

146 **RV 15:4 · Cross-ref.** Jer 10:7.

147 **RV 15:4 · Cross-ref.** Psa 86:9.

148 **RV 15:5 · Cross-ref.** Exo 38:21.

149 **RV 15:8 · Cross-ref.** Exo 40:34; 1Ki 8:10-11; 2Ch 5:13-14; Isa 6:4.

150 **RV 16:2 · Cross-ref.** Exo 9:10.

151 **RV 16:4 · Cross-ref.** Exo 7:17-21; Psa 78:44.

152 **RV 16:10 · Cross-ref.** Exo 10:21.

Literal Version

mouth of_the wild_animal, and out_of of_the mouth of_the false_prophet, three spirits unclean as_if frogs,
14 for/because they_are spirits of_demons perfor/becauseming signs, to_be_going_out to the kings the inhabited_world whole, to_gather_together them to the war ~~the~~ great day of_ ~~the~~ **_god** ~~the~~ almighty. **15** (Behold, I_am_ _coming like a_thief. Blessed is the one watching and keeping the clothes of_him, in_order_that not naked he_may_be_ _walking, and they_may_be_seeing the shame of_him.)
16 And he_gathered_together them to the place ~~which~~ being_ _called In_Hebraios Harmagedōn/(Mount-Megiddon). **17** And the seventh poured_out the bowl of_him in the air, and came_out a_voice loud from the temple from the throne saying: It_has_become. **18** And became lightnings, and and voices, and thunders, an_earthquake became great, such_as not became, from of_which mankind became on the earth, the_so_great earthquake was thus great. **19** And became the city ~~the~~ great into three parts, and the cities of_the nations fell, and Babulōn/(Bāvel?) the great was_reminded before ~~the~~ **god**, to_give to_her the cup of_the wine of_the rage of_the severe_anger of_him. **20** And every island fled, and the_ _mountains not were_found. **21** And a_hail great, about a_ _talanton_of_silver_weight, is_coming_down out_of the sky on the people, and slandered the people ~~the~~ **god**, because/for the plague of_the hail, because great is the plague of_it exceedingly.

17:1 And came one of the seven messengers of_the ones having the seven bowls, and he_spoke with me saying: Come, I_will_be_showing to_you the judgement of_the prostitute ~~the~~ great ~~which~~ sitting on waters many, **2** with whom committed_ _sexual_immorality the kings of_the earth, and were_being_ _drunk the ones dwelling_in the earth with the wine of_the sexual_immorality of_her. **3** And he_carried_away me into a_ _wilderness in the_**spirit**. And I_saw a_woman sitting on a_ _wild_animal scarlet, being_full with_names of_slander, having seven heads and ten horns. **4** And the woman was having_been_clothed in_purple and scarlet, and having_ _been_gilded gold, and stone precious, and pearls, holding a_ _cup golden in the hand of_her, being_full of_abominations and the unclean of_the sexual_immorality of_her, **5** and on the forehead of_her was a_name having_been_written: Mystery Babulōn/(Bāvel?) the great, the mother of_the prostitutes, and of_the abominations of_the earth. **6** And I_ _saw the woman being_drunk with the blood of_the holy

Readers' Version

sores, but they didn't turn from their evil actions.
12 The *sixth* messenger poured out his bowl onto the large River Perat (Euphrates) and its water was dried up[153] in order to prepare the path of the kings from the east. **13** I saw three evil spirits like frogs come out from the dinosaur's mouth and out from the sea creature's mouth and out from the false prophet's mouth, **14** because they are demons' spirits that are able to do miraculous signs. They went out to the rulers all over the world to gather them together for battle on the great day **of God**, the ruler of all.
15 ("Listen, I am coming unexpectedly like a thief![154] It'll be good for the ones who are alert and with their clothes ready so they won't have to walk around naked and exposed.")
16 Then the demons' spirits gathered the rulers at the place called Harmagedon in Hebrew.[155]
17 The *seventh* messenger poured out his bowl onto the air and a loud voice came out from the throne in the temple saying, "It's now done." **18** Then there was lightning and thunder and other sounds, and a terrible earthquake, such as had not happened since people had been on the earth. Such a powerful earthquake, so massive![156] **19** The huge city split into three parts and cities collapsed all over the world. The famous city of Bavel (Babylon) the Great was remembered in **God's** sight that she should be given her share of the results of his severe anger.[157] **20** All the islands vanished, and mountains could no longer be seen.[158] **21** Then thirty kilogram hailstones dropped onto people from the sky.[159] The people swore at **God** because of the hail, because it was incredibly terrible!

The immoral woman drunk with blood

17:1 Then one of the seven messengers holding the seven bowls came and spoke with me, saying, "Come, I'll show you the judgement of the famous prostitute sitting on many waters,[160] **2** that the rulers of the earth committed sexual immorality with, and those living on the earth were intoxicated from the wine of her sexual immorality."[161]
3 Then in **the spirit** I was carried away to a wilderness and I saw a woman sitting on a wild animal that was scarlet and had anti-God names written all over it. It had seven heads and ten horns.[162] **4** The woman was dressed in purple and scarlet, and adorned with gold and precious stone and pearls. In her hand she was holding a golden cup full of abominations and the impurities of her sexual immorality,[163] **5** and a name was written on her forehead. The name was a mystery: 'Bavel (Babylon) the Great, the Mother of Prostitutes and the Abominations of

153 **RV 16:12 · Cross-ref.** Isa 11:15.
154 **RV 16:15 · Cross-ref.** Mat 24:43-44; Luk 12:39-40; Rev 3:3.
155 **RV 16:16 · Cross-ref.** 2Ki 23:29; Zech 12:11.
156 **RV 16:18 · Cross-ref.** Rev 8:5; 11:13,19.
157 **RV 16:19 · Cross-ref.** Isa 51:17.
158 **RV 16:20 · Cross-ref.** Rev 6:14.
159 **RV 16:21 · Cross-ref.** Exo 9:23; Rev 11:19.
160 **RV 17:1 · Cross-ref.** Jer 51:13.
161 **RV 17:2 · Cross-ref.** Isa 23:17; Jer 51:7.
162 **RV 17:3 · Cross-ref.** Rev 13:1.
163 **RV 17:4 · Cross-ref.** Jer 51:7.

Readers' Version

the Earth.' **6** I noticed that the woman was drunk from the blood of the believers and from the blood of the witnesses **of Yeshua** (Jesus; Grk. Yesus). and, having seen her, I wondered a great wonder.

When I saw her, I was incredibly amazed **7** but the messenger asked me, "Why are you astounded? I'll tell you the mystery of the woman and of the wild animal with the seven heads and the ten horns that's carrying her. **8** The wild animal that you saw used to be here and isn't anymore but is about to come up from the abyss.[164] Then it's going to destruction, and the ones living on the earth whose names have not been written in the book of life[165] from the creation of the world will wonder, seeing the creature that used to be here and isn't anymore but will come back.

9 Here's the mind understanding wisdom: The seven heads are seven hills that the woman is sitting on, and they're seven rulers. **10** Five of the rulers have fallen and one is still there, but the other one hasn't come yet, and when he does, it'll be necessary for him to remain a while. **11** The wild animal that used to be here and isn't anymore is itself also an eighth, but it's from the seven and is heading towards destruction.

12 The ten horns that you saw are ten rulers[166] who haven't received a domain yet to rule, but they are receiving authority as rulers with the wild animal for one hour. **13** They're all unified, and they give their power and authority to the wild animal. **14** They'll go to battle against the lamb, but the lamb will conquer them because he is **master** of masters and king of kings and the ones with him are called and chosen and faithful."

15 Then the messenger said to me, "The waters that you saw, where the prostitute sits, are peoples and multitudes and nations and languages. **16** The ten horns that you saw and the wild animal, they'll hate the prostitute and will make her desolated and naked and they'll eat her flesh and will burn her completely with fire, **17** because **God** has put it into their hearts to do his purpose and to do one purpose and to give their kingdom to the wild animal until **God's** words turn into reality.

18 The woman that you saw is the famous city whose leaders rule over the rulers of the earth."

Bavel's fall

18:1 After all that, I saw another messenger coming down from heaven. He had been given great authority, and the earth was illuminated by his radiance. **2** He called out in a loud voice, saying, "The mighty Bavel (Babylon) has fallen[167] and become a place for demons to live, and a prison for evil spirits and for every kind of scavenging and detestable bird.[168][169] **3** All the nations have participated in her immoral passions, and the kings of the earth have committed

Literal Version

ones, and with the blood of_the witnesses of_ **_Yaʸsous/(Yəhōshūʻa)**. And I_marvelled, having_seen her wonder great. **7** And said to_me the messenger: For/Because_ _reason why you_marvelled? I you will_be_telling the mystery of_the woman, and of_the wild_animal ~~which~~ bearing her, ~~which~~ having the seven heads and the ten horns. **8** The wild_animal that you_saw was, and not is, and is_going to_be_ _going_up out_of the abyss, and into destruction to_be_going. And will_be_marvelling the ones dwelling on the earth, whose not has_been_written the names in the scroll of_ ~~the~~ _ _life from the_foundation of_the_earth, seeing the wild_ _animal, that it_was and not is and_yet will_be_being_ _present. **9** Here is the mind ~~which~~ having seven: wisdom the seven heads mountains are, where the woman is_sitting on them. And seven kings are: **10** ~~the~~ five fell, ~~the~~ one is, the other not_yet came, and whenever he_may_come, a_little time him it_is_fitting to_remain **11** and the wild_animal which was, and not is, also himself an_eighth is, and of the seven it_is, and into destruction it_is_going. **12** And the ten horns which you_ _saw, ten kings are, who a_kingdom thus received, but authority as for_one kings hour they_are_receiving with the wild_animal. **13** These one opinion are_having, and the power and the authority of_them to_the wild_animal they_are_ _giving. **14** These with the lamb will_be_warring, and the lamb will_be_overcoming them, because **master** of_masters he_is and king of_kings, and the ones with him, called, and chosen, and faithful. **15** And he_is_saying to_me: The waters that you_saw, where the prostitute is_sitting, peoples and crowds are, and nations and tongues. **16** And the ten horns that you_saw and the wild_animal, these will_be_hating the prostitute, and having_been_desolated they_will_be_making her and naked, and the fleshes of_her they_will_be_eating, and her they_will_be_burning_up with with_fire. **17** For/Because ~~the~~ **god** gave into the hearts of_them to_do the opinion of_him, and to_do one opinion, and to_give the kingdom of_them to_the wild_animal, until will_be_being_ _accomplished the messages of_ ~~the~~ **_god**. **18** And the woman whom you_saw is the city ~~the~~ great, ~~which~~ having a_kingdom over the kings of_the earth.

18:1 After these things I_saw another messenger coming_ _down out_of ~~the~~ heaven, having authority great, and the earth was_illuminated with the glory of_him. **2** And he_cried_ _out with a_mighty voice saying: Fell, fell Babulōn/(Bāvel?) the great. And it_became a_dwelling_place of_demons, and a_ _prison of_every spirit unclean, and a_prison of_every bird unclean, and having_been_hated. **3** Because of the wine of_ _the rage of_the sexual_immorality of_her, have_fallen all the nations, and the kings of_the earth with her committed_

164 **RV 17:8 · Cross-ref.** Dan 7:7; Rev 11:7.

165 **RV 17:8 · Cross-ref.** Psa 69:28.

166 **RV 17:12 · Cross-ref.** Dan 7:24.

167 **RV 18:2 · Cross-ref.** Isa 21:9; Jer 51:8; Rev 14:8.

168 **RV 18:2 · Note** There's some manuscript variations here, and so some translations also mention wild animals.

169 **RV 18:2 · Cross-ref.** Isa 13:21; Jer 50:39.

Literal Version

_sexual_immorality, and the merchants of_the earth by the power of_the sensuality of_her became_rich. **4** And I_heard another voice from ~~the~~ heaven saying: Come_out ~~the~~ people of_me out_of her, in_order_that not you_all_may_participate in_the sins of_her, and of the plagues of_her, in_order_that not you_all_may_receive, **5** because were_joined_together of_ _her ~~the~~ sins until ~~the~~ heaven, and remembered ~~the~~ **god** the wrongs of_her. **6** Give_back to_her as also she gave_back, and double the double, according_to the works of_her, in the cup which she_mixed, mix to_her double, **7** as_much_as she_ _glorified herself and lived_sensuously, so_much give to_her torment and mourning. Because in the heart of_her she_is_ _saying, ~~that~~ I_am_sitting queen... and a_widow not I_am and mourning by_no_means not I_may_see. **8** Because_of this, in one day will_be_coming the plagues of_her, death, and mourning, and famine, and with fire she_will_be_being_ _burned_up, because mighty is the_**master** ~~the~~ **god** ~~which~~ having_judged her. **9** And will_be_weeping and will_be_ _mourning for her the kings of_the earth, ~~which~~ with her having_committed_sexual_immorality and having_lived_ _sensuously, whenever they_may_be_seeing the smoke of_the burning of_her, **10** from afar having_stood, because_of the fear of_the torment of_her saying: Woe, woe, ~~the~~ city ~~the~~ great Babulōn/(Bāvel?), ~~the~~ city ~~the~~ strong. Because in_one hour came the judgement of_you. **11** And the merchants of_the earth are_weeping and are_mourning for her, because the cargo of_them no_one is_buying no_longer, **12** cargo of_gold, and of_silver, and of_stone precious, and of_pearls, and of_ _linen, and of_purple, and of_silk, and of_scarlet, and all wood citron, and every object ivory, and every object of wood most_precious, and of_bronze, and of_iron, and of_marble, **13** and cinnamon, and amomum, and incenses, and ointment, and frankincense, and wine, and olive_oil, and fine_flour, and wheat, and cattle, and sheep, and of_horses, and of_carriages, and of_slaves, and souls of_humans. **14** And the fruit of_you of_the desire of_the soul went_away from you, and all the sleek things and the splendid things destroyed from you, and no_longer by_no_means not them will_be_finding. **15** The merchants of_these things ~~which~~ having_become_rich, from her from afar will_be_standing, because_of the fear of_the torment of_her, weeping and mourning **16** saying: Woe, woe, ~~the~~ city ~~the~~ great, you having_been_clothed in_linen, and purple, and scarlet, and having_been_gilded with gold, and stone precious, and pearl. **17** Because in_one hour was_ _desolated ~~the~~ so_much riches. And every captain, and every the one to a_place sailing, and sailors, and as_many_as the sea are_working, from afar stood **18** and they_cried_out, seeing the smoke of_the burning of_her saying: What is similar to_the city ~~the~~ great? **19** And they_throw dust on the heads of_them, and they_cried_out, weeping and mourning saying: Woe, woe, the city ~~the~~ great, in which became_rich all

Readers' Version

sexual immorality with her,[170] and the merchants of the earth have become wealthy from the power of her luxury."

4 Then I heard someone else from heaven saying,

"Come out from her, my people,[171]
so that you won't participate in her sins
and so that you won't be on the receiving end of the disasters intended for her,
5 because her pile of sins has reached up to heaven,[172]
so **God** has noticed her wickedness.
6 Pay her back in the way she's treated others,[173]
pay her back double for what she's done.
Mix a double portion for her in her own cup.
7 As much as she thought highly of herself and lived in luxury,
give her just as much torture and grief.
Because she tells herself
'I sit like a queen,
I'm not a widow and will never have to grieve.'[174]
8 Because of that, her disasters will suddenly arrive one day,
death and grief and famine.
She'll be burnt up by fire,
because it's **the** powerful **Yahweh God** who has judged her."

9 The kings of the earth that had committed sexual immorality and lived in luxury with her, will weep and wail over her when they see the smoke of her burning.[175] **10** In their fear they'll stand back at a distance and say,

"The famous city's end won't be good,
the powerful city of Bavel (Babylon).
Because your judgement has come all at once."

11 The merchants on the earth will weep and mourn for her, because no one buys their goods anymore[176]— **12** gold and silver, precious stones and pearls, fine linen and purple cloth and silk and scarlet cloth, expensive wood and carved ivory containers and every kind of container made from the costliest wood and bronze and iron and marble,[177] **13** cinnamon and spice, incense and myrrh and frankincense, wine and oil and fine flour and wheat, cattle and sheep and horses, and chariots and slaves and people's souls. **14** People will say, "The good things the people of Bavel longed to have are gone. Their splendid and luxurious goods have been destroyed and won't become available again." **15** The merchants who became rich selling those things will stand at a distance from her because of the fear of becoming included in her torment, weeping and mourning,[178] **16** saying, "That famous city that used to dress in fine linen and scarlet and be adorned with gold and precious

170 **RV 18:3 · Cross-ref.** Isa 23:17; Jer 51:7.

171 **RV 18:4 · Cross-ref.** Isa 48:20; Jer 50:8; 51:6,45.

172 **RV 18:5 · Cross-ref.** Gen 18:20-21; Jer 51:9.

173 **RV 18:6 · Cross-ref.** Psa 137:8; Jer 50:29.

174 **RV 18:7-8 · Cross-ref.** Isa 47:7-9.

175 **RV 18:9-10 · Cross-ref.** Eze 26:16-17.

176 **RV 18:11 · Cross-ref.** Eze 27:31,36.

177 **RV 18:12-13 · Cross-ref.** Eze 27:12-13,22.

178 **RV 18:15 · Cross-ref.** Eze 27:31,36.

Readers' Version

stones and pearls has come to a bad end **17** because so much wealth was destroyed in a single hour."

Every captain of a ship, and all the passengers and sailors and others who work on the ocean will keep far away from the city[179] **18** and when they see the smoke from the burning city they'll call out, "No other city has ever been so awesome."[180] **19** Then they'll throw dust on their heads (a Hebrew sign of mourning) and weep and mourn and cry out,[181] "That incredible city where every ship owner became wealthy from valuable trade with her—she's been destroyed in a single hour."

20 You in heaven celebrate, and also you believers and missionaries and prophets, because **God** has judged the city on your behalf.[182]

21 Then a powerful messenger picked up a stone the size of a large millstone and threw it into the sea, saying, "The famous city of Bavel (Babylon) will be violently thrown down just like that stone,[183] and she'll definitely never be seen again.[184] **22** The sounds of harpists and musicians and flutists and trumpeters will definitely never be heard in you again,[185] and no more craftsmen will be seen in you, and the sound of grain being ground into flour will never be heard in you again. **23** There definitely won't be any more lamps illuminating you, nor will there be any more happy wedding sounds. Your merchants were the best in the world because all the nations were deceived by your witchcraft.

24 The blood of the prophets and the believers and all the others who've been murdered can be found in that city."[186]

19:1 After all that, I heard what sounded like a huge crowd in heaven, calling out, "Praise Yahweh—he's saved us and all honour and power belong to him **2** because his judgements are true and honest. He's judged the famous prostitute who was corrupting the earth with her sexual immorality, and he's avenged her for the murder of his slaves."[187] **3** Then the crowd called out again, "Praise Yahweh. The smoke from her burning will keep rising throughout the ages."[188] **4** Then the twenty-four elders and the four living creatures knelt down and worshipped **God**, the one sitting on the throne, saying, "May it be so. Praise Yahweh."

The lamb's wedding reception

5 Then a voice came from the throne, saying, "Praise our **God**, all his slaves and everyone who respects him, both great and small."[189] **6** Then I heard what sounded like a large crowd and what seemed to be the sounds of lots of water and of powerful thun-

Literal Version

the ones having the ships in the sea by the wealth of_her. Because in_one hour she_was_desolated. **20** Be_being_ _gladdened over her, heaven, and ~~the~~ holy ones, and ~~the~~ ambassadors, and ~~the~~ prophets, because judged ~~the~~ **god** the judgement for_you_all by her. **21** And took_up one messenger a_stone mighty like stone great, and he_throw it into the sea saying: Thus with_violence will_be_being_thrown Babulōn/(Bāvel?) the great city, and by_no_means not it_ _may_be_found anymore. **22** And the_sound of_harpists, and musicians, and flute_players, and trumpeters, by_no_means not may_be_heard in you anymore, and every craftsman of_ _every craft by_no_means not may_be_found in you anymore, and the_sound of_a_grinding_stone by_no_means not may_be_heard in you anymore, **23** and the_light of_lamp by_no_means not may_shine in you anymore, and the_voice of_a_bridegroom and of_a_bride by_no_means not may_be_ _heard in you anymore, because the merchants of_you were the magnates of_the earth, because by the sorcery of_you were_deceived all the nations. **24** And in her the_blood of_ _prophets and of_holy ones was_found, and of_all the ones having_been_slain on the earth.

19:1 After these things I_heard something like a_voice loud of_a_crowd great in ~~the~~ heaven saying: Praise_Yāh. ~~The~~ salvation, and ~~the~~ glory, and ~~the~~ power be, of_the **god** of_us. **2** Because true and righteous are the judgements of_him, because he_judged the prostitute ~~the~~ great, who was_ _corrupting the earth with the sexual_immorality of_her, and he_avenged the blood of_the slaves of_him out_of the_hand of_her. **3** And secondly they_have_said: Praise_Yāh. And the smoke of_her is_going_up to the ages of_the ages. **4** And fell the elders ~~the~~ twenty four, and the four living_creatures, and they_prostrated ~~the~~ before_**god**, the one sitting on the throne saying: Truly. Praise_Yāh.

5 And a_voice from the throne came_out saying: Be_praising unto_the **god** of_us, all ~~the~~ slaves of_him, you_all revering him, ~~the~~ small and ~~the~~ great. **6** And I_heard something like the_voice of_a_crowd great, and as the_sound of_waters many, and like a_sound of_thunders mighty saying: Praise_ _Yāh, because reigned the_**master**, the **god** of_us ~~the~~

179 RV 18:17 · Cross-ref. Isa 23:14; Eze 27:26-30.
180 RV 18:18 · Cross-ref. Eze 27:32.
181 RV 18:19 · Cross-ref. Eze 27:30-34.
182 RV 18:20 · Cross-ref. Deu 32:43; Jer 51:48.
183 RV 18:21 · Cross-ref. Jer 51:63-64.
184 RV 18:21 · Cross-ref. Eze 26:21.
185 RV 18:22 · Cross-ref. Eze 26:13; Isa 24:8.
186 RV 18:24 · Cross-ref. Jer 51:49.
187 RV 19:2 · Cross-ref. Deu 32:43; 2Ki 9:7.
188 RV 19:3 · Cross-ref. Isa 34:10.
189 RV 19:5 · Cross-ref. Psa 115:13.

Literal Version

almighty. **7** We_may_be_rejoicing and may_be_exulting, and we_may_give the glory to_him, because came the wedding of_the lamb, and the wife of_him prepared herself. **8** And it_ _was_given to_her, in_order_that she_may_clothe herself in_ _linen shining clean, because/for the linen the just_acts of_ _the holy ones is. **9** And he_is_saying to_me: Write: Blessed are the ones to the supper of_the wedding of_the lamb having_been_invited. And he_is_saying to_me: These ~~the~~ words true are. of_ ~~the~~ **_god**. **10** And I_fell before the feet of_ _him to_prostrate before_him. And he_is_saying to_me: Be_ _seeing to_it not, a_fellow-slave of_you I_am, and the brothers of_you ~~which~~ holding the testimony of_ **_Yaʸsous/(Yəhōshūʹa)**, ~~the~~ before_**god** prostrate. For/Because the testimony of_**Yaʸsous** is the spirit of_ ~~the~~ _ _prophecy.

11 And I_saw ~~the~~ heaven having_been_opened_up, and see, a_ _horse white, and the one sitting on it, Faithful being_called and true, and in righteousness he_is_judging and is_warring. **12** And the eyes of_him are a_flame of_fire, and on the head of_him crowns many, having name having_been_written, which no_one has_known, except ~~not/lest~~ he, **13** and having_ _been_clothed in_a_robe having_been_dipped in_blood, and has_been_called the_name of_him, the word of_ ~~the~~ **_god**. **14** And the armies in ~~the~~ heaven was_following after_him on horses white, having_dressed_in linen white pure. **15** And out_of the mouth of_him is_going_out a_sword sharp, in_ _order_that with it he_may_strike the nations: and he will_ _be_shepherding them with a_rod iron, and he is_treading the wine-press of_the wine of_the rage of_the severe_anger of_ ~~the~~ **_god** ~~the~~ almighty. **16** And he_is_having on his robe and on the thigh of_him, a_name having_been_written: king of_ _kings and **master** of_masters. **17** And I_saw one messenger having_stood in the sun, and he_cried_out with a_voice loud, saying to_all the birds ~~which~~ flying in midair: Come, be_ _gathered_together to the supper ~~the~~ great of_ ~~the~~ **_god**, **18** in_ _order_that you_all_may_eat the_fleshes of_kings, and fleshes of_commanders, and the_fleshes of_mighty, and the_fleshes of_horses, and of_the ones sitting on them, and the_fleshes of_all, free men both and slaves, and small and great. **19** And I_saw the wild_animal, and the kings of_the earth, and the armies of_them, having_been_gathered_together to_make ~~the~~ war with the one sitting on the horse, and with the army of_ _him. **20** And was_caught the wild_animal, and with him the the_false_prophet, the one having_done the signs before him, by which he_deceived the ones having_received the mark of_ _the wild_animal, and the ones prostrating before_the image of_him. Living were_throw the two into the lake of_ ~~the~~ _fire, ~~which~~ being_burned with sulfur. **21** And the rest were_killed_ _off with the sword of_the one sitting on the horse, ~~which~~ having_come_out out_of the mouth of_him, and all the birds

190 **RV 19:6 · Cross-ref.** Eze 1:24.

191 **RV 19:6 · Cross-ref.** Psa 93:1; 97:1; 99:1.

192 **RV 19:9 · Cross-ref.** Mat 22:2-3.

193 **RV 19:11 · Cross-ref.** Eze 1:1.

194 **RV 19:11 · Cross-ref.** Psa 96:3; Isa 11:4.

195 **RV 19:12 · Cross-ref.** Dan 10:6.

196 **RV 19:15 · Cross-ref.** Psa 2:9.

197 **RV 19:15 · Cross-ref.** Isa 63:3; Yoel 3:13; Rev 14:20.

198 **RV 19:17-18 · Cross-ref.** Eze 39:17-20.

199 **RV 19:20 · Cross-ref.** Rev 13:1-18.

Readers' Version

der,[190] saying, "Praise **Yah**, because our **God**, the powerful **Yahweh**, reigns.[191] **7** We'll celebrate and be happy and praise him, because it's now time for the lamb's wedding and the bride is all ready. **8** She was given fine linen clothes that are bright and pure, because what she's wearing is the obedient acts of the believers."

9 Then the messenger told me to write, "Everyone who's invited to the lamb's wedding reception is blessed."[192] And he added, "These are **God's** true words."

10 I knelt in front of him about to worship him, but he told me, "Hey, I'm a fellow slave of you and your fellow believers who believe **Yeshua's** (Jesus'; Grk. Yesus') testimony. Only worship **God**, because **Yeshua's** testimony came from the same spirit as prophecy."

The rider on the white horse

11 Then I saw heaven open up[193] and wow, a white horse and its rider was named 'Faithful and true', and he judges and battles righteously.[194] **12** His eyes shone like a flame of fire,[195] and he had many crowns on his head, with a name written (on him? See v16) that no one knows except himself, **13** He's wearing a robe that's been dipped in blood, and his name is '**God's** message', **14** and the armies in heaven were following him on white horses, all dressed in fine linen—white and clean. **15** A sharp sword comes out of his mouth so he can strike the nations and he'll rule them with an iron scepter.[196] He'll destroy his enemies like trampling grapes in a wine-pressing pit, with the resultant juice representing the anger **of** the all-powerful **God's** fury.[197] **16** He has a name written on his robe and on his thigh: 'King of kings and **master** of masters'.

17 Then I saw a messenger standing in the sun, and he yelled out in a loud voice to all the birds flying high in the sky, "Come and join **God's** big feast, **18** so you can eat the flesh of kings and commanders and warriors and horses and their riders, and the flesh of others, both free and slaves, lowly and prominent."[198]

19 Then I saw the wild animal and the worldly kings and their armies who had joined together to battle against the rider of the white horse and his army. **20** But then the animal was captured along with the false prophet who had done miracles in front of him. (That was how he'd deceived the ones who had accepted the mark of the animal and the ones worshipping his image.)[199] The two of them were thrown alive into the lake of fire burning with sulfur. **21** The rest were killed by the rider of the white horse with the sword coming out from his mouth, and all the birds were gorged with the flesh of

Readers' Version

the dead.

The thousand years

20:1 Then I saw a messenger coming down from heaven holding the key to the pit as well as a heavy chain **2** and he seized the dinosaur, that ancient snake,[200] who is the devil and Satan, and chained him up for a thousand years. **3** The messenger threw him into the pit and shut it and sealed it over him so that he wouldn't deceive the nations anymore until the thousand years were ended. After that, it will be necessary for him to be released for a short time.

4 I saw thrones with people sitting on them and they were given the responsibility of judging both the souls of the ones who'd been beheaded for believing **Yeshua's** (Jesus'; Grk. Yesus') and **God's** message, and those who didn't worship the animal or his image and didn't receive the mark on their hand or forehead. And they lived and reigned with the **messiah** for a thousand years.[201] **5** The rest of the dead didn't come back to life until the thousand years were up. That's the first resurrection. **6** Those who have a part in that first resurrection will be blessed and (considered?) holy. The second death has no power over them—they'll be priests **of God** and of the **messiah** and they'll reign with him for a thousand years.

Satan's defeat

7 At the end of the thousand years, Satan will be released from his prison, **8** and he'll go out to deceive the nations right around the earth[202]—Gog and Magog[203]—to gather them together to battle. They'll be too many to count like the sand on the beach. **9** They'll cover the whole world and surround the camp of the believers and the beloved city, but fire will come down from heaven and burn them up. **10** Then the devil who'd deceived them was thrown into the lake of fire and sulfur where the animal and the false prophet were, and they'll be tormented day and night throughout the ages.

The dead are revived for judgement

11 Then I saw a large white throne with someone sitting on it.[204] Earth and sky fled from his presence but they couldn't find where to go. **12** Then I saw the dead—both prominent people and the lowly—standing before the throne, and some books were opened and then another book was opened—the book of life.[205] Then the dead were judged from the things written in the books according to what they'd done. **13** The sea gave up the dead in it, and 'death' and Haidais gave up the dead in them, and then every one of them was judged according to what they'd done. **14** Then 'death' and Haidais were thrown into the lake of fire. That's the second death—the lake of fire, **15** and anyone whose name couldn't be found in the book of life was thrown into that lake of fire.

Literal Version

were_satisfied with the fleshes of_them.

20:1 And I_saw a_messenger coming_down out_of ~~the~~ heaven, holding the key of_the abyss, and a_chain great in the hand of_him. **2** And he_apprehended the dragon, the serpent ~~the~~ ancient, who is the_false_accuser and ~~the~~ Satan/(Sāṭān), and he_bound him for_a_thousand years, **3** and he_throw him into the abyss, and shut and sealed it over him, in_order_that not he_may_deceive anymore the nations, until may_be_ _finished the thousand years, after these things, it_is_fitting him to_be_released a_little time. **4** And I_saw thrones, and they_sat_down on them, and judgement was_given to_them, and the souls of_the ones having_been_beheaded because_of the testimony of_**Yaʸsous/(Yəhōshūʻa)**, and because_of the message of_ ~~the~~ _**god**, and whoever neither prostrated before_the wild_animal, nor the image of_him, and not took the mark on their forehead, and on the hand of_them, and they_lived and reigned with the for_a_Thousand **chosen_ _one/messiah** years. **5** The rest of_the dead not lived, until may_be_finished the thousand years. This is the resurrection ~~the~~ first. **6** Blessed and holy is the one having a_part in the resurrection ~~the~~ first. Over these the second death not is_ _having authority, but they_will_be priests of_ ~~the~~ _**god** and of_the **chosen_one/messiah**, and they_will_be_reigning with him for_the thousand years.

7 And whenever may_be_finished the thousand years, will_ _be_being_released ~~the~~ Satan/(Sāṭān) out_of the prison of_ _him, **8** and he_will_be_coming_out to_deceive the nations ~~which~~ in the four corners of_the earth, ~~the~~ Gōg/(Gōg) and Magōg/(Māgōg), to_gather_together them to the war, of_ _whom the number of_them is like the sand of_the sea. **9** And they_went_up on the breadth of_the earth, and surrounded the camp of_the holy ones, and the city ~~which~~ having_been_ _loved. But came_down fire out_of the sky and it_devoured them. **10** And the devil, the one deceiving them, was_thrown into the lake of_ ~~the~~ _fire and of_sulfur, where were also the wild_animal and the false_prophet, and they_will_be_being_ _tormented by_day and night for the ages of_the ages.

11 And I_saw a_throne great white, and the one sitting on on_ _it, whose from the face fled the earth and ~~the~~ heaven, and place not was_found for_them. **12** And I_saw the dead, ~~the~~ great and ~~the~~ small, having_stood before the throne, and scrolls were_opened_up, and another scroll was_opened_up, which is of_the scroll of_life. And were_judged the dead out_ _of the things having_been_written in the scrolls according_ _to the works of_them. **13** And gave the sea the dead ~~which~~ in it, and ~~the~~ death and ~~the~~ Haidaʸs gave the dead ~~which~~ in them, and they_were_judged each according_to the works of_them. **14** And ~~the~~ death and ~~the~~ Haidaʸs were_throw into the lake of_ ~~the~~ _fire. This ~~the~~ the second death is, the lake of_ ~~the~~ _fire. **15** And if anyone not was_found in the scroll of_ ~~the~~ _life having_been_written, he_was_thrown into the lake of_ ~~the~~ _ _fire.

---

200 **RV 20:2 · Cross-ref.** Gen 3:1.

201 **RV 20:4 · Cross-ref.** Dan 7:9,22.

202 **RV 20:8 · Cross-ref.** Eze 7:2.

203 **RV 20:8 · Cross-ref.** Eze 38:2,9,15.

204 **RV 20:11-12 · Cross-ref.** Dan 7:9-10.

205 **RV 20:12 · Cross-ref.** Dan 12:1.

Literal Version

21:1 And I_saw a_heaven new and an_earth new, because/for the the_first heaven and the first earth went_away, and the sea not is anymore. **2** And the city ~~the~~ holy, Hierousala^{y}m/(Yərūshālayim) the_new, I_saw coming_down out_of ~~the~~ heaven from ~~the~~ **god**, having_been_prepared as a_ _bride, having_been_adorned for_the husband of_her. **3** And I_heard of_a_voice great out_of the throne saying: Behold, the tent of_ ~~the~~ **_god** is with ~~the~~ humans, and he_will_be_ _sheltering with them, and they the_peoples of_him will_be, and himself ~~the~~ **god** will_be with them, **4** and he_will_be_ _wiping_out every tear from the eyes of_them, and ~~the~~ death not will_be anymore, neither mourning, nor clamour, nor misery, not will_be anymore. The first things went_away. **5** And said the one sitting on the throne: Behold, new I_am_ _making all things. And he_is_saying to_me: Write, because these ~~the~~ messages faithful and true are. **6** And he_said to_me: They_have_become. I am the first_letter and the last_letter, the beginning and the end. I to_the one thirsting will_be_ _giving of the spring of_the water of_ ~~the~~ _life undeservedly. **7** The one overcoming will_be_inheriting these things, and I_ _will_be to_him **god**, and he will_be to_me a_son. **8** But to_the fearful, and unbelieving, and having_been_detested, and murderers, and the_sexually_immoral, and sorcerers, and idolaters, and all ~~the~~ liars, the portion of_them is in the lake ~~which~~ being_burned with_fire and sulfur, which is the death ~~the~~ second.

9 And came one of the seven messengers, ~~which~~ having the seven bowls, ~~which~~ being_full of_the seven plagues ~~the~~ last, and he_spoke with me saying: Come, I_will_be_showing to_ _you the bride, the wife of_the lamb. **10** And he_carried_away me in the_**spirit** to a_mountain great and high, and he_ _showed to_me the city ~~the~~ holy Hierousala^{y}m/(Yərūshālayim), coming_down out_of ~~the~~ heaven from ~~the~~ **god**, **11** having the glory of_ ~~the~~ **_god**. The radiance of_it similar to_a_stone most_precious, as to_a_ _stone jasper crystalizing, **12** having a_wall great and high, having twelve gates, and at the gates twelve messengers, and names having_been_inscribed, which is of_the twelve tribes of_the_sons of_Israa^{y}l/(Yisrā$^{ˈ\bar{e}l}$). **13** From the_east three gates, and from the_north three gates, and from west three gates, and from the_south three gates. **14** And the wall of_the city having twelve foundations, and in them the_twelve twelve names of_the ambassadors of_the lamb. **15** And the one speaking with me was_having a_measure reed golden, in_ _order_that he_may_measure the city, and the gates of_it, and the wall of_it. **16** And the city four_cornered is_lying, and the length of_it as_much_as the breadth. And he_measured the city with_the reed at twelve stadiums thousands, the

206 RV 21:1 · Cross-ref. Isa 65:17; 66:22; 2Pe 3:13.

207 RV 21:2 · Cross-ref. Isa 52:1.

208 RV 21:2 · Cross-ref. Rev 3:12.

209 RV 21:2 · Cross-ref. Isa 61:10.

210 RV 21:3 · Cross-ref. Eze 37:27; Lev 26:11-12.

211 RV 21:4 · Cross-ref. Isa 25:8.

212 RV 21:4 · Cross-ref. Isa 35:10; 65:19.

213 RV 21:6 · Cross-ref. Isa 55:1.

214 RV 21:7 · Cross-ref. 2Sam 7:14; Psa 89:26-27.

215 RV 21:10 · Cross-ref. Eze 40:2.

216 RV 21:12-13 · Cross-ref. Eze 48:30-35.

217 RV 21:15 · Cross-ref. Eze 40:3.

Readers' Version

The new sky and the new earth

21:1 Then I saw a new sky and a new earth,[206] because the first sky and the first earth had gone away, and there weren't any more oceans. **2** Then I saw the chosen city[207]—the new Yerushalem (Jerusalem)—coming down out of heaven from **God**,[208] prepared like a bride all dressed up for her husband,[209] **3** and I heard a loud voice from the throne saying, "Listen, **God** will now live here with the people—he'll live with them and they'll be his people, and God himself will be with them.[210] **4** He'll wipe all their tears away from their eyes,[211] and there won't be any more death or grieving, or crying or pain.[212] They won't even exist any longer—the original world is gone."

5 Then the one sitting on the throne said, "Listen, I'm remaking everything." And he told me, "Write that down because these words are trustworthy and true." **6** And he told me, "Everything's done. I'm the A and the Z—the beginning and the end. I'll freely give from the spring of the water of life to anyone who's thirsty.[213] **7** All of those who conquer will inherit those things, and I will be their **God** and they will be my children.[214] **8** But as for the cowardly and the unbelieving, the abhorred and murderers, fornicators and sorcerers, and idolaters and all liars, their place will be in the lake burning with fire and sulfur, which is the second death."

The new Yerushalem

9 Then one of the seven messengers holding the seven bowls full of the seven last disasters came and spoke to me, saying, "Come, I'll show you the bride—the lamb's wife." **10** Then in **the spirit**, he carried me away to a very large, high mountain[215] and he showed me the HOLY city, Yerushalem (Jerusalem), coming down from **God** out of heaven, **11** shining like God's splendour—its brilliance being like a very precious stone—like a jasper stone shining like crystal. **12** The city had wall that was both wide and high, with twelve gates and twelve messengers at the gates. The gates had the names of the twelve tribes (from Yisrael's (Israel's) twelve sons) written on them.[216] **13** There were three gates on the east, three on the north, three on the south, and three on the west. **14** The city wall had twelve foundation stones, and they had the names of the lamb's twelve missionaries written on them.

15 The messenger speaking to me had a golden measuring rod so that he could measure the city and its gates and wall.[217] **16** The city was laid out square with the length equalling the

Readers' Version

width. Using the rod, the messenger measured the city at 2.2km on each edge, with the length, width, and height all being equal. **17** He also measured the wall to be 70m using normal measurements.[218] **18** The wall was made of green jasper stone[219] and the city itself was pure gold but as clear as glass. **19** The foundations of the city's wall were adorned with many different kinds of precious stones. The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, **20** the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, and the twelfth amethyst. **21** The twelve gates were twelve pearls—each one of the gates individually was from one pearl—and the city street was pure gold—transparent like glass.

22 I didn't see any temple in the city because the all-powerful **God Yahweh** and the lamb are its temple. **23** The city doesn't need the sun or moon to illuminate it because **God's** radiance illuminates it, and its lamp is the lamb.[220] **24** The nations will be able to walk around from its light, and the kings on the earth will bring their best into the city.[221] **25** It'll never get dark there, so the city gates will never need to be closed[222] **26** and they will bring the prestige and the honour of the nations into it. **27** However, nothing that's 'unclean' will ever enter the city,[223] and nor will those with shameful or dishonest behaviour—only those whose names have been written in the lamb's book of life.

22:1 Then he showed me the river of the water of life that sparkled like crystal. It flowed out of the throne **of God** and the lamb.[224] **2** In the middle of its path and in the middle of the river reaching from one side to the other was the tree of life[225] that produces twelve fruits—a different one each month—and the leaves of the tree are for healing the nations[226] **3** and there won't be a curse any more.[227]

The throne for **God** and the lamb will be in the city, and his slaves will be serving him. **4** They will see his face, and his name on their foreheads. **5** Nights won't exist any more and they won't need the light from a lamb or from the sun because **Yahweh God** will illuminate them,[228] and they will reign through the ages.[229]

6 Then he said to me, "These messages **Yeshua's return** are faithful and true, and **Yahweh**, the **God** of the spirits of the prophets, sent his messenger out to show his slaves what's planned to happen soon."

Literal Version

length, and the breadth, and the height of_it, equal is. **17** And he_measured the wall of_it, of_a_hundred forty four cubits, a_measure of_human_origin that is also of_the_messenger. **18** And was the structure of_the wall of_it was jasper, and the city was gold pure, similar to_glass clean. **19** the foundations of_the wall of_the city with_every stone precious having_ _been_adorned. The foundation the first was jasper, the second sapphire, the third chalcedony, the fourth emerald, **20** the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst. **21** And the twelve twelve gates were pearls, each one each of_ _the gates was of one pearl. And the road of_the city was gold pure as glass transparent. **22** And a_temple not I_saw in it, because/for the **master** ~~the~~ **god** ~~the~~ almighty the_temple of_it is, and the lamb. **23** And the city neither need is_having of_ _the sun nor of_the moon that they_may_be_shining in_it, because/for the glory of_ ~~the~~ **_god** enlightened it, and the lamp of_it is the lamb. **24** And will_be_walking the nations by the light of_it, and the kings of_the earth are_bringing the glory of_them into it. **25** And the gates of_it by_no_means not may_be_shut by_day, because/for night not will_be there. **26** And they_will_be_bringing the glory and the honour of_ _the nations into it. **27** And by_no_means not may_come_in into it any unclean thing, and the one practicing abomination and a_falsehood, except ~~not/lest~~ the ones having_been_written in the scroll of_ ~~the~~ _life of_the lamb. **22:1** And he_showed to_me a_river of_water of_life shining as crystal, going_out out_of the throne of_ ~~the~~ **_god** and of_the lamb. **2** In the_middle of_the road of_it and of_the river, from_here and from_there, the_tree of_life producing twelve fruits, according_to month each to_be_giving_back the fruit of_it, and the leaves of_the tree are for the_healing of_the nations. **3** And any curse not will_be anymore. And the throne of_ ~~the~~ **_god** and of_the lamb in it will_be, and the slaves of_him will_be_serving unto_him. **4** And they_will_be_ _seeing the face of_him, and the name of_him on the foreheads of_them. **5** And night not will_be anymore, and not they_are_having need of_the_light of_a_lamp and of_the_ _light of_the_sun, because the_**master** ~~the~~ **god** will_be_ _illuminating on them, and they_will_be_reigning to the ages of_the ages.

6 And he_said to_me: These ~~the~~ messages are faithful and true, and the **master**, the **god** of_the spirits of_the prophets, sent_out the messenger of_him, to_show to_the slaves of_him which things it_is_fitting to_become in quickness. **7** And see, I_am_coming quickly. Blessed is the one keeping the

218 **RV 21:17 · Note** It's not stated if that's the *height* or the *thickness* of the city wall.

219 **RV 21:18-21 · Cross-ref.** Isa 54:11-12.

220 **RV 21:23 · Cross-ref.** Isa 60:19-20.

221 **RV 21:24 · Cross-ref.** Isa 60:3.

222 **RV 21:25-26 · Cross-ref.** Isa 60:11.

223 **RV 21:27 · Cross-ref.** Isa 52:1; Eze 44:9.

224 **RV 22:1 · Cross-ref.** Eze 47:1; Zech 14:8.

225 **RV 22:2 · Cross-ref.** Gen 2:9.

226 **RV 22:2 · Cross-ref.** Eze 47:12.

227 **RV 22:3 · Cross-ref.** Zech 14:11.

228 **RV 22:5 · Cross-ref.** Isa 60:19.

229 **RV 22:5 · Cross-ref.** Dan 7:18.

Literal Version

messages of_the prophecy of_ ~~the~~ _scroll this. **8** And_I Yōannaʸs am the one seeing. and hearing These things. And when I_heard and I_saw, I_fell to_prostrate before the feet of_ _the messenger ~~which~~ showing to_me these things. **9** And he_ _is_saying to_me: Be_seeing to_it not, a_fellow-slave of_you I_ _am and of_the brothers of_you, the prophets, and of_the ones keeping the messages of_ ~~the~~ _scroll this. ~~The~~ before_**god** prostrate. **10** And he_is_saying to_me: Not you_may_seal the messages of_the prophecy of_ ~~the~~ _scroll this, the for time near is. **11** The one doing_wrong, him_let_do_wrong still, and the filthy, him _let_be_being_filthy still, and the righteous, righteousness him_let_practice still, and the holy, him _let_ _be_sanctified still. **12** Behold, I_am_coming quickly, and the reward of_me with me, to_give_back to_each as the work is of_him. **13** I am the first_letter and the last_letter, the first and the last, the beginning and the end. **14** Blessed are the ones washing the robes of_them, in_order_that it_will_be the right of_them to the tree of_ ~~the~~ _life, and by_the gates they_ _may_come_in into the city. **15** Outside are the dogs, and the sorcerers, and the the_sexually_immoral, and the murderers, and the idolaters, and everyone loving and practicing falsehood. **16** I, **Yaʸsous/(Yəhōshūʻa)**, sent the messenger of_ _me, to_testify to_you_all these things in the assemblies. I am the root and the descent of_Dawid/(Dāvid), the star ~~the~~ shining, ~~the~~ morning. **17** And the **spirit** and the bride are_ _saying: Be_coming. And the one hearing him_let_say: Be_ _coming. And the one thirsting let_be_coming, the one wanting him_let_take the_water of_life undeservedly.

18 ‹Am›_testifying I to_everyone ~~which~~ hearing the messages of_the prophecy of_ ~~the~~ _scroll this: if anyone may_add_on to them, will_be_adding_on ~~the~~ **god** to him the plagues ~~which~~ having_been_written in ~~the~~ scroll this. **19** And if anyone may_ _take_away from the messages of_the scroll of_ ~~the~~ _prophecy this, will_be_taking_away ~~the~~ **god** the part of_him from the tree of_ ~~the~~ _life and out_of the city ~~the~~ holy, of_the things having_been_written in ~~the~~ scroll this. **20** Is_saying the one testifying these things: Yes, I_am_coming quickly. Truly. Be_ _coming, **master Yaʸsous**. **21** The grace of_the **master Yaʸsous** with the holy ones. Truly.

Readers' Version

7 "Yes, listen, I'm coming soon. Anyone who follows the messages of the prophecy on this scroll will be blessed."

8 I, Yohan (John; Grk. Yoannes), am the one who saw and heard all those things, and when I heard and saw them, I knelt down to worship at the feet of the messenger who showed them to me. **9** But he told me, Hey, no! I'm a fellow slave of you and of your brothers the prophets and of the ones who obey the words of this book. Worship **God**." **10** Then he continued, "Don't seal up the words of the prophecy of this book, because the time is near. **11** Those who disobey God can continue to do so and those who are filthy can continue to be so, but those who obey God should continue to obey, and those who are godly should continue to be godly."[230]

12 (Yeshua (Jesus; Grk. Yesus) says,) "Listen, I'm coming back soon, bringing my reward[231] to distribute to each person according to their behaviour.[232] **13** I'm the A and the Z[233]—the first and the last[234]—the beginning and the end.

14 "Blessed are those who are washing their robes so that they'll have authority over the tree of life[235] (MEANING???) and so that they'll be able to enter the city through the gates. **15** On the contrary, those outside the city are dogs and sorcerers, the sexually immoral and murderers and idolaters, and everyone loving and exhibiting dishonesty.

16 "I, **Yeshua**, have sent my messenger to explain these things to you concerning the churches. I am both David's source and his descendant[236]—the bright morning star."

17 The **spirit** and the bride say, 'Come.'

Anyone who hears this should also say, 'Come.'

Anyone who's thirsty to live forever should come. Anyone who wants it can take the water that gives life free of charge.[237]

Farewell

18 I am testifying to everyone who hears the prophecies written in this document: If anyone adds to these words, then **God** will add to them the disasters written in this document.[238] **19** And if anyone takes away any of this prophetic document, then **God** will take away their share in the tree of life and in the holy city that's written about in this document.

20 The one who testified about these things says: 'Yes, I'm coming quickly.'

May it be so. Come, **master Yeshua** (Jesus; Grk. Yesus).

21 May the grace from the **master Yeshua** be with the godly

230 **RV 22:11 · Cross-ref.** Dan 12:10.

231 **RV 22:12 · Cross-ref.** Isa 40:10; 62:11.

232 **RV 22:12 · Cross-ref.** Psa 28:4; Isa 40:10; Jer 17:10.

233 **RV 22:13 · Cross-ref.** Rev 1:8.

234 **RV 22:13 · Cross-ref.** Isa 44:6; 48:12; Rev 1:17; 2:8.

235 **RV 22:14 · Cross-ref.** Gen 2:9; 3:22.

236 **RV 22:16 · Cross-ref.** Isa 11:1,10.

237 **RV 22:17 · Cross-ref.** Isa 55:1.

238 **RV 22:18-19 · Cross-ref.** Deu 4:2; 12:32.

Readers' Version

people.

REV · OET-RV v0.2.3

Literal Version

REV · OET-LV v0.2.0 (NT set)

