

Open English Translation of the Bible

The Messianic Update (New Testament)

Readers' Version

OET book order

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

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

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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

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

Contents

OET Readers' Version preface	5
JHN Yohan	10
MRK Markos	45
MAT Matay	76
LUK Lukas	125
ACT Acts	174
JAM Ya'akov	216
GAL Galatians	223
TH1 1 Thessalonikai	230
TH2 2 Thessalonikai	235
CO1 1 Korinthios	238
CO2 2 Korinthios	257
ROM Romaios	268
COL Colossians	287
PHM Filemon	293
EPH Efesos	296
PHP Filippaisios	304
TI1 1 Timotheos	309
TIT Titos	315
PE1 1 Kefa	318
PE2 2 Kefa	324
TI2 2 Timotheos	328
HEB Ivrim	333
JDE Yehudah	349
JN1 1 Yohan	352
JN2 2 Yohan	358
JN3 3 Yohan	360
REV Revelation	362

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.
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Readers' Version

The arrival of the true light

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.

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]

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 immers-

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.

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).

ing 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*."

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]

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

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

Readers' Version

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.

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 moneychangers 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

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

15 **RV 2:12 · Cross-ref.** Mat 4:13.

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

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, 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 reli-

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.

gious 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 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 gain-
ing 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 in-
herited 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 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 hus-
band and then come back here."
17 "Actually, I don't have a husband!" she re-
torted.

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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

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

"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."

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

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.

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.

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,

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

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, 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!"

35 **RV 5:29 · Cross-ref.** Dan 12:2.

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

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."
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 wa-
ter 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 immedi-
ately 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** ap-
prentices 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 Kafar-
naoum.

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 be-
cause 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 be-
cause **God** the father has put his mark of ap-
proval 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* do? 31 Our an-
cestors 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 fa-
ther 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** an-
swered, "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, al-

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

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.

though 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 for-
ever, because I will bring them back to life on
that final day."

41 This little speech made the religious lead-
ers 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 wilder-
ness, 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 any-
one 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
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 be-
lieve 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

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

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

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.

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?

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.

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

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 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 mutter-
ing 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) liv-
ing 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 teach-
ing, 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 di-
vided 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 Fari-
saios, 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 previ-
ously 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?"

52 "So do you come from Galil as well?" they
sneered, "Look in the scriptures and you'll soon

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.

see that no prophet emerges out of *Galil*."

The woman caught in adultery[55]

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

The two witnesses of Yeshua's authenticity

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."

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 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 de-

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???)

scendants[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) answered, "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*

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.)

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

am[64] before Avraham ever existed."

59 When they heard that, they picked up rocks
to throw at Yeshua to kill him. But **Yeshua** be-
came 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 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 en-
abled 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 par-
ents 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 an-
nounced that anyone who said that Yeshua (Je-
sus; 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,

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'.

Readers' Version

"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 person 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[68]—the good shepherd gives his own life for the sheep.[69] **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

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

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

me and I know the father[70]—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.[71]
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 di-
vided about Yeshua's (Jesus'; Grk. Yesus') teach-
ing 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 de-
mon 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 Jew-
ish 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."[72]
34 **Yeshua** answered, "Isn't it written in your
scriptures that God said, 'You all are gods'?[73]
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 fa-
ther 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."
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,[74] 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.

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

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

72 RV 10:33 · Cross-ref. Lev 24:16.

73 RV 10:34 · Cross-ref. Psa 82:6.

74 RV 10:40 · Cross-ref. Yhn 1:28.

Readers' Version

Maria/Mariam).[75] 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.)[76] 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 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.

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

76 **RV 11:2 · Cross-ref.** Yhn 12:3.

Readers' Version

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 dy-
ing!"

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 al-
ready 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 around his face.

The leaders create a plan to execute Yeshua[77]

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. Ka-
iafas) who was chief priest that year, spoke up,
"You don't know anything. 50 Don't you all re-
alise that it's better for all of us if one man dies
so that the people and the nation won't be de-
stroyed?" 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 Yehu-
dah (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 celebra-
tions 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 an-
nounced that if anyone knew where Yeshua
was, they must inform them so that they could
arrest him.

Miryam sacrifices expensive fragrant oil[78]

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

77 **RV 11:45 · Parallel** Mat. 26:1-5; Mark 14:1-2; Luke 22:1-2
78 **RV 12:1 · Parallel** Mat. 26:6-13; Mark 14:3-9

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,[79] 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.

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,[80] 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[81]

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.[82] 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."[83]

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.[84] 26 Anyone who wants to serve me needs to follow after

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

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

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

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

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

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

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[85] 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[86] 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?"[87]

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."[88]

41 Yeshayah wrote this because he saw the messiah's greatness[89] 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 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."

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

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

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

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

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

Readers' Version

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,[90] 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 who sends him.[91] **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.'[92]

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."[93]

Yeshua indicates who will hand him over[94]

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,[95] 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

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

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

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

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

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

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

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.[96] 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.[97] 35 This is actually how you'll know if you're my follower: if you're loving each other."

Yeshua predicts that Kefa will disown him[98]

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.

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

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

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

Readers' Version

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 com-
mands. 16 Then I will ask
the father, and he will give you a different as-
sistant to be with you all for this age— 17 the
spirit of truth. The world can't accept him, be-
cause 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.

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 author-
ity, he will be teaching you everything, 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 re-
ally loved me, you'd be very happy that I'm go-
ing 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 preplanned. 30 I won't have
much more time to talk to you, because 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 ev-
ery 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, be-
cause just as a branch can't bear fruit in isola-
tion when it's not connected to the vine, nei-
ther 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 be-
come 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 com-
mands 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
loved you all.[99] 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

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

am telling you. 15 I'm not calling you slaves, because a slave doesn't know his master's plans, but I'm calling 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.[100] 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'.[101]

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 beginning.

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 actually 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 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

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

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

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 happi-
ness. 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 what-
ever 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 an-
swered so that your happiness will be com-
plete.

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 fa-
ther. I'm not saying that I'll be asking him on
your behalf, 27 no, because he himself loves you
all because you have loved me and have be-
lieved 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 return-
ing to the father."
29 Yeshua's (Jesus'; Grk. Yesus') followers re-
sponded, "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** an-
swered. 32 "The time is coming and is here al-
ready 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 be-
cause I have overcome the world."

Yeshua prays for his current and future followers

17:1 **After Yeshua** (Jesus; Grk. Yesus) had fin-
ished 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 author-
ity 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 ev-
erything 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 ev-
erything that's your is mine, and I've been hon-
oured 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 pro-
tect 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.[102]
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 message 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[103]

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.[104] 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.')[105]

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

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

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

104 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.

105 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.

your sword back in its sheath. I need to proceed with the plan that the father has prepared for me—I can't just avoid the suffering."[106]

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.)[107]

Kefa denies being a Yeshua-follower[108]

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[109]

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[110]

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[111]

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

106 **RV 18:11 · Cross-ref.** Mat 26:39; Mrk 14:36; Luk 22:42.

107 **RV 18:14 · Cross-ref.** Yhn 11:49-50.

108 **RV 18:15 · Parallel** Mat. 26:59-66; Mark 14:55-64; Luke 22:66-71

109 **RV 18:19 · Parallel** Mat. 26:59-66; Mark 14:69-72; Luke 22:58-62

110 **RV 18:25 · Parallel** Mat. 26:71-75; Mark 14:69-72; Luke 22:58-62

111 **RV 18:28 · Parallel** Mat. 26:71-75; Mark 14:69-72; Luke 22:58-62

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.)[112]

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[113]

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 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."

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

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

Readers' Version

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[114]

17 Carrying the pole[115] 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 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.)[116] 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[117]

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."[118]

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[119] 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[120] has testified this and his account is accurate so that you readers can

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

115 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.

116 RV 19:24 · Cross-ref. Psa 22:18.

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

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

119 RV 19:31 · Cross-ref. Yhn 19:14.

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

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,'[121] 37 and in another place, 'they will look at the one that they pierced.'[122]

The wrapping and laying of Yeshua's body[123]

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 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)[124] 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[125]

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[126]

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 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**

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

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

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

124 RV 19:39 · Cross-ref. Yhn 3:1-2.

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

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

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[127]

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[128] 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."[129]

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 anything that night.[130]

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.[131]

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

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

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

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

130 **RV 21:3 · Cross-ref.** Luk 5:5.

131 **RV 21:6 · Cross-ref.** Luk 5:6.

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.[132] 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 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?")

Statement of fact

24 This author is the apprentice that 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.)

132 RV 21:20 · Cross-ref. Yhn 13:25.

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.
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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 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.

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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.

11 RV 1:21 · Parallel Luke 4:31-37

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 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

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

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

Readers' Version

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, carry-
ing 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 sit-
ting there, thinking to themselves, 7 "Why's
that fellow talking like that? He's seriously in-
sulting 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 au-
thority here on the earth to forgive sins," he
turned and said to the paralysed man, 11 "Lis-
ten. 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 be-
side the lake where crowds of people kept com-
ing 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.

15 Yeshua ended up having a meal at Levi's
place, and many other tax collectors and unde-
sirables 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 undesir-
ables and tax-collectors, they asked his follow-
ers, "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 sin-
ners."

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 Fari-
saios party fast regularly, yet your followers
don't?"

19 "Can the groomsmen fast when they're cel-
ebrating 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 fast-
ing.

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 wine-
skins, and then both the wine and the wine-
skins 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

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

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

Readers' Version

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 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.

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

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

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 them!"[30]
23 But Yeshua addressed them: "How could
Satan command himself? 24 If a kingdom is di-
vided against itself, that kingdom could never
prosper. 25 If a household is divided against it-
self, that family will never prosper. 26 So if Sa-
tan 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 teach-
ing by the edge of the lake. A huge crowd gath-
ered around him, but he had boarded a boat
that was floating in the water, and all the peo-
ple 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 para-
bles 11 and he told them, "You've been given
understanding about **God's** kingdom, but for
others, they'll get it in parables
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 forgiven."[36]

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
36 **RV 4:12 · Cross-ref.** Isa 6:9-10 (LXX).

Readers' Version

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 appetite 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 Anyone 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 harvester is sent in because it's ready for harvest."[43]

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,

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.

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

Readers' Version

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."

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

46 **RV 5:1 · Parallel** Mat. 8:28-34; Luke 8:26-39

47 **RV 5:21 · Parallel** Mat. 9:18-26; Luke 8:40-56

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."

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

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

Readers' Version

leave that place. As you go, shake the dust off your sandals[51] so 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 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

51 **RV 6:11 · Cross-ref.** Acts 13:51.

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

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

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 ap-
prentices so they could do likewise to the peo-
ple, 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, fill-
ing 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 walk-
ing 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.

Yeshua heals many people around Gennaisaret[59]

53 After completing their crossing, they an-
chored 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 be-
gan bringing all of those who were sick, carry-
ing 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 Fari-
saios 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.

58 **RV 6:45 · Parallel** Yhn 6:15-21; Mat. 14:22-33
59 **RV 6:53 · Parallel** Mat. 14:34-36
60 **RV 7:1 · Parallel** Mat. 15:1-9

Readers' Version

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 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

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
65 **RV 7:24 · Parallel** Mat. 15:21-28

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."

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 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

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

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."

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

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.

79 **RV 9:2 · Parallel** Mat. 17:1-13; Luke 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.

Readers' Version

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 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

82 **RV 9:11 · Cross-ref.** Mal 4:5; Mat 11:14.

83 **RV 9:14 · Parallel** Mat. 17:14-21; Luke 9:37-43a

84 **RV 9:30 · Parallel** Mat. 17:22-23; Luke 9:43b-45

85 **RV 9:33 · Parallel** Mat. 18:1-5; Luke 9:46-48

Readers' Version

of them is the best.[86] 35 So Yeshua sat down and
called the twelve of them and explained, "Any-
one 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 wel-
comes 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 us."

39 **Yeshua** responded, "No, don't stop him, be-
cause anyone who does a miracle using my
name won't just quickly turn around and slan-
der 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
disobey 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 Kafar-
naoum (Capernaum) and went down to the
Yehudah (Judea) area and across the Yarden
(Jordan) 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 hus-
band 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 par-

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
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.

ents and joins together with his wife[99] 8 and the
couple become 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."
10 Back in the house again, his apprentices
asked about that, 11 and Yeshua told them,
"Anyone who divorces his wife and marries an-
other 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** king-
dom 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 command-
ing 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 par-
ents."[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 prop-
erties.
23 **Yeshua** looked around and told his follow-
ers, "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 cer-
tainly 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, hu-
manly 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** an-
swered, "that anyone who left their home or
farm, and left their siblings or parents or chil-
dren 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

99 RV 10:7-8 · Cross-ref. Gen 2:24.
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.

Readers' Version

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. 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

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

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 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 trading 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

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

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

Readers' Version

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 anything you ask God for in
your prayers, if you believe that you have re-
ceived 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 immersed people, did the authority for that come from heaven or from people here?"

31 They discussed that among themselves, reasoning, "If we 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.

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
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.

Readers' Version

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 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 Saddoukaios (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 Sadducees (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

129 **RV 12:13 · Parallel** Mat. 22:15-22; Luke 20:20-26

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.

Readers' Version

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 answer, 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 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

138 **RV 12:33 · Cross-ref.** Hos 6:6.
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

Readers' Version

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 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

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.
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.

Readers' Version

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.

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

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.

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

Readers' Version

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 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.

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

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.

Readers' Version

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 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.

177 **RV 14:32 · Parallel** Mat. 26:36-46; Luke 22:39-46

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

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 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."

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

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

186 RV 15:6 · Parallel Yhn 18:39–19:16; Mat. 27:15-26; Luke 23:13-25

Readers' Version

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.

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

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.

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

Readers' Version

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 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.

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

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.

Readers' Version

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 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.

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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.

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.
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The Jewish ancestors of the messiah[1]

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

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

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

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

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

The messiah's birth[4]

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

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

1 RV 1:1 · Parallel Luke 3:23-38

2 RV 1:5 · Cross-ref. Rut 4:13,17.

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

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

5 RV 1:18 · Cross-ref. Luk 1:27.

6 RV 1:21 · Cross-ref. Luk 1:31.

Readers' Version

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

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

Easterners come to worship the new king

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

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

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

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

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

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

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

The family escape to Mitsrayim

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

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

The slaughter of baby boys

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

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

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

Yosef's family return to Nazaret

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

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

8 **RV 1:25 · Cross-ref.** Luk 2:21.

9 **RV 2:6 · Cross-ref.** Mic 5:2.

10 **RV 2:15 · Cross-ref.** Hos 11:1.

11 **RV 2:18 · Cross-ref.** Jer 31:15.

Readers' Version

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

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

Yohan-the-immerser's preaching[14]

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

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

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

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

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

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

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

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

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

17 RV 3:4 · Cross-ref. 2Ki 1:8.

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

19 RV 3:9 · Cross-ref. Yhn 8:33.

20 RV 3:10 · Cross-ref. Mat 7:19.

Readers' Version

Yeshua gets immersed in the river[21]

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

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

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

The devil tempts Yeshua[23]

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

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

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

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

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

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

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

Yeshua begins his ministry[29]

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

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

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

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

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

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

25 **RV 4:4 · Cross-ref.** Deu 8:3.

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

27 **RV 4:7 · Cross-ref.** Deu 6:16.

28 **RV 4:10 · Cross-ref.** Deu 6:13.

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

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

31 **RV 4:13 · Cross-ref.** Yhn 2:12.

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

Readers' Version

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

Yeshua calls his first four followers[34]

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

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

Yeshua's healing is very popular[35]

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

Yeshua's sermon on the hillside[37]

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

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

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

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

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

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

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

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

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

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

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

Readers' Version

Being salt and light[45]

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

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

Mosheh's law won't be broken

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

Teaching about murder and anger

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

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

Teaching about adultery and lust

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

Teaching about divorce[55]

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

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

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

Teaching about oaths and honesty

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

Teaching about being taken advantage of[64]

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

Love your enemies[66]

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

Giving to the poor

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

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

Teaching about praying[69]

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

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

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

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

60 **RV 5:34 · Cross-ref.** Jam 5:12.

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

62 **RV 5:35 · Cross-ref.** Isa 66:1.

63 **RV 5:35 · Cross-ref.** Psa 48:2.

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

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

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

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

68 **RV 6:1 · Cross-ref.** Mat 23:5.

69 **RV 6:5 · Parallel** Luke 11:2-4

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

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

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

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

Teaching about fasting

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

Wealth in heaven[72]

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

The eyes[74]

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

God and wealth[75]

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

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

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

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

70 RV 6:5 · Cross-ref. Luk 18:10-14.

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

72 RV 6:19 · Parallel Luke 12:33-34

73 RV 6:19 · Cross-ref. Jam 5:2-3.

74 RV 6:22 · Parallel Luke 11:34-36

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

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

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

Teaching about judging[77]

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

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

Requesting, searching, and knocking[79]

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

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

The wide and narrow gates[81]

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

Recognising the tree by the fruit[82]

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

Words need actions[85]

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

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

Readers' Version

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

The importance of foundations[87]

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

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

Yeshua's authority

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

Yeshua heals a man with leprosy[89]

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

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

Yeshua heals a Romaios's slave[91]

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

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

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

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

Yeshua heals the people[94]

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

86 **RV 7:23 · Cross-ref.** Psa 6:8.

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

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

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

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

91 **RV 8:5 · Parallel** Luke 7:1-10

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

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

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

Readers' Version

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

Some wanted to follow Yeshua[96]

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

Yeshua commands the wind[98]

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

Yeshua banishes demons into a herd of pigs[99]

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

Yeshua forgives and heals a paralysed man[100]

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

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95 **RV 8:17 · Cross-ref.** Isa 53:4.

96 **RV 8:18 · Parallel** Luke 9:57-62

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

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

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

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

Readers' Version

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

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

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

Yeshua is asked about fasting[104]

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

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

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

Yeshua heals two blind men

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

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

Readers' Version

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

Yeshua heals a man who couldn't talk

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

The large harvest

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

Yeshua commissions the twelve[110]

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

Yeshua sends out the twelve[111]

5 **Yeshua** (Jesus; Grk. Yesus) sent out those twelve, instructing them, "Don't go onto the roads non-Jews use, or into the city of Shomron (Samaria), 6 but rather go to the lost sheep who are Yisrael's (Israel) descendants. 7 As you go, announce to the people that the heavenly kingdom is close. 8 Heal those who need it, bring the dead back to life, get rid of leprosy, and drive evil spirits away. You apprentices received free of charge, so give free of charge. 9 Don't accept any money for your wallets, 10 and don't take a backpack, or a change of clothes or footwear, or a staff, because a worker deserves to be fed.[112]
11 "Whatever city or village you apprentices arrive at, look around to discover who's godly, and stay with them until you leave. 12 When you enter a home, bless it, 13 and if the house is worthy of it, your peace is to come into it, but if not, your peace is to return to you. 14 If there's any that don't accept you or don't want to hear your messages, shake the dust off your feet as you leave that house or city,[113] as a sign that you apprentices accept no responsibility for them. 15 I can assure you that it'll be more tolerable for the towns of Sedom and Amorah (Gomorrah)[114] on the day of judgement than it will

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

Readers' Version

be for those places.[115]

The coming persecution[116]

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

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

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

Who to fear[125]

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

Acknowledging the messiah[127]

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

Don't expect peace[129]

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

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

Readers' Version

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

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

Acceptance rewards[133]

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

Yeshua and Yohan-the-immerser[136]

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

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

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

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

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

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

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

Cities that rejected the messiah[143]

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

Yeshua's load is light[148]

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

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

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

The discussion about rest days[152]

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

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

Readers' Version

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

The man with the clawed fist[158]

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

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

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

Yeshua was chosen by God

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

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

Yeshua accused of being the leader of demons[161]

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

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

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

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

Readers' Version

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

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

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

A tree is recognised by its fruit[165]

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

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

The religious leaders ask for a sign[169]

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

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

The demon's revenge[175]

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

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

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

The mother and siblings of Yeshua[176]

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

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

The parable about spreading seed[177]

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

Yeshua's use of parables[179]

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

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

'When you listen you will hear, but you certainly won't understand,
and when you look you will see, but you certainly won't perceive anything,
15 because these people's hearts are insensitive, and they can barely hear with their ears,
and they shut their eyes so they can't see with them.
Otherwise they might see with their eyes, and hear with their ears,
and understand with their heart, and then return to me, and then I would heal them.'[181]

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

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

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

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

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

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

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

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

Readers' Version

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

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

The parable about the bad wheat

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

The parable about the small mustard seed[185]

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

The parable about the yeast[186]

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

The reason Yeshua used parables[187]

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

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

Yeshua explains about the false wheat

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

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

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

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

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

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

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

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

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

The parable about the treasure in the field

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

The parable about the valuable pearl

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

The parable about the dragnet

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

51 "Did you all understand all of that?"

"Yes," his apprentices answered.

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

Those from Nazaret cannot accept the messiah[189]

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

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

The beheading of Yohan-the-immerser[191]

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

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

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

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

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

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

Readers' Version

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

The feeding of 5,000 families[193]

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

Yeshua and Kefa walk on the lake[194]

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

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

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

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

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

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

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

Obeying God versus tradition[196]

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

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

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

True 'dirtiness'[200]

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

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

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

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

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

The non-Jewish woman with amazing faith[203]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Yeshua heals many different afflictions

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

The feeding of 4,000 families[204]

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

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

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

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

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

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

Requesting a sign in the sky[205]

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

The yeast of the Farisaios and Saddoukaios[208]

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

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

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

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

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

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

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

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

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

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

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

Readers' Version

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

Kefa acknowledges Yeshua as God's son[212]

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

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

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

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

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

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

Yeshua talks about future suffering and death[216]

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

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

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

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

Yeshua's face shines brightly[221]

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

212 **RV 16:13 · Parallel** Mark 8:27-30; Luke 9:18-21
213 **RV 16:14 · Cross-ref.** Mat 14:1-2; Mrk 6:14-15; Luk 9:7-8.
214 **RV 16:16 · Cross-ref.** Yhn 6:68-69.
215 **RV 16:19 · Cross-ref.** Mat 18:18; Yhn 20:23.
216 **RV 16:21 · Parallel** Mark 8:31–9:1; Luke 9:22-27
217 **RV 16:24 · Cross-ref.** Mat 10:38; Luk 14:27.
218 **RV 16:25 · Cross-ref.** Mat 10:39; Luk 17:33; Yhn 12:25.
219 **RV 16:27 · Cross-ref.** Mat 25:31.
220 **RV 16:27 · Cross-ref.** Psa 62:12; Rom 2:6.
221 **RV 17:1 · Parallel** Mark 9:2-13; Luke 9:28-36

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

Yeshua drives a demon out of a boy[226]

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

Yeshua speaks again about his forthcoming death[228]

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

Paying the temple tax

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

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

tax?"

25 "Yes, he will." replied Kefa.

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

26 "From strangers," answered Kefa.

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

Who is the greatest?[230]

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

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

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

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

Finding the lost sheep[235]

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

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

Confronting an offender

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

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

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

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

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

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

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

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

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

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

Readers' Version

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

Restricting and releasing

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

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

The importance of forgiveness

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

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

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

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

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

Yeshua answers about divorce[243]

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

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

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

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

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

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

242 RV 18:22 · Cross-ref. Gen 4:24.

243 RV 19:1 · Parallel Mark 10:1-12

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

245 RV 19:5 · Cross-ref. Gen 2:24.

Readers' Version

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

Yeshua blesses the children[248]

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

Answering the rich man[249]

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

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

Readers' Version

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

The last will be first

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

Yeshua tells a third time about his death[261]

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

Requesting the top seats[262]

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

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

Readers' Version

on the right and one on the left."

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

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

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

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

Yeshua heals two blind men[265]

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

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

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

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

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

The jubilant entrance of Yeshua into Yerushalem[266]

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

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

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

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

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

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

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

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

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

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

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

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

Readers' Version

Anger aroused in the temple[269]

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

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

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

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

Yeshua kills the fig tree[272]

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

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

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

The source of Yeshua's authority[274]

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

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

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

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

The parable about obedience

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

"The first one," they answered.

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

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

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

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

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

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

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

Readers' Version

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

The parable about the evil tenants[276]

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

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

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

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

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

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

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

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

The parable about the wedding reception[281]

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

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

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

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

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

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

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

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

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

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

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

The question about paying tax[283]

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

The question about marriage in heaven[284]

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

The most important command[288]

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

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

Readers' Version

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

The question about the messiah[292]

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

"A descendant of King David," they answered.

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

44 '**Yahweh** said to my **master**:
"Sit there at my right
until I conquer your enemies"?[293]
45 So if David calls him '**master**', how could he be his descendant?"

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

Yeshua's warnings about show and status[294]

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

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

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

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

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

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

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

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

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

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

Punishment for mistreating prophets[304]

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

Yeshua's concern for Yerushalem[308]

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

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

302 **RV 23:23 · Cross-ref.** Lev 27:30.

303 **RV 23:27 · Cross-ref.** Acts 23:3.

304 **RV 23:29 · Parallel** Luke 11:47-51

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

306 **RV 23:35 · Cross-ref.** Gen 4:8.

307 **RV 23:35 · Cross-ref.** 2Ch 24:20-21.

308 **RV 23:37 · Parallel** Luke 13:34-35

309 **RV 23:38 · Cross-ref.** Jer 22:5.

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

Yeshua foretells the destruction of the temple[311]

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

Future calamities and persecution[312]

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

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

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

Desecration and false teachers[315]

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

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

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

310 **RV 23:39 · Cross-ref.** Psa 118:26.

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

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

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

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

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

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

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

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

Readers' Version

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

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

The miraculous appearance of the messiah[321]

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

Watch the fig tree[326]

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

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

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

The watchful servant and the slacker[331]

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

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

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

The parable about not being prepared

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

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

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

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

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

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

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

332 RV 25:1 · Cross-ref. Luk 12:35.

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

334 RV 25:14 · Parallel Luke 19:11-27

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

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

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

Separating sheep and goats

31 "But when the son of humanity comes in his
glory and all the messengers with him,[339] then
he'll sit down on his splendid throne[340] 32 and
all the nations will be gathered together in
front of him. He'll separate them all from each
other, just like a shepherd separates the sheep
from the goats. 33 Then the sheep will be stand-
ing 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 fa-
ther. Now you'll inherit the kingdom that has
been prepared for you since the creation of the
world 35 because I was hungry and you gave me
something to eat, I was thirsty and you gave me
something to drink, I was a stranger and you
accommodated me, 36 I was naked and you gave
me clothes, I was sick and you visited me, I was
in prison and you came to see me.' 37 Then
those godly people will ask, '**Master**, when did
we ever see you hungry and we fed you, or
thirsty and we gave you a drink? 38 And when
did we see you as a stranger and accommodate
you, or naked and we clothed you? 39 And when
did we see you in prison, and we came to see
you?' 40 Then the king will answer them, 'I can
assure you that whenever you did it to one of
the least of these my brothers and sisters, then
you did it to me.'
41 "Then the king will also speak to the ones
on his left, 'Get away from me you who are
cursed. You'll go into the eternal fire which was
prepared for the devil and his messengers.
42 Because I was hungry and you didn't give me
anything to eat, I was thirsty and you didn't
give me anything to drink, 43 I was a stranger
and you didn't offer me shelter, I was naked and
you didn't give me any clothes, and I was sick
and in prison and you never visited me.'
44 Then they'll also respond, '**Master**, when did
we ever see you hungry or thirsty, or a stranger
or naked, or sick or in prison and we didn't help
you?' 45 'I can assure you,' the king answered,
'that whenever you failed to help even one of
the least of these others, you failed to serve
me.' 46 Then this group will be sent off to eter-
nal punishment, but the guiltless ones will re-
ceive eternal life."[341]

The plan to kill Yeshua[342]

26:1 **After Yeshua** (Je-
sus; Grk. Yesus) had com-
pleted 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 dur-
ing the celebrations so it wouldn't cause a big
public disturbance.

Yeshua is anointed with lotion[344]

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

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

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

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

Yehudah agrees to turn in Yeshua[347]

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

Yeshua gets ready to celebrate Passover[349]

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

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

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

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

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

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

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

"You said it," he replied.

Yeshua shares the bread and the wine[352]

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

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

345 RV 26:7 · Cross-ref. Luk 7:37-38.

346 RV 26:11 · Cross-ref. Deu 15:11.

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

348 RV 26:15 · Cross-ref. Zech 11:12.

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

350 RV 26:23 · Cross-ref. Psa 41:9.

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

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

353 RV 26:28 · Cross-ref. Exo 24:8.

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

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

Yeshua predicts Kefa's denials[355]

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

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

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

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

Yeshua prays at Gethsaimanai[358]

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

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

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

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

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

Yeshua is arrested[359]

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

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

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

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

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

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

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

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

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

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

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

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

Yeshua is interrogated by the Jewish leaders[361]

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

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

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

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

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

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

Kefa disowns Yeshua[366]

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

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

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

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

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

Yeshua is taken to Pilatos[367]

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

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

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

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

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

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

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

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

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

Readers' Version

Yehudah' regret and suicide[368]

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

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

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

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

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

Yeshua faces Pilatos[371]

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

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

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

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

The guiltless Yeshua is sentenced to death[372]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Readers' Version

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

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

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

Yeshua and robbers placed on stakes[375]

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

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

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

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

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

Yeshua calls out and then dies[382]

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

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

49 But the others were saying, "Just leave him

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Guards are assigned to the tomb

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

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

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

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

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

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

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

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

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

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

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

Readers' Version

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

The guards are paid to lie

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

Yeshua commissions his apprentices as missionaries[391]

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

MAT · OET-RV v0.6.6

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.
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Readers' Version

Introduction

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

The messenger foretells the birth of Yohan-the-immerser

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

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

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

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

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

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

God's messenger comes to Maria

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

1 **RV 1:5 · Cross-ref.** 1Ch 24:10.

2 **RV 1:15 · Cross-ref.** Num 6:3.

3 **RV 1:17 · Cross-ref.** Mal 4:5-6.

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

Readers' Version

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

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

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

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

Maria's visit to Elisheva

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

Maria's song of praise

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

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

5 **RV 1:27 · Cross-ref.** Mat 1:18.

6 **RV 1:31 · Cross-ref.** Mat 1:21.

7 **RV 1:32-33 · Cross-ref.** 2Sam 7:12-13,16; Isa 9:7.

8 **RV 1:37 · Cross-ref.** Gen 18:14.

9 **RV 1:48 · Cross-ref.** 1Sam 1:11.

10 **RV 1:52 · Cross-ref.** Yob 5:11; 12:19.

Readers' Version

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

The birth of Yohan-the-immerser

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

Zekaryah' prophecy about Yohan

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

Yeshua's birth in Beyt-Lehem[15]

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

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

Readers' Version

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

The shepherds and the messengers

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

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

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

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

The child is named Yeshua

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

Yeshua is dedicated in the temple

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

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

16 **RV 2:21 · Cross-ref.** Lev 12:3.

17 **RV 2:21 · Cross-ref.** Luk 1:31.

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

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

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

Readers' Version

33 The baby's parents were amazed at the
things being spoken about him, 34 and Shim'on
blessed them and said to Maria (Mary; Heb.
Miryam; Grk. Maria/Mariam), "Listen, this boy
has been chosen to cause both the rise and the
fall of many people in Yisrael, and sent as a sign
but one which many people will oppose. 35 Also
even as you experience incredible grief in the
future, it will allow the thoughts of many
hearts to be revealed."

36 Also there, was a prophetess named Hanah
(the daughter of Penuel from the tribe of
Asher). She was very elderly, having been mar-
ried for seven years 37 and then had been wid-
owed for eighty-four years. She was always at
the temple, serving night and day in prayer and
fasting. 38 She also approached the baby around
the same time, and praised **God** and spoke
about the boy to everyone in Yerushalem
(Jerusalem) who was waiting for God to free
them.

Their return home to Nazaret

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

Young Yeshua is found in the temple

41 Every year Yeshua's
(Jesus'; Grk. Yesus') fam-
ily would go down to Yerushalem (Jerusalem)
for the Passover celebrations.[22] 42 One time
when he was twelve years old, they went to cel-
ebrate the Passover there as usual, 43 and when
it was all over and they started on their return,
the lad stayed there in Yerushalem but his par-
ents weren't aware of it. 44 They thought he
was with others in the group, but at the end of
the day's hiking when they looked for him
among the relatives and acquaintances, 45 they
couldn't find him, so they returned to
Yerushalem to look for him. 46 It was only after
three days that they found him in the temple,
sitting with the religious teachers there—some-
times listening to them, and sometimes asking
them questions. 47 Everyone who had heard the
conversations was amazed at his intelligence
and knowledge. 48 When his parents found him,
they were astonished and his mother asked,
"Son, how could you do this to us? Your father
and I have been frantic looking for you!"

49 "Why did you all need to look for me?" he
answered. "Didn't you both know that it's good
for me to be in my father's house?" 50 But they
didn't really understand what he meant.

51 After that, he went back to Nazaret
(Nazareth) with them and continued to be obe-
dient to them, 52 and so **Yeshua** (Jesus; Grk.
Yesus) continued to grow wiser and taller, and
in favour with both **God** and the people.[23]

Yohan-the-immerser's preaching[24]

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

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

21 **RV 2:39 · Cross-ref.** Mat 2:23.

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

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

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

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

Yeshua's double baptism[31]

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

Yeshua's ancestry back to God[33]

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

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

Readers' Version

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

Yeshua is tested by the devil[34]

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

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

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

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

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

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

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

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

Yeshua begins his ministry[39]

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

Yeshua isn't appreciated in Nazaret[40]

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

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

34 **RV 4:1 · Parallel** Mark 1:12-13; Mat. 4:1-11

35 **RV 4:4 · Cross-ref.** Deu 8:3.

36 **RV 4:8 · Cross-ref.** Deu 6:13.

37 **RV 4:10-11 · Cross-ref.** Psa 91:11-12.

38 **RV 4:12 · Cross-ref.** Deu 6:16.

39 **RV 4:14 · Parallel** Mark 1:14-15; Mat. 4:12-17

40 **RV 4:16 · Parallel** Mark 6:1-6; Mat. 13:53-58

Readers' Version

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

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

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

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

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

The demon-possessed man[46]

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

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

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

Yeshua heals many people[48]

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

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

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

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

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

Yeshua's preaching in Yehudah[49]

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

The huge catch of fish[50]

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

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

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

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

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

Yeshua heals a man with leprosy[54]

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

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

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

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

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

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

52 **RV 5:5 · Cross-ref.** Yhn 21:3.

53 **RV 5:6 · Cross-ref.** Yhn 21:6.

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

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

Readers' Version

A paralysed man is lowered through the roof[56]

17 Yeshua (Jesus; Grk. Yesus) was teaching one day, and some from the Farisaios party and some religious teachers were sitting there listening. They had come from villages all around Galil and Yehudah (Judea), and also from Yerushalem (Jerusalem), and the power **of Yahweh** was there enabling Yeshua to heal people. 18 Then, look, some men turned up carrying a paralysed man on a stretcher, and they tried to bring him inside and place him in front of Yeshua 19 but because of the crowd they couldn't find a way in. So instead, they went up the stairs to the flat roof and removed some tiles in order to let the stretcher down right in front of **Yeshua**.
20 When he saw their faith, he said, "Man, your sins have been forgiven."

21 "Who's this guy who's insulting God?" the teachers and Farisaios started to say among themselves. "Only *God* is able to forgive sins."

22 But **Yeshua** knew what they were thinking and saying, and answered them, "Why are you reasoning about this in your minds? 23 Which is easier to say: 'Your sins have been forgiven,' or 'Stand up and walk'? 24 But I'll demonstrate to you that the son of humanity *does* have the authority to forgive sins here on earth." Then he turned to the paralysed man and told him, "Listen to me. Stand up and pick up your stretcher, then go home."

25 Immediately the man stood up, right there in front of them all, picked up what he'd been lying on, and headed off to his home praising **God**. 26 Everyone was astounded and they too praised **God**. But there was also a feeling of fear and they said, "We've witnessed something out-of-the-normal today!"

Levi follows Yeshua and hosts a banquet[57]

27 Yeshua (Jesus; Grk. Yesus) went outside after that and he saw a tax-collector named Levi sitting in his office and told him, "Come and follow me." 28 So Levi left everything and went and followed Yeshua.

29 Then Levi prepared a large meal in his home for Yeshua, plus there were also a lot of tax-collectors and others who were sitting with them. 30 Some from the Farisaios party and religious teachers grumbled at Yeshua's followers, complaining, "Why are you all eating and drinking with tax collectors and other low-life?"[58]

31 But it was **Yeshua** who answered, "Healthy people don't need a doctor—only those who are sick. 32 I didn't come to call those who are 'righteous', but to call sinners to come and turn away from disobeying God."

The question about fasting[59]

33 Then the religious leaders complained, "Yohan's (John's; Grk. Yoannes') followers often fast and bring their needs to God, as do the Farisaios, but your followers are eating and drinking."

34 "You can't make the groomsmen fast at a wedding," **Yeshua** (Jesus; Grk. Yesus) responded, "not while the groom is with them. 35 But yes, there will be a future time when the groom will be taken away from them, and then they'll fast."

36 Then he went on to tell them this parable, "No one repairs their old clothes by putting on a patch of new material. If they did, the new patch will likely tear off again, plus it wouldn't look right anyway. 37 Similarly, no one puts new wine to mature into old wineskins. If they did, the new wine would certainly burst the old wineskin and it would all pour out and the wineskin would be ruined as well. 38 New wine needs to be put into a new wineskin. 39 And no one who's used to the old ways wants the new, because he'll claim that the old is good enough."

56 **RV 5:17 · Parallel** Mark 2:1-12; Mat. 9:1-8

57 **RV 5:27 · Parallel** Mark 2:13-17; Mat. 9:9-13

58 **RV 5:30 · Cross-ref.** Luk 15:1-2.

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

Readers' Version

Master of the Rest Day[60]

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

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

Yeshua heals the deformed hand[63]

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

Yeshua chooses twelve to be missionaries[64]

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

The crowds want to touch Yeshua[65]

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

The blessed and the unblessed[66]

20 Then looking up at his followers, he said,

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

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

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

22 You're all blessed when people hate you

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

61 **RV 6:1 · Cross-ref.** Deu 23:25.

62 **RV 6:4 · Cross-ref.** Lev 24:9.

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

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

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

66 **RV 6:20 · Parallel** Mat. 5:1-12

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

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

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

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

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

Loving the unlovely[69]

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

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

Don't judge others[71]

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

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

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

The tree is recognised by its fruit[74]

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

67 **RV 6:22 · Cross-ref.** 1Pe 4:14.

68 **RV 6:23 · Cross-ref.** 2Ch 36:16; Acts 7:52.

69 **RV 6:27 · Parallel** Mat. 5:38-48; 7:12a

70 **RV 6:31 · Cross-ref.** Mat 7:12.

71 **RV 6:37 · Parallel** Mat. 7:1-5

72 **RV 6:39 · Cross-ref.** Mat 15:14.

73 **RV 6:40 · Cross-ref.** Yhn 13:16; 15:20; Mat 10:24-25.

74 **RV 6:43 · Parallel** Mat. 7:16-20; 12:33-35

75 **RV 6:44 · Cross-ref.** Mat 12:33.

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

The two house-builders[77]

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

Yeshua heals the centurion's slave[78]

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

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

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

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

Yeshua brings the widow's son back to life

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

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

Yohan checks out the messiah[79]

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

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

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

78 **RV 7:1 · Parallel** Mat. 8:5-13

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

one else?"

20 So when they got to Yeshua, the two men told him, "Yohan-the-immerser sent us here to ask you if you're the promised one, or should we wait for someone else?"

21 While they were still there, he healed many people from their diseases and difficulties, as well as evil spirits and some blind people being able to see again, 22 so then he answered them, "Go and tell Yohan (John; Grk. Yoannes) 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 reclining in there, came into the room carrying a beautiful carved stone flask of scented skin-cream.[84] 38 She stood weeping behind Yeshua's feet, wetting his feet with her tears. Then she used her hair to wipe off the tears and kissed his feet and rubbed the lotion into them. 39 When the 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

80 **RV 7:22 · Cross-ref.** Isa 35:5-6.

81 **RV 7:22 · Cross-ref.** Isa 61:1.

82 **RV 7:27 · Cross-ref.** Mal 3:1.

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

84 **RV 7:37-38 · Cross-ref.** Yhn 12:3; Mrk 14:3; Mat 26:7.

the one who was forgiven the biggest debt."

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

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

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

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

The team spreading the good message

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

The parable about spreading seeds[86]

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

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

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

The reason for parables[87]

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

The meaning of the parable about the seeds[89]

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

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

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

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

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

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

Readers' Version

The light will expose what's hidden[90]

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

Yeshua's mother and siblings[94]

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

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

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

Yeshua drives many demons into the pigs[96]

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

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

Readers' Version

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

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

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

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

40 When **Yeshua** (Jesus; Grk. Yesus) got back to the other side of the lake, the crowd there had been waiting for him and welcomed him. **41** Then, wow, a man named Yair (Jairus) came and knelt down in front **of Yeshua**. He was the leader at the local Jewish meeting hall and he pleaded for Yeshua to come to his house **42** because his only daughter, a twelve-year old, was dying.

Then while Yeshua was on his way squeezing through the crowd, **43** a woman who'd had internal bleeding for twelve years and who couldn't be helped by any doctor, **44** worked her way up behind Yeshua and touched the edge of his robe. Immediately her bleeding stopped **45** and **Yeshua** stopped and said, "Who touched me?"

No one owned up, and Kefa (Peter; Grk. Petros) said, "Master, there's people all around you and they're pressing against you."

46 "Someone touched me," **Yeshua** responded, "because I felt power going out from me." **47** When the woman now saw that she wouldn't get away with it, she came to Yeshua shaking, and knelt down at his feet. She told him in front of all the people why she'd touched his clothes and how she'd been immediately healed. **48** "Lady," Yeshua said, "your faith has healed you. Go in peace."

49 While he was still speaking, someone came from the Jewish meeting hall leader's home and told him, "Don't bother the teacher any further. Your daughter just passed away."

50 But **Yeshua** heard this and turned to Yair (Jairus) and said, "Don't be afraid. Just believe and she'll be healed."

51 So they continued to the house, but Yeshua didn't allow anyone inside other than Kefa (Peter; Grk. Petros) and Yohan (John; Grk. Yoannes) and Ya'akov (James; Grk. Yakobos), along with the girl's parents. **52** Everyone was weeping and mourning for her, but he said, "Don't cry. She isn't dead—just asleep."

53 But they ridiculed Yeshua because they knew that she'd died. **54** He took hold of her hand, and called, "Girl, get up." **55** Then her spirit returned and she got up immediately, and he told them to give her something to eat. **56** Her parents were astonished, but he instructed them not to tell anyone what had happened.

Yeshua sends out his twelve apprentices[98]

9:1 Then Yeshua (Jesus; Grk. Yesus) called together his twelve apprentices and gave them power and authority over all the demons and to heal diseases, **2** and then sent them out to preach **about God's** kingdom and to heal those who were sick. **3** "Don't take anything for the journey," he told them. "Don't take a walking stick or a backpack or food or money or spare clothes. **4** When someone invites you into their home, stay in that one house until you leave that place, **5** but when the people don't want to hear from you, shake the dust off your feet as a testimony to them[99] that God will punish them for not receiving his messengers."

6 So they headed off, preaching the good message and healing the people as they walked from village to village.

97 **RV 8:40 · Parallel** Mark 5:21-43; Mat. 9:18-26

98 **RV 9:1 · Parallel** Mark 6:7-13; Mat. 10:5-15

99 **RV 9:5 · Cross-ref.** Acts 13:51.

Readers' Version

Herodes is confused by the news[100]

7 Herodes (Herod) the ruler of the Galili quarter heard about everything that was going on and was completely puzzled, because some people said that Yohan (John; Grk. Yoannes) the immerser had come back to life,[101] 8 while others said that Eliyah (Elijah) had been spotted, and others that one of the other ancient prophets had come back to life. 9 "I beheaded Yohan," King Herodes said, "so who is this man that I'm hearing so much about?" So he tried to find a way to see him.

Yeshua feeds 5,000 families[102]

10 When the twelve apprentices returned back to Yeshua (Jesus; Grk. Yesus), they reported back to him everything they'd done. Then he took them to the town of Beyt-Tsayda for some private time, 11 but the crowds saw where he went and followed after them, so he welcomed them and taught them about **God's** kingdom as well as healing those who needed it.

12 As the day was coming to an end, the twelve approached him and said, "Send the crowd away so that they can go into the nearby towns and countryside to find somewhere to stay and something to eat, because this place is very isolated."

13 But Yeshua told them, "You all give them something to eat."

"We don't have anything more than just five breadrolls and two fish, unless we go and buy some food for all these people." 14 There were about 5,000 men (not counting women and children).

Then he told his apprentices, "Sit them down in rows of about fifty each." 15 So they did that and everyone sat down. 16 Then Yeshua took the five breadrolls and the two fish and looking up to the sky, he blessed them and broke them into pieces to give to the apprentices to distribute to the crowd. 17 Everyone ate until they were satisfied, and then twelve baskets of left-over pieces were collected up afterwards.

Kefa's recognition of the messiah[103]

18 Later when it was the time to pray and Yeshua (Jesus; Grk. Yesus) and the twelve moved away from the crowd, he asked them, "Who do the crowds say that I am?"

19 "Some say Yohan-the-immerser," they answered, "while others say Eliyah (Elijah), and others say that some other ancient prophet came back to life."[104]

20 "And so who do you guys say I am?" he asked.

"You're the **messiah** from **God**,"[105] Kefa (Peter; Grk. Petros) answered.

Yeshua tells about his coming suffering and death[106]

21 Then Yeshua (Jesus; Grk. Yesus) warned them—instructing them not to tell this to anyone else, 22 saying, "The son of humanity is destined to suffer many things and to be rejected by the elders and the chief priests and the religious teachers, and then to be executed and to be brought back to life on the third day."

The cost of following Yeshua[107]

23 Yeshua (Jesus; Grk. Yesus) said, "If anyone wants to become my follower, then that person needs to renounce their own desires and follow me, even in suffering and death,[108] 24 because anyone who wants to save their own life will lose it, but anyone who is prepared to lose their life on account of me, they'll be saving their

100 **RV 9:7 · Parallel** Mark 6:14-29; Mat. 14:1-12

101 **RV 9:7-8 · Cross-ref.** Mrk 8:28; Mat 16:14; Luk 9:19.

102 **RV 9:10 · Parallel** Yhn 6:1-14; Mark 6:30-44; Mat. 14:13-21

103 **RV 9:18 · Parallel** Mark 8:27-29; Mat. 16:13-19

104 **RV 9:19 · Cross-ref.** Mrk 6:14-15; Mat 14:1-2; Luk 9:7-8.

105 **RV 9:20 · Cross-ref.** Yhn 6:68-69.

106 **RV 9:21 · Parallel** Mark 8:30-31; Mat. 16:20-21

107 **RV 9:23 · Parallel** Mark 8:34–9:1; Mat. 16:24-28

108 **RV 9:23 · Cross-ref.** Mat 10:38; Luk 14:27.

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 messen-
gers. 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 talk-
ing 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 ap-
peared 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 sud-
denly he cries out and it makes him convulse
and foam at the mouth, and only leaves him af-
ter a long time when he's bruised and battered.
40 I tried to get your apprentices to drive it out,
but they couldn't."
41 "Oh you unbelieving and perverted genera-
tion," **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 de-
mon attacked the boy and threw him in a con-
vulsion, 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 ev-
erything 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 ap-
prentices didn't know what he meant as it was
hidden from them so they couldn't compre-
hend it, plus they were afraid to ask him to ex-
plain further.

Who is the greatest?[114]

46 Then the apprentices
got themselves into a dis-
cussion about which of them might hopefully

109 **RV 9:24 · Cross-ref.** Yhn 12:25; Mat 10:39; Luk 17:33.

110 **RV 9:28 · Parallel** Mark 9:2-8; Mat. 17:1-8

111 **RV 9:35 · Cross-ref.** Isa 42:1; Mrk 1:11; Mat 3:17; 12:18; Luk 3:22.

112 **RV 9:37 · Parallel** Mark 9:14-27; Mat. 17:14-18

113 **RV 9:44 · Parallel** Mark 9:30-32; Mat. 17:22-23

114 **RV 9:46 · Parallel** Mark 9:33-37; Mat. 18:1-5

Readers' Version

be considered the greatest.[115] 47 But **Yeshua** (Jesus; Grk. Yesus) knew what was going on, so he took a young child and stood the child there next to him 48 and told them, "Anyone who accepts a young child in my name is accepting me, and anyone who accepts me is accepted by the one who sent me here.[116] Because it's the person who is the least among you who's at the top."

Anyone who's not against you is for you[117]

49 "Master," Yohan (John; Grk. Yoannes) answered, "we saw someone driving out demons using your name, and we told him to stop because he's not one of us."

50 "Don't forbid people like him," **Yeshua** (Jesus; Grk. Yesus) replied, "because anyone who's not against you all, is on your side."

Yeshua gets snubbed by a village in Shomron/Samaria

51 It was now coming to the time when the events leading to his ascension would start happening, and Yeshua (Jesus; Grk. Yesus) was completely set in his decision to head to Yerushalem (Jerusalem).

52 He sent some of his apprentices ahead of him, and when they arrived at a Shomroni (Samaritan) village, they went to get ready for his arrival. 53 However, the people there didn't welcome them because it was clear that Yeshua was heading to Yerushalem. 54 Seeing this, his apprentices Ya'akov (James; Grk. Yakobos) and Yohan (John; Grk. Yoannes) asked, "**Master**, will you let us call fire down from the sky to burn them up?"[118]

55 However, Yeshua turned around and told them off, 56 so they headed off to another village.

Those who would have liked to follow Yeshua[119]

57 As they headed down the road, someone told Yeshua (Jesus; Grk. Yesus), "I'll follow you wherever you go to."

58 "**Foxes** have their burrows," he responded, "and the birds have their nests, but the son of humanity has no home where he can lie down and relax."

59 Later he told a different person, "Follow me."

But the man replied, "**Master**, just let me go and bury my father first."

60 "Leave those who are dead to bury the dead by themselves," Yeshua said, "but you go and tell people **about God's** kingdom."

61 Also, another person said, "I'll follow after you, **master**, but first let me go back and say goodbye to everyone at home."[120]

62 But **Yeshua** responded, "No one who starts ploughing a field and then starts looking backwards is suitable for **God's** kingdom."

Yeshua sends out 72 people

10:1 After all this, the **master** appointed seventy-two others and he sent them out in pairs to go ahead of him to every town and village that he would pass through. 2 He told them, "There's a large harvest ready, but there's only a few workers. So ask the **owner** of the crop to send out more workers to help with his harvest.[121] 3 So get moving—see, I'm sending you out like lambs with wolves all around.[122] 4 Don't take a wallet or backpack or spare sandals, and don't greet people on the road.

5 "Whenever you're welcomed into a home, first say, 'Peace to this house.' 6 And if there's someone there worthy of peace,[123] then your peace will rest on that home, but if not, your

115 **RV 9:46 · Cross-ref.** Luk 22:24.

116 **RV 9:48 · Cross-ref.** Yhn 13:20; Mat 10:40; Luk 10:16.

117 **RV 9:49 · Parallel** Mark 9:38-40

118 **RV 9:54 · Cross-ref.** 2Ki 1:9-16.

119 **RV 9:57 · Parallel** Mat. 8:19-22

120 **RV 9:61 · Cross-ref.** 1Ki 19:20.

121 **RV 10:2 · Cross-ref.** Mat 9:37-38.

122 **RV 10:3 · Cross-ref.** Mat 10:16.

123 **RV 10:6 · Note** It's not obvious what Yeshua is referring to here with 'son of peace'.

peace will return to you. 7 Then stay in that
same house and eat and drink what they give
you, because the worker is worthy of his com-
pensation.[124] Don't be moving from house to
house. 8 Whenever you all go into some place
and the locals accept you, then eat what they
give you. 9 Heal the sick there and tell them
that **God's** kingdom is near. 10 But if you all go
into some place and they don't accept you,
then go out to the roads and announce,
11 'We're wiping off even the dust from your
place that stuck to our footwear,[125] however
you all need to know anyway that **God's** king-
dom is near.'[126] 12 I'm telling you that it will be
more bearable for the people of Sedom[127] in
that day than for the people in that place.[128]

Those who ignore the good message[129]

13 "You won't end well, Korazin. And you won't
end well, Beyt-Tsayda.
Because if the miracles that were done in your
places had been done in Tsor (Tyre) and Tsidon
(Sidon),[130] they would have turned around from
disobeying God and shown their humility long
ago 14 hence it will be more tolerable for Tsor
and Tsidon on judgement day than it will be for
you all. 15 And you, Kafarnaoum (Capernaum),
don't think you'll be heading up to heaven, be-
cause it'll be down to hell for you.[131]

16 "Anyone who listens to all of you, will be
hearing from me, and anyone who rejects you
all will be rejecting me, and anyone who rejects
me is rejecting the one who sent me here.[132]

The return of the 72

17 In time, the sev-
enty-two that had been sent out came back ex-
cited, saying, "**Master**, even the demons lis-
tened to us when we used your name and au-
thority."

18 "I saw Satan," Yeshua (Jesus; Grk. Yesus)
replied, "when he fell out of heaven like light-
ning. 19 Listen, I've given you all the authority
to tread on snakes and scorpions[133] and to
overcome the enemy's power, and nothing at
all will be able to injure you. 20 However, don't
get excited that the evil spirits obeyed you, but
rather be happy that your names have been
written down in the heavens."

Yeshua's happiness[134]

21 At the same time, the
holy **spirit** got Yeshua
(Jesus; Grk. Yesus) excited and he said, "I'm
aware father, **master** of heaven and earth, that
you've hidden these things away from those
who are intelligent and well-educated, and in-
stead revealed them to infants. Yes, father, that
was what you decided.

22 Everything has been handed over to me by
my father,[135] and no one knows who the son is
except for the father, and who the father is ex-
cept for the son and those who the son decides
to reveal him to."[136]

23 Then he turned to his apprentices and said
discreetly, "Blessed are those who get to see
what you all are seeing 24 because I can tell you
that many prophets and kings wanted to see
what you all are seeing, but they didn't get to
see what you've seen, nor to hear what you all

124 **RV 10:7 · Cross-ref.** 1Cor 9:14; 1Tim 5:18.
125 **RV 10:11 · Cross-ref.** Acts 13:51.
126 **RV 10:4-11 · Cross-ref.** Mrk 6:8-11; Mat 10:7-14; Luk 9:3-5.
127 **RV 10:12 · Cross-ref.** Gen 19:24-28; Mat 11:24.
128 **RV 10:12 · Cross-ref.** Mat 10:15.
129 **RV 10:13 · Parallel** Mat. 11:20-24
130 **RV 10:13 · Cross-ref.** Isa 23:1-18; Eze 26:1–28:26; Yoel 3:4-8; Amos 1:9-10; Zech 9:2-4.
131 **RV 10:15 · Cross-ref.** Isa 14:13-15.
132 **RV 10:16 · Cross-ref.** Yhn 13:20; Mrk 9:37; Mat 10:40; Luk 9:48.
133 **RV 10:19 · Cross-ref.** Psa 91:13.
134 **RV 10:21 · Parallel** Mat. 11:25-27; 13:16-17
135 **RV 10:22 · Cross-ref.** Yhn 3:35.
136 **RV 10:22 · Cross-ref.** Yhn 10:15.

Readers' Version

have heard."

How to be a neighbour

25 Then look, a lawyer stood up to test him, asking, "Teacher, what do I need to do to inherit eternal life?"[137]

26 "Well, what's written in the scriptures?" responded Yeshua (Jesus; Grk. Yesus). "How do you understand them?"

27 "You must love your **God Yahweh** with all your heart and all your soul, and all your strength and all your mind,"[138] he replied. "Also, you must love your neighbour as yourself."[139]

28 "You've answered correctly," answered Yeshua, "so do that and you'll live forever."[140]

29 But the lawyer wanted to justify his lifestyle, so he asked, "And who's my neighbour?"

30 **Yeshua** replied with this: "Once a Jewish man was walking downhill from Yerushalem (Jerusalem) to Yeriho (Jericho) when a group of robbers grabbed him and took everything including his clothes, then took off leaving him there wounded and half-dead. 31 Then it so happened that a priest came down that same road, but when he saw him he continued past on the other side of the road. 32 Similarly, a priestly worker (a Levite) arrived at that place and when he saw him he too passed by on the other side. 33 Then a man from Shomron (Samaria)[141] who was on a trip came across him, and when he saw him he felt sorry for him 34 and went up to him and bandaged his wounds, pouring olive oil and wine on them, then put him on his own animal and took him to a roadhouse and looked after him.[142] 35 The next day he took out two coins and gave them to their host, instructing, 'Look after this guy and if it costs more than this, I'll reimburse you on my way back.'

36 "So which of those three do you think acted like the neighbour of the one attacked by robbers?"

37 "The one who cared for him," replied the lawyer.

"Then you go and do the same," **Yeshua** (Jesus; Grk. Yesus) told him.

Yeshua visits Marta and Miryam

38 When it was time to leave, Yeshua (Jesus; Grk. Yesus) went into a village and there was a woman there named Marta[143] who welcomed him in. 39 She had a sister named Miryam (Grk. Maria/Mariam) who was also sitting there on the floor by **Yeshua's** feet listening to his teaching. 40 But Marta kept getting pulled away to keep the household running, and after a while approached Yeshua and asked, "**Master**, doesn't it bother you that my sister has left all the housework to me? Tell her to come and help me."

41 "Marta, Marta," Yeshua answered, "you are worried and concerned about many things, 42 but only one thing really matters. Miryam chose the best thing, and it won't be taken away from her."

Yeshua teaches about prayer[144]

11:1 One time Yeshua (Jesus; Grk. Yesus) was at a place praying, and when he finished some of his followers asked him, "**Master**, Yohan-the-immerser taught his apprentices how to pray. You teach us as well."

2 So Yeshua told them, "Whenever you all pray, say this:

Father, may all people honour you as their holy God.

May you reign as king over the earth.

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137 **RV 10:25-28 · Cross-ref.** Mrk 12:28-34; Mat 22:35-40.

138 **RV 10:27 · Cross-ref.** Deu 6:5.

139 **RV 10:27 · Cross-ref.** Lev 19:18.

140 **RV 10:28 · Cross-ref.** Lev 18:5.

141 **RV 10:33 · Note** The Judeans and the Samaritans despised each other and disagreed on many vital issues.

142 **RV 10:33-34 · Cross-ref.** 2Ch 28:15.

143 **RV 10:38-39 · Cross-ref.** Yhn 11:1.

144 **RV 11:1 · Parallel** Mat. 6:9-13; 7:7-11

Readers' Version

3 Every day give us the food that we need.
4 Forgive us for our sins because we've forgiven those who owed something to us.
Don't bring us into situations where we're tempted."
5 Then he told them, "Imagine you had a friend and went to them at midnight and asked, 'Friend, lend me some bread 6 because a travelling friend of mine arrived at my place, and I haven't got anything to give him to eat.' 7 And the one in the other house might reply, 'Don't bother me now because the house is locked and the kids are asleep beside me here in the bed. I can't get up and get anything for you.' 8 I'm telling all of you that even if that friend wouldn't get up and give them anything because of their friendship, then the friend will certainly get up and give them some food if they persist in knocking. 9 So this is what I'm telling you: Keep submitting your requests and it'll be given to you all, keep searching and you'll all find what you're looking for, keep knocking and the door will be opened for you all, 10 because everyone who requests will receive, and everyone who searches will find, and everyone who knocks will find opened doors.
11 How many of you fathers, if your child asked you for some fish, you'd give them a snake instead? 12 Or the child would ask for an egg and you'd pass them a scorpion? 13 So if you all know how to give good things to your children despite your being evil, how much more the father in heaven will give the holy **spirit** to those who ask him."

Yeshua is accused of being demon-possessed[145]

14 Then Yeshua (Jesus; Grk. Yesus) drove out a demon that caused muteness, and after the demon departed, the man was able to speak. The crowds were amazed, 15 but yet some of them said, "He's driving out demons because he's Beelzeboul the leader of the demons."[146]
16 Others who wanted to test who he was, asked Yeshua to send a sign from heaven,[147] 17 but he knew their thoughts and told them, "Any kingdom that's divided against itself is doomed, and any household that's divided will self-destruct. 18 So if Satan was fighting against himself, how could his kingdom even remain? Yes, I know that you're all saying that I must be Beelzeboul in order to drive out demons, 19 but if I have Beelzeboul's power over demons, then whose power do *your* apprentices use to drive out demons? 20 However if I'm driving out demons with power that comes from God, then that means that **God's** kingdom is right in the middle **of** you all.
21 "Whenever a strong landowner arms himself and guards his nice home, everything remains there peacefully, 22 but when someone stronger than him arrives and overpowers him, he'll even take the body armour that the landowner put his trust in, and then relieve him of all his goods.
23 "Anyone who doesn't follow me is against me, and anyone who doesn't gather with us, wants to scatter us.[148]

The return of demons[149]

24 "Whenever an evil spirit leaves a person, it roams through inhospitable places looking for somewhere to rest, and when it doesn't find a home, it says, 'Ah, I'll return to the home that I recently left.' 25 Then when it gets back there, it finds the home swept out and tidied up, 26 so it goes and finds seven other spirits more evil than itself. They all move in and live there, so the result is that the person ends up worse in the end than they were at the beginning."

God's true reward

27 While Yeshua (Jesus; Grk. Yesus) was teaching these things, a woman in the crowd shouted out, "Blessed is the mother who bore you and the one who raised

145 RV 11:14 · Parallel Mark 3:20-27; Mat. 12:22-30
146 RV 11:15 · Cross-ref. Mat 9:34; 10:25.
147 RV 11:16 · Cross-ref. Mrk 8:11; Mat 12:38; 16:1.
148 RV 11:23 · Cross-ref. Mrk 9:40.
149 RV 11:24 · Parallel Mat. 12:43-45

Readers' Version

you."

28 "Actually," Yeshua replied, "the ones who will be blessed are all those who listen to **God's** message and put it into practice."

The crowd requests a miracle[150]

29 The crowds had grown even larger, but Yeshua (Jesus; Grk. Yesus) told them, "This generation is evil because they're requesting a miracle and the only miracle that will be given to them will be the miracle of Yonah (Jonah).[151] 30 In the same way that Yonah became a sign to the citizens of Nineveh, so too the son of humanity will also be to this generation.[152] 31 The queen from the south will come back to life on judgement day along with the people from this generation, and she'll condemn them, because she travelled a long distance to hear Shelomoh's (Solomon) wisdom,[153] and now, someone's here who's greater than Shelomoh. 32 The people of Nineveh will stand up on judgement day along with the people from this generation and they'll condemn this generation because those from Nineveh turned from their disobedience after Yonah's preaching,[154] and now, someone's here who's greater than Yonah.

The eye is the body's lamp[155]

33 "No one lights a lamp and then hides it somewhere or puts it under a basket, but rather they put it on a lampstand so that everyone entering the room can see the light from it.[156] 34 Your eyes are like the lamp for your body. Whenever your eyes are healthy, your entire body will be bright, but when your eyes are evil, your body is also dark, 35 so take care in case the light in you has gone dark. 36 Therefore if your whole body is bright without any dark areas, it will be bright all over, like when a lamp shines on you to illuminate you."

Yeshua's warning about the religious teachers[157]

37 When Yeshua (Jesus; Grk. Yesus) had a break from speaking, a member of the Farisaios party invited him over for breakfast, so he went into the house and sat down, 38 and the man was very surprised that he didn't observe the handwashing ceremony before he ate. 39 But the **master** said to his host, "Yes, all of you in the Farisaios party clean the outside of the cup and the plate, but your insides are full of theft and wickedness. 40 How stupid! Didn't God who made the outside part, also make what's inside? 41 However, if you sacrificially give what's inside, then everything would then become clean for you.

42 "But you Farisaios won't end well, because you give a tenth of your herbs and vegetables,[158] yet you all ignore giving justice and loving **God**, both of which need to be done and cannot be ignored.

43 "You Farisaios won't end well, because you all love the best seats in the Jewish meeting halls and the honoured greetings in the marketplaces. 44 You all won't end well, because you're like unmarked graves that people walk all over without even realising—the people simply don't know that you're dead inside."

45 One of the experts in religious rules there answered him back, "Teacher, you're insulting us as well when you say that."

46 "Well, you law experts won't end well," Yeshua (Jesus; Grk. Yesus) responded, "because you put unbearably heavy burdens onto the shoulders of the people, yet you wouldn't move your little fingers to touch those burdens yourselves. 47 You all won't end well, because you all

150 **RV 11:29 · Parallel** Mat. 12:38-42

151 **RV 11:29 · Cross-ref.** Mrk 8:12; Mat 16:4.

152 **RV 11:30 · Cross-ref.** Yonah 3:4.

153 **RV 11:31 · Cross-ref.** 1Ki 10:1-10; 2Ch 9:1-12.

154 **RV 11:32 · Cross-ref.** Yonah 3:5.

155 **RV 11:33 · Parallel** Mat. 5:15; 6:22-23

156 **RV 11:33 · Cross-ref.** Mrk 4:21; Mat 5:15; Luk 8:16.

157 **RV 11:37 · Parallel** Mark 12:38-40; Mat. 23:1-36

158 **RV 11:42 · Cross-ref.** Lev 27:30.

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 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

159 **RV 11:51 · Cross-ref.** Gen 4:8.

160 **RV 11:51 · Cross-ref.** 2Ch 24:20-21.

161 **RV 12:1 · Parallel** Mat. 10:26-27

162 **RV 12:1 · Cross-ref.** Mrk 8:15; Mat 16:6.

163 **RV 12:2 · Cross-ref.** Mrk 4:22; Luk 8:17.

164 **RV 12:4 · Parallel** Mat. 10:28-31

165 **RV 12:8 · Parallel** Mat. 10:32-33; 12:32; 10:19-20

166 **RV 12:10 · Cross-ref.** Mrk 3:29; Mat 12:32.

167 **RV 12:11-12 · Cross-ref.** Mrk 13:11; Mat 10:19-20; Luk 21:14-15.

my brother to give me a share of our father's estate."
14 "Man," Yeshua (Jesus; Grk. Yesus) responded, "who said that I'm the judge or arbitrator over you all?" 15 Then he told them, "Keep alert to avoid all greediness, because a person's life is not about gaining lots of possessions."
16 Then he told them all this parable, "One time a rich man's farm produced a really good harvest. 17 So he started figuring out what to do, 'What should I do? I don't have anywhere to store my harvest.' 18 'Ah,' he said, 'I know what I'll do. I'll knock down my barns and build bigger ones, and then I'll store all my grain and other produce in there. 19 Then I'll be able to tell my soul: Soul, you've got enough good things now to be able to relax for many years of resting, eating, drinking, and being happy.' 20 But **God** said to him, 'How foolish! Tonight I'll be demanding your soul and then who will everything you stored up go to?'
21 "So that's the end of someone who accumulated so much for himself, but wasn't rich in **God's** eyes."

Priorities and trusting God[168]

22 Then Yeshua (Jesus; Grk. Yesus) told his followers, "That's why I'm telling you all not to worry about your lifestyle: what to eat or what to wear, 23 because your life is more than food and your body is more than clothing. 24 Look at the ravens. They don't plant seeds or harvest crops and they have no storerooms or barns, yet **God** keeps them fed, and humans are worth a lot more than birds. 25 Which of you can add even an hour to your life by spending more time worrying? 26 So if you can't even do something small like that, why worry about bigger things? 27 Look at how the lilies grow. They don't go to work or make fabric, yet even King Shelomoh (Solomon) at the height of his fame wasn't dressed as well as one of them.[169] 28 So if **God** dresses the weeds in the paddock that are here today and incinerated tomorrow, how much more would he look after you all—you with little faith?
29 "So don't all be looking for what to eat or to drink, and don't waste time by worrying 30 because people in every country in the world are looking for that, but your father already knows that you need those things. 31 Rather you should be striving to enter his kingdom, and then all these things will come as a bonus.

Focus on heavenly wealth[170]

32 "Don't be afraid, little flock, because actually your father takes pleasure in giving you the entire kingdom. 33 Sell what you own and give to the poor and so store your wealth in heaven where it won't deteriorate or get lost or stolen from you, 34 because where your wealth is stored, that's where your mind will be focused.

The well-prepared slave

35 "Get up and get dressed and get the lamps burning[171] 36 like someone who's waiting for their master. When he leaves the wedding celebrations and comes and knocks, you'll be ready to immediately open the door.[172] 37 The **master** would bless the slaves that are ready, watching for when he arrives. I can assure you that he'll dress himself and then he'll seat them on couches and come and serve them there himself. 38 If he arrives around midnight or even in the small hours of the morning, he'll find them ready. Yes, they'll be blessed. 39 But you should also know this: if the home-owner knew what time the thief would arrive, he'd be ready watching and not allow his house to be burgled.[173] 40 So you all need to be ready because you don't know when I, the son of humanity, am going to arrive."

168 **RV 12:22 · Parallel** Mat. 6:25-34
169 **RV 12:27 · Cross-ref.** 1Ki 10:4-7; 2Ch 9:3-6.
170 **RV 12:32 · Parallel** Mat. 6:19-21
171 **RV 12:35 · Cross-ref.** Mat 25:1-13.
172 **RV 12:36 · Cross-ref.** Mrk 13:34-36.
173 **RV 12:39-40 · Cross-ref.** Mat 24:43-44.

Readers' Version

Good and bad slaves[174]

41 Then Kefa (Peter; Grk. Petros) asked, "**Master**, is that parable just for us, or is it for everyone?"

42 The **master** answered, "So what would a faithful and wise slave be like, that the **master** might make into a manager over all his slaves, the one to give them their rations? 43 That slave will be blessed when his master arrives and finds him doing everything he should. 44 I can assure you all that the master will put him in charge of everything he owns. 45 In contrast, if that slave thought to himself that the master might be away for a long time, he might start beating the slave boys and slave girls, and start ordering feasts, and drinking and getting drunk, 46 then his master is sure to arrive when he's not expecting him, and the master will give him a gruesome execution and he'll be in hell with the unbelievers.

47 "Any slave who knows what their master wants, yet doesn't get anything ready or start doing what's wanted, they'll get a good beating, 48 yet a slave that didn't know what was expected, even if they might have done things worthy of a beating, they'll just get a couple of blows. Everyone who's given much is expected to do much, and everyone who's entrusted with many things, will have much more expected back from them.

Yeshua will be the source of conflict[175]

49 "I came to throw fire onto the earth, and how I wish that it was already kindled, 50 but I have to undergo an immersion into suffering, and until it's achieved, the weight of it coming crushes my soul.[176] 51 You all probably expect that I came to bring peace to the earth. No, I'm telling you, not peace but conflict, 52 because from now on, if there's five people in one house, they'll be split with three against two and two against three. 53 Fathers will be in conflict with their sons, and sons with fathers, mothers against daughters and daughters against mothers, mothers-in-law against their daughters-in-law and daughters-in-law against mothers-in-law."[177]

Understanding the times[178]

54 Yeshua (Jesus; Grk. Yesus) also told the crowds, "Whenever you see a cloud coming from the west, you all say that it's going to rain, and sure enough it does. 55 Likewise if there's a wind from the south, you all say that it's going to be a scorcher, and sure enough it is. 56 Hypocrites! You know how to interpret the sky and the ground, but you all don't know how to scrutinise this time period.

Facing up to your obligations[179]

57 "Even for yourselves, can't you judge what is right and wrong? 58 Because as you're on the way with your opponent to an arbitrator, think hard about how to resolve the case, because if you don't, he might drag you off to the judge, and the judge will hand you over to the constable, and the constable will toss you into a prison cell. 59 I'm telling you that you won't get out of there until every last penny has been repaid."

Turn from your sins so you won't perish

13:1 There were some people there at the time who'd reported to Yeshua (Jesus; Grk. Yesus) that Governor Pilatos (Pilate) had killed some Galilim when they were sacrificing. 2 Yeshua asked the people, "Do you think that these Galilim were the most disobedient to God in all Galil that they were made to suffer so much? 3 No, I'm telling you all, but on the other hand if you don't turn from your own disobedience and request forgiveness, you all will perish likewise. 4 What about those eighteen who were killed when the Siloam tower collapsed on

174 **RV 12:41 · Parallel** Mat. 24:45-51

175 **RV 12:49 · Parallel** Mat. 10:34-36

176 **RV 12:50 · Cross-ref.** Mrk 10:38.

177 **RV 12:53 · Cross-ref.** Mic 7:6.

178 **RV 12:54 · Parallel** Mat. 16:2-3

179 **RV 12:57 · Parallel** Mat. 5:25-26

them? Do you think they had bigger debts than all the people living in Yerushalem (Jerusalem)? 5 No, I'm telling you all that if you don't turn from your own disobedience and request forgiveness, you all will perish likewise."

The parable about the tree without fruit

6 Then Yeshua (Jesus; Grk. Yesus) told them this parable, "There was a landowner who'd planted a fig tree in his vineyard, and he went to see if it had any fruit on it, but there wasn't any 7 so he told his manager, 'I've been coming and checking for fruit on this tree for three years, but there's none. Chop it down because it's not good use of the land.' 8 'Master,' he answered, 'give me one more year to dig around it and fertilise it 9 and see if it fruits. If it doesn't, then certainly you can chop it down.' "

Yeshua heals a bent-over woman

10 On the Rest Days, Yeshua (Jesus; Grk. Yesus) was teaching in one of the Jewish meeting halls 11 and, look, a woman who'd had a spirit of sickness for eighteen years was there. She was bent over and unable to stand up straight 12 and when **Yeshua** saw her, he called out, "Woman, your disease has been sent away." 13 Then he placed his hands on her and she was immediately restored and started praising **God**.

14 But the hall leader was angry because it was the Rest Day when **Yeshua** had healed her and started telling the crowd, "There's six days when it's fine to work, so come then to be healed—not on the Rest Day!"[180]

15 "You hypocrites!" Yeshua responded. "Doesn't every one of you untie his ox on the Rest Day, or untie the donkey from the feeding trough and lead it away for a drink? 16 This woman is a descendant of Avraham who's been handicapped by Satan for eighteen years, and yet you say that it's wrong to break that bond on the Rest Day!" 17 When he said that, the people opposing him were disgraced and all the crowd was excited about the wonderful things he was doing.

A small seed grows into a large bush[181]

18 So he told them, "What is **God's** kingdom similar to? What can I use to describe it? 19 It's like a mustard seed, which a person might take and throw into their garden and then it grows in a bush and the birds make their nests in its branches."

A little yeast has a big effect[182]

20 Again he asked them, "What can I liken **God's** kingdom to? 21 It's like some yeast that a woman took and hid in a sack of flour, until eventually it affected all of it."

Entering God's kingdom[183]

22 Then Yeshua (Jesus; Grk. Yesus) started on his journey towards Yerushalem (Jerusalem), and as he passed through each town or village, he would teach the people there, 23 and one day someone asked him, "**Master**, will only a few people be saved?"

Yeshua replied, 24 Make an effort to get in through the narrow door, because I'm telling you that many people want to come in but they won't be able to. 25 Once the home-owner gets up and locks the door, even if you get there now and stand outside knocking and calling out, 'Master, open up for us,' he'll answer, 'I don't know you or where you're from.' 26 'You saw us eating and drinking,' you'll start saying, and, 'You taught along our roads.' 27 But he'll reply to you all, 'I've got no idea where you're all from, so go away you who do evil things.'[184] 28 There'll be crying and much anguish when you all see Avraham and Yitshak (Isaac) and Ya'akov (Jacob) and all the prophets in **God's** kingdom, but all of you will be being thrown out.[185] 29 Others will come from the east and

180 **RV 13:14 · Cross-ref.** Exo 20:9-10; Deu 5:13-14.

181 **RV 13:18 · Parallel** Mark 4:30-32; Mat. 13:31-32

182 **RV 13:20 · Parallel** Mat. 13:33

183 **RV 13:22 · Parallel** Mat. 7:13-14,21-23

184 **RV 13:27 · Cross-ref.** Psa 6:8.

185 **RV 13:28 · Cross-ref.** Mat 22:13; 25:30.

the west, and from the north and the south, and *they* will be comfortably seated in **God's** kingdom, 30 so listen: the last people will be the first ones, and the first ones will end up last."[186]

Yeshua's concern for Yerushalem[187]

31 At that time, some members of the Farisaios party approached Yeshua (Jesus; Grk. Yesus) and told him, "You need to leave here because Herodes (Herod) wants to kill you."

32 Yeshua responded, "Go and tell that fox: 'I'm driving out demons and healing people today and tomorrow, but I'll be finished the following day.' 33 Yes, I need to keep moving today and tomorrow, because it wouldn't do for a prophet to come to his end away from Yerushalem (Jerusalem).

34 "Yerushalem, Yerushalem—the city that kills the prophets and throws rocks at those who've been sent to her. How often I wanted to gather your children together like a hen gathers her chicks under her wings, but you all didn't want it. 35 So now, see, your temple will be left without a congregation. I'm telling you all that you certainly won't see me again until you say: 'Blessed is the person who comes in the name and authority **of Yahweh**.' "[188]

Yeshua heals a man on a Rest Day

14:1 One day, Yeshua (Jesus; Grk. Yesus) went to the house of one of the Farisaios party leaders for a meal on a Rest Day, and they were watching him closely. 2 Then, look, there was a man there with badly swollen limbs. 3 **Yeshua** responded to the thoughts of the lawyers and Farisaios by asking, "Is it allowable to heal on the Rest Day or not?"

4 However, they just stayed silent, so he took hold of the man and healed him and sent him away. 5 Then he asked them, "Which of you if your child or your animal fell into a pit wouldn't immediately pull them out, even if it was a Rest Day?"[189]

6 But they didn't have any answer for that.

Demonstrating humility

7 Then he told a parable to all the invited guests after he'd noticed them choosing the best places around the table, telling them, 8 "Whenever you're invited to a wedding celebration, don't go and sit in the best place, in case someone more important than you might be called over by the host,[190] 9 and then your host might come over to you and ask you to let the other guest sit where you were, and then you might end up humiliated at the bottom of the table. 10 Rather, when you're invited, sit down at the end so that the host might come and tell you, 'Friend, move up here to a better spot.' Then you'll be honoured in front of all the other guests, 11 because the person who thinks a lot of themself will be humbled, and the person who humbles themself will be honoured."[191]

12 Then Yeshua (Jesus; Grk. Yesus) also spoke to the man who had invited him, "Whenever you host a brunch or dinner, don't invite your friends or siblings, or your other relatives or your wealthy neighbours, because they can invite you back and so repay you. 13 Instead when you're celebrating, invite the poor and the crippled, the lame and the blind, 14 and then you'll be rewarded by God because those people won't be able to repay you, hence you'll be repaid instead when those who please God come back to life."

The parable about the reluctant dinner guests[192]

15 Now one of the people at the meal heard all this and commented, "Blessed is anyone who gets to have a meal in **God's** kingdom."

186 **RV 13:30 · Cross-ref.** Mrk 10:31; Mat 19:30; 20:16.

187 **RV 13:31 · Parallel** Mat. 23:37-39

188 **RV 13:35 · Cross-ref.** Psa 118:26.

189 **RV 14:5 · Cross-ref.** Mat 12:11.

190 **RV 14:8-10 · Cross-ref.** Prv 25:6-7.

191 **RV 14:11 · Cross-ref.** Mat 23:12; Luk 18:14.

192 **RV 14:15 · Parallel** Mat. 22:1-10

Readers' Version

16 But Yeshua (Jesus; Grk. Yesus) responded,
"There was a home-owner who was putting on
a large dinner and invited many people.
17 When the meal was ready, he sent out his
slave to go and tell everyone who'd been in-
vited, 'Come over now because the food is
ready.' 18 However they all started giving ex-
cuses. The first one said, 'I bought a field and I
need to go and inspect it. Please excuse me.'
19 Another one said, 'I've bought five pairs of
oxen and I need to check them out. Please ex-
cuse me.' 20 Yet another said, 'I just got married
so I can't really come.' 21 So when the slave got
back, he reported all this to his master. The
home-owner got angry and told the slave, 'Well
then, hurry out into the roads and streets of
the city and bring back the poor and crippled
and blind and lame people.' 22 When he'd done
that, the slave said, 'Master, I've done what you
instructed and there's still room at the table.'
23 So the master instructed him, 'Well go along
the roads and fences and force them to come so
that my house will fill up, 24 because I'm telling
you that none of those invited guests will get a
taste of this meal of mine.' "

Count the cost of following Yeshua[193]

25 Large crowds were
following Yeshua (Jesus;
Grk. Yesus) when he turned and spoke to them,
26 "If anyone comes to me but doesn't love me
more than they love their parents and their sib-
lings, and their spouse and children, and even
their own life, then that person is unable to be-
come my apprentice.[194] 27 Anyone who doesn't
give up everything in this life and come after
me is unable to become my apprentice,[195] 28 be-
cause none of you would want to build a tower
without first counting the cost and figuring out
if you'll have enough to complete it. 29 Other-
wise you might lay the foundation and not be
able to finish it. Then everyone watching might
begin to mock 30 and say, 'This person started a
building project but wasn't able to finish it.'
31 Or what king would go off to war against an-
other king, if he hadn't previously sat down
with his generals to figure out if their ten thou-
sand soldiers are powerful enough to battle the
other king bringing twenty thousand against
him? 32 If they can't, then while the other army
is still far away, the king will send ahead a dele-
gation to try to make peace. 33 So too for every
one of you who doesn't leave behind every-
thing they own, you won't be able to become an
apprentice of mine.

Worthless followers likened to salt[196]

34 "Salt is good, but if it
became tasteless, what
could you use to make it salty again? 35 It would
be no use on the soil or for fertiliser—they'd
just have to throw it away. Let any person who
wants to hear, listen carefully."

The lost sheep that was found[197]

15:1 Many tax-collectors
and others regarded as
sinners had come closer so they could hear
what Yeshua (Jesus; Grk. Yesus) was teaching,[198]
2 but those from the Farisaios party and the re-
ligious teachers were grumbling, "This man ac-
cepts sinners and even eats with them!" 3 So
Yeshua told them this parable:
4 "If you had a hundred sheep and one of
them went missing, which of you wouldn't
leave the ninety-nine there in the wilderness
and go and search for the missing sheep until
you found it? 5 And once you found it, you
would carry it home on your shoulders feeling
very happy. 6 When you got back to the house,
surely you'd call your friends and neighbours
and tell them, 'Come and celebrate with me be-
cause I found my lost sheep.' 7 I'm telling you
all that there's similar celebration in heaven
when one person turns from their disobedience
and obeys God—more than over ninety-nine

193 **RV 14:25 · Parallel** Mat. 10:37-38

194 **RV 14:26 · Cross-ref.** Mat 10:37.

195 **RV 14:27 · Cross-ref.** Mrk 8:34; Mat 10:38; 16:24; Luk 9:23.

196 **RV 14:34 · Parallel** Mark 9:50; Mat. 5:13

197 **RV 15:1 · Parallel** Mat. 18:12-14

198 **RV 15:1-2 · Cross-ref.** Luk 5:29-30.

guiltless people who have no need to change.

The lost coin that was found

8 "Or what woman who had ten silver coins and lost one, wouldn't light a lamp and sweep the house and search thoroughly until she found it? 9 Then she'd invite her friends and neighbours saying, 'Come and celebrate with me because I found the money that I'd lost.' 10 I'm telling you all that there's similar celebration by **God's** messengers in heaven over one person who turns from their disobedience and obeys God."

The parable about the returning son

11 Then Yeshua (Jesus; Grk. Yesus) told them, "Once there was a man with two sons. 12 The younger son asked his father to give him his inheritance in advance, so the father divided everything up. 13 Then a few days later, that younger son went off to a distant country where he used his inheritance to enjoy an affluent and carefree lifestyle. 14 However after he'd used up all his funds, a terrible famine hit that country, and he started to become needy, 15 so he went and signed up to work for one of the local farmers who assigned him to feed the pigs out in the fields. 16 As the pigs were eating their carob pods, their food started to look desirable to him, but he wasn't given any. 17 But he eventually came to his senses and said to himself, 'Even my father's workers have plenty of food, but here I am in this place dying of starvation. 18 I'm going to leave and go back to my father to tell him, "Father, I've disobeyed God and dishonoured you 19 and I'm no longer worthy to be called your son. Take me on as one of your workers." '

20 "So he got up and headed back to his father, but his father saw him coming from a distance and felt sorry for him. He ran and hugged his son and kissed him, 21 and the son said, 'Father, I've disobeyed God and dishonoured you and I'm no longer worthy to be called your son.' 22 But the father ordered his slaves, 'Quickly, bring out the best robe and dress him in it, and put a ring on his hand and sandals on his feet. 23 Then get the grain-fed calf and slaughter it so we can celebrate with a feast, 24 because my son was dead but he's now here alive—he was lost but now he's found.'

25 "The man's older son was out working in a field, and when he was heading home and got near the house, he could hear the sound of music and dancing 26 so he called out to one of the servants and asked him what was going on. 27 'Your brother has come home,' he replied, 'and your father has slaughtered the grain-fed calf to celebrate because he got back safely.' 28 But the older son was angry and didn't want to go in, however his father came out and implored him to join them. 29 'Listen,' said the older son to his father, 'I've worked for you for however many years and I've never disobeyed you, yet you never gave me even a young goat so that I could celebrate with my friends! 30 Yet when *this* son of yours comes home after using up your money living with prostitutes, then you slaughter the fattened calf for him!' 31 'Son,' answered the father, 'you have always been here with me, and everything I have is yours. 32 But it's right to be happy and excited, because your brother was dead and now he's alive again—he was lost and now he's found.' "

The parable about the shrewd manager

16:1 Yeshua (Jesus; Grk. Yesus) also told this to his followers, "Once there was a rich man who had a manager who worked for him. A whistle-blower reported that the manager had been abusing the owner's possessions 2 so the owner called him and asked, 'What's this I'm hearing about you? Give back the ledgers because I don't want you as a manager any more.' 3 Then the manager thought to himself, 'Oh dear, what will I do now that I'm losing this management job? I'm not strong enough to be out digging and I'd be too ashamed to beg. 4 I know what I'll do so that when I lose my job, I'll still be popular with everyone else.' 5 So he called in each person who owed money to his master. He asked the first one, 'How much do you owe my master?' 6 'A hundred jugs of olive oil,' he replied. 'Well, bring the contract here and change it quickly to fifty,' the manager said. 7 Then he asked the next one, 'How much do you owe?' 'A hundred containers of wheat,' the

Readers' Version

man replied. 'Get the contract form and change it to eighty,' said the manager. 8 When he heard, the landowner praised the dishonest manager for his shrewdness because the modern generation are better at working the system than the children of light in their generation.

9 "So I'm telling you all to use worldly money to make friends for yourselves, so that whenever it runs out, they'll accept you all into the eternal homes.[199] 10 Anyone who's faithful with a little is also faithful with much, and the person who's dishonest with a little is also dishonest with a lot. 11 Because of that, if you aren't faithful with worldly money, who would entrust true wealth to you all? 12 If you're not faithful in your treatment of strangers, who would give you anything for yourselves?

13 "No household servant can serve two masters, because either they'll hate the one and love the other, or they'll support the one and despise the other."[200]

More of Yeshua's teaching[201]

14 All those from the Farisaios party were listening carefully because they love money, and they were sneering at Yeshua (Jesus; Grk. Yesus), 15 so he said to them, "You all justify yourselves to the people but **God** knows your hearts, because what people value most is abhorrent to **God**.

16 "The Hebrew scriptures applied until Yohan-the-immerser started preaching the good message **about God's** kingdom, now everyone is striving to get into it,[202][203] 17 but it's easier for the sky and the earth to disappear than it is for one small part of the law to fall.[204]

18 "Every man who divorces his wife and marries another, is committing adultery, and the one marrying the woman he divorced is committing adultery.[205]

The rich man and Eleazar

19 "Once there was a rich man who dressed like a king and had everything in life to make him happy and content. 20 At the same time there was a poor beggar named Eleazar (Lazarus; Grk. Lazaros) who was covered in ulcers. He'd been carried to the rich man's gate, 21 where he lay, hoping to get any food that might fall off the rich man's table. The dogs even came and licked his ulcers, 22 and eventually he died and was carried away by God's messengers to recline at the table next to Avraham. Then the rich man also died and was buried 23 and was tormented in hell. However, when he looked up, he saw Avraham in the distance and Eleazar reclining next to him, 24 so he called out, 'Father Avraham, be merciful to me and send Eleazar here to dip the tip of his finger in water and cool down my tongue, because I'm very distressed here in this flame.' 25 But Avraham replied, 'Son, don't forget that you enjoyed the good life while you were alive, whereas Eleazar had it bad, but now he's here being comforted and you're suffering. 26 Anyway, there's a deep chasm that's been established between us, so that anyone here who wanted to go to you can't, nor can anyone from there cross over here to us.' 27 'I have one request then,' said the man who'd been rich. 'Send Eleazar to my father's house, 28 because I have five brothers. Then he can warn them about this place of torment so that they won't also come here.' 29 'They have the scriptures,' answered Avraham, 'so they can find out what they say.' 30 But the man insisted, 'No, father Avraham, but if someone from the dead went to them, then they'd turn from their sins.' 31 'Well,

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.

if they ignore the scriptures,' he answered, 'even if someone from the dead went to them, they still wouldn't be persuaded.' "

Forgiving sin[206]

17:1 Then Yeshua (Jesus; Grk. Yesus) told his followers, "It's impossible that temptations will disappear, but a bad future awaits whoever brings them. **2** It would be better if that person had a heavy weight tied to them and got thrown into the sea than if they cause a younger one to stumble. **3** Take great care.

If a fellow-believer disobeys God, scold them,[207] and then if they stop and request forgiveness, forgive them. **4** Even if they wrong you seven times in a day and then seven times come and tell you that they're turning away from it, forgive them."

Growing faith

5 Then the apprentices requested the **master**, "Give us more faith." **6** "If you all had faith like a small mustard seed," the **master** replied, "you would be able to order a mulberry bush, 'Get out of the ground and plant yourself in the sea,' and it would obey you all.

The work of a slave

7 "Imagine that you had a slave that was out in the field ploughing or looking after the sheep. When he came back to the house, which of you would tell him, 'The meal's ready so come in now and sit down to eat.' **8** No, you'd be saying, 'Get the meal ready for me and then after you've changed, come and wait on me as I eat and drink, then after that you can eat and drink.' **9** And no, slaves don't get thanked for just doing what they've been told to do. **10** So too when you all do what you've been told to do, just say, 'We're useless slaves—we've just done what we were told.' "

Yeshua heals ten men with skin diseases

11 Soon it was time to continue on towards Yerushalem (Jerusalem) and so they walked through Galil and Shomron (Samaria). **12** In one village, they came across ten men with leprosy, who stood back at a distance **13** and called out, "**Yeshua** (Jesus; Grk. Yesus), master, show mercy to us."

14 When he saw them, Yeshua called back, "Go and ask the priests to inspect you."[208] So they went off, and as they were walking, they were healed. **15** One of them, seeing that his skin was healed, came back and could be heard loudly praising **God**, **16** and he knelt down in front of Yeshua and thanked him. This man was from Shomron. **17** "Weren't there ten of you that were healed?" **Yeshua** asked. "Where's the other nine? **18** Have none of them returned to praise **God**—only this foreigner?" **19** Then he told him, "Get up and go now. Your faith has healed you."

God's kingdom[209]

20 One time Yeshua (Jesus; Grk. Yesus) was approached by some from the Farisaios party and asked when God's kingdom is coming, and he answered, "The arrival **of God's** kingdom is not some visible thing, **21** and they won't be shouting, 'Look, here it is!' or 'There it is!', because you see, **God's** kingdom is inside you all."

22 Then he told his followers, "The time will come when you'll be wanting to see the son of humanity again even for a day, but you won't see him. **23** Some people will tell you all, 'Look, there he is!' or 'Hey, here he is!' but don't go looking or following them, **24** because when the son of humanity returns, it'll be like lightning that flashes from one side of the sky and shines right across to the other side. **25** However, before that, he needs to suffer many things and to be rejected by this generation. **26** The time of the return of the son of humanity will be just like it was in Noah's time:[210] **27** people were eating and drinking, and getting engaged and married right until that day when Noah went into the barge and the flood came and de-

206 **RV 17:1 · Parallel** Mark 9:42; Mat. 18:6-7,21-22

207 **RV 17:3 · Cross-ref.** Mat 18:15.

208 **RV 17:14 · Cross-ref.** Lev 14:1-32.

209 **RV 17:20 · Parallel** Mat. 24:23-28,37-41

210 **RV 17:26 · Cross-ref.** Gen 6:5-8.

stroyed everything.[211] 28 It was similar in Lot's
time: people were eating and drinking, and
buying and selling, and planting and build-
ing,[212] 29 but on the day that Lot walked out of
Sedom, fire and sulfur rained down from the
sky and destroyed everything. 30 So that's how
it will be when the son of humanity is revealed.
31 "On that day, anyone who's just outside the
house should not go back in to get their valu-
ables. Similarly, anyone who's out on the farm
shouldn't return to the house to get their pos-
sessions.[213] 32 Don't forget the disaster that
happened to Lot's wife.[214] 33 Anyone who tries
to save their live will lose it, and anyone who's
sacrificed their lifestyle, will retain life.[215]
34 I'm telling you, two people will be in one bed
on that night and one will be taken and the
other one will be left behind. 35 Two people will
be preparing food at the same place and one
will be taken and the other one will be left be-
hind."
36 ◘ 37 "Where will this happen, **master**?"
they asked.
"Where the body is," he answered, "that's
where the vultures will be gathering."

Persistence in prayer

18:1 Then he told them another parable about
how it's good to always be praying and not to
become discouraged: 2 "Once there was a city
judge who didn't revere **God** and nor did he al-
low anyone to sway him. 3 Now there was a
widow in that city, and she kept going to him
saying, 'Get me justice against my rival.' 4 At
first, he wasn't interested in the case, but even-
tually he said to himself, 'Even if I don't fear
God and I'm not easily pushed around by any-
one, 5 this widow is making trouble for me. I'll
fight her case for her so she'll stop harassing
me.' "
6 Then the **master** continued, "Listen to what
the ungodly judge is saying. 7 And won't **God**
also bring justice for his chosen people when
they call out to him day and night? He'll pa-
tiently listen to them. 8 I'm telling you that
he'll quickly bring justice to the situation. How-
ever, when the son of humanity comes, will he
find faith on the earth?"

Humility in prayer

9 Then Yeshua (Jesus;
Grk. Yesus) also told this parable to some who
felt that they were guiltless before God because
of their own goodness, and so they scorned
others: 10 "Once two men went into the temple
to pray—one was a Farisaios party member and
the other was a tax-collector. 11 The Farisaios
stood there praying quietly, 'I thank you, **God**,
that I'm not like the rest of the people:
swindlers, sinners, adulterers, and even that
tax-collector. 12 I fast twice a week and I give a
tenth of everything I get.' 13 But the tax-collec-
tor stood at a distance, not even willing to raise
his head, instead beating his chest and saying,
'**God**, I'm a sinner, take away my guilt.' 14 I'm
telling you all that this man went home after
being declared guiltless, not the other one, be-
cause all those who praise themselves will be
humbled, and those who humble themselves
will be praised."[216]

Yeshua blesses small children[217]

15 The people also
brought their babies to
Yeshua (Jesus; Grk. Yesus) so that he would
touch them and bless them, but his apprentices
scolded them when they saw it. 16 However,
Yeshua called out to them, "Let the little chil-
dren come to me. Don't stop them, because
God's kingdom consists of those like them. 17 I
can assure you that anyone who doesn't accept
God's kingdom like a little child certainly won't
be able to enter it."

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211 **RV 17:27 · Cross-ref.** Gen 7:6-24.

212 **RV 17:28-29 · Cross-ref.** Gen 18:20–19:25.

213 **RV 17:31 · Cross-ref.** Mrk 13:15-16; Mat 24:17-18.

214 **RV 17:32 · Cross-ref.** Gen 19:26.

215 **RV 17:33 · Cross-ref.** Yhn 12:25; Mrk 8:35; Mat 10:39; 16:25; Luk 9:24.

216 **RV 18:14 · Cross-ref.** Mat 23:12; Luk 14:11.

217 **RV 18:15 · Parallel** Mark 10:13-16; Mat. 19:13-15

Readers' Version

The wealthy leader[218]

18 One time a local leader asked Yeshua (Jesus; Grk. Yesus), "Good teacher, what do I need to do to gain eternal life?"

19 "Why do you call me good?" **Yeshua** responded. "No one is good other than **God** himself. 20 You know God's commands: Don't commit adultery,[219] don't murder,[220] don't steal,[221] don't lie in court,[222] and honour your parents."[223]

21 "I've obeyed all of those since I was young," the leader replied.

22 "Then you're lacking only one more thing," **Yeshua** added. "Sell everything you own and distribute the money to the poor, then you'll have treasure in the heavens. Then come and follow me." 23 But when he heard this, the man was very upset, because he was extremely wealthy.

24 As **Yeshua** looked at him, he said, "It's so difficult for those who are wealthy to enter into **God's** kingdom— 25 it's easier for a camel to go through the eye of a needle than for a wealthy person to enter **God's** kingdom."

26 Those around who heard asked, "Then who's able to be saved?"

27 "What's humanly impossible," he replied, "is quite possible with **God**."

28 Kefa (Peter; Grk. Petros) spoke up, "Hey, *we* left everything and followed you!"

29 "I can assure you all," Yeshua responded, "that no one who left their home or spouse or siblings, or parents or children on account **of God's** kingdom 30 will not be repaid many times over in this age, as well as gaining eternal life in the coming age."

Yeshua predicts his execution a third time[224]

31 Then taking the twelve aside, Yeshua (Jesus; Grk. Yesus) told them, "Listen, we're about to go down to Yerushalem (Jerusalem) and everything that the prophets wrote about the son of humanity will soon happen. 32 He'll be handed over to non-Jews and will be mocked and insulted and spat on, 33 then they'll flog him and kill him, but he'll come back to life on the third day."

34 But they didn't understand any of that—the meaning of this statement was hidden from them and they didn't realise what was being said.

Yeshua heals a blind man[225]

35 As Yeshua (Jesus; Grk. Yesus) got close to Yeriho (Jericho) city, there was a blind man sitting beside the road begging. 36 When he heard a crowd passing through, he started asking what was going on, 37 and they told him that **Yeshua** from Nazaret was passing by, 38 so he started shouting, "**Yeshua**, David's descendant, be merciful to me!"

39 Some of the people walking past him told him to be quiet, but he just shouted louder, "David's descendant, be merciful to me!"

40 Then **Yeshua** stopped and ordered that the man be brought across to him. When he came, he asked him, 41 "What do you want me to do for you?"

He answered, "**Master**, I want to be able to see!"

42 "Then receive your sight," **Yeshua** said, "because your faith has healed you."

43 Immediately he was able to see, and followed along after Yeshua praising **God**, and the people that saw it happen also praised **God**.

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218 **RV 18:18 · Parallel** Mark 10:17-31; Mat. 19:16-30

219 **RV 18:20 · Cross-ref.** Exo 20:14; Deu 5:18.

220 **RV 18:20 · Cross-ref.** Exo 20:13; Deu 5:17.

221 **RV 18:20 · Cross-ref.** Exo 20:15; Deu 5:19.

222 **RV 18:20 · Cross-ref.** Exo 20:16; Deu 5:20.

223 **RV 18:20 · Cross-ref.** Exo 20:12; Deu 5:16.

224 **RV 18:31 · Parallel** Mark 10:32-34; Mat. 20:17-19

225 **RV 18:35 · Parallel** Mark 10:46-52; Mat. 20:29-34

Readers' Version

Zakay hosts Yeshua

19:1 After that, Yeshua (Jesus; Grk. Yesus) entered Yeriho (Jericho) and continued walking through it. **2** Then, look, there was a man named Zakay (Zacchaeus; Grk. Zakkaios) and he was a chief tax-collector and pretty wealthy. **3** He wanted to see who this **Yeshua** was, but couldn't see over the crowd because he[226] was rather short, **4** so he ran along ahead of the crowd and climbed a sycamore tree so that he could see Yeshua as he walked past. **5** However, as **Yeshua** came to that place, he looked up and said, "Zakay, hurry up and get down because I think it would be good to stay at your place." **6** So he hurried down the tree and happily welcomed him.

7 But everyone who had observed it was grumbling, "Hoy, he's going to stay with a sinful man."

8 At dinner, Zakay stood and said to the **master**, "Listen, **master**, I'm giving half of everything I own to the poor, and anyone that I defrauded, I'll pay them back four times over."

9 "Salvation came to this home today," responded **Yeshua**, "as this man has also shown that he's Avraham's offspring, **10** because the son of humanity came to look for those who are lost, and save them."[227]

The parable about three servants[228]

11 Then Yeshua (Jesus; Grk. Yesus) went on to tell a parable to those who heard all that, because he was getting near to Yerushalem (Jerusalem) and they had assumed that **God's** kingdom was going appear straight away. **12** Because of that, he told them, "Once a man of high status was going to a distant country to inherit a kingdom, and then to return after that. **13** So he called his ten slaves and gave them ten silver coins and told them to put them to work until he got back. **14** But his citizens hated him and sent a delegation out to him to say, 'We don't want this man to reign over us.'

15 "But he received his kingdom and then he headed back and sent for those slaves that he had given the silver to, to find out how well they'd traded. **16** The first slave arrived and said, 'Master, I used your silver coin to earn ten more coins.' **17** 'Well done good slave,' he said, 'and because you were faithful with a little, I'll put you in charge of ten cities.' **18** Then the second slave came and said, 'Your silver master, gained five more coins.' **19** 'You too,' the master said, 'will be put in charge of five cities.' **20** Then another slave came and said, 'Master, look, here's your silver that I kept hidden away wrapped in a handkerchief **21** because I was scared of you, knowing that you're a hard man—picking up what you didn't put down, and harvesting where you didn't sow.' **22** 'I'll judge you by your own words,' the master said, 'you evil slave! You knew that I'm a hard man, picking up what I didn't put down, and harvesting what I didn't sow. **23** So why didn't you take my silver to the bank? Then went I returned, at least I would have been able to collect some interest.' **24** Then the master told the others who were standing there, 'Take the silver coin away from him and give it to the slave who has the ten.' **25** But they protested, 'Master, he already has ten coins.' **26** 'I'm telling you all,' the master replied, 'that everyone who has, will be given more, but the person who doesn't have, even what they have will be taken away from them.[229] **27** However, about those enemies of mine who didn't want me to reign over them: bring them here and strike them down in front of me.' "[230]

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

229 RV 19:26 · Cross-ref. Mrk 4:25; Mat 13:12; Luk 8:18.

230 RV 19:11-27 · Cross-ref. Mat 25:14-30.

Readers' Version

Yeshua rides an unbroken colt into Yerushalem[231]

28 After he'd said that, Yeshua (Jesus; Grk. Yesus) continued on towards Yerushalem (Jerusalem), 29 and as he got near to Beyt-Fagey (Bethphage) and Beyt-Ania (Bethany) going towards the Mt. of Olives, he sent two of his apprentices ahead, 30 telling them, "Go on to the next village, and when you enter it, you'll see a colt that's never been ridden tied up there. Untie it and bring it here. 31 But if anyone asks you why you're untying it, tell them that the **master** needs it."

32 So they went off and found it just like he'd told them, 33 and when they were untying the colt, the owners asked them, "Why are you untying the colt?"

34 "The **master** needs it," they answered. 35 So they led it back to **Yeshua**, and after throwing some of their clothes over it, they mounted him on it. 36 Then as the colt moved along, they spread more of their clothes on the road.

37 As he was about to descend down the slope of the Mt. of Olives, the whole crowd of followers started celebrating and loudly praising **God** for all the miracles they'd seen, 38 saying, "The coming king has been blessed in the name **of Yahweh**.[232] May there be peace in heaven and brilliant splendour up high there."

39 There were some members of the Farisaios party in the crowd and they suggested to him, "Teacher, tell your followers to stop!"

40 "I'm telling you," Yeshua answered, "that if all of these people stayed silent then the stones would start shouting."

Yeshua cries over Yerushalem

41 As Yeshua (Jesus; Grk. Yesus) got closer to Yerushalem (Jerusalem), he cried over it, 42 saying, "If only you knew how to obtain peace today, but it's been hidden from your eyes, 43 because in the future, your enemies will surround you and build a palisade around you and attack you from every side. 44 Then they'll level you and your children along with you, and they'll topple the stone walls and buildings, because you didn't realise the importance of who was visiting you."

Yeshua throws the traders out of the temple[233]

45 Then Yeshua (Jesus; Grk. Yesus) went into the temple and started throwing out the traders, 46 telling them, "It's been written that 'my house will be a place of prayer,' but you've made it into a den for robbers."[234]

47 After that, he taught in the temple every day,[235] but the chief priests and the religious teachers were looking for a way to execute him, 48 but they didn't come up with a plan, because all the people loved to listen to him.

The leaders challenge Yeshua's authority[236]

20:1 One day when Yeshua (Jesus; Grk. Yesus) was teaching the people in the temple and preaching the good message, the chief priests and religious teachers and the local elders came to him 2 and demanded, "Tell us what authority you have to do those things, and who gave it to you!"

3 "Well, I'll also ask you people a question," he responded. 4 "When Yohan (John; Grk. Yoannes) immersed people, was he instructed from heaven or was it just some person's idea?"

5 They discussed this among themselves, reasoning, "If we say 'from heaven', then he'll ask us why we didn't believe that God sent him. 6 But if we say 'from people', then all the people will kill us with rocks, because they believe that Yohan was a prophet." 7 So they answered, "We don't know where his teaching came from."

8 "Well, then," **Yeshua** (Jesus; Grk. Yesus) told them, "nor will I tell you where I get the authority to do these things."

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231 **RV 19:28 · Parallel** Yhn 12:12-19; Mark 11:1-11; Mat. 21:1-11

232 **RV 19:38 · Cross-ref.** Psa 118:26.

233 **RV 19:45 · Parallel** Yhn 2:13-22; Mark 11:15-19; Mat. 21:12-17

234 **RV 19:46 · Cross-ref.** Isa 56:7; Jer 7:11.

235 **RV 19:47 · Cross-ref.** Luk 21:37.

236 **RV 20:1 · Parallel** Mark 11:27-33; Mat. 21:23-27

Readers' Version

The parable about killing the owner's son[237]

9 Then Yeshua (Jesus; Grk. Yesus) started telling this parable to the people: "Once a man planted a vineyard[238] and rented it out to tenant farmers before heading off on his trips. 10 At the appropriate time of the year, he sent a slave to the tenants to collect his percentage of the profits, but they beat up the slave and sent him back empty-handed. 11 So he sent another slave, but they also beat that one and dishonoured him, then sent him back empty-handed. 12 So the man sent a third slave, and they also wounded this one and threw him off the property. 13 So the master of the vineyard asked himself, 'What will I do now? Ah, I'll send my dear son—perhaps they'll be swayed by him.' 14 But when the tenants saw the son, they reasoned among themselves, 'This is the heir. If we kill him, then his inheritance will become ours.' 15 So they threw him off the property and killed him.

So then, what will the master of the vineyard do to them? 16 He'll go to the vineyard and destroy those tenant farmers, and will lease the vineyard out to others."

The people listening looked at Yeshua and said, "Surely that could never happen."

17 But he looked them in the eyes and asked, "Then what is this statement that was written in the scriptures?

'The stone which the builders rejected,
that one became the most important stone.'[239]

18 Everyone who falls onto that stone will be shattered,[240] and anyone who that stone falls on will be pulverised."[241]

The question about paying tax[242]

19 Then because the religious teachers and the chief priests knew that Yeshua (Jesus; Grk. Yesus) had used that parable to speak about them, they tried at the time to capture him, but couldn't, because they were afraid of the number of people around. 20 So after watching Yeshua closely, they sent agents who pretended to be genuine inquirers so that they could catch him out on some careless statement, and then they could hand him over to the rule and authority of the Romaios governor. 21 They asked him, "Teacher, we know that you say what is right, and that you teach the truth **about God's** way without being influenced by people. 22 So tell us, should we pay tax to the Romaios emperor or not?"

23 But having observed their craftiness, he said to them, 24 "Show me a coin. Whose image and inscription is on it?"

"The emperor's," they replied. 25 "So then," Yeshua continued, "Give the emperor what belongs to him, and what belongs to **God**, give **to God**."

26 So they weren't able to catch him out by making a treasonable statement in front of the people—in fact they were stunned by his answer and didn't ask anything else.

The question about the resurrection[243]

27 Then some from the Saddoukaios (Sadducee) sect came. They claim there's no resurrection,[244] and they asked Yeshua (Jesus; Grk. Yesus), 28 "Teacher, Mosheh (Moses) wrote for us that if anyone's married brother should die childless, then the surviving brother should take in the widow so they can produce children in the deceased brother's name.[245] 29 Once there were seven brothers, and the first one had a wife, but died without having children.

237 **RV 20:9 · Parallel** Mark 12:1-12; Mat. 21:33-46
238 **RV 20:9 · Cross-ref.** Isa 5:1.
239 **RV 20:17 · Cross-ref.** Psa 118:22.
240 **RV 20:18 · Cross-ref.** Isa 8:14-15.
241 **RV 20:18 · Cross-ref.** Dan 2:34-35,44-45.
242 **RV 20:19 · Parallel** Mark 12:13-17; Mat. 22:15-22
243 **RV 20:27 · Parallel** Mark 12:18-27; Mat. 22:23-33
244 **RV 20:27 · Cross-ref.** Acts 23:8.
245 **RV 20:28 · Cross-ref.** Deu 25:5.

Readers' Version

30 Then the second brother 31 and the third
took her, right through to the seventh, and
without leaving any children, they all eventu-
ally died. 32 Finally, the woman also died. 33 So
when they're resurrected, which brother will
she be the wife of? After all, all seven had her
as their wife."

34 **Yeshua** answered them, "This generation
get engaged and married, 35 but in the next
age, those who are considered worthy to be
brought back to life from the dead won't get
engaged or marry, 36 because they can't die
again, but rather they're like God's messengers
and are **God's** children, being children of the
resurrection. 37 But about the dead being
raised, Mosheh (Moses) revealed it at the burn-
ing thorn bush when he called **Yahweh** the **god**
of Avraham and of Yitshak (Isaac) and of
Ya'akov (Jacob),[246] 38 and **God** is not the **god** of
the dead, but of the living, because to him, ev-
eryone is living."

39 "Teacher, you answered well," some of the
religious teachers affirmed, 40 and no one
dared to ask him anything else after that.

How can the messiah be David's descendant?[247]

41 Then Yeshua (Jesus;
Grk. Yesus) asked them,
"How can the experts say
that the **messiah** is a descendant of King
David? 42 Because David said in his songs:

'**Yahweh** said to my **master**,
Sit here on my right
43 until I cause your enemies to be de-
feated.'[248]

44 So if David calls the messiah his **master**, how
can he also be his descendant?"

Yeshua warns about the religious teachers[249]

45 While all the people
were still listening,
Yeshua (Jesus; Grk. Yesus)
told his followers, 46 "Watch out for the reli-
gious teachers who enjoy walking around in
their robes and love the greetings they get in
the marketplaces and the best seats in the Jew-
ish meeting halls and the best places at the din-
ners, 47 but they take advantage of widows'
homes and they make their prayers long to im-
press others. These people will receive a
harsher judgement."

The widow's sacrificial offering[250]

21:1 When Yeshua (Je-
sus; Grk. Yesus) looked
up, he saw some wealthy people throwing their
gifts into the temple treasury basket. 2 He also
noticed a poor widow who threw in two small
copper coins. 3 "I can assure you all," he said,
"that this poor widow threw more in than all
the others, 4 because they all donated out of
their plentiful wealth, but she in her poverty,
gave her food budget."

Yeshua predicts the destruction of the temple[251]

5 Meanwhile, some
were talking about the
temple building that had
been constructed with beautifully cut stones
and dedicated with promises to God, but
Yeshua (Jesus; Grk. Yesus) said, 6 "In the future,
all of this that you're all looking at, will be torn
down in such a way that not one of those
stones will be left sitting on top of another."

Yeshua foretells signs and persecution[252]

7 Then they asked
Yeshua (Jesus; Grk.
Yesus), "Teacher, when
will those things all happen, and what will be
the sign that they're about to happen?"

8 "Be careful," he answered, "in case you all
get deceived, because lots of people will come
using my name and saying, 'I'm him,' or 'The
time has come.' Don't follow after them, 9 and
whenever you all hear about wars and distur-
bances, don't be terrified, because all these
things do need to happen first, but they don't

246 **RV 20:37 · Cross-ref.** Exo 3:6.
247 **RV 20:41 · Parallel** Mark 12:35-37; Mat. 22:41-46
248 **RV 20:42-43 · Cross-ref.** Psa 110:1.
249 **RV 20:45 · Parallel** Mark 12:38-40; Mat. 23:1-36
250 **RV 21:1 · Parallel** Mark 12:41-44
251 **RV 21:5 · Parallel** Mark 13:1-2; Mat. 24:1-2
252 **RV 21:7 · Parallel** Mark 13:3-13; Mat. 24:3-14

Readers' Version

mean that the end will be right then."
10 Then he told them, "Various countries and
kingdoms will attack each other 11 and there'll
be huge earthquakes, and famines and diseases
and other frightening events, as well as
widespread signs from the sky.
12 "But before all that happens, they'll be ar-
resting you all, and persecuting you. You'll be
handed over to the Jewish meeting halls and
prisons. Some of you will be stood in front of
kings and governors because of my name 13 but
it will turn out to be a way to tell them about
me. 14 So be confident that you all don't need
to figure out in advance what you will say in
your defence[253] 15 because I'll give you the
words to say and wisdom which all of those op-
posing you won't be able to resist or speak
against. 16 But you'll also be turned in even by
parents and siblings, other relatives and
friends, and some of you will be sentenced to
death. 17 You all will be hated by everyone be-
cause of my name, 18 but it's certain that not a
single hair on your head will be lost, 19 but by
your endurances, you'll actually be gaining
your lives.

Yeshua foretells Yerushalem's destruction[254]

20 "However, when you
all see Yerushalem
(Jerusalem) being sur-
rounded by armies, then you'll know that the
time of her abandonment is close. 21 Then
those who are in Yehudah (Judea) should flee to
the hills and those in the central area should
get out, and foreigners should no longer go
there 22 because that will be a time of
vengeance when what's been written will come
to pass.[255] 23 It'll be so hard for pregnant and
breast-feeding women at that time because
there'll be incredible distress in the country
and severe anger towards the Jewish people.
24 They'll be cut down with swords and taken to
many other countries as slaves, then
Yerushalem will be overrun by non-Jews until
the times given to the non-Jews will be ful-
filled.

The return of the son of humanity[256]

25 "There'll be signs in
the sun, the moon, and
the stars,[257] and anguish in countries around
the world as they're puzzled by the noise of the
sea and surf. 26 People will faint from fear and
worry about what's happening to the planet,
because the powers in the universe[258] will be
shaken. 27 Then they'll see the son of humanity
coming down in a cloud with power and great
brightness.[259] 28 But when these things start to
happen, stand straight and look upwards, be-
cause your new lives of freedom will be about
to begin."

Recognising the end by the season[260]

29 Then he told them a
parable: "Watch the fig
tree and all the trees. 30 Whenever you see
shoots start appearing, you know that summer
is not far away. 31 Similarly when you all see
those things starting to happen, you will know
that **God's** kingdom is close.
32 "I can assure you all that that generation
certainly won't pass away until all those events
come to an end. 33 The sky and the earth will
pass away, but my statements will certainly not
pass away.

Stay alert and pray

34 Watch your own lives
in case you end up focused on partying and
drunkenness and day-to-day living, because
then that sudden end might snap on you 35 like
an animal trap, because it will hit everyone all

253 **RV 21:14-15 · Cross-ref.** Luk 12:11-12.

254 **RV 21:20 · Parallel** Mark 13:14-19; Mat. 24:15-21

255 **RV 21:22 · Cross-ref.** Hos 9:7.

256 **RV 21:25 · Parallel** Mark 13:24-27; Mat. 24:29-31

257 **RV 21:25 · Cross-ref.** Isa 13:10; Eze 32:7; Yoel 2:31; Rev 6:12-13.

258 **RV 21:26 · Note** This could possibly be referring to a shake-up of spiritual powers, but more likely refers to the physical universe from our moon and solar system outwards.

259 **RV 21:27 · Cross-ref.** Dan 7:13; Rev 1:7.

260 **RV 21:29 · Parallel** Mark 13:28-31; Mat. 24:32-35

over the planet. 36 No matter what the season,
stay alert, asking God that you'll all have the
strength to escape all those things going to
happen, and at the end to be able to stand in
front of the son of humanity."

37 Then Yeshua (Jesus; Grk. Yesus) was teaching in the temple during the day,[261] but he'd
leave in the evening and go and stay on the Mt.
of Olives, 38 but all the people would return to
the temple again the next day at dawn to listen
to him again.

The plan to kill Yeshua[262]

22:1 By then the *Flat Bread Celebration* was getting closer—part of the Passover celebrations,[263] 2 and the chief priests and the religious teachers were trying to find a way to kill
Yeshua (Jesus; Grk. Yesus) without causing the
people to riot.

Yehudah agrees to betray Yeshua[264]

3 Then Satan entered Yehudah (Judas; Grk. Yudas) Iskariot, one of the twelve apprentices.
4 He left the others and went to the chief
priests and their officers to discuss a way that
he could turn Yeshua (Jesus; Grk. Yesus) over to
them. 5 They were very pleased and decided to
give him some silver, 6 so agreeing to that, he
started looking for an opportunity to turn
Yeshua over to them sometime when he wasn't
surrounded by a crowd.

Yeshua organises their Passover dinner[265]

7 Then the day of the flat bread dinner arrived
when the Passover celebration is observed. 8 Yeshua (Jesus; Grk. Yesus)
sent Kefa (Peter; Grk. Petros) and Yohan (John;
Grk. Yoannes), telling them, "Go on ahead and
prepare our Passover meal ready for us to eat."

9 "Where should we prepare it?" they asked.
10 "Listen," he said, "go ahead and when you
enter the city you'll meet a man carrying a
pitcher of water. Follow him into the house that
he goes into. 11 Then tell the home-owner that
the teacher wants to know where the guest
room is so that he can eat the Passover meal
with his apprentices 12 and he'll show you a
large upper room that's already set up. That's
where you should prepare the meal." 13 So the
two of them went on ahead and found it exactly
like he'd told them, and so they prepared the
Passover dinner.

The cups and the bread at dinner[266]

14 When it was time to eat, Yeshua (Jesus; Grk.
Yesus) and his apprentices sat down together
15 and he told them, "I've been really looking
forward to eating this pass-over dinner with
you all before my time of suffering begins,
16 because I'm telling you that I certainly won't
eat it again until it's fulfilled in **God's** kingdom."

17 Then when the wine cup was passed to
him, he gave thanks and said, "Take this and
share it among yourselves, 18 because I'm
telling you that after this, I won't drink the
product of the vines again until **God's** kingdom
comes.

19 Then picking up some bread and giving
thanks, he broke the bread apart and gave it to
them saying, "This is my body which is being
given for you all. Do this when you remember
me." 20 Similarly with the cup of wine that
comes after they've eaten, he said, "This cup is
the new agreement in my blood[267] which will
be poured out for you all.[268]

21 "However, the one who will turn me in is
sitting with me at the table.[269] 22 Now, the son

261 **RV 21:37 · Cross-ref.** Luk 19:47.

262 **RV 22:1 · Parallel** Yhn 11:45-53; Mark 14:1-2; Mat. 26:1-5

263 **RV 22:1 · Cross-ref.** Exo 12:1-27.

264 **RV 22:3 · Parallel** Mark 14:10-11; Mat. 26:14-16

265 **RV 22:7 · Parallel** Yhn 13:21-30; Mark 14:12-21; Mat. 26:17-25

266 **RV 22:14 · Parallel** Mark 14:22-26; Mat. 26:26-30; 1 Cor. 11:23-25

267 **RV 22:20 · Cross-ref.** Exo 24:8.

268 **RV 22:20 · Cross-ref.** Jer 31:31-34.

269 **RV 22:21 · Cross-ref.** Psa 41:9.

of humanity has to endure what's been previously designated, but on the other hand, it won't end well for the man who turns him in."

The apprentices argue about being the greatest

23 This got them debating among themselves about which one of them it might be who was going to do that 24 and it soon turned into a dispute between them about which one of them was the greatest,[270] 25 so Yeshua (Jesus; Grk. Yesus) said, "In other countries, the kings are the masters over the people and they call themselves 'benefactors' of those they have authority over. 26 But all of you shouldn't be like that, but rather the greatest one of you should become like the youngest, and the one who leads you all should become like the servant.[271] 27 Because who is greater: the one on the couch, or the one who's serving? Isn't it the one on the couch? But among all of you, I'm like the one serving[272] 28 and you all are the ones who have stuck with me even in my trials.

29 "And I'm making an agreement with you (just like my father agreed that the kingdom would be mine), 30 so that you all will be able to eat and drink at my table in my kingdom, and you'll sit on thrones judging the twelve tribes of Yisrael (Israel).[273]

Yeshua predicts Kefa's denial[274]

31 "Shim'on (Simon), Shim'on, Satan has requested to sift you all like wheat grains, 32 but I interceded for you that your faith wouldn't fail and that once you turn back again, you'll strengthen your brothers."

33 "**Master**," Shim'on responded, "I'm prepared to go to prison with you, or even to die."

34 "I can tell you, Kefa (Peter; Grk. Petros)," replied Yeshua (Jesus; Grk. Yesus), "that the rooster certainly won't crow today until you've gone and three times denied even knowing me."

Take a wallet, backpack, and sword now

35 Then Yeshua (Jesus; Grk. Yesus) told them, "When I sent you all out without a wallet or backpack or spare sandals, did you have to go without anything?"[275]

"Nothing," they answered.

36 "But now," Yeshua continued, "if you have a wallet, take it and same with a backpack. If you don't have a sword, sell your coat and buy one, 37 because it was written that 'he was considered to be a lawbreaker'[276] and I'm telling you all that everything that was written about me, will be fulfilled and my time here is soon about to end.

38 "**Master**," they said, "we've got two swords here."

"That's plenty," he replied.

Yeshua prays in the garden[277]

39 Then leaving the upper room, he went to the Mt. of Olives as usual and his apprentices followed him. 40 When they got to the place, he told them, "You all pray that you won't give in to temptation."

41 Then he went on several metres, and kneeling on the ground, he prayed, 42 "Father, if you want, allow me to avoid this suffering, however, I want to do what you want—not just what I want." 43 ◘ 44 ◘

45 Then standing again after praying, he went back to the apprentices and found that they'd fallen asleep from the sorrow 46 and he asked them, "Why are you all sleeping? Sit up and pray that you won't give in to temptation."

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270 RV 22:24 · Cross-ref. Mrk 9:34; Mat 18:1; Luk 9:46.

271 RV 22:26 · Cross-ref. Mrk 9:35; Mat 23:11.

272 RV 22:27 · Cross-ref. Yhn 13:12-15.

273 RV 22:30 · Cross-ref. Mat 19:28.

274 RV 22:31 · Parallel Yhn 13:36-38; Mark 14:27-31; Mat. 26:31-35

275 RV 22:35 · Cross-ref. Mrk 6:8-9; Mat 10:9-10; Luk 9:3; 10:4.

276 RV 22:37 · Cross-ref. Isa 53:12.

277 RV 22:39 · Parallel Mark 14:32-42; Mat. 26:36-46

Readers' Version

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."

Kefa denies knowing Yeshua[280]

54 Then after capturing Yeshua (Jesus; Grk. Yesus), they led him along to the chief priest's house, but Kefa (Peter; Grk. Petros) followed them from a distance. 55 The staff at the chief priest's place had lit a fire to sit around in the middle of the courtyard, and Kefa slipped in with them. 56 Then a servant girl noticed him in the light, and peering at him she said, "This man was with him as well."

57 But Kefa disowned him, saying, "Woman, I don't even know him."

58 A little while later, someone else noticed him and said, "You're also one of them!"

"Man, I'm not!" Kefa retorted.

59 About an hour later, someone else insisted on saying, "This fellow was definitely with him because he's also a Galili!"

60 "Man, I don't know what you're talking about!" Kefa responded, and while he was still speaking, the rooster crowed.

61 Just then the **master** turned and looked at Kefa, and he suddenly remembered what the **master** had said, "Before the rooster crows today, three times you'll deny even knowing me." 62 Then Kefa went out of the courtyard and cried like a baby.

Yeshua is mocked and beaten[281]

63 Meanwhile the officers who were holding Yeshua (Jesus; Grk. Yesus) started mocking him and beating him. 64 They blindfolded him and then challenged him, "Prophesy and tell us who just slapped you!" 65 as well as saying many other things to insult him.

Yeshua's brief interrogation by the Jewish council[282]

66 As the daylight came, the council of local elders including both the chief priests and the religious teachers, gathered together and Yeshua (Jesus; Grk. Yesus) was led in to the council 67 who demanded, "If you're the **messiah**, tell us so."

"Even if I told you," he replied, "you certainly wouldn't believe me, 68 and if I asked you all anything, you certainly wouldn't answer. 69 But from now on, the son of humanity will be sitting in the seat of power at **God's** right hand."

70 "So then, you *are* **God's** son!" they all reacted.

"Well, you're all saying that I am," he said.

71 "Why would we need any more witnesses than this?" they asked, "because we heard it ourselves straight out of his mouth."

Yeshua is taken to Pilatos[283]

23:1 Then the whole group of Jewish leaders stood up and led him to Pilatos (Pilate) 2 where they started to bring their accusations, "We found this man perverting our nation and

278 **RV 22:47 · Parallel** Yhn 18:3-11; Mark 14:43-50; Mat. 26:47-56

279 **RV 22:53 · Cross-ref.** Luk 19:47; 21:37.

280 **RV 22:54 · Parallel** Yhn 18:12-18,25-27; Mark 14:53-54,66-72; Mat. 26:57-58,69-75

281 **RV 22:63 · Parallel** Mark 14:65; Mat. 26:67-68

282 **RV 22:66 · Parallel** Yhn 18:19-24; Mark 14:55-64; Mat. 26:59-66

283 **RV 23:1 · Parallel** Yhn 18:28-38; Mark 15:1-5; Mat. 27:1-2,11-14

telling the people not to pay taxes to Kaisar. He calls himself **the messiah** and claims to be a king."

3 "Are you the king of the Yehudim (Jews)?" Pilatos asked him.

"You're the one saying it," Yeshua (Jesus; Grk. Yesus) answered.

4 Then Pilatos told the chief priests and the crowds, "I can't find anything that this man is guilty of."

5 But they kept insisting, "He's been stirring up the people, teaching throughout all Yehudah (Judea). He started in Galil then worked his way all the way down here."

Yeshua is taken to Herodes

6 When Pilatos (Pilate) heard that, he asked if the prisoner was a Galili, 7 and when he discovered that he was from King Herodes's (Herod's) jurisdiction, he sent him across to Herodes as he also happened to be in Yerushalem (Jerusalem) at that time. 8 Herodes was very pleased when he saw **Yeshua** (Jesus; Grk. Yesus) being brought in because he'd been wanting to see him for quite some time because of everything he'd heard about him. He was hoping to see Yeshua do a miracle in front of his eyes 9 and asked him lots of questions, but Yeshua didn't answer any of them. 10 Meanwhile the chief priests and the religious teachers were standing there loudly making many accusations against him. 11 Then Herodes and his soldiers also insulted and mocked Yeshua, and dressing him in posh clothes, Herodes sent him back to Pilatos. 12 After that day, Herodes and Pilatos became friends with each other. (Before then they'd opposed each other.)

The innocent prisoner sentenced to death[284]

13 So Pilatos (Pilate) called together the chief priests and the local leaders and the people 14 and told them, "You brought this man to me for stirring up the people, but listen, I've examined him in front of you all and I find him to be not guilty of anything that you're all accusing him of, 15 and Herodes (Herod) didn't either, because he just sent him back to us. Now listen, he's done nothing worthy of a death sentence 16 so I'll have him disciplined and then discharged.

17 ◘ 18 But they all yelled out in unison, "Take him away and release Bar-Aba (Grk. Barabbas) instead!" 19 (Bar-Aba had been thrown into prison for murder after an uprising that had occurred in the city.)

20 Pilatos called out again to them wanting to release **Yeshua** (Jesus; Grk. Yesus) 21 but they kept yelling, "Execute him on a post! Execute him on a post!"

22 He tried a third time, "But what crime has this man committed? I've found nothing worthy of the death sentence, so I'll discipline him and then release him."

23 But they kept loudly insisting that he be executed on a post, and the yelling of the crowd was strong enough to convince Pilatos, 24 so he conceded to their request 25 and released the one thrown into prison for murder and rebellion, but he conceded to sentence **Yeshua** as they had wanted.

Yeshua is hung on a pole[285]

26 As the Romaios soldiers led Yeshua (Jesus; Grk. Yesus) out of the city, they grabbed a man that was coming in from the countryside. He was Shim'on (Simon) from Kurainai (Cyrene), and they forced him to carry the post and follow along behind **Yeshua**.

27 Following along behind them, was a large crowd of people including women who were wailing for Yeshua and chanting sad songs, 28 but he turned to them and spoke, "Women of Yerushalem (Jerusalem), don't weep for me. Weep for yourselves and for your children, 29 because the time is coming when they'll say, 'Blessed are the childless couples and the women who never bore or raised a child.' 30 Then they'll start begging the mountains to fall on top of them and begging the hills to

284 RV 23:13 · Parallel Yhn 18:39–19:16; Mark 15:6-15; Mat. 27:15-26

285 RV 23:26 · Parallel Yhn 19:17-27; Mark 15:21-32; Mat. 27:32-44

smother them,[286] 31 because if this is what happens while we're still a nation, what will happen when the country is gone?"

32 There were also two other criminals being led along to be executed with Yeshua.

33 When they got to the place named 'The Skull', they attached Yeshua onto a post[287] and the same for the two criminals, one on each side of him, 34 but when they divided his clothes, the soldiers threw dice to divide them up.[288]

35 The people observing were standing there, and some of the Jewish leaders were there too, sneering at him and saying, "He saved others, so now if he's **God's** son, the chosen **messiah**, let him save himself."[289]

36 The soldiers also mocked him, going up and offering cheap wine to him, 37 saying, "If you're the king of the Yehudim (Jews), then save yourself," 38 as an inscription had been placed above him that said, "This is the king of the Yehudim."

39 One of the criminals that was hanging there insulted him, saying, "Aren't you the **messiah**? Save yourself and us too."

40 But the other criminal told him off, saying, "Don't you even respect **God** when you too have been sentenced to death? 41 At least we deserve our punishment that fits what we've done, but in contrast, this man did nothing wrong." 42 Then he said, "**Yeshua** (Jesus; Grk. Yesus), remember me when you enter your kingdom."

43 "I can assure you," he replied, "that you'll be with me in paradise today."

Yeshua's death[290]

44 By then it was around midday but it went dark until around 3pm— 45 the sun went dark[291] and the curtain inside the temple was torn in the middle.[292]

46 Then **Yeshua** (Jesus; Grk. Yesus) called out loudly, "Father, I'm entrusting my **spirit** into your care."[293] and after saying that, he stopped breathing.

47 When the centurion saw how it happened, he praised **God** saying, "This really was an innocent man."

48 The crowd of people who'd gathered for the spectacle, after seeing what happened they returned to the city, beating their chests in sorrow. 49 Yeshua's acquaintances had stood further back, along with the women who have accompanied him from Galil,[294] and they too saw it all.

The body placed in a tomb[295]

50 Then, look, there was a man named Yosef (Joseph) on the local council. (He was a good man and godly, 51 and hadn't agreed with what the council had decided and done. He was from the Jewish city of Arimathaia and was waiting for **God's** kingdom to come.) 52 He went in to see Pilatos (Pilate) and requested **Yeshua's** (Jesus'; Grk. Yesus') body, 53 then he took it down from the post and wrapped it in some linen cloth, and put the body into a tomb hollowed

286 **RV 23:30 · Cross-ref.** Hos 10:8; Rev 6:16.

287 **RV 23:33 · Note** Luke doesn't state whether or not the post had a cross-piece (which would then form a cross or a T).

288 **RV 23:34 · Cross-ref.** Psa 22:18.

289 **RV 23:35 · Cross-ref.** Psa 22:7-8.

290 **RV 23:44 · Parallel** Yhn 19:28-30; Mark 15:33-4; Mat. 27:45-56

291 **RV 23:45 · Note** Although the Greek word 'ἐκλιπόντος' (eklipontos, a different word from what was used in the previous verse) might suggest a natural eclipse, this is impossible for a few reasons, particularly that these events occurred around Passover which coincides with the full moon when an eclipse is physically impossible, and also because an eclipse only lasts a few minutes, not hours.

292 **RV 23:45 · Cross-ref.** Exo 26:31-33.

293 **RV 23:46 · Cross-ref.** Psa 31:5.

294 **RV 23:49 · Cross-ref.** Luk 8:2-3.

295 **RV 23:50 · Parallel** Yhn 19:38-42; Mark 15:42-47; Mat. 27:57-61

into the rock—a new tomb that had never been used. 54 It was now the day of preparation and the Rest Day was about to begin.

55 The women who'd come from Galil followed Yosef and his men and saw the tomb and how the body was placed inside, 56 then they returned to the house and prepared spices and ointments.

The empty tomb[296]

Once the Rest Day began, they all rested as per God's command,[297]
24:1 but as soon as it dawned on Sunday morning, they went back to the tomb taking the prepared spices. 2 There they discovered that the stone had been rolled away from the entrance 3 and when they went in, the body of the **master Yeshua** (Jesus; Grk. Yesus) wasn't there. 4 While they were still there puzzling about what might have happened, two men in dazzling clothes approached them. 5 The women were scared, and knelt down and bowed with their faces close to the ground, but the men asked them, "Why are you looking for the living in the place of the dead? 6 He's not here—he's been brought back to life. Remember how he spoke to you all when you were still in Galil 7 and he said, 'It's necessary for the son of humanity to be handed over to sinful people, and to be executed on a post, and then to come back to life on the third day.' "[298] 8 Then indeed they remembered his words.

9 Then they left the tomb and went back into the city and reported all this to the eleven apprentices and all the others. 10 (The women who told this to the missionaries were Miryam (Grk. Maria/Mariam) from Magdala, Yohanah, Miryam the mother of Ya'akov (James; Grk. Yakobos), and the other women who were with them.) 11 However those who heard it, thought it was all just nonsense and didn't believe them. 12 But Kefa (Peter; Grk. Petros) stood up and ran off to the tomb, and when he stooped down to look in, he could only see the linen cloths, so he wandered off by himself, wondering what could have happened.

Yeshua joins the walkers to Emmaous[299]

13 Then, wow, two of Yeshua's (Jesus'; Grk. Yesus') followers were walking to the village of Emmaous about eleven kilometres away from Yerushalem (Jerusalem), 14 and they were discussing with each other about all the recent events. 15 After talking and debating for a while, **Yeshua** caught up with them and joined them, 16 but their eyes were restricted from being able to recognise him. 17 He asked them, "What's all this that you two are talking about while you walk?"

They stopped suddenly and looked at him with sad faces, 18 and the one called Kleopas asked him, "Are you the only visitor staying in Yerushalem who doesn't know what just happened in the last few days?"

19 "What happened?" he asked.

"What happened to the man, **Yeshua** from Nazaret (Nazareth)," they answered. "He was a prophet who did powerful miracles and delivered a powerful message in front of **God** and all the people. 20 The chief priests and our rulers handed him over to be sentenced to death, and he was executed on a post. 21 We were hoping that he was going to be the one who would release Yisrael (Israel) from the grip of the Romaios, but all that happened three days ago now. 22 Then some of our women also surprised us, because they went to his tomb very early this morning 23 but they couldn't find his body. Then they came back and told us about some vision about messengers from God who apparently said that he's alive. 24 Some of our companions went out to the tomb and found it just as the women had said, but they didn't see anyone."

25 "Oh, you're so foolish," he told them, "and your hearts are so reluctant to believe everything that the prophets wrote. 26 Didn't the

296 **RV 24:1 · Parallel** Yhn 20:1-10; Mark 16:1-8; Mat. 28:1-10

297 **RV 23:56 · Cross-ref.** Exo 20:10; Deu 5:14.

298 **RV 24:6-7 · Cross-ref.** Mrk 8:31; 9:31; 10:33-34; Mat 16:21; 17:22-23; 20:18-19; Luk 9:22; 18:31-33.

299 **RV 24:13 · Parallel** Mark 16:12-13

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 hap-
pened on the road and how they'd recognised
them when he broke the bread.

Yeshua appears to his followers[300]

36 As they were still
talking about these
things, Yeshua (Jesus; Grk. Yesus) himself sud-
denly 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 re-
pent—people from every country beginning
here in Yerushalem (Jerusalem). 48 You all are
witnesses of all that. 49 Soon I'll be sending out
the one that my father promised to you all, but
meanwhile you must remain here in the city
until you all get clothed in power that comes
from heaven."[301]

Yeshua is lifted up into the sky[302]

50 Then Yeshua (Jesus;
Grk. Yesus) led them out
of the city as far as Beyt-Ania (Bethany) where
he lifted up his arms and blessed them.
51 While he was still blessing them, he passed
over the top of them and was lifted up into the
sky.[303] 52 They lay face-down on the ground in
worship of him, then got up and feeling very
happy, they returned to Yerushalem
(Jerusalem) 53 where they went into the temple

300 RV 24:36 · Parallel Yhn 20:19-23; Mark 16:14-18; Mat. 28:16-20; Acts 1:6-8

301 RV 24:49 · Cross-ref. Acts 1:4.

302 RV 24:50 · Parallel Mark 16:19-20; Acts 1:9-11

303 RV 24:51 · Cross-ref. Acts 1:9-11.

and praised **God** about everything.

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.
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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.

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

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

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 in-
teracting 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, "**Mas-
ter**, you know everyone's inner thoughts, so re-
veal 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 ar-
rived, 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 con-
fused because they heard the believers talking
in their own languages from around the world.
7 They were astounded and marveled, 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, Ma-
day (Media), Eylam, Mesopotamia, Yehudah
(Judea), Kappadokia, Pontos, Asia Minor, 10 Fru-
gia, Pamfulia, Mitsrayim (Egypt), Libya (near
Kurainai (Cyrene)), and visitors from Romai,
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 (Peter; 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 think-
ing, 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 humanity—your children will tell
of future events, your young men will see vi-
sions, and your old men will have dreams from
God. 18 I'll pour my **spirit** out on my male and

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

Readers' Version

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 scriptures—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 re-
strain 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 abandon 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 gladness 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 descendants 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. Yesus) back to life and we're all wit-
nesses 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. Pet-
ros) 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 re-
ceive 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 mis-
sionaries, and building their relationships with
each other, and breaking bread and praying to-
gether.

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)

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.

22 **RV 2:34-35 · Cross-ref.** Psa 110:1.

Readers' Version

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 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

23 **RV 2:44 · Cross-ref.** Acts 4:32-35.

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.

Readers' Version

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-
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 be-
haviour."

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, includ-
ing 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 (Is-
rael) should also know, that it was done under
the authority and name **of Yeshua the mes-
siah**. He was the man from Nazaret that you ex-
ecuted 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 defor-
mity. 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 How-
ever, 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 al-
lowed to preach or teach under the name **of
Yeshua** anymore.

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

26 **RV 3:22 · Cross-ref.** Deu 18:15,18 (LXX).

27 **RV 3:23 · Cross-ref.** Deu 18:19.

28 **RV 3:25 · Cross-ref.** Gen 22:18.

29 **RV 4:11 · Cross-ref.** Psa 118:22.

Readers' Version

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 miraculously 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 released, 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 created 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 peoples 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** message.

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 'Encourager') was one who 37 owned a field which he sold, and brought the money and put it down in front of the missionaries.

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

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

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 Sap-
fira 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 mir-
acles 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 posi-
tively 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 mis-
sionaries 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 com-
panions, 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 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 tem-
ple 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—stand-
ing 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 ad-
dressed them, 28 "We officially commanded you
all not to be teaching in this name and author-
ity. 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 ances-
tors 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 hon-
our, 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 cham-
ber. 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, "Fel-
low Israelis, think carefully about what you're

35 **RV 5:28 · Cross-ref.** Mat 27:25.

Readers' Version

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.

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

Readers' Version

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 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 multi-

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.
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.

Readers' Version

plied 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 mistreated 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 fa-
ther'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 retal-
iated 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 fol-
lowing day when he saw two of them quar-
relling, he tried to resolve the situation by say-
ing, 'Men, you're all brothers. Why are you in-
juring 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 ances-
tors—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 stand-
ing 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 wilder-
ness.[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 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

58 **RV 7:17-18 · Cross-ref.** Exo 1:7-8.
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.

Readers' Version

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 be-
cause we've got no idea what happened to that
Mosheh who led us out of Mitsrayim.'[72] 41 So to-
gether they made a calf as an idol to bring sac-
rifices to, and they were pleased with what
they'd achieved.[73] 42 But **God** turned and al-
lowed 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 ances-
tors in the wilderness—made to the pattern
that God had shown Mosheh.[75] 45 Our ancestors
then carried that tent into the land, having in-
herited 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 Shelo-
moh (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 uncircum-
cised 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 your-
selves 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 in-
side 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 seeing **Yeshua** (Jesus; Grk. Yesus) stand-
ing 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 ac-
cusers 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.)

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

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 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

81 **RV 8:3 · Cross-ref.** Acts 22:4-5; 26:9-11.

Readers' Version

(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 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.

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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).

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.

Readers' Version

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 pray-
ing 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 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 Immedi-
ately 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 some-
thing to eat to renew his strength.

Sha'ul starts preaching in Damesek

Then Sha'ul (Saul; Grk.
Saulos/Saul) stayed sev-
eral days with the believ-
ers in Damesek (Damascus). 20 He went straight
into the Jewish meeting halls and started pro-
claiming 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 low-
ered 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. Sau-
los/Saul) attempted to join in with the believ-
ers 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 (Damas-
cus) in the name and authority **of Yeshua**. 28 So
Sha'ul stayed connected with the believers, go-
ing in and out of Yerushalem and speaking
boldly in the name and authority of the **mas-
ter**. 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 encour-

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

agement 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 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 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

Readers' Version

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) **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

89 **RV 10:34 · Cross-ref.** Deu 10:17.

90 **RV 10:39 · Cross-ref.** Jhn 20:25.

Readers' Version

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 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

Readers' Version

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.

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.

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

Readers' Version

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 messenger 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

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.

95 RV 13:19 · Cross-ref. Deu 7:1.

96 RV 13:19 · Cross-ref. Josh 14:1.

Readers' Version

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]

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

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.

101 **RV 13:35 · Cross-ref.** Psa 16:10.

102 **RV 13:41 · Cross-ref.** Hab 1:5.

Readers' Version

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 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

103 **RV 13:47 · Cross-ref.** Isa 49:6.

104 **RV 14:15 · Cross-ref.** Exo 20:11.

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 out-
side 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 assembly, 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 ful-
filled.

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 mis-
sionaries and the elders, and they explained
how **God** had used them. 5 But some of the be-
lievers 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 sepa-
rately 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) re-
sponded, "Men, brothers, listen to me.
14 Shim'on (Simon) Kefa has told us how **God**

105 **RV 14:26 · Cross-ref.** 13:3.

Readers' Version

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,
16 'After these things have happened I will re-
turn,
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 trou-
bling 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 im-
morality, and from strangled animals and eat-
ing 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 ac-
company Paulos and Barnabas to Antiokeia, so
they chose Yehudah (Judas; Grk. Yudas) (nick-
named 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 dis-
turbed 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 dedi-
cated their lives to our **master**, **Yeshua (Jesus;
Grk. Yesus) the messiah**. 27 So we've sent
Yehudah and Silas and they'll confirm in per-
son 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 com-
mands: 29 you all must keep away from any-
thing sacrificed to idols, from eating or drink-
ing 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 ar-
rived at Antiokeia, they gathered the believers
and handed across the letter, 31 and when they
read it, they were very happy with the encour-
aging 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 preach-
ing 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 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 assem-
blies 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 Jew-
ish believer, but his father was Greek. 2 The be-

106 **RV 15:16-18 · Cross-ref.** Amos 9:11-12.

Readers' Version

lievers 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, 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

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.

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 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

Readers' Version

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 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 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 going to the non-Jews." 7 So Paulos left there, and went to stay at the house of a man

108 RV 18:6 · Note In the culture, this was a demonstration that you're not responsible for their decision(s).

Readers' Version

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 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 re-

109 **RV 18:25 · Cross-ref.** 2:1-4.

pentance 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 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

Readers' Version

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 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

110 **RV 20:1 · Note** As he'd already decided—see 19:21.

111 **RV 20:5 · Note** Luke (the writer) includes himself here.

Readers' Version

Yerushalem (Jerusalem) for the Day of Pentecost so he didn't want to spend time in Asia Minor.

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 (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

Readers' Version

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 suggest 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

112 **RV 21:18 · Note** Yacob is commonly (but wrongly) called James in most older English Bibles.

Readers' Version

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:

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.'

113 RV 22:6 · Parallel Acts 9:1-19; 26:12-18

Readers' Version

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 listening 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 God's messengers that spoke to

114 RV 23:5 · Cross-ref. Exo 22:28.

Readers' Version

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 imprisonment. 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 accusa-

Readers' Version

tion 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) 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, "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

Readers' Version

then in Yerushalem (Jerusalem). 5 They also know, and could even testify to you if 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 Festos, 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

Readers' Version

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 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

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.

Readers' Version

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 decided 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

Readers' Version

to see them and thanked **God**.

Paulos preaches in Romai

16 When we got into Romai proper, Paulos was allowed to live by himself, 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.

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.
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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 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 perfect 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 religion is only skin deep and hasn't affected their heart. **27** A person who wants to truly serve our **God** and father with a pure heart would be visiting orphans and widows in their difficulties and staying unstained by worldly ideas.

Avoiding favouritism

2:1 My dear brothers and sisters, as you live

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).

out your faith in our honoured **master 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 slander 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 committing adultery but you murder someone, then you've broken the law. 12 So speak and live your life knowing that you're going 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 satisfied,' 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 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

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.

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.

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 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

10 **RV 3:9 · Cross-ref.** Gen 1:26.

11 **RV 4:6 · Cross-ref.** Prv 3:34 (LXX).

Readers' Version

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-
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 luxu-
riously 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 believ-
ers, 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 be-
cause 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 your-
selves 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 per-
son and the **master** will lift him/her up, and if
they've sinned, then their sins will also be for-
given. 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

12 **RV 4:13-14 · Cross-ref.** Prv 27:1.
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.

Readers' Version

bear fruit again.[20]

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]

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20 RV 5:18 · Cross-ref. 1Ki 18:42-45.

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.
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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 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 ex-

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.

5 RV 2:1 · Cross-ref. Acts 11:30; 15:2.

Readers' Version

plained 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 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 fo-

6 **RV 2:6 · Cross-ref.** Deu 10:17.

7 **RV 2:16 · Cross-ref.** Psa 143:2; Rom 3:20.

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.

cusing 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 ex-
ercises 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, be-
cause it's written that 'those who are guiltless
will live by faith'.[15] 12 And the law doesn't pro-
duce 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 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 **mes-
siah**. 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 sinful-
ness, it was added until the promised descen-
dant would come. It was directed through mes-
sengers 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 op-
pose **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

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.
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.

Readers' Version

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 Avra-
ham'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 be-
come 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** down into our hearts as we call
out, 'Father, father.' 7 Now you're no longer
slaves, but children with full rights, and as chil-
dren, 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 holi-
days 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 weak-
ness that I originally preached the good mes-
sage 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** mes-
senger like you might have received **the mes-
siah 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 enthusias-
tic 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 labour-
ing with in childbirth until **the messiah** be-
comes 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 Avra-
ham 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 ac-
tions, 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 heav-
enly 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,

20 **RV 3:29 · Cross-ref.** Rom 4:13.

21 **RV 4:5-7 · Cross-ref.** Rom 8:15-17.

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

you who have never been in labour,
because the lonely woman now has many children,
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.

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,

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.

Readers' Version

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**.

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.

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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.
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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 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

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.

Readers' Version

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 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.

Living to please God

4:1 So finally, brothers and sisters, you 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 instructing 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

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

gives his holy **spirit** to you all.
9 Then concerning brotherly love, you don't
need me to write about that because you your-
selves have been taught by God to be loving
each other 10 and because you're all already do-
ing 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.

The master's return

13 But we don't want
you to be ignorant, 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 precede those who've al-
ready died[9] 16 because there'll be an announce-
ment 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 air, and from then will
always remain with **Yahweh**. 18 So when some-
one dies, comfort each other with those truths.

5:1 Concerning the times and seasons, broth-
ers and sisters, you don't need anything to be
written 2 because you already know that **Yah-
weh'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 recog-
nise 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 sur-
prised 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 se-
vere 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 pa-
tient towards everyone. 15 Don't let anyone re-
pay 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

9 **RV 4:15-17 · Cross-ref.** 1Cor 15:51-52.

10 **RV 4:16 · Cross-ref.** 1Cor 15:51-52.

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

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 let-
ter to all the believers there.
28 May you all experience the grace that
comes from our **master Yeshua Messiah**. May
it be so.

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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.
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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 restrained 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.

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.

5 **RV 2:8 · Cross-ref.** Isa 11:4.

6 **RV 2:9 · Cross-ref.** Mat 24:24.

Readers' Version

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 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.

Farewell

16 May the **master** of peace himself 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.

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*

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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:

'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 Hellains (Greeks) search for wisdom, **23** but we preach about how **Messiah** was exe-

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.

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.

Readers' Version

cuted—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** foolishness 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 considered 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 decided in advance to display knowledge about nothing else other than **Yeshua (Jesus; Grk. Yesus) Messiah** and his execution. **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,
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,

10 RV 1:31 · Cross-ref. Jer 9:24.

11 RV 2:3 · Cross-ref. Acts 18:9.

12 RV 2:9 · Cross-ref. Isa 64:4.

13 RV 2:16 · Cross-ref. Isa 40:13 (LXX).

Readers' Version

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 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 incinerated, those people will lose out, although they themselves 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 destroys God's temple, then **God** will destroy that person because 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 people become 'foolish' so that they really can become wise 19 because 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 people are useless.'[21] 21 So then, don't let anyone boast about people, 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 **Messiah** 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, because 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

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.

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.

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 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

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.

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 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 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

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.

31 **RV 6:19 · Cross-ref.** 1Cor 3:16; 2Cor 6:16.

Readers' Version

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
uncircumcision 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

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.

35 RV 7:24 · Cross-ref. 7:20.

Readers' Version

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 af-
fairs—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 sepa-
rate 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 deci-
sion, 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 any-
one 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 long as he's a be-
liever. 40 However, in my opinion, she'd be happ-
ier 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 sacri-
ficed to idols: We know that we all have 'knowl-
edge'—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 Fa-
ther who created everything and we exist to
honour him. And we only have one **master**,
Yeshua (Jesus; Grk. Yesus) Messiah who cre-
ated 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 spiritu-
ally.

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 con-
science sees you eating at a place with an idol,
they might be encouraged to eat food that's of-
fered 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 wound-
ing 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 stum-
ble.

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**?

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

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 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

37 RV 9:9 · Cross-ref. Deu 25:4; 1Tim 5:18.

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

my body and make it serve me, because after preaching to others, I don't want to end up disqualified myself.

Learn from history

10:1 Now brothers and sisters, I don't want you all to be ignorant about how our Jewish ancestors 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** 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

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).
55 **RV 10:22 · Cross-ref.** Deu 32:21.

Readers' Version

not everything 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 without even raising questions of
conscience, **26** because:[57] 'the earth and every-
thing 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 of-
fered 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 do-
ing whatever, always ensure that **God** gets hon-
oured. **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 every-
one—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 **Mes-
siah**.[58]

2 Now I commend you
all because you always

Men's and women's head coverings

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 **mes-
siah**.[59] **4** Any man who prays or speaks out a
prophecy with his head covered is dishonour-
ing his head, **5** but any woman who prays or
prophesies with her head *uncovered* 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** Be-
cause of that, women should have authority on
their heads, because of the messengers.[62]
11 Nevertheless, in Messiah, women are not in-
dependent from men, nor are men independ-
dent 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 uncov-
ered? **14** Doesn't nature itself teach you all that

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.

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.

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 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

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.

67 **RV 12:4-11 · Cross-ref.** Rom 12:6-8.

Readers' Version

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 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 ev-

68 **RV 12:12 · Cross-ref.** Rom 12:4-5.

69 **RV 12:28 · Cross-ref.** Eph 4:11.

70 **RV 13:2 · Cross-ref.** Mat 17:20; 21:21; Mrk 11:23.

erything, 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 understands 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

71 RV 14:21 · Cross-ref. Isa 28:11-12.

Readers' Version

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 unbe-
lievers came in, wouldn't they say that you're
all crazy? 24 But if they were all prophesying in-
stead and some 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 sis-
ters, 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 lan-
guage 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 lan-
guages, it should be two or three people at
most, taking turns and someone should trans-
late. 28 But if there's no translator, they should
be silent in the assembly, and save it for be-
tween 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 dis-
order, but of peace.
As in all the assemblies of believers, 34 the
women should stay silent in the assemblies, be-
cause 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 any-
thing, 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 igno-
rant.
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.
8 Then last of all, as if I'd been born at the
wrong time, he appeared to me also,[76] 9 be-
cause 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

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.
76 **RV 15:8 · Cross-ref.** Acts 9:3-6.
77 **RV 15:9 · Cross-ref.** Acts 8:3.

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 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

78 **RV 15:25 · Cross-ref.** Psa 110:1.

79 **RV 15:27 · Cross-ref.** Psa 8:6.

80 **RV 15:32 · Cross-ref.** Isa 22:13.

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 spir-
itual 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 bod-
ies 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 im-
mortals, and we'll be changed. 53 Yes, it's essen-
tial for this perishable body to become incor-
ruptible and for this mortal to become immor-
tal. 54 But when this perishable body becomes
incorruptible and this mortal becomes immor-
tal, 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 be thankful **to God** because it's
him who gives us the victory through our **mas-
ter Yeshua (Jesus; Grk. Yesus) Messiah**.

58 Therefore my dear brothers and sisters, be
strong and stand firm, always doing the **mas-
ter'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 recom-
mend 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 de-
cide 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** per-
mits.

8 But I'll stay here at Efesos until the Pente-
cost 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, be-
cause 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 broth-

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).

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.

Readers' Version

ers. 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.

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

89 RV 16:15 · Cross-ref. 1Cor 1:16.

90 RV 16:19 · Cross-ref. Acts 18:2.

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.
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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.

12 So this is our boast: Our consciences testify

The changes to Paulos's plans

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 '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 fellow-workers sharing in your happiness because you all stand in the faith.

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.

4 RV 1:19 · Cross-ref. Acts 18:5.

Readers' Version

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 ex-
cept for the people that I would've just upset?
3 So I wrote this same thing, so that when I
came, I wouldn't get your upsets when I should
be being happy, having 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 imposed 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 anything), 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 displays 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 perishing. **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 choosing 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 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

5 **RV 2:12-13 · Cross-ref.** Acts 20:1.

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.

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 everyone'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

10 **RV 3:13 · Cross-ref.** Exo 34:33.

11 **RV 3:16 · Cross-ref.** Exo 34:34.

12 **RV 4:6 · Cross-ref.** Gen 1:3.

13 **RV 4:13 · Cross-ref.** Psa 116:10 (LXX).

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 tempo-
rary homes, but we want to be permanently
clothed so that our mortal parts might be en-
veloped 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 be-
ing absent 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]

It's time to get saved

11 Because of that, having known the 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 people rich, as having nothing but possessing everything.

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.

Readers' Version

11 We've shared our thoughts with you all
from Korinthos and our hearts have been ex-
panded. 12 You haven't been restricted 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 unbelievers,
because how can there be a partnership be-
tween obeying and disobeying God, or in other
words, how can light socialise with darkness?
15 So what harmony can **Messiah** have with Sa-
tan, 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 pronounc-
ing 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 overflowing with happiness .

5 Actually, since we arrived in Makedonia[21]
we've had no physical rest but we've been op-
pressed 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 re-
ally 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 let-
ter.) 9 Anyway, now I'm happy, not that it made
you sad, but because that sadness led to turn-
ing 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 your-
selves 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 ac-
count of your earnestness that would be re-
vealed 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

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

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.

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 Makedo-

23 **RV 8:1-4 · Cross-ref.** Rom 15:26.

24 **RV 8:15 · Cross-ref.** Exo 16:18.

25 **RV 8:21 · Cross-ref.** Prv 3:4 (LXX).

Readers' Version

nia—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,
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

26 **RV 9:9 · Cross-ref.** Psa 112:9.

27 **RV 9:10 · Cross-ref.** Isa 55:10.

Readers' Version

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 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 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

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.

31 **RV 11:23 · Cross-ref.** Acts 16:23.

Readers' Version

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 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

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.

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 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.

39 RV 13:1 · Cross-ref. Deu 17:6; 19:15.

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.
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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 incompetent 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

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.

4 **RV 1:21 · Cross-ref.** Eph 4:17-18.

5 **RV 1:23 · Cross-ref.** Deu 4:16-18.

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, 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

6 **RV 2:1 · Cross-ref.** Mat 7:1; Luk 6:37.

7 **RV 2:6 · Cross-ref.** Psa 62:12; Prv 24:12.

8 **RV 2:11 · Cross-ref.** Deu 10:17.

Readers' Version

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 circum-
cised, God will consider them as his people.
27 Yes, those people groups who aren't circum-
cised, but keep the law, will be judging you who
were given the law in writing and are circum-
cised, yet break those laws. 28 A true Yehudi
isn't just a Yehudi on the outside, and their cir-
cumcision isn't just on the outside of their
body, 29 but they're a Yehudi even in their pri-
vate 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 circum-
cision? 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 be-
lieve? Wouldn't the unbelief of Yehudim make
faith that comes from **God** worthless? 4 Abso-
lutely 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,
and you'll prevail when you're judged in
court.'[11]

5 But if our sinfulness highlights **God's** sin-
lessness, 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 pun-
ishment.

No person is guiltless

9 What then? Do
Yehudim (Jews) have any
advantage? Definitely not, because we showed
earlier that both Yehudim and other nationali-
ties 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 bitter-
ness.'[15]
15 'They rush off to go and shed blood.
16 They leave trails of destruction and mis-
ery—
17 they don't know the path that leads to
peace.'[16]
18 Revering **God** isn't at the front of their
minds.[17]

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9 **RV 2:24 · Cross-ref.** Isa 52:5 (LXX).
10 **RV 2:29 · Cross-ref.** Deu 30:6.
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.

Readers' Version

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 hu-
man 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 re-
vealed 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 oth-
ers, 23 because everyone has sinned and is un-
able to be honoured by **God**. 24 But even with-
out 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, 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 guilt-
less 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 de-
clare disobedient people as guiltless, that per-
son'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 law-
lessness 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 consid-
ered guiltless because of his faith. 10 So how did
that happen? Because he was circumcised, or
when he was still uncircumcised? No, it was be-
fore he was circumcised. 11 He received circum-
cision as a sign[23]—proof of the righteousness
that he gained from his faith while he was still
uncircumcised—becoming the father of every-
one 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 circum-
cised, 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

18 **RV 3:20 · Cross-ref.** Psa 143:2; Gal 2:16.
19 **RV 3:22 · Cross-ref.** Gal 2:16.
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.

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
would be invalidated,[25] 15 because the law pro-
duces severe anger, and where there's no law,
there's nothing to break.

16 Because of this, the promise to the descen-
dants is by faith—given not only to the 'descen-
dants 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 With-
out any other evidence, he believed in hope it-
self, and thus he became the father of many na-
tions, just like he'd been told: 'Your descen-
dants 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 de-
clared 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 de-
pend 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 diffi-
culties 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 some-
one 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 **mas-
ter 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

24 RV 4:13 · Cross-ref. Gen 17:4-6; 22:17-18; Gal 3:29.

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.

31 RV 5:12 · Cross-ref. Gen 3:6.

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 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 disobedience, 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, whoever you submit to, you're their slaves—either slaves of sin that leads to death, or slaves of obedience that leads to righteousness. 17 But be thankful **to God** that although you were slaves to sin, your hearts sub-

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.

mitted to what was taught, 18 and so, having
been freed from sin, you became slaves of righ-
teousness. 19 I'm speaking from a human per-
spective 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 im-
mune to righteousness, 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 **master 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 mar-
ried 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 adul-
teress if she slept with another man, but after
her husband is deceased, she's free from the
law and doesn't become an adulteress 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 passions 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—re-
leased by dying to it—we can serve in new ways
guided by the **spirit** instead of by the letter of
the law.

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 liv-
ing 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 com-
mand 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

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.

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 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.

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.

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.

Readers' Version

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.

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 mind-
set 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 ad-
vance, 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 perse-
cution or famine or poverty or danger or exe-
cution? 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 be-
cause I was hoping that I myself would be a sac-
rifice 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 every-
thing, 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 descen-
dants, 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 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 (Re-

43 **RV 8:23 · Cross-ref.** 2Cor 5:2-4.
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.
48 **RV 9:9 · Cross-ref.** Gen 18:10.

becca), 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 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

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.
56 **RV 9:27-28 · Cross-ref.** Isa 10:22-23 (LXX).
57 **RV 9:29 · Cross-ref.** Isa 1:9 (LXX).

Readers' Version

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 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]

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.
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).

Readers' Version

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—
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!

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.

73 RV 11:9-10 · Cross-ref. Psa 69:22-23 (LXX).

Readers' Version

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 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

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74 **RV 11:26-27 · Cross-ref.** Isa 59:20-21 (LXX).
75 **RV 11:27 · Cross-ref.** Isa 27:9 (LXX).
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.

Readers' Version

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 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 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]

82 **RV 12:14 · Cross-ref.** Mat 5:44; Luk 6:28.
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.
92 **RV 14:1-6 · Cross-ref.** Col 2:16.

Readers' Version

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 per-
son 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 liv-
ing 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 to-
tally 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 de-
stroy 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 right-
eousness, 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** work just on ac-
count **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 be-
liever 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 them-
selves, 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 power-
ful 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 teach-

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'.

96 **RV 14:20 · Note** In Hebrew, 'kosher'.

97 **RV 15:3 · Cross-ref.** Psa 69:9.

ing 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 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 foundations, 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 after 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

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).

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.

for the poor people among the believers there in Yerushalem. 27 They took pleasure, but they're also in debt to them, because 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 sisters—she's a servant in the assembly at Kegkreai. 2 You can accept 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.

105 RV 15:27 · Cross-ref. 1Cor 9:11.

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.

Readers' Version

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 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

109 RV 16:21 · Cross-ref. Acts 16:1.

110 RV 16:23 · Cross-ref. Acts 19:29; 1Cor 1:14.

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.
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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 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 re-

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

cently 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 together 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

6 **RV 2:12 · Cross-ref.** Rom 6:4.

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.

Readers' Version

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.

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**.

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.
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.

Readers' Version

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, know-
ing 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 mes-
sage—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 oppor-
tunity to speak.

5 Use wisdom as you all walk towards non-be-
lievers, using the time wisely.[26] 6 Always show
grace in your conversations, like a meal that's
seasoned with salt, so you'll know how to an-
swer 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 con-
cerns you all and so that he can comfort you
there. 9 The faithful and dear brother, Onesi-
mos,[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 be-
came 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 sis-
ters in Laodikeia, and to Numfa and the assem-
bly 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 du-
ties 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.

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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.
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.
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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 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

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.
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.

it be so.

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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.
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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 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

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.

5 RV 1:22 · Cross-ref. Psa 8:6.

6 RV 2:1-5 · Cross-ref. Col 2:13.

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, 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

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.

10 **RV 3:4-6 · Cross-ref.** Col 1:26-27.

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.

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.

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.

Readers' Version

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 **mes-**
siah. 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] cre-
ated to obey **God** and follow the pure truth.
25 So steer clear of lies—always speak the
truth to those 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 help-
ful 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, forgiving each other just
like **God** forgave you all through the work of
the messiah.[19]

Living in God's light

5:1 So imitate **God** like
valued children 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 fragrance 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 thankful-
ness. 5 You should realise that **anyone** who is
sexually immoral 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 disobedi-
ent. 7 So don't get caught up with them 8 be-
cause 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 re-
sults 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 every-
thing 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 living. 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. Instead, be filled with God's
spirit, 19 sharing scriptures with each other

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.
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.

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 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.

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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.

31 **RV 6:9 · Cross-ref.** Deu 10:17; Col 3:25.

Readers' Version

14 So then, stand with the belt of truth around
your waist,[32] wearing the breastplate of righ-
teousness,[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 mes-
sage 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 be-
half 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 mes-
siah**. 24 Grace to all who love our **master
Yeshua the messiah**, with a love that won't de-
cay.

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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.
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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, 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 contending together for the faith of the good message **28** and not being frightened about anything because of those in opposition. 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,

1 **RV 1:1 · Cross-ref.** Acts 16:12.

2 **RV 1:13 · Cross-ref.** Acts 28:30.

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 encouraging 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 being 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 looking 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 towards 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 message of life, and then I'll be able to boast when **Messiah** returns 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 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.

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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

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 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

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.

11 RV 3:17 · Cross-ref. 1Cor 4:16; 11:1.

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 let-
ting **God** know your requests—praying and
telling God your needs, and also thanking him.
7 Then **God's** peace which is above human un-
derstanding 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 any-
thing that's virtuous or praiseworthy. 9 Con-
tinue to do everything you all learnt or re-
ceived from me, and everything you heard or
saw in me, and the **God** of peace will be with
you all.

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 opportu-
nity 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 hum-
bled 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 be-
gin preaching the good message, no other as-
sembly shared with me in giving and receiv-
ing—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 look-
ing for a gift from my perspective, but because
I was thrilled to see you all accumulating heav-
enly rewards. 18 But now I've received every-
thing I need. I have plenty now that Epafroditos
arrived with what you all sent. It was like a fra-
grant 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 **Mes-
siah Yeshua** (Jesus; Grk. Yesus)— 20 may our
God and father be honoured throughout all the
ages.

The ending greetings

21 Greet all of the be-
lievers 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, es-
pecially those in Kaisar's household.
23 May the grace from the **master Yeshua
Messiah be** with all your spirits. May it be so.

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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.
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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.

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 knowl-

1 **RV 1:2 · Cross-ref.** Acts 16:1-3.

2 **RV 1:13 · Cross-ref.** Acts 8:3; 9:1-30.

3 **RV 2:4 · Cross-ref.** Yhn 14:6.

Readers' Version

edge 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 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 **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

4 Every creature made by **God is** good and
nothing should be rejected but rather be re-
ceived 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 mes-
sages 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 believ-
ers in your speech and conduct, and in love,
faith, and purity. 13 Prioritise the public read-
ing 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 listen-
ing to you.

Advice about widows, teachers of believers, and slaves

5:1 Don't scold an elder
harshly, but encourage
him as a father. Encour-
age younger men as brothers, 2 female elders as
mothers and younger ones as sisters in all pu-
rity.

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 peo-
ple 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 chat-
ting 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 rela-
tives, 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 consid-
ered worthy of double honour, especially those
who work hard in studying and teaching the

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.

Readers' Version

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.

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 mes-**

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.)

15 RV 6:13 · Cross-ref. Yhn 18:37.

Readers' Version

siah. **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 unapproach-
able 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. **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 in-
vested in you. Avoid useless and godless bab-
bling 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.
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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** 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

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

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 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

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.

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.
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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 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,

1 **RV 1:16 · Cross-ref.** Lev 11:44-45; 19:2.

2 **RV 1:19 · Cross-ref.** Exo 12:5.

Readers' Version

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 res-
cued, 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 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 con-

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.
11 **RV 2:9 · Cross-ref.** Isa 9:2.
12 **RV 2:10 · Cross-ref.** Hos 2:23.

sciences. 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 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 bet-

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.
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.

ter 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**. Al-
though 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 rep-
resents 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-
cally stops sinning 2 so that they can live their
remaining physical lives obeying **God's** inten-
tions 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 unbeliev-
ers 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 ac-
cording 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 re-
ceived, 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 happen-
ing 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 mes-
siah'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 re-

22 **RV 3:20 · Cross-ref.** Gen 6:1–7:24.

23 **RV 4:8 · Cross-ref.** Prv 10:12.

24 **RV 4:18 · Cross-ref.** Prv 11:31 (LXX).

Readers' Version

vealed: 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 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.

Farewell

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.

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

25 **RV 5:2 · Cross-ref.** Yhn 21:15-17.

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.
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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**.

God's calling

3 He has given us everything necessary 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**.

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

1 RV 1:17-18 · Cross-ref. Mat 17:1-5; Mrk 9:2-7; Luk 9:28-35.

2 RV 2:4 · Cross-ref. Yud 6.

Readers' Version

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 them-
selves 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 don-
key 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 themselves have become
slaves to corruption, because whatever a per-
son has been defeated by is what they become a
slave to. 20 Because if they have escaped the de-
filements 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 righteous-
ness, 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 sec-
ond 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 **mas-
ter** 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 contin-
ued as usual from the beginning of creation
right past the time when the ancestors died.
5 But because of their desires, the truth is hid-
den from them that the universe came into be-
ing long ago by **God's** spoken command and
the earth was formed out of water and through

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.

7 **RV 2:22 · Cross-ref.** Prv 26:11.

8 **RV 3:3 · Cross-ref.** Jude 18.

Readers' Version

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 salvation 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

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.

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.
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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 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 reli-

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

able 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 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 en-

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.

7 **RV 3:8 · Cross-ref.** Exo 7:11 (possibly these Egyptian magicians).

Readers' Version

dured 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 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 're-

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)

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.

ward' 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 experience God's grace.

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.

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.
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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 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:

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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

'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.

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:

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.
13 **RV 3:2 · Cross-ref.** Num 12:7.

Readers' Version

'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 se-
duction 14 because we are now partakers of the
messiah if we can retain until the end the as-
surance 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 al-
though 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]
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 pre-
viously 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 after-
wards about another day. 9 So then, a time of
rest is being retained for **God's** people, 10 be-
cause 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 some-
one else falls by following our example of dis-
belief, 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 any-
thing 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 re-
turned to the heavens as our high priest, we
need to hold firmly to what we say we believe,

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.
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.

Readers' Version

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 ap-
proach 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 sacri-
ficing because of our sins. 2 He's able to be pa-
tient 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]

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 eter-
nal 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 lis-
tening. 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 in-
fants, 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 **mes-
siah's** message, we should move on towards
maturity—not repeating the foundations of re-
penting from useless religious actions and faith
in **God**, 2 of teachings about immersion in wa-
ter and prayerfully placing your hands on peo-
ple, 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 them-
selves are executing **God's** son again and pub-
licly shaming him.

7 The land that soaks in the frequent rains
and grows crops suitable for those who are cul-
tivating 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 salva-
tion. 10 Yes, **God** isn't unjust such that he'd for-
get about your work and the love that you all
displayed towards him, having ministered to

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.

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.

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 slug-
gish, but become imitators of those who
through their faith and patience will be inher-
iting what God has promised.

God's certain promise and oath

13 When **God** made promises to Avraham, be-
cause 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 re-
ceived 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 tem-
ple 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 re-
turning 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 righteous-
ness' 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 re-
mains as a priest.

4 Notice how great this Malki-Tsedek was, be-
cause 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 of-
fice, even though they're their brothers as fel-
low 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 re-
ceive 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 priest-
hood 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
that law would also need to be changed. 13 The
one that we're talking about here is from an-
other 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

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.

Readers' Version

priest like Malki-Tsedek rose up **16** who didn't
live by the physical law (of death) but accord-
ing to the power of indestructible life! **17** Be-
cause 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 sec-
ond 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, be-
cause 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, be-
cause 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 be-
cause he always lives to intercede of their be-
half.

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 neces-
sary for him to first make a sacrifice for his
own sins before doing it for the sins of the peo-
ple,[37] because he offered himself—once for ev-
eryone. **28** The law appoints those with weak-
nesses as high priests, but the message from
the oath which followed after the law, ap-
pointed 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 say-
ing: 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 ap-
pointed 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 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

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.
39 **RV 8:5 · Cross-ref.** Exo 25:40.

Readers' Version

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.
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

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.
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.

Readers' Version

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** because **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.

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.

58 **RV 9:28 · Cross-ref.** Isa 53:12.

59 **RV 10:5-7 · Cross-ref.** Psa 40:6-8 (LXX).

Readers' Version

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 sac-
rifice for sins for all time, then sat down on
God's right 13 waiting even now until his ene-
mies 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]
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 con-
fidence to enter the holy place by **Yeshua's** (Je-
sus'; Grk. Yesus') blood— 20 a new and life-giv-
ing 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 con-
sume 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 se-
vere punishment do you all expect might be
considered appropriate for someone who tram-
pled **God's** son underfoot and who has consid-
ered 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 en-
dured a lot of suffering— 33 sometimes being
publicly displayed with derision and persecu-
tion, and at other times helping others who
were being treated like that. 34 You all sympa-
thised 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,

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.
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.

Readers' Version

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 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 **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

70 RV 10:37-38 · Cross-ref. Hab 2:3-4 (LXX).
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.
80 RV 11:17 · Cross-ref. Gen 22:1-14.

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 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

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.
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.

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,

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.

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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.

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).

Readers' Version

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 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

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.

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.

Readers' Version

human.

4 Marriage needs to be honoured by everyone
and the marriage relationship kept pure, be-
cause **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 be-
cause 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
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 re-
ligious sacrifices and rituals and share in his
shame outside the system. 14 Yes, we don't be-
long 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 ac-
count 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 con-
ducted 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 de-
sires—doing what will please him greatly
through **Yeshua Messiah**, who will be hon-
oured through all the ages. May it be so.

22 But brothers and sisters, I'm urging you all
to tolerate my message of encouragement be-
cause 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 be-
lievers. The Italians here also send their greet-
ings.

25 May God's grace be with all of you. May it

118 **RV 13:5 · Cross-ref.** Deu 31:6,8; Josh 1:5.

119 **RV 13:6 · Cross-ref.** Psa 118:6 (LXX).

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.

be so.

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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.
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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.

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

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.
12 **RV 14 · Cross-ref.** Gen 5:18,21-24.

Readers' Version

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.

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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*

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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 believer,[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 mes-

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.

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').

siah 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 every-
thing 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 al-
ready 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 be-
cause 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 would mislead you. 27 But for you,
the spirit that you received from Yeshua re-
mains 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 amaz-
ing 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 re-
vealed, 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 demonstrat-
ing 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 Every-

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.

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.

one 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, 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.

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.

16 **RV 3:23 · Cross-ref.** Yhn 13:34; 15:12,17.

Readers' Version

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. 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.

16 If anyone sees a fellow believer committing

17 **RV 4:12 · Cross-ref.** Yhn 1:18.

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.

Readers' Version

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.

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.
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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*

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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.
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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 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

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.

14 **RV 1:14 · Cross-ref.** Dan 7:9.

15 **RV 1:15 · Cross-ref.** Eze 1:24; 43:2.

Readers' Version

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, 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

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.

23 **RV 2:11 · Cross-ref.** Rev 20:14; 21:8.

Readers' Version

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 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 in-

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.

31 **RV 2:23 · Cross-ref.** Psa 62:12.

32 **RV 2:26-27 · Cross-ref.** Psa 2:8-9 (LXX).

ternalised 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 followed 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

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.

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.

Readers' Version

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 thunderous 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

44 **RV 4:2-3 · Cross-ref.** Eze 1:26-28; 10:1.
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.

Readers' Version

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 creatures 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 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 ani-

54 **RV 5:6 · Cross-ref.** Isa 53:7.
55 **RV 5:6 · Cross-ref.** Zech 4:10.
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

mals 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 un-
til 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 sea-
son 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-rank-
ing officials, military officers, rich people and
influential individuals, all slaves and free peo-
ple hid in caves and among rocks on the moun-
tains.[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 terri-
ble 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 messen-
gers 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.

The huge crowd dressed in white

9 After that, I looked
and wow, there was a
huge crowd too large to count, from every na-
tion and tribe and people and language, stand-
ing 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 mes-
sengers stood around the throne, and around
the elders and the four living beings. The mes-
sengers 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?"

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.

Readers' Version

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 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

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.

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.

Readers' Version

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 peo-
ple 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 mes-
senger 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 fur-
nace,[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 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 'De-
stroyer'. ('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 mes-
senger blew his trumpet
and I heard a voice com-
ing from the corners of the golden altar in
front of **God**,[95] 14 that was telling the sixth mes-
senger (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 sol-
diers 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 re-

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.

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.

pent 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 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 everything 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 little 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 messenger'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 ability 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 damage 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 them. It'll over-

96 RV 9:20 · Cross-ref. Psa 115:4-7; 135:15-17; Dan 5:23.

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.

Readers' Version

power 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 hailstorm.[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

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.
116 RV 11:19 · Cross-ref. Rev 16:21.
117 RV 12:3 · Cross-ref. Dan 7:7.

Readers' Version

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 dinosaur 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,

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.
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.

Readers' Version

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. 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

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.

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.

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 sulfur[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.' "

The harvest of the world

"Yes," says the **spirit**, "so they will rest from their work, because the record of their activities will follow with them."

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

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.

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.

Readers' Version

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,
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 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

144 **RV 15:3 · Cross-ref.** Exo 15:1.

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.

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 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

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.
164 **RV 17:8 · Cross-ref.** Dan 7:7; Rev 11:7.

Readers' Version

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."

18:1 After all that, I saw **Bavel's fall** 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 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]

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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.

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.

Readers' Version

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 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

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.
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.

Readers' Version

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 thunder,[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,

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.
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.

Readers' Version

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 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.

198 **RV 19:17-18 · Cross-ref.** Eze 39:17-20.

199 **RV 19:20 · Cross-ref.** Rev 13:1-18.

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.

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 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 founda-

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.

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.

tions 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 lamp or from the sun because **Yahweh God** will illuminate them,[228] and they will reign through the ages.[229]

Yeshua's return

6 Then he said to me, "These messages 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."

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 be-

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.
230 RV 22:11 · Cross-ref. Dan 12:10.
231 RV 22:12 · Cross-ref. Isa 40:10; 62:11.

Readers' Version

haviour.[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 ex-
plain these things to you concerning the
churches. I am both David's source and his de-
scendant[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 ev-
eryone 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 doc-
ument.
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 people.

REV · OET-RV v0.2.3

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.