

Preface To The Natural Israelite Bible

English Version:

“This is the day which Yahweh has made; We will rejoice and be glad in it!” (Psalms 118:24)

This is the day to be joyfully encouraged! For today, you hold in your hand, a faithful English translation of the Word of Yahweh, our One True God Almighty and Creator of all this is!

The Natural Israelite Bible English Version (“NIBEV”) is the world's first and only edition of Yahweh's Word with both Old & New Covenants properly divided into the original 7 divisions and published in a 7 volume set with all 49 original books arranged in their original order and numbered sequence!

This **non-copyrighted** work is based upon the familiar language and grammatical style of the NKJV Holy Bible. We have re-edited the Old and New Covenants from the KJV (and NKJV) in the style of the NKJV Bible, to create a faithfully corrected and revised version insofar as the known and established translation, punctuation and resulting contextual errors that have crept into Yahweh's Word are concerned.

Essential Premise of the NIBEV:

It is essential to understand that this work is not yet another “translation” into the English language. The NIBEV is a work of preservation, not translation. It is quite probably the only faithful work of truly preserving Yahweh’s Word as originally written, that has been conducted for many centuries. Following this Preface is a brief history of the great many translations which will doubtless convince most people, that already too much effort has been lost in this area of translating.

Existing translated versions with extreme variations abound, all proclaiming their complete accuracy with an alleged justification! Our efforts are not to add to this list of obviously erroneous translations, but rather to selectively edit from it, and correct those English translations of the original Hebrew (and translated Greek) that are not only accepted as the most accurate, but proven to be so.

In continuing to read this preface, you will come to appreciate that certain of the available Hebrew texts of the Bible still exist that are widely accepted and proven to be completely accurate and reliable copies of the original language writings as they were inspired. Further, it is also well established that these copies of the original texts are the basis for some existing English versions of both Old and New Covenants.

There are however, several established errors even in these time honored versions, recognized by a

majority of scholars. Some of these known errors have been the alleged impetus for many of the later efforts at re-translations of the entire work. This futile explanation does not justify these otherwise spurious efforts at re-translation of the whole.

NIBEV - Preserving in Summary:

The NIBEV is an inspired work of preserving Yahweh’s Word as originally written and entrusted unto His Scribes.

We believe that it should always be noted that Yahweh entrusted the work of preserving His word; His oracles, to the Hebrew people and not to anyone else, nor did He ever make provisions to change or alter this trust. In this respect we have laboriously attended to reviewing voluminous available material in our attempts to determine what was originally inspired by Yahweh and entrusted to His Scribes.

Having entrusted preservation of His oracles to the Hebrew people, does not mean that He expects everyone to learn and read only in Hebrew, nor does it mean that He will not allow an accurate translation into English or other languages. Our efforts were charged with seeking the original inspired words available and preserving those in direct equivalent English language. In this sense, we never had any intention of “translating”, rather our intention was to transliterate in order to preserve Yahweh's originally inspired words, such that English readers could grasp the spiritual intent of His oracles and reconcile them with what is written in their hearts and minds.

Every Bible version that has been copyrighted is bound to be a poor version. Yahweh inspired His own words and He appointed His own writers. A legal copyright claims that the owner and author of the work in question is the copyright holder - which by legal definition, means not Yahweh. A copyright also requires by law, that the copyrighted material either be a “completely new literary content”, or that it be deemed by an appointed board to be “significantly at variance from the original writing” to qualify for a copyright. Both of these requirements destroy any possibility of a copyrighted Bible being of any value at all - except to the commercial copyright owner.

There are non-copyrighted Bibles such as the King James Version, which is also corrupted. The KJV and its copy-righted successor, the New King James Version, are easy English translations to read and can be useful but only if taken into context of the original language writings, which makes them very difficult for anyone that does not read Hebrew. We used the English “style” of the KJV and NKJV, because it is the easiest form of English to

read, but we ensured that our word for word transliteration was always based upon the originally inspired Hebrew language writings.

In our own humble efforts that we call the NIBEV, we find our confidence in stating that we believe it to be the most accurate English translation currently available. We were able to take full advantage of the voluminous material more recently available on the internet to compare a great many copyrighted and non-copyrighted versions with the oldest known, existing copies of the original Hebrew writings, and to "transliterate" the many discrepancies and errors.

We have entertained extensive discussions with Hebrew Biblical scholars including many associated with a number of Hebrew/Jewish Bible versions. Their comments, which we have generally come to agree with by active comparisons, are that the KJV is the most accurate English version in terms of word for word translation of the Old Covenant from the current Hebrew versions, several of them citing that it is virtually "pure", at over 98.3% accurate in terms of "word for word".

However it is important to note that the modern Hebrew texts they are referring to in these comparisons, have also been adulterated, insofar as the Hebrew superstitions which were for example, the impetus for changing the names and titles of Yahweh were included, as well as a number of other deliberate word "substitutions". Also, there are a number of English idiosyncrasies that make the phrase "word for word" somewhat ambiguous, such as the difference in prepositional phrases which convert verbs to nouns in English, possessive variations, and particularly punctuation differences that are significant in terms of changing the meaning of English words and phrases.

Other difficulties arise when we try to translate directly from the original Hebrew, and that is they used no vowels and they used no punctuation. When they finally got around to adding the "vowel points" or "pointing" the original words, they had already decided to alter various things including Yahweh's name. Also, they only started incorporating any type of punctuation in the late 18th or early 19th centuries. While they had earlier translated the Hebrew into Greek, they had no punctuation and any punctuation that is contained in any Greek manuscripts is purely "fabricated", as punctuation was not invented until the 15th century by Manutius, a printer that lived in Venice. But the import of punctuation in modern English is paramount. Moving commas or semi-colons for example, can radically change meanings of sentences in English, even if the

words have been properly translated, whether from Hebrew, or re-translated from Greek.

The modern Hebrew language is radically different than what was used at the time the words were originally written. Modern Hebrew uses both vowel points and punctuation, which means that most modern Bible scholars rely upon someone's interpretation of what vowels should be pointed in the original writings and what punctuation should be used. The problem with this is that Yahweh did not inspire punctuation, He inspired specific words that did not use vowels, hence the vowels and punctuation that are added are often added according to man's interpretations and are therefore often at variance as is easily demonstrated by reviewing the many versions.

Our efforts in correcting the translations for the NIBEV took all of these things and many more into consideration such as the actual records of changes that have been compiled over the years in terms of the Hebrew Scribes own admitted adulterations of Yahweh's original words. For some reason, even though they have felt some need to make changes to His word from time to time, they have also diligently recorded these changes such that anyone that really wants to, can take the time to reverse them - which we have. There are many examples of word substitutions and other changes made by the early Scribes, most, if not all of which have been well documented and preserved in various Hebrew and Jewish Encyclopaedia (much like the Catholic Monks who documented their word substitutions of the Latin Vulgate within the Catholic Encyclopaedia).

The New Covenant is another story. Virtually every modern translation has used early translated Greek texts that are well established to have been deliberately adulterated, particularly as to the words surrounding the nature of the Messiah, maliciously leading almost all "Christians" to the erroneous belief that the Messiah pre-existed with Yahweh as some form of God. This coupled with all of the many supporting adulterations traced into these same texts, causes "Christians" to universally worship the Messiah as their God as opposed to Yahweh, who even the Messiah claimed was the only true God.

Yahweh's first criticism of modern spiritual Israel contained in the book of Malachi, concerns the sin of forgetting the Father. In Malachi 1:6, Yahweh asks through His prophet; "If then I be the Father, where is mine honour?" This is where most "Christians" have been lured off track. Traditional Christianity teaches the Gospel of the 'Christ', about the 'Christ'. The TRUE Gospel, is the one the Messiah TAUGHT - about the "Kingdom of

Yahweh"! The Kingdom of Yahweh, is Yahweh's Government, with Yahweh's laws, administered by Yahweh's Family!

What we are pointing to here by way of example, is that proper re-translation of the existing Greek texts into English for the New Covenant, requires direct comparison to the meaning and context of the Hebrew texts of the Old Covenant wherever it is quoted from, but also wherever it was used to prophecy about the false doctrines that would be associated with the false ministry and false church(es) of the New Covenant. To simply take the available New Covenant Greek texts and translate them at face value without any regard for these many prophecies would be recklessly arrogant and disobedient to the will of Yahweh.

For example, the early translators of the Greek transcripts erroneously substituted the word "Jew" (or "Jews") in many instances, meaning one from "Edom", or "Edomites" which would be the proper transliterated English words, for the Greek "Ioudaios" and "Iudeaus", or possibly "Iewes", none of which necessarily means "Israelites" or "Hebrews".

NIBEV Translation Correction Examples:

Erroneous use of the English word, "soul" where the Greek for "pnuema" or Hebrew for "ruah" were written, has been corrected to the English word: "spirit".

Erroneous use of the English word, "soul" where the Greek for "nephesh" or Hebrew for "soma" were written, has been corrected to the English word: "body".

Erroneous use of the English word, "cross" where the Greek for "stauros" was written, has been corrected to the English word: "stake".

Erroneous use of the English word, "hell" where the Greek for "hades" or Hebrew for "sheol" were written, has been corrected to the English word: "grave".

Erroneous use of the English word, "hell" where the Greek for "Gehenna" or Hebrew for "Gai Hinnom" were written, has been corrected to the English phrase: "Valley of Hinnom [city dump]".

Erroneous use of the English word, "church" where the Greek for "Ekklesia" was written, has been corrected with English phrases: "called out ones", or "congregation".

Erroneous use of the English word, "hell" where the Greek for "tartaroos" was written, has been corrected to the English equivalency with the word:

"tartaroos [a place of restraint only for fallen angels]".

Erroneous use of English "Lord", and "God", replaced with the correct English transliteration "Yahweh", where the context refers to is His name, as opposed to one of His titles, which remain, "God", "GOD", "Lord", or "LORD".

Replace certain erroneous uses of English "heaven", with correct translation, "sky", "clouds" or "air", as context demands. The word "heaven" remains as Yahweh's domain or place of habitation, akin to "plane/place of existence".

Example of Punctuation Corrections:

Luke 23:43 normally reads, "...Assuredly, I say to you, today you will be with Me in Paradise."

However, the correct reading of Luke 23:43 should be: "... Assuredly, I am saying to you today, you will be with Me in Paradise."

Example of Grammar Corrections:

Replace erroneous use of the English word "Jesus" and the phrase "Jesus Christ" with the correct transliterations "Yah'shua" and "Yah'shua the Messiah", respectively.

Replace erroneous use of English word "Amen" with correct transliteration "Amam".

Other Correction Examples:

Replace incorrect use of the word "natural", with correct translation "carnal".

Replace incorrect use of words that personify His Holy Spirit, such as "He", with the correct translation "it".

Eliminate spurious additions to the original texts admitted to by early Catholic Monks, such as these underlined words in 1 John 5:7-8; "For there are three who bear witness in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear witness on earth: the spirit, the water, and the blood; and these three agree as one".

Eliminate erroneous translation, improperly added capitalization and spurious personification of the word "Logos" to imply it means or is another name of the Messiah, when in fact it refers directly to the Father Yahweh, and literally means Yahweh's "spoken word". This correction also clarifies that Yahweh Was, Is and Will Be, the exclusive Creator of all things, all by Himself.

NIBEV Free* to Public!

"This is the day which Yahweh has made; We will rejoice and be glad in it" (Psalms 118:24)

We are immensely pleased to be able to present to you, this *FREE COPY of our best efforts

in preserving Yahweh's Word. It is our humble and hopeful prayer that it will be of good service to you!

This is the day to be joyfully encouraged!
For today, you hold in your hand, a faithful English translation of Yahweh's Word!

*Free in Downloadable Electronic PDF Format. Professionally Bound Copies Available at Cost of Printing. Limited 1st Edition release: Nisan 5766 (April 2006)

*We recommend serious Bible Students visit the website of the **Natural Congregation of Yahweh** at www.naturalgod.com to gain further insight into what to expect from this remarkable new work. You may find it very helpful to read our articles listed in the multi-part sections; "**Proving the Bible**", "**The Father**" and "**The Son & the Family of Yahweh**".*

A Brief History of Bible Translations:

[Re-written – with inherent errors left for demonstration, from copyrighted material published by Christian Biblical Church of God.]

In recent years, as evidenced by their translations, translation committees have demonstrated that they are more committed to carnal-minded, special interest groups, who desire to make the Word of God convey a particular political, sexist or ecumenical religious agenda, than they are to accurately translating the Word of God. Moreover, they have used inferior Alexandrian-type Greek texts for their translations of the New Covenant. They have further corrupted the Word of God by using common street language and superimposing a neuter gender language in their efforts to please radical feminists, homosexuals and others.

They are assaulting the Word of God with a vengeance. Their final *coup de grace* is the elimination of God the Father and Jesus Christ from the New Covenant itself! By changing and corrupting the Scriptures with new versions that use common street language and "politically correct", neuter gender language, the sacredness of the Holy Scriptures has been debased. Thus, the Scriptures have become secularized and profaned!

The History - How it Happened:

How did such designs against the Word of God ever develop in Western civilization, the bastion of Christianity that has published and distributed the majority of the billions of Bibles in the world today? Why do we see a world so deluded, deceived, degenerate and immoral that it is readily embracing Christianity without God and accepting debased, corrupted, blasphemous, 'politically' correct Bibles with hardly a whimper of resistance? Rather, than rehearsing a broad overview of history, we will examine a listing of the various English Bible

versions and translations, which tell the story of a slow but steady, insidious corruption of God's Word.

After the publication of the King James Version in 1611 virtually nothing was done for years to change the English Bible. However, beginning in 1871, Westcott and Hort, with a committee of revisers, began to change the Greek text of the Byzantine family, commonly known as the Textus Receptus, or the Received Text. They produced a revised New Covenant Greek text to conform to the inferior Sinaiticus and Vaticanus Greek texts from which the English Revised New Covenant in 1881 came, followed by the complete Bible in 1885, known as the Revised Standard Version.

After the RSV, many new English versions were produced:

Fenton, NT 1895;
The Emphasized Bible, Rotherham 1897;
The Bible in Modern English, Fenton 1901;
American Standard Version in 1901;
Moffatt, NT 1913, 1917; OT 1926, 1935;
Douay Bible 1941 (Catholic);
New World Translation 1950 (Jehovah's Witnesses);
Revised Standard Version 1952;
New Covenant in Modern English, J. B. Phillips 1957;
The Amplified New Covenant 1958;
Berkley New Covenant 1959;
The Amplified Old Covenant 1962;
New American Standard Bible 1963;
The Jerusalem Bible 1966 (Catholic);
New English Bible 1970;
New American Bible 1970;
The Living Bible (Paraphrased) 1971;
Today's English Version (Good News for Modern Man) 1976;
New International Version 1978;
New Jerusalem Bible 1985;
Revised English Bible 1989;
New Revised Standard Version 1990;
Contemporary English Version 1995;
New Covenant and Psalms (Inclusive Version) 1995;
New Living Translation 1996;
New American Standard Bible 1997;
The Bible in Contemporary Language—The Message 2002;
Today's New International (Inclusive) Version, proposed in 2002;
The New Testament in its Original Order, a Faithful Version, by Fred Coulter 2003.

Most of these Bibles or New Covenants listed above should never be used to determine the true teachings of God the Father and Jesus Christ.

Every Bible student needs to have a Bible that is essentially a literal translation of the original languages. To understand the Word of God and to live by every word of God "...we must first arm ourselves with the sword of the Spirit (Eph. 6:17), namely, the true Word of God, which is found in the printed Masoretic [Hebrew] text [for the Old Covenant], the Textus Receptus [Greek text for the New Covenant], and the King James Version and other faithful translations" (Hills, *The King James Version Defended*, 2000, p. 242, bracketed comments and emphasis added).

Hills protégé, Theodore P. Letis, wrote of the demise of the modern-day Bibles because political and sexist agendas are now controlling the philosophy of Bible translation committees and publishing companies: "The Bible in English has fallen on hard times. Not only do some feminists see it as a format from which to transform Ancient Near Eastern, patriarchal religions [through the use of inclusive versions] into modern, 20th century paradigms of egalitarianism [i.e. Communism, under the guise of liberalism, and world government], but the American Bible publishing industry has reduced it to a commodity, hoping to maximize gains by imposing a marketing-manufactured consensus on conservative evangelicals, calling it the beginning of a 'new tradition [Christianity without God]' " (Ibid., back cover, bracketed comments added).

The Flawed Translation Practices:

Today, too many translators are not actually translating; rather, they are interpreting what they think the writer was thinking or intending to write at the time he wrote it. This method of translation is utterly absurd! How can a translator today, thousands of years removed, presume to know what the writer was thinking or intending to write when he wrote the text? It is impossible! When the writer wrote the words that became the text, he expressed his thoughts in those words. He wrote what he was thinking or what he was inspired or commanded by God to write. Therefore, the written words of the biblical Hebrew and Greek need to be translated accurately, faithfully and truthfully because they are the words of God—the absolute truth from the God of Truth.

In his book *The Word of God in English*, Leland Ryken wrote a great deal about this dynamic equivalent method of translating the Bible, exposing the fundamental errors of such translations: "No principle has been more central to the dynamic equivalent project than the claim that translators should translate the meaning or ideas rather than the words of the original....

When these translations claim to give 'the meaning of the original' (GNB [Good News Bible]) or 'the thought of the biblical writers' (NIV [New International Version]), they signal that the translators were committed to translating what they interpret the meaning of the original to be instead of preserving the language of the original. The premise is that 'a thought-for-thought translation ... has the potential to represent the intended meaning of the original text even more accurately than a word-for-word translation' (NLT [New Living Translation).

"The fallacy of thinking that a translation should translate the meaning rather than the words of the original is simple: There is no such a thing as disembodied thought, emancipated from words. Ideas and thoughts depend on words and are expressed by them. When we change the words, we change the meaning ...

The whole dynamic equivalent project is based on impossibility and a misconception about the relationship between words and meaning. Someone has accurately said that 'the word may be regarded as the body of the thought,' adding that 'if words are taken from us, the exact meaning is of itself lost.'

"When the words differ, the meaning differs. To claim that we can translate ideas instead of words is an impossibility" (Ryken, pp. 79-81, emphasis added).

Ryken rightly points out that a translator is only a steward of God's word: "For essentially literal translators, the translator is a messenger who bears someone else's message and 'a steward of the work of another' whose function is 'to be faithful to what is before him' and 'not ... to change the text.'

Dynamic equivalent translators assume the roles of both exegete and editor. In those roles, they perform exactly the same functions that exegetes and editors perform—they offer interpretations of the biblical text right in the translation, and they make stylistic changes that they think will improve the biblical text for a target audience" (Ibid., p. 91).

Furthermore, Ryken shows the fallacy of making readability the ultimate goal of translation while sacrificing truth: "Because dynamic equivalence has dominated the field for half a century, the criterion of readability (code language for 'easy to read') has become the chief selling point for modern translations...Having had a quarter of a century to ponder the matter, I have concluded that the criterion of readability, when offered as a criterion by itself, should be met with the utmost resistance. To put it bluntly, what good is readability if a translation does not accurately render what the Bible actually says? If a translation gains readability by departing from the original, then readability is

harmful. It is, after all, the truth of the Bible that we want.” (Ibid., p.91, bold emphasis added).

Being truthful and faithful to the original is the key to excellence in an English translation because “The only legitimate appeal to readability comes within the confines of a translation’s having been truthful to the language of the original. Faithfulness to what the Bible actually says is like a qualifying exam. If a translation does not give us that, it has failed the test, and we can be excused from inquiring into its readability.

Within the confines of accuracy to the original text, a translation should strive to achieve maximum readability by avoiding obsolete words and demonstrably archaic language, and by using with discretion and where necessary words that are slightly archaic and words in a reader’s passive as distinct from active vocabulary (words that are understood by readers though not regularly used by them)” (Ibid., p. 92, emphasis added).

As Ryken clearly states, it is a fallacy to translate the Bible on the basis of how we would say something or how the Bible writers would express something if they were living today. Of this he wrote: “Once again we need to state the obvious: The biblical writers are not writing today, they wrote millennia ago. To picture them as writing in an era when they did not write is to engage in fiction, and it distorts the facts of the situation.

“The real objective to claiming to know how a biblical writer would have expressed himself if he were writing today is that it is totally speculative. There is no verifiable way by which we can know how biblical writers would express themselves if they were writing today.

In our experience it is invariably translators who want to produce a colloquial Bible expressed in a contemporary English idiom who propose to know how biblical writers would have expressed themselves if they were living today. To engage in such speculation is to remake the Bible in our own image....It is pure speculation how Paul would have expressed himself if he were speaking and writing today.

We do not know how he would have expressed himself in modern terms. We do not want a speculative Bible. We need a Bible based on certainty. What is certain is what the biblical writers did actually say and write” (Ibid., pp. 98-99, emphasis added).

Ryken summarizes what makes the best Bible translation as follows:

1. Accuracy;
2. Fidelity to the words of the original;
3. Effective diction;

4. Theological orthodoxy;
5. Preserving multiple meanings;
6. The full exegetical potential of original text;
7. Expecting the best from readers;
8. Transparency to original world of the Bible;
9. What you see is what you get;
10. Respect for the principles of poetry;
11. Excellence of Rhythm;
12. Dignity and beauty.

In his conclusion Ryken writes: “English Bible translation has lost its way in the past half century. We are further from having a reliable and stable text than ever before. The only Bible reader who is not perplexed is the one who sticks with just one version and does not inquire any more broadly into what is going on. English Bible readers deserve a translation that they can trust and admire because it represents standards of excellence and dignity” (Ibid., p. 293, bold emphasis added).

The Wrong Greek Text Has Been Used For the New Covenant: Nearly all the modern translations of the Bible, such as the GNB, NIV, NEB, NLT, NASB and The Inclusive Version, The Message—In Contemporary English, have been translated from corrupt Greek texts—eclectic versions—or the combining of various spurious texts. After over one hundred years of scholarly and textual research, these deficient, corrupt texts have now been shown not to be the true text of the New Covenant. Rather, the very text that was rejected, beginning with Wescott and Hort in the 1880’s, has now been proven to be true text of the New Covenant that God has preserved for us today. That Greek text is the Textus Receptus—Stephens 1550 Greek text and other similar texts.

Need to Return to the Greek Textus Receptus:

There is a strong movement and demand, even by scholars, for a return to the more accurate Textus Receptus Greek text. In his book, *The Ancient Text of the New Covenant*, Dr. Jakob Van Bruggen shows why the Alexandrian type texts are inferior and should be rejected as the basis for translating the New Covenant. After more than a century of using these texts for translation, he is calling for a return to the Byzantine Greek text known as the Textus Receptus—Stephens 1550 edition and other similar Greek texts in the Textus Receptus family that were used during the Reformation.

In his concluding remarks, Van Bruggen calls for a rehabilitation of the ancient text which he calls the Church text: “There is, therefore, every reason to rehabilitate the Church text again. It has already been accepted for centuries and centuries by

the Greek Church as the ancient and correct text. Its right does not have to be proven. The person who thinks he knows better than those who preserved and transmitted the text in the past should come along with proof. The churches of the great Reformation deliberately adopted this ancient text when they took the Greek text [instead of the Latin Vulgate] as a starting-point again. This text deserves to remain recognized as reliable, unless real contra-proof can be given from a recovered better text. However, there are no better texts ... we plead for rehabilitation of the ancient and well-known text. This means that we do not dismiss this text which is found in a large majority of the textual witnesses and which underlies all the time-honored Bible translations of the past, but [that we] prize and use it" (page 36, bracketed comments added).

Van Bruggen's call for the rehabilitation of the Textus Receptus begins with new translations and the casting aside of the United Bible Societies eclectic "Majority Text" that was created by subjective scholarly opinions and guesses: "The examination of the modern textual criticism and the readings it defends should, however, not stand in the service of eclecticism whereby the Byzantine text is only accepted as one of the sources for optional-readings. Eclecticism is always a subjective matter and only creates new mixed [false] texts. The criteria of eclecticism also contradict each other. Now that considerable agreement concerning the texts exists in the broad stream of the text-tradition, there is no need to resort to eclecticism. Copies of a corrupt text-form in the 2nd century, accidentally saved, would then receive a place equal to that of copies from many other centuries which are generally accepted as faithful copies [which is not correct]" (Ibid., p. 38, bracketed comments added).

"The rehabilitation of the received text should, in the churches of the Reformation, result in putting this text into use again, and that first of all for Bible-translation. Translations which go back to the Byzantine text do not need to be old translations ... But the newest translation should still give access to the text of the Church of the ages and not to the text of five learned contemporaries in the 20th century. The Greek New Covenant of the United Bible Societies should as a basis for translations of the New Covenant be exchanged for an edition of the Textus Receptus ..." (Ibid., p. 38).

Historical Overview and Preface to the King James Version:

[Re-written – with inherent errors left for demonstration, from copyrighted material published by Nelson Publishers as part of the KJV.]

Based on a suggestion made by John Reynolds, King James of Great Britain was taken

with the idea of completing a correct translation of a Bible which would be satisfactory to all. In 1604, within a month of this proposal, a plan for the translation had already been put forth. Fifty-four translators were chosen to represent a balance of clergy and laity, theologians and linguists.

Formal work was delayed until 1607 and only forty-seven of the original fifty-four translators actually worked on the Bible. The translators were divided into groups of six -- two each working at Oxford, Cambridge and Westminster. Members of the groups met frequently to review and refine the text of the translation. For the most part the translators labored at considerable personal sacrifice and without financial support. Several of them did not live to see its completion of the Bible.

The translators referred to every translation available in an effort to achieve accuracy and beauty in phrasing. These included: the best Aramaic, Hebrew and Greek manuscripts then existing, the Bishop's Bible, Tyndale's version,

Coverdale's version, the Geneva Bible, versions of the Bible in Spanish, French, Italian, German, the Vulgate and other Latin versions, and the Rheims-Douai version.

In addition, every scholarly work or assistance was sought to give insight and improve the accuracy and beauty of the final text.

In 1611, after a least a nine month period of final review and revision, the King James Bible was completed. A flattering dedication to King James was included at the beginning of the Bible.

Since the 1611 version, two minor revisions were made during the 1600's. In 1769 a revision was completed to modernize spelling. It is this version which is referred to as King James today. The King James Bible has been the most universally accepted translation for centuries. It is well known for its Elizabethan English, poetic literary style and accuracy in preserving the exact wording and structure of the underlying text.

Historical Overview and Preface to the New King James Version:

[Re-written – with inherent errors left for demonstration, from copyrighted material published by Nelson Publishers as part of the NKJV.]

Purpose:

In the Preface to the 1611 edition, the translators of the Authorized Version, known popularly as the King James Bible, state that it was not their purpose "to make a new translation . . . but to make a good one better." Indebted to the earlier work of William Tyndale and others, they saw their best contribution to consist in revising and enhancing the excellence of the English versions which had

sprung from the Reformation of the sixteenth century.

In harmony with the purpose of the King James scholars, the translators and editors of the present work have not pursued a goal of innovation. They have perceived the Holy Bible, New King James Version, as a continuation of the labors of the earlier translators, thus unlocking for today's readers the spiritual treasures found especially in the Authorized Version of the Holy Scriptures.

A Living Legacy:

For nearly four hundred years, and throughout several revisions of its English form, the King James Bible has been deeply revered among the English-speaking peoples of the world. The precision of translation for which it is historically renowned, and its majesty of style, have enabled that monumental version of the Word of God to become the mainspring of the religion, language, and legal foundations of our civilization.

Although the Elizabethan period and our own era share in zeal for technical advance the former period was more aggressively devoted to classical learning. Along with this awakened concern for the classics came a flourishing companion interest in the Scriptures, an interest that was enlivened by the conviction that the manuscripts were providentially handed down and were a trustworthy record of the inspired Word of God.

The King James translators were committed to producing an English Bible that would be a precise translation, and by no means a paraphrase or a broadly approximate rendering. On the one hand, the scholars were almost as familiar with the original languages of the Bible as with their native English. On the other hand their reverence for the divine Author and His Word assured a translation of the Scriptures in which only a principle of utmost accuracy could be accepted.

In 1786 the Catholic scholar, Alexander Geddes, said of the King James Bible, "If accuracy and strictest attention to the letter of the text be supposed to constitute an excellent version, this is of all versions the most excellent." George Bernard Shaw became a literary legend in our century because of his severe and often humorous criticisms of our most cherished values. Surprisingly, however Shaw pays the following tribute to the scholars commissioned by King James: "The translation was extraordinarily well done because to the translators what they were translating was not merely a curious collection of ancient books written by different authors in different stages of culture, but the Word of

God divinely revealed through His chosen and expressly inspired scribes.

In this conviction they carried out their work with boundless reverence and care and achieved a beautifully artistic result." History agrees with these estimates. Therefore, while seeking to unveil the excellent form of the traditional English Bible, special care has also been taken in the present edition to preserve the work of precision which is the legacy of the 1611 translators.

Complete Equivalence in Translation:

Where new translation has been necessary in the New King James Version, the most complete representation of the original has been rendered by considering the history of usage and etymology of words in their contexts. This principle of complete equivalence seeks to preserve all of the information in the text, while presenting it in good literary form. Dynamic equivalence, a recent procedure in Bible translation, commonly results in paraphrasing where a more literal rendering is needed to reflect a specific and vital sense.

For example, references to Christ in some versions of John 3:16 as "only Son" or "one and only Son" are doubtless dynamic equivalents of sorts. However, they are not actual equivalents of the precisely literal "only begotten Son," especially in consideration of the historic Nicene statement concerning the person of Christ, "begotten, not made," which is a crucial Israelite doctrine.

In keeping with the principle of complete equivalence, it is the policy to translate interjections which are commonly omitted in modern language renderings of the Bible. As an example, the interjection behold, in the older King James editions, continues to have a place in English usage, especially in dramatically calling attention to a spectacular scene, or an event of profound importance such as the Immanuel prophecy of Isaiah 7:14. Consequently, behold is retained for these occasions in the present edition. However, the Hebrew and Greek originals for this word can be translated variously depending on the circumstances in the passage. Therefore, in addition to behold, words such as indeed, look, see, and surely are also rendered to convey the appropriate sense suggested by the context in each case.

In faithfulness to our readers, it has seemed consistent with our task to cooperate with competent scholars who are governed by the biblical principle of divine authorship of the Holy Scriptures. Therefore, all participating scholars have signed a document of subscription to the plenary and verbal inspiration of the original autographs of the Bible.

The Style:

Students of the Bible applaud the timeless devotional character of our historic Bible. Yet it is also universally understood that our language, like all living languages, has undergone profound change since 1611. Subsequent revisions of the King James Bible have sought to keep abreast of changes in English speech. The present work is a further step toward this objective. Where obsolescence and other reading difficulties exist, present-day vocabulary, punctuation, and grammar have been carefully integrated. Words representing ancient objects, such as chariot and phylactery, have no modern substitutes and are therefore retained.

A special feature of the New King James Version is its conformity to the thought flow of the 1611 Bible. The reader discovers that the sequence and identity of words, phrases and clauses of the new edition, while much clearer, are so close to the traditional that there is remarkable ease in listening to the reading of either edition while following with the other.

In the discipline of translating biblical and other ancient languages, a standard method of transliteration, that is, the English spelling of untranslated words, such as names of persons and places, has never been commonly adopted. In keeping with the design of the present work, the King James spelling of untranslated words is retained.

King James doctrinal and theological terms, for example, propitiation justification and sanctification, are generally familiar to English-speaking peoples. Such terms have been retained except where the original language indicates need for a more precise translation.

Readers of the Authorized Version will immediately be struck by the absence of several pronouns: thee, thou, and ye are replaced by the simple you, while your and yours are substituted for thy and thine as applicable. Thee thou, thy, and thine were once forms of address to express a special relationship to human as well as divine persons. These pronouns are no longer part of our language. However, reverence for God in the present work is preserved by capitalizing pronouns, including You, Your, and Yours, which refer to Him. Additionally, capitalization of these pronouns benefits the reader by clearly distinguishing divine and human persons referred to in a passage. Without such capitalization the distinction is often obscure, because the antecedent of a pronoun is not always clear in the English translation.

In addition to the pronoun usages of the seventeenth century, the -eth and -est verb endings so familiar in the earlier King James editions are now

obsolete. Unless a speaker is schooled in these verb endings, there is common difficulty in selecting the correct form to be used with a given subject of the verb in vocal prayer. That is, should we use love, loveth, or lovest? do, doeth, doest, or dost? have, hath, or hast? Because these forms are obsolete, contemporary English usage has been substituted for the previous verb endings.

The real character of the Authorized Version does not reside in its archaic pronouns or verbs or other grammatical forms of the seventeenth century, but rather in the care taken by its scholars to impart the letter and spirit of the original text in a majestic and reverent style.

The Format:

The format of the New King James Version is designed to enhance the vividness and devotional quality of the Holy Scriptures:

—Words or phrases in italics indicate expressions in the original language which require clarification by additional English words, as also done throughout the history of the King James Bible.

—Verse numbers in bold type indicate the beginning of a paragraph.

—Oblique type in the New Covenant indicates a quotation from the Old Covenant.

—Poetry is structured as contemporary verse to reflect the poetic form and beauty of the passage in the original language.

—The covenant name of God was usually translated from the Hebrew as "LORD" (using capital letters as shown) in the King James Old Covenant. This tradition is maintained. In the present edition the name is so capitalized whenever the covenant name is quoted in the New Covenant from a passage in the Old Covenant.

The Old Covenant Text:

The Hebrew Bible has come down to us through the scrupulous care of ancient scribes who copied the original text in successive generations. By the sixth century A.D. the scribes were succeeded by a group known as the Masoretes, who continued to preserve the sacred Scriptures for another five hundred years in a form known as the Masoretic Text. Babylonia, Palestine, and Tiberias were the main centers of Masoretic activity, but by the tenth century A.D. the Tiberian Masoretes, led by the family of ben Asher, gained the ascendancy. Through subsequent editions, the ben Asher text became in the twelfth century the only recognized form of the Hebrew Scriptures.

Daniel Bomberg printed the first Rabbinic Bible in 1516-17, that work was followed in 1524-25

by a second edition prepared by Jacob ben Chayyim and also published by Bomberg. The text of ben Chayyim was adopted in most subsequent Hebrew Bibles, including those used by the King James translators. The ben Chayyim text was also used for the first two editions of Rudolph Kittel's *Biblia Hebraica* of 1906 and 1912. In 1937 Paul Kahle published a third edition of *Biblia Hebraica*. This edition was based on the oldest dated manuscript of the ben Asher text, the Leningrad Manuscript B19a (A.D. 1008), which Kahle regarded as superior to that used by ben Chayyim.

For the New King James Version the text used was the 1967/1977 Stuttgart edition of *Biblia Hebraica*, with frequent comparisons being made with the Bomberg edition of 1524-25. The Septuagint (Greek) Version of the Old Covenant and the Latin Vulgate were consulted. In addition to referring to a variety of ancient versions of the Hebrew Scriptures, the New King James Version also draws on the resources of relevant manuscripts from the Dead Sea Caves. In a few places where the Hebrew is so obscure that the King James followed one of the versions, but where information is now available to resolve the problems, the New King James Version follows the Hebrew text.

The New Covenant Text:

There is more manuscript support for the New Covenant than for any other body of ancient literature. Over five thousand Greek, eight thousand Latin, and many more manuscripts in other languages attest the integrity of the New Covenant. There is only one basic New Covenant used by Protestants, Roman Catholics, and Orthodox, by conservatives and liberals. Minor variations in hand copying have appeared through the centuries, before mechanical printing began in A.D. 1450.

Some variations exist in the spelling of Greek words, in word order, and similar details. These ordinarily do not show up in translation and do not affect the sense of the text in any way.

Other manuscript differences, regarding the omission or inclusion of a word or a clause, and two paragraphs in the gospels, should not overshadow the overwhelming degree of agreement which exists among the ancient records. Bible readers may be assured that the most important differences in the English New Covenant of today are due, not to manuscript divergence, but to the way in which translators view the task of translation: How literally should the text be rendered? How does the translator view the matter of biblical inspiration? Does the translator adopt a paraphrase when a literal rendering would be quite clear and more to the point? The New

King James Version follows the historic precedent of the Authorized Version in maintaining a literal approach to translation, except where the idiom of the original language occasionally cannot be translated directly into our tongue.

The manuscript preferences cited in many contemporary translations of the New Covenant are due to recent reliance on a relatively few manuscripts discovered in the late nineteenth and early twentieth centuries. Dependence on these manuscripts, especially two, the Sinaitic and Vatican manuscripts, is due to the greater age of these documents. However, in spite of their age, some scholars have reason to doubt their faithfulness to the autographs, since they often disagree with one another and show other signs of unreliability. The Greek text obtained by using these sources and related papyri is known as the Alexandrian Text.

On the other hand, the great majority of existing manuscripts are in substantial agreement. Even though many are late, and none are earlier than the fifth century, most of their readings are verified by ancient papyri, ancient versions, and quotations in the writings of the early church fathers. This large body of manuscripts is the source of the Greek text underlying the King James Bible. It is the Greek text used by Greek-speaking churches for many centuries, presently known as the *Textus Receptus*, or Received Text, of the New Covenant.

Since the latter nineteenth century the theory has been held by some scholars that this traditional text of the New Covenant had been officially edited by the fourth century church. Recent studies have caused significant changes in this view, and a growing number of scholars now regard the Received Text as far more reliable than previously thought.

In light of these developments, and with the knowledge that most textual variants have no practical effect on translation, the New King James New Covenant has been based on this Received Text, thus perpetuating the tradition begun by William Tyndale in 1525 and continued by the 1611 translators in rendering the Authorized Version.

Natural Israelite Bible English Version

Part I - Books of the Old Covenant:

Volume One – “The Book of the Law”:

Book No.:	Page:
1. Genesis:	12
2. Exodus:	64
3. Leviticus:	107
4. Numbers:	139
5. Deuteronomy:	184

Volume Two – “The Book of the Prophets”:

Book No.:	Page:
<i>Major Prophets</i> (5 books):	
6. Joshua & Judges:	12
7. I, II Samuel & Kings:	63
8. Isaiah:	185
9. Jeremiah:	244
10. Ezekiel:	306

***Minor Prophets* (1 book – 12 Prophets):**

11. Hosea; Joel; Amos; Obadiah; Jonah; Micah; Nahum; Habakkuk; Zephaniah; Haggai; Zachariah & Malachi:	359
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Volume Three – “The Book of the Writings”:

Book No.:	Page:
12. Psalms:	12
13. Proverbs:	84
14. Job:	108
15. Song of Solomon:	137
16. Ruth:	142
17. Lamentations:	146
18. Ecclesiastes:	152
19. Esther:	160
20. Daniel:	168
21. Ezra & Nehemiah:	184
22. I, II Chronicles:	210

Natural Israelite Bible English Version

Part II - Books of the New Covenant:

Volume Four – “The Gospels”:

Book No.:	Page:
23. Matthew:	12
24. Mark:	45
25. Luke:	66
26. John:	102
27. Acts of the Apostles:	129

Volume Five – “The General Epistles”:

Book No.:	Page:
28. James:	12
29. I Peter:	16
30. II Peter:	20
31. I John:	23
32. II John:	27
33. III John:	28
34. Jude:	29

Volume Six – “The Epistles of Paul”:

Book No.:	Page:
35. Romans:	12
36. I Corinthians:	26
37. II Corinthians:	40
38. Galatians:	49
39. Ephesians:	54
40. Philippians:	59
41. Colossians:	63
42. I Thessalonians:	66
43. II Thessalonians:	69
44. Hebrews:	71
45. I Timothy:	82
46. II Timothy:	86
47. Titus:	89
48. Philemon:	91

Volume Seven – “The Revelation”:

Book No.:	Page:
49. Revelations:	12

Part II - Books of the New Covenant:

Volume Five – “The General Epistles”:

James 1:

1:1 James, a bondservant of Yahweh and of the Lord Yah'shua the Messiah, To the twelve tribes which are scattered abroad: Greetings.

1:2 My brethren, count it all joy when you fall into various trials,

1:3 knowing that the testing of your faith produces patience.

1:4 Let patience have its perfect work, that you may be perfect and complete, lacking nothing.

1:5 If any of you lacks wisdom, let him ask of Yahweh, who gives to all liberally and without reproach, and it will be given to him.

1:6 But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind.

1:7 For let not that man suppose that he will receive anything from Yahweh;

1:8 he is a double-minded man, unstable in all his ways.

1:9 Let the lowly brother glory in his exaltation,

1:10 but the rich in his humiliation, because as a flower of the field he will pass away.

1:11 For no sooner has the sun risen with a burning heat than it withers the grass; its flower falls, and its beautiful appearance perishes. So the rich man also will fade away in his pursuits.

1:12 Blessed is the man who endures temptation; for when he has been approved, he will receive the crown of life which Yahweh has promised to those who love Him.

1:13 Let no one say when he is tempted, "I am tempted by Yahweh"; for evil cannot tempt Yahweh, nor does He Himself tempt anyone.

1:14 But each one is tempted when he is drawn away by his own desires and enticed.

1:15 When desire conceives it gives birth to sin; and sin, when it is full-grown, brings forth death.

1:16 Do not be deceived, my beloved brethren.

1:17 Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

1:18 Of His own will He brought us forth by the word of truth, that we might be a kind of

firstfruits of His creatures.

1:19 So then my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath;

1:20 for the wrath of man does not produce the righteousness of Yahweh.

1:21 Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your spirits.

1:22 But be doers of the word, and not hearers only, deceiving yourselves.

1:23 For if anyone is a hearer of the word and not a doer, he is like a man observing his temporal face in a mirror;

1:24 for he observes himself, goes away, and immediately forgets what kind of man he was.

1:25 But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.

1:26 If anyone among you thinks he is righteous, and does not bridle his tongue but deceives his own heart, this one's righteousness is useless.

1:27 Pure and undefiled righteousness before Yahweh and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.

James 2:

2:1 My brethren, do not hold the faith of our Lord Yah'shua, the Lord of glory, with partiality.

2:2 For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes,

2:3 and you pay attention to the one wearing the fine clothes and say to him, "You sit here in a good place," and say to the poor man, "You stand there," or, "Sit here at my footstool,"

2:4 have you not shown partiality among yourselves, and become judges with evil thoughts?

2:5 Listen, my beloved brethren: Has Yahweh not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?

2:6 But you have dishonored the poor man. Do not the rich oppress you and drag you into the courts?

2:7 Do they not blaspheme that noble name by which you are called?

James 2:

2:8 If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you do well;

2:9 but if you show partiality, you commit sin, and are convicted by the law as transgressors.

2:10 For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.

2:11 For He who said, "Do not commit adultery," also said, "Do not murder." Now if you do not commit adultery, but you do murder, you have become a transgressor of the law.

2:12 So speak and so do as those who will be judged by the law of liberty.

2:13 For judgment is without mercy to the one who has shown no mercy. Mercy triumphs over judgment.

2:14 What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him?

2:15 If a brother or sister is naked and destitute of daily food,

2:16 and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit?

2:17 Thus also faith by itself, if it does not have works, is dead.

2:18 But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works.

2:19 You believe that there is one God. You do well. Even the demons believe-and tremble!

2:20 But do you want to know, O foolish man, that faith without works is dead?

2:21 Was not Abraham our father justified by works when he offered Isaac his son on the altar?

2:22 Do you see that faith was working together with his works, and by works faith was made perfect?

2:23 And the Scripture was fulfilled which says, "Abraham believed Yahweh, and it was accounted to him for righteousness." And he was called the friend of Yahweh.

2:24 You see then that a man is justified by works, and not by faith only.

2:25 Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way?

James 3:

2:26 For as the body without the spirit is dead, so faith without works is dead also.

James 3:

3:1 My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.

3:2 For we all stumble in many things. If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body.

3:3 Indeed, we put bits in horses' mouths that they may obey us, and we turn their whole body.

3:4 Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires.

3:5 Even so the tongue is a little member and boasts great things. See how great a forest a little fire kindles!

3:6 And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by evil.

3:7 For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind.

3:8 But no man can tame the tongue. It is an unruly evil, full of deadly poison.

3:9 With it we bless our God and Father, and with it we curse men, who have been made in the similitude of Yahweh.

3:10 Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so.

3:11 Does a spring send forth fresh water and bitter from the same opening?

3:12 Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh.

3:13 Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom.

3:14 But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.

3:15 This wisdom does not descend from above, but is earthly, sensual, demonic.

3:16 For where envy and self-seeking exist, confusion and every evil thing are there.

3:17 But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full

James 3:

of mercy and good fruits, without partiality and without hypocrisy.

3:18 Now the fruit of righteousness is sown in peace by those who make peace.

James 4:

4:1 Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members?

4:2 You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask.

4:3 You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.

4:4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Yahweh? Whoever therefore wants to be a friend of the world makes himself an enemy of Yahweh.

4:5 Or do you think that the Scripture says in vain, "His Spirit who dwells in us yearns jealously"?

4:6 But He gives more grace. Therefore He says: "Yahweh resists the proud, But gives grace to the humble."

4:7 Therefore submit to Yahweh. Resist the devil and he will flee from you.

4:8 Draw near to Yahweh and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

4:9 Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom.

4:10 Humble yourselves in the sight of Yahweh, and He will lift you up.

4:11 Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.

4:12 There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?

4:13 Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit";

4:14 whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away.

James 5:

4:15 Instead you ought to say, "If Yahweh wills, we shall live and do this or that."

4:16 But now you boast in your arrogance. All such boasting is evil.

4:17 Therefore, to him who knows to do good and does not do it, to him it is sin.

James 5:

5:1 Come now, you rich, weep and howl for your miseries that are coming upon you!

5:2 Your riches are corrupted, and your garments are moth-eaten.

5:3 Your gold and silver are corroded, and their corrosion will be a witness against you and will eat your flesh like fire. You have heaped up treasure in the last days.

5:4 Indeed the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the reapers have reached the ears of the Lord of Sabaoth.

5:5 You have lived on the earth in pleasure and luxury; you have fattened your hearts as in a day of slaughter.

5:6 You have condemned, you have murdered the just; he does not resist you.

5:7 Therefore be patient, brethren, until the coming of the Messiah. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain.

5:8 You also be patient. Establish your hearts, for the coming of the Messiah is at hand.

5:9 Do not grumble against one another, brethren, lest you be condemned. Behold, the Judge is standing at the door!

5:10 My brethren, take the prophets, who spoke in the name of Yahweh, as an example of suffering and patience.

5:11 Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by Yahweh—that Yahweh is very compassionate and merciful.

5:12 But above all, my brethren, do not swear, either by heaven or by earth or with any other oath. But let your "Yes," be "Yes," and your "No," "No," lest you fall into judgment.

5:13 Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing psalms.

5:14 Is anyone among you sick? Let him call for the elders of the congregation, and let them pray over

James 5:

him, anointing him with oil in the name of the Messiah.

5:15 And the prayer of faith will save the sick, and Yahweh will raise him up. And if he has committed sins, he will be forgiven.

5:16 Confess your trespasses to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.

5:17 Elijah was a man with a nature like ours, and he prayed earnestly that it would not rain; and it did not rain on the land for three years and six months.

5:18 And he prayed again, and the clouds gave rain, and the earth produced its fruit.

5:19 Brethren, if anyone among you wanders from the truth, and someone turns him back,

5:20 let him know that he who turns a sinner from the error of his way will save a spirit from death and cover a multitude of sins.

I Peter 1:

1:1 Peter, an apostle of Yah'shua the Messiah,

To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1:2 elect according to the foreknowledge of Yahweh the Father, in sanctification of His Spirit, for obedience and sprinkling of the blood of Yah'shua the Messiah:

Grace to you and peace be multiplied.

1:3 Blessed be the God and Father of our Lord Yah'shua the Messiah, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Yah'shua the Messiah from the dead,

1:4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you,

1:5 who are kept by the power of Yahweh through faith for salvation ready to be revealed in the last time.

1:6 In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials,

1:7 that the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Yah'shua the Messiah,

1:8 whom having not seen you love. Though now you do not see Him, yet believing, you rejoice with joy inexpressible and full of glory, 1:9 receiving the end of your faith-the salvation of your spirits.

1:10 Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you,

1:11 searching what, or what manner of time, the Spirit of Yahweh who was in them was indicating when He testified beforehand the sufferings of the Messiah and the glories that would follow.

1:12 To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by His Holy Spirit sent from heaven-things which angels desire to look into.

1:13 Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Yah'shua the Messiah;

I Peter 2:

1:14 as obedient children, not conforming yourselves to the former lusts, as in your ignorance;

1:15 but as He who called you is holy, you also be holy in all your conduct,

1:16 because it is written, "Be holy, for I am holy."

1:17 And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear;

1:18 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,

1:19 but with the precious blood of the Messiah, as of a lamb without blemish and without spot.

1:20 He indeed was foreordained before the foundation of the world, but was manifest in these last times for you

1:21 who through Him believe in Yahweh, who raised Him from the dead and gave Him glory, so that your faith and hope are in Yahweh.

1:22 Since you have purified your bodies in obeying the truth through His Spirit in sincere love of the brethren, love one another fervently with a pure heart,

1:23 having been born again, not of corruptible seed but incorruptible, through the word of Yahweh which lives and abides forever,

1:24 because

"All flesh is as grass,

And all the glory of man as the flower of the grass.

The grass withers,

And its flower falls away,

1:25 But the word of Yahweh endures forever."

Now this is the word which by the gospel was preached to you.

I Peter 2:

2:1 Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking,

2:2 as newborn babes, desire the pure milk of the word, that you may grow thereby,

2:3 if indeed you have tasted that Yahweh is gracious.

2:4 Coming to Him as to a living stone, rejected indeed by men, but chosen by Yahweh and precious,

I Peter 2:

2:5 you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to Yahweh through Yah'shua the Messiah.

2:6 Therefore it is also contained in the Scripture, "Behold, I lay in Zion

A chief cornerstone, elect, precious,

And he who believes on Him will by no means be put to shame."

2:7 Therefore, to you who believe, He is precious; but to those who are disobedient,

"The stone which the builders rejected

Has become the chief cornerstone,"

2:8 and

"A stone of stumbling

And a rock of offense."

They stumble, being disobedient to the word, to which they also were appointed.

2:9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

2:10 who once were not a people but are now the people of Yahweh, who had not obtained mercy but now have obtained mercy.

2:11 Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the body,

2:12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify Yahweh in the day of visitation.

2:13 Therefore submit yourselves to every ordinance of man for Yahweh's sake, whether to the king as supreme,

2:14 or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.

2:15 For this is the will of Yahweh, that by doing good you may put to silence the ignorance of foolish men-

2:16 as free, yet not using liberty as a cloak for vice, but as bondservants of Yahweh.

2:17 Honor all people. Love the brotherhood. Respect Yahweh. Honor the king.

2:18 Servants, be submissive to your masters with all respect, not only to the good and gentle, but also to the harsh.

I Peter 3:

2:19 For this is commendable, if because of conscience toward Yahweh one endures grief, suffering wrongfully.

2:20 For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before Yahweh.

2:21 For to this you were called, because the Messiah also suffered for us, leaving us an example, that you should follow His steps:

2:22 "Who committed no sin,

Nor was deceit found in His mouth";

2:23 who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously;

2:24 who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness-by whose stripes you were healed.

2:25 For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your spirits.

I Peter 3:

3:1 Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,

3:2 when they observe your chaste conduct accompanied by respect.

3:3 Do not let your adornment be merely outward-arranging the hair, wearing gold, or putting on fine apparel-

3:4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of Yahweh.

3:5 For in this manner, in former times, the holy women who trusted in Yahweh also adorned themselves, being submissive to their own husbands,

3:6 as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.

3:7 Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.

I Peter 3:

3:8 Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;

3:9 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

3:10 For

"He who would love life

And see good days,

Let him refrain his tongue from evil,

And his lips from speaking deceit.

3:11 Let him turn away from evil and do good;

Let him seek peace and pursue it.

3:12 For the eyes of Yahweh are on the righteous,

And His ears are open to their prayers;

But the face of Yahweh is against those who do evil."

3:13 And who is he who will harm you if you become followers of what is good?

3:14 But even if you should suffer for righteousness' sake, you are blessed. "And do not be afraid of their threats, nor be troubled."

3:15 But sanctify the Lord Yahweh in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and respect;

3:16 having a good conscience, that when they defame you as evildoers, those who revile your good conduct in the Messiah may be ashamed.

3:17 For it is better, if it is the will of Yahweh, to suffer for doing good than for doing evil.

3:18 For the Messiah also suffered once for sins, the just for the unjust, that He might bring us to Yahweh, being put to death in the flesh but made alive by His Spirit,

3:19 by whom also He went and preached to the spirits in prison,

3:20 who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight bodies, were saved through water.

3:21 There is also an antitype which now saves us-baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward Yahweh), through the resurrection of Yah'shua the Messiah,

I Peter 4:

3:22 who has gone into heaven and is at the right hand of Yahweh, angels and authorities and powers having been made subject to Him.

I Peter 4:

4:1 Therefore, since the Messiah suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin,

4:2 that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of Yahweh.

4:3 For we have spent enough of our past lifetime in doing the will of the Gentiles-when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.

4:4 In regard to these, they think it strange that you do not run with them in the same flood of dissipation, speaking evil of you.

4:5 They will give an account to Him who is ready to judge the living and the dead.

4:6 For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to Yahweh in the spirit.

4:7 But the end of all things is at hand; therefore be serious and watchful in your prayers.

4:8 And above all things have fervent love for one another, for "love will cover a multitude of sins."

4:9 Be hospitable to one another without grumbling.

4:10 As each one has received a gift, minister it to one another, as good stewards of the manifold grace of Yahweh.

4:11 If anyone speaks, let him speak the oracles of Yahweh. If anyone ministers, let him do it as with the ability which Yahweh supplies, that in all things Yahweh may be glorified through Yah'shua the Messiah, to whom belong the glory and the dominion forever and ever. Amam.

4:12 Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you;

4:13 but rejoice to the extent that you partake of the Messiah's sufferings, that when His glory is revealed, you may also be glad with exceeding joy.

4:14 If you are reproached for the name of the Messiah, blessed are you, for His Spirit of glory

I Peter 4:

and of Yahweh rests upon you. On their part He is blasphemed, but on your part He is glorified.

4:15 But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters.

4:16 Yet if anyone suffers as a Nazarene, let him not be ashamed, but let him glorify Yahweh in this matter.

4:17 For the time has come for judgment to begin at the house of Yahweh; and if it begins with us first, what will be the end of those who do not obey the gospel of Yahweh?

4:18 Now "If the righteous one is scarcely saved, Where will the ungodly and the sinner appear?"

4:19 Therefore let those who suffer according to the will of Yahweh commit their spirits to Him in doing good, as to a faithful Creator.

I Peter 5:

5:1 The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of the Messiah, and also a partaker of the glory that will be revealed:

5:2 Shepherd the flock of Yahweh which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly;

5:3 nor as being lords over those entrusted to you, but being examples to the flock;

5:4 and when the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

5:5 Likewise you younger people, submit yourselves to your elders. Yes, all of you be submissive to one another, and be clothed with humility, for "Yahweh resists the proud, But gives grace to the humble."

5:6 Therefore humble yourselves under the mighty hand of Yahweh, that He may exalt you in due time,

5:7 casting all your care upon Him, for He cares for you.

5:8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.

5:9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.

5:10 But may the God of all grace, who called us to His eternal glory by the Messiah, Yah'shua, after you

I Peter 5:

have suffered a while, perfect, establish, strengthen, and settle you.

5:11 To Him be the glory and the dominion forever and ever. Amam.

5:12 By Silvanus, our faithful brother as I consider him, I have written to you briefly, exhorting and testifying that this is the true grace of Yahweh in which you stand.

5:13 She who is in Babylon, elect together with you, greets you; and so does Mark my son.

5:14 Greet one another with a kiss of love. Peace to you all who are in the Messiah, Yah'shua. Amam.

II Peter 1:

1:1 Simon Peter, a bondservant and apostle of Yah'shua the Messiah,

To those who have obtained like precious faith with us by the righteousness of our God Yahweh and our Savior Yah'shua the Messiah:

1:2 Grace and peace be multiplied to you in the knowledge of Yahweh and of Yah'shua our Lord,

1:3 as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue,

1:4 by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.

1:5 But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge,

1:6 to knowledge self-control, to self-control perseverance, to perseverance godliness,

1:7 to godliness brotherly kindness, and to brotherly kindness love.

1:8 For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Yah'shua the Messiah.

1:9 For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins.

1:10 Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble;

1:11 for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Yah'shua the Messiah.

1:12 For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth.

1:13 Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you,

1:14 knowing that shortly I must put off my tent, just as our Yah'shua the Messiah showed me.

1:15 Moreover I will be careful to ensure that you always have a reminder of these things after my decease.

1:16 For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Yah'shua the Messiah, but were eyewitnesses of His majesty.

II Peter 2:

1:17 For He received from Yahweh the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased."

1:18 And we heard this voice which came from the sky when we were with Him on the holy mountain.

1:19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts;

1:20 knowing this first, that no prophecy of Scripture is of any private interpretation,

1:21 for prophecy never came by the will of man, but holy men of Yahweh spoke as they were moved by His Holy Spirit.

II Peter 2:

2:1 But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Messiah who bought them, and bring on themselves swift destruction.

2:2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed.

2:3 By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.

2:4 For if Yahweh did not spare the angels who sinned, but cast them down to *tartaroos* [a place of restraint reserved only for angels] and delivered them into chains of darkness, to be reserved for judgment;

2:5 and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly;

2:6 and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, making them an example to those who afterward would live ungodly;

2:7 and delivered righteous Lot, who was oppressed by the filthy conduct of the wicked

2:8 (for that righteous man, dwelling among them, tormented his righteous spirit from day to day by seeing and hearing their lawless deeds)-

2:9 then Yahweh knows how to deliver the godly out of temptations and to reserve the

II Peter 2:

unjust under punishment for the day of judgment,

2:10 and especially those who walk according to the flesh in the lust of uncleanness and despise authority. They are presumptuous, self-willed.

They are not afraid to speak evil of dignitaries, 2:11 whereas angels, who are greater in power and might, do not bring a reviling accusation against them before Yahweh.

2:12 But these, like natural brute beasts made to be caught and destroyed, speak evil of the things they do not understand, and will utterly perish in their own corruption,

2:13 and will receive the wages of unrighteousness, as those who count it pleasure to carouse in the daytime. They are spots and blemishes, carousing in their own deceptions while they feast with you,

2:14 having eyes full of adultery and that cannot cease from sin, enticing unstable spirits. They have a heart trained in covetous practices, and are accursed children.

2:15 They have forsaken the right way and gone astray, following the way of Balaam the son of Beor, who loved the wages of unrighteousness; 2:16 but he was rebuked for his iniquity: a dumb donkey speaking with a man's voice restrained the madness of the prophet.

2:17 These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.

2:18 For when they speak great swelling words of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error.

2:19 While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage.

2:20 For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Yah'shua the Messiah, they are again entangled in them and overcome, the latter end is worse for them than the beginning.

2:21 For it would have been better for them not to have known the way of righteousness, than having known it, to turn from the holy commandment delivered to them.

2:22 But it has happened to them according to the true proverb: "A dog returns to his own

II Peter 3:

vomit," and, "a sow, having washed, to her wallowing in the mire."

II Peter 3:

3:1 Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder),

3:2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of Yah'shua our Lord and Savior,

3:3 knowing this first: that scoffers will come in the last days, walking according to their own lusts,

3:4 and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation."

3:5 For this they willfully forget: that by the word of Yahweh the heavens were of old, and the earth standing out of water and in the water, 3:6 by which the world that then existed perished, being flooded with water.

3:7 But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

3:8 But, beloved, do not forget this one thing, that with Yahweh one day is as a thousand years, and a thousand years as one day.

3:9 Yahweh is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

3:10 But the day of Yahweh will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

3:11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,

3:12 looking for and hastening the coming of the day of Yahweh, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

3:13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

II Peter 3:

3:14 Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;

3:15 and consider that the longsuffering of our Lord is salvation-as also our beloved brother Paul, according to the wisdom given to him, has written to you,

3:16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.

3:17 You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;

3:18 but grow in the grace and knowledge of our Lord and Savior Yah'shua the Messiah. To Him be the glory both now and forever. Amam.

I John 1:

1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the words of life-

1:2 the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was spoken from the Father and was manifested to us-

1:3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Yah'shua the Messiah.

1:4 And these things we write to you that your joy may be full.

1:5 This is the message which we have heard from Him and declare to you, that Yahweh is light and in Him is no darkness at all.

1:6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Yah'shua the Messiah His Son cleanses us from all sin.

1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1:9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

1:10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

I John 2:

2:1 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Yah'shua the Messiah, being the Righteous.

2:2 And the Messiah Himself is the propitiation for our sins, and not for ours only but also for the whole world.

2:3 Now by this we know that we know Him, if we keep His commandments.

2:4 He who says, "I know Him," and does not keep His commandments, is a liar, and the truth is not in him.

2:5 But whoever keeps His word, truly the love of Yahweh is perfected in him. By this we know that we are in Him.

2:6 He who says he abides in Him ought himself also to walk just as He walked.

I John 2:

2:7 Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning.

2:8 Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining.

2:9 He who says he is in the light, and hates his brother, is in darkness until now.

2:10 He who loves his brother abides in the light, and there is no cause for stumbling in him.

2:11 But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.

2:12 I write to you, little children, Because your sins are forgiven you through His name's sake.

2:13 I write to you, fathers, Because you have known Him who is from the beginning.

I write to you, young men, Because you have overcome the wicked one.

I write to you, little children, Because you have known the Father.

2:14 I have written to you, fathers, Because you have known Him who is from the beginning.

I have written to you, young men, Because you are strong, and the word of Yahweh abides in you,

And you have overcome the wicked one.

2:15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.

2:16 For all that is in the world-the lust of the flesh, the lust of the eyes, and the pride of life-is not of the Father but is of the world.

2:17 And the world is passing away, and the lust of it; but he who does the will of Yahweh abides forever.

2:18 Little children, it is the last hour; and as you have heard that the Anti-Messiah is coming, even now many Anti-Messiahs have come, by which we know that it is the last hour.

2:19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out that they

I John 2:

might be made manifest, that none of them were of us.

2:20 But you have an anointing from the Holy One, and you know all things.

2:21 I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth.

2:22 Who is a liar but he who denies that Yah'shua is the Messiah? He is Anti-Messiah who denies the Father or the Son.

2:23 Whoever denies the Son does not have the Father either; he who acknowledges the Son has the Father also.

2:24 Therefore let that abide in you which you heard from the beginning. If what you heard from the beginning abides in you, you also will abide in the Son and in the Father.

2:25 And this is the promise that He has promised us-eternal life.

2:26 These things I have written to you concerning those who try to deceive you.

2:27 But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same Spirit teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.

2:28 And now, little children, abide in Him, that when He appears, we may have confidence and not be ashamed before Him at His coming.

2:29 If you know that He is righteous, you know that everyone who practices righteousness is born of Him.

I John 3:

3:1 Behold what manner of love the Father has bestowed on us, that we should be called children of Yahweh! Therefore the world does not know us, because it did not know Him.

3:2 Beloved, now we are children of Yahweh; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.

3:3 And everyone who has this hope in Yahweh purifies himself, just as He is pure.

3:4 Whoever commits sin also commits lawlessness, and sin is lawlessness.

3:5 And you know that He was manifested to take away our sins, and in Him there is no sin.

I John 3:

3:6 Whoever abides in Him does not sin.

Whoever sins has neither seen Him nor known Him.

3:7 Little children, let no one deceive you. He who practices righteousness is righteous, just as He is righteous.

3:8 He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of Yahweh was manifested, that He might destroy the works of the devil.

3:9 Whoever has been born of Yahweh does not sin, for His seed remains in him; and he cannot sin, because he has been born of Yahweh.

3:10 In this the children of Yahweh and the children of the devil are manifest: Whoever does not practice righteousness is not of Yahweh, nor is he who does not love his brother.

3:11 For this is the message that you heard from the beginning, that we should love one another,

3:12 not as Cain who was of the wicked one and murdered his brother. And why did he murder him? Because his works were evil and his brother's righteous.

3:13 Do not marvel, my brethren, if the world hates you.

3:14 We know that we have passed from death to life, because we love the brethren. He who does not love his brother abides in death.

3:15 Whoever hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

3:16 By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren.

3:17 But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of Yahweh abide in him?

3:18 My little children, let us not love in word or in tongue, but in deed and in truth.

3:19 And by this we know that we are of the truth, and shall assure our hearts before Him.

3:20 For if our heart condemns us, Yahweh is greater than our heart, and knows all things.

3:21 Beloved, if our heart does not condemn us, we have confidence toward Yahweh.

3:22 And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight.

I John 3:

3:23 And this is His commandment: that we should believe on the name of His Son Yah'shua the Messiah and love one another, as He gave us commandment.

3:24 Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by His Spirit whom Yahweh has given us.

I John 4:

4:1 Beloved, do not believe every spirit, but test the spirits, whether they are of Yahweh; because many false prophets have gone into the world.

4:2 By this you know the Spirit of Yahweh: Every spirit that confesses that Yah'shua the Messiah has come in the flesh is of Yahweh, 4:3 and every spirit that does not confess that Yah'shua the Messiah has come in the flesh is not of Yahweh. And this is the spirit of the Anti-Messiah, which you have heard was coming, and is now already in the world.

4:4 You are of Yahweh, little children, and have overcome them, because He who is in you is greater than he who is in the world.

4:5 They are of the world. Therefore they speak as of the world, and the world hears them.

4:6 We are of Yahweh. He who knows Yahweh hears us; he who is not of Yahweh does not hear us. By this we know the Spirit of truth and the spirit of error.

4:7 Beloved, let us love one another, for love is of Yahweh; and everyone who loves is born of Yahweh and knows Yahweh.

4:8 He who does not love does not know Yahweh, for Yahweh is love.

4:9 In this the love of Yahweh was manifested toward us, that Yahweh has sent His only begotten Son into the world, that we might live through Him.

4:10 In this is love, not that we loved Yahweh, but that He loved us and sent His Son to be the propitiation for our sins.

4:11 Beloved, if Yahweh so loved us, we also ought to love one another.

4:12 No one has seen Yahweh at any time. If we love one another, Yahweh abides in us, and His love has been perfected in us.

4:13 By this we know that we abide in Him, and He in us, because He gave us of His own Spirit.

4:14 And we have seen and testify that the Father has sent the Son as Savior of the world.

I John 5:

4:15 Whoever confesses that Yah'shua is the Son of Yahweh, Yahweh abides in him, and he in Yahweh.

4:16 And we have known and believed the love that Yahweh has for us. Yahweh is love, and he who abides in love abides in Yahweh, and Yahweh in him.

4:17 Love has been perfected among us in this: that we may have boldness in the day of judgment; because as Yahweh is, so are we in this world.

4:18 There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fears has not been made perfect in love.

4:19 We love Yahweh because He first loved us.

4:20 If someone says, "I love Yahweh," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love Yahweh whom he has not seen?

4:21 And this commandment we have from Him: he who loves Yahweh must love his brother also.

I John 5:

5:1 Whoever believes that Yah'shua is the Messiah is born of Yahweh, and everyone who loves Him who begot also loves him who is begotten of Him.

5:2 By this we know that we love the children of Yahweh, when we love Yahweh and keep His commandments.

5:3 For this is the love of Yahweh, that we keep His commandments. And His commandments are not burdensome.

5:4 For whatever is born of Yahweh overcomes the world. And this is the victory that has overcome the world-our faith.

5:5 Who is he who overcomes the world, but he who believes that Yah'shua is the Son of Yahweh?

5:6 This is He who came by water and blood- Yah'shua the Messiah; not only by water, but by water and blood. And it is Yahweh's Spirit that bears witness, because His Spirit is truth.

5:7 For there are three that bear witness on earth;

5:8 His Spirit, the water, and the blood; and these three witness unto truth.

5:9 If we receive the witness of men, the witness of Yahweh is greater; for this is the witness of Yahweh which He has testified of His Son.

I John 5:

5:10 He who believes in the Son of Yahweh has the Witness in himself; he who does not believe Yahweh

has made Him a liar, because he has not believed the testimony that Yahweh has given of His Son.

5:11 And this is the testimony: that Yahweh has given us eternal life, and this life is in His Son.

5:12 He who has the Son has life; he who does not have the Son of Yahweh does not have life.

5:13 These things I have written to you who believe in the name of the Son of Yahweh, that you may know that you have eternal life, and that you may continue to believe in the name of the Son of Yahweh.

5:14 Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us.

5:15 And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him.

5:16 If anyone sees his brother sinning a sin which does not lead to death, he will ask, and He will give him life for those who commit sin not leading to death. There is sin leading to death. I do not say that he should pray about that.

5:17 All unrighteousness is sin, and there is sin not leading to death.

5:18 We know that whoever is born of Yahweh does not sin; but he who has been born of Yahweh keeps himself, and the wicked one does not touch him.

5:19 We know that we are of Yahweh, and the whole world lies under the sway of the wicked one.

5:20 And we know that the Son of Yahweh has come and has given us an understanding, that we may know Him who is true; and we are in Him who is true, in His Son Yah'shua the Messiah. This is the true God and eternal life.

5:21 Little children, keep yourselves from idols. Amam.

II John 1:

1:1 THE ELDER,

To the elect lady and her children, whom I love in truth, and not only I, but also all those who have known the truth,

1:2 because of the truth which abides in us and will be with us forever:

1:3 Grace, mercy, and peace will be with you from Yahweh the Father and from the Lord Yah'shua the Messiah, the Son of the Father, in truth and love.

1:4 I rejoiced greatly that I have found some of your children walking in truth, as we received commandment from the Father.

1:5 And now I plead with you, lady, not as though I wrote a new commandment to you, but that which we have had from the beginning: that we love one another.

1:6 This is love, that we walk according to Yahweh's commandments. This is the commandment, that as you have heard from the beginning, you should walk in it.

1:7 For many deceivers have gone out into the world who do not confess Yah'shua the Messiah as coming in the flesh. This is a deceiver and an Anti-Messiah.

1:8 Look to yourselves, that we do not lose those things we worked for, but that we may receive a full reward.

1:9 Whoever transgresses and does not abide in the doctrine of the Messiah does not have Yahweh. He who abides in the doctrine of the Messiah has both the Father and the Son.

1:10 If anyone comes to you and does not bring this doctrine, do not receive him into your house nor greet him;

1:11 for he who greets him shares in his evil deeds.

1:12 Having many things to write to you, I did not wish to do so with paper and ink; but I hope to come to you and speak face to face, that our joy may be full.

1:13 The children of your elect sister greet you. Amam.

III John 1:

1:1 THE ELDER,

To the beloved Gaius, whom I love in truth:

1:2 Beloved, I pray that you may prosper in all things and be in health, just as your spirit prospers.

1:3 For I rejoiced greatly when brethren came and testified of the truth that is in you, just as you walk in the truth.

1:4 I have no greater joy than to hear that my children walk in truth.

1:5 Beloved, you do faithfully whatever you do for the brethren and for strangers,

1:6 who have borne witness of your love before the congregation. If you send them forward on their journey in a manner worthy of Yahweh, you will do well,

1:7 because they went forth for His name's sake, taking nothing from the Gentiles.

1:8 We therefore ought to receive such, that we may become fellow workers for the truth.

1:9 I wrote to the congregation, but Diotrephes, who loves to have the preeminence among them, does not receive us.

1:10 Therefore, if I come, I will call to mind his deeds which he does, prating against us with malicious words. And not content with that, he himself does not receive the brethren, and forbids those who wish to, putting them out of the congregation.

1:11 Beloved, do not imitate what is evil, but what is good. He who does good is of Yahweh, but he who does evil has not seen Yahweh.

1:12 Demetrius has a good testimony from all, and from the truth itself. And we also bear witness, and you know that our testimony is true.

1:13 I had many things to write, but I do not wish to write to you with pen and ink;

1:14 but I hope to see you shortly, and we shall speak face to face. Peace to you. Our friends greet you. Greet the friends by name.

Jude 1:

1:1 Jude, a bondservant of Yah'shua the Messiah, and brother of James, To those who are called, sanctified by Yahweh the Father, and preserved by Yah'shua the Messiah:

1:2 Mercy, peace, and love be multiplied to you.

1:3 Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.

1:4 For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny Yahweh as the only God and our Lord Yah'shua the Messiah.

1:5 But I want to remind you, though you once knew this, that Yahweh, having saved the people out of the land of Egypt, afterward destroyed those who did not believe.

1:6 And the angels who did not keep their proper domain, but left their own abode, He has reserved in everlasting chains under darkness for the judgment of the great day;

1:7 as Sodom and Gomorrah, and the cities around them in a similar manner to these, having given themselves over to sexual immorality and gone after strange flesh, are set forth as an example, suffering the vengeance of eternal fire.

1:8 Likewise also these dreamers defile the flesh, reject authority, and speak evil of dignitaries.

1:9 Yet Michael the archangel, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "Yahweh rebuke you!"

1:10 But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves.

1:11 Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah.

1:12 These are spots in your love feasts, while they feast with you without respect, serving only themselves. They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots;

1:13 raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.

Jude 1:

1:14 Now Enoch, the seventh from Adam, prophesied about these men also, saying, "Behold, Yahweh comes with ten thousands of His saints,

1:15 "to execute judgment on all, to convict all who are ungodly among them of all their ungodly deeds which they have committed in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

1:16 These are grumblers, complainers, walking according to their own lusts; and they mouth great swelling words, flattering people to gain advantage.

1:17 But you, beloved, remember the words which were spoken before by the apostles of our Lord Yah'shua the Messiah:

1:18 how they told you that there would be mockers in the last time who would walk according to their own ungodly lusts.

1:19 These are sensual persons, who cause divisions, not having His Spirit.

1:20 But you, beloved, building yourselves up on your most holy faith, praying by His Holy Spirit,

1:21 keep yourselves in the love of Yahweh, looking for the mercy of our Lord Yah'shua the Messiah unto eternal life.

1:22 And on some have compassion, making a distinction;

1:23 but others save with respect, pulling them out of the fire, hating even the garment defiled by the flesh.

1:24 Now to Him who is able to keep you from stumbling,

And to present you faultless

Before the presence of His glory with exceeding joy,

1:25 To Yahweh our Savior,

Who alone is wise,

Be glory and majesty,

Dominion and power,

Both now and forever.

Amam.