

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 Six – “The Epistles of Paul”:

Romans 1:

1:1 Paul, a bondservant of Yah'shua the Messiah, called to be an apostle, separated to the gospel of Yahweh

1:2 which He promised before through His prophets in the Holy Scriptures,

1:3 concerning His Son Yah'shua the Messiah our Lord, who was born of the seed of David according to the flesh,

1:4 and declared to be the Son of Yahweh with power according to Yahweh's Spirit of holiness, by the resurrection from the dead.

1:5 Through Yah'shua we have received grace and apostleship for obedience to the faith among all nations for His name,

1:6 among whom you also are the called of Yah'shua the Messiah;

1:7 To all who are in Rome, beloved of Yahweh, called to be saints:

Grace to you and peace from Yahweh our Father and the Lord Yah'shua the Messiah.

1:8 First, I thank my God through Yah'shua the Messiah for you all, that your faith is spoken of throughout the whole world.

1:9 For Yahweh is my witness, whom I serve with my spirit in the gospel of His Son, that without ceasing I make mention of you always in my prayers,

1:10 making request if, by some means, now at last I may find a way in the will of Yahweh to come to you.

1:11 For I long to see you, that I may impart to you some spiritual gift, so that you may be established-

1:12 that is, that I may be encouraged together with you by the mutual faith both of you and me.

1:13 Now I do not want you to be unaware, brethren, that I often planned to come to you (but was hindered until now), that I might have some fruit among you also, just as among the other Gentiles.

1:14 I am a debtor both to Greeks and to barbarians, both to wise and to unwise.

1:15 So, as much as is in me, I am ready to preach the gospel to you who are in Rome also.

1:16 For I am not ashamed of the gospel of the Messiah, for it is the power of Yahweh to salvation for everyone who believes, for the Hebrew first and also for the Greek.

1:17 For in it the righteousness of Yahweh is revealed from faith to faith; as it is written, "The just shall live by faith."

1:18 For the wrath of Yahweh is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

1:19 because what may be known of Yahweh is manifest in them, for Yahweh has shown it to them.

1:20 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Divinity, so that they are without excuse,

1:21 because, although they knew Yahweh, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

1:22 Professing to be wise, they became fools, 1:23 and changed the glory of the incorruptible Yahweh into an image made like corruptible man-and birds and four-footed animals and creeping things.

1:24 Therefore Yahweh also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves,

1:25 who exchanged the truth of Yahweh for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amam.

1:26 For this reason Yahweh gave them up to vile passions. For even their women exchanged the carnal use for what is against nature.

1:27 Likewise also the men, leaving the physical use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

1:28 And even as they did not like to retain Yahweh in their knowledge, Yahweh gave them over to a debased mind, to do those things which are not fitting;

1:29 being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers,

Romans 1:

1:30 backbiters, haters of Yahweh, violent, proud, boasters, inventors of evil things, disobedient to parents,
1:31 undiscerning, untrustworthy, unloving, unforgiving, unmerciful;
1:32 who, knowing the righteous judgment of Yahweh, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

Romans 2:

2:1 Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things.
2:2 But we know that the judgment of Yahweh is according to truth against those who practice such things.
2:3 And do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of Yahweh?
2:4 Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that only the goodness of Yahweh leads you to repentance?
2:5 But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of Yahweh,
2:6 who "will render to each one according to his deeds":
2:7 eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality;
2:8 but to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath,
2:9 tribulation and anguish, on every spirit of man who does evil, of the Hebrew first and also of the Greek;
2:10 but glory, honor, and peace to everyone who works what is good, to the Hebrew first and also to the Greek.
2:11 For there is no partiality with Yahweh.
2:12 For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law
2:13 (for not the hearers of the law are just in the sight of Yahweh, but the doers of the law will be justified;

Romans 2:

2:14 for when Gentiles, who do not have the written law, by their nature do the things in the law, these, although not having the written law, are a law to themselves,
2:15 who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them)
2:16 in the day when Yahweh will judge the secrets of men through Yah'shua the Messiah, according to my gospel.
2:17 Indeed you are called a Hebrew, and rest on the law, and make your boast in Yahweh,
2:18 and know His will, and approve the things that are excellent, being instructed out of the law,
2:19 and are confident that you yourself are a guide to the blind, a light to those who are in darkness,
2:20 an instructor of the foolish, a preacher to babes, having the form of knowledge and truth in the law.
2:21 You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal?
2:22 You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples?
2:23 You who make your boast in the law, do you dishonor Yahweh through breaking the law?
2:24 For "the name of Yahweh is blasphemed among the Gentiles because of you," as it is written.
2:25 For circumcision is indeed profitable if you keep the law; but if you are a breaker of the law, your circumcision has become uncircumcision.
2:26 Therefore, if an uncircumcised man keeps the righteous requirements of the law, will not his uncircumcision be counted as circumcision?
2:27 And will not the physically uncircumcised, if he fulfills the law, judge you who, even with your written code and circumcision, are a transgressor of the law?
2:28 For he is not a Hebrew who is one outwardly, nor is circumcision that which is outward in the flesh;
2:29 but he is a Hebrew who is one inwardly; and circumcision is that of the heart, in His Spirit, not in the letter; whose praise is not from men but from Yahweh.

Romans 3:

3:1 What advantage then has the Hebrew, or what is the profit of circumcision?
 3:2 Much in every way! Chiefly because to them were committed the oracles of Yahweh.
 3:3 For what if some did not believe? Will their unbelief make the faithfulness of Yahweh without effect?
 3:4 Certainly not! Indeed, let Yahweh be true but every man a liar. As it is written: "That You may be justified in Your words, And may overcome when You are judged."
 3:5 But if our unrighteousness demonstrates the righteousness of Yahweh, what shall we say? Is Yahweh unjust to inflict wrath? (I speak as a man.)
 3:6 Certainly not! For then how will Yahweh judge the world?
 3:7 For if the truth of Yahweh has increased through my lie to His glory, why am I also still judged as a sinner?
 3:8 Why not say, "Let us do evil that good may come"?-as we are slanderously reported and as some affirm we say. Their condemnation is just.
 3:9 What then? Are we better than they? Not at all. For we have previously charged both Hebrew and Greeks that they are all under sin.
 3:10 As it is written: "There is none righteous, no, not one;
 3:11 There is none who understands;
 There is none who seeks after Yahweh.
 3:12 They have all turned aside;
 They have together become unprofitable;
 There is none who does good, no, not one."
 3:13 "Their throat is an open tomb;
 With their tongues they have practiced deceit";
 "The poison of asps is under their lips";
 3:14 "Whose mouth is full of cursing and bitterness."
 3:15 "Their feet are swift to shed blood;
 3:16 Destruction and misery are in their ways;
 3:17 And the way of peace they do not know."
 3:18 "There is no respect of Yahweh before their eyes."
 3:19 Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before Yahweh.
 3:20 Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.

Romans 4:

3:21 But now the righteousness of Yahweh apart from the law is revealed, being witnessed by the Law and the Prophets,
 3:22 even the righteousness of Yahweh, through faith in Yah'shua the Messiah, to all and on all who believe. For there is no difference;
 3:23 for all have sinned and fall short of the glory of Yahweh,
 3:24 being justified freely by His grace through the redemption that is in Yah'shua the Messiah,
 3:25 whom Yahweh set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance Yahweh had passed over the sins that were previously committed,
 3:26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has the faith of Yah'shua.
 3:27 Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith.
 3:28 Therefore we conclude that a man is justified by faith apart from the deeds of the law.
 3:29 Or is He the God of the Hebrew only? Is He not also the God of the Gentiles? Yes, of the Gentiles also,
 3:30 since there is one God who will justify the circumcised by faith and the uncircumcised through faith.
 3:31 Do we then make void the law through faith? Certainly not! On the contrary, we establish the law.

Romans 4:

4:1 What then shall we say that Abraham our father has found according to the flesh?
 4:2 For if Abraham was justified by works, he has something to boast about, but not before Yahweh.
 4:3 For what does the Scripture say? "Abraham believed Yahweh, and it was accounted to him for righteousness."
 4:4 Now to him who works, the wages are not counted as grace but as debt.
 4:5 But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness,
 4:6 just as David also describes the blessedness of the man to whom Yahweh imputes righteousness apart from works:

Romans 4:

4:7 "Blessed are those whose lawless deeds are forgiven,
And whose sins are covered;
4:8 Blessed is the man to whom Yahweh shall not impute sin."
4:9 Does this blessedness then come upon the circumcised only, or upon the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.
4:10 How then was it accounted? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.
4:11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised, that he might be the father of all those who believe, though they are uncircumcised, that righteousness might be imputed to them also,
4:12 and the father of circumcision to those who not only are of the circumcision, but who also walk in the steps of the faith which our father Abraham had while still uncircumcised.
4:13 For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.
4:14 For if those who are of the law are heirs, faith is made void and the promise made of no effect,
4:15 because the law brings about wrath; for where there is no law there is no transgression.
4:16 Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all
4:17 (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed-Yahweh, who gives life to the dead and calls those things which do not exist as though they did;
4:18 who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be."
4:19 And not being weak in faith, he did not consider his own body, already near dead (since he was about a hundred years old), and the deadness of Sarah's womb.

Romans 5:

4:20 He did not waver at the promise of Yahweh through unbelief, but was strengthened in faith, giving glory to Yahweh,
4:21 and being fully convinced that what He had promised He was also able to perform.
4:22 And therefore "it was accounted to him for righteousness."
4:23 Now it was not written for his sake alone that it was imputed to him,
4:24 but also for us. It shall be imputed to us who believe in Him who raised up Yah'shua our Lord from the dead,
4:25 who was delivered up because of our offenses, and was raised because of our justification.

Romans 5:

5:1 Therefore, having been justified by faith, we have peace with Yahweh through our Lord Yah'shua the Messiah,
5:2 through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of Yahweh.
5:3 And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance;
5:4 and perseverance, character; and character, hope.
5:5 Now hope does not disappoint, because the love of Yahweh has been poured out in our hearts through His Holy Spirit that was given us.
5:6 For when we were still without strength, in due time the Messiah died for the ungodly.
5:7 For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die.
5:8 But Yahweh demonstrates His own love toward us, in that while we were still sinners, the Messiah died for us.
5:9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him.
5:10 For if when we were enemies we were reconciled to Yahweh through the death of His Son, much more, having been reconciled, we shall be saved by His life.
5:11 And not only that, but we also rejoice in Yahweh through our Lord Yah'shua the Messiah, through whom we have now received the reconciliation.

Romans 5:

5:12 Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned-
5:13 (For until the law sin was in the world, but sin is not imputed when there is no law.
5:14 Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.
5:15 But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of Yahweh and the gift by the grace of the one Man, Yah'shua the Messiah, abounded to many.
5:16 And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift which came from many offenses resulted in justification.
5:17 For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Yah'shua the Messiah.)
5:18 Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.
5:19 For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.
5:20 Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,
5:21 so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Yah'shua the Messiah our Lord.

Romans 6:

6:1 What shall we say then? Shall we continue in sin that grace may abound?
6:2 Certainly not! How shall we who died to sin live any longer in it?
6:3 Or do you not know that as many of us as were baptized into Yah'shua the Messiah were baptized into His death?
6:4 Therefore we were buried with Him through baptism into death, that just as the Messiah was raised from the dead by the glory of the Father, even so we also should walk in newness of life.

Romans 6:

6:5 For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection,
6:6 knowing this; our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.
6:7 For he who has died has been freed from sin.
6:8 Now if we died with the Messiah, we believe that we shall also live with Him,
6:9 knowing that the Messiah, having been raised from the dead, dies no more. Death no longer has dominion over Him.
6:10 For the death that He died, He died to sin once for all; but the life that He lives, He lives to Yahweh.
6:11 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to Yahweh in Yah'shua the Messiah our Lord.
6:12 Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.
6:13 And do not present your members as instruments of unrighteousness to sin, but present yourselves to Yahweh as being alive from the dead, and your members as instruments of righteousness to Yahweh.
6:14 For sin shall not have dominion over you, for you are not under law but under grace.
6:15 What then? Shall we sin because we are not under law but under grace? Certainly not!
6:16 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?
6:17 But Yahweh be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered.
6:18 And having been set free from sin, you became slaves of righteousness.
6:19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness.
6:20 For when you were slaves of sin, you were free in regard to righteousness.
6:21 What fruit did you have then in the things of which you are now ashamed? For the end of those things is death.

Romans 6:

6:22 But now having been set free from sin, and having become slaves of Yahweh, you have your fruit to holiness, and the end, everlasting life.

6:23 For the wages of sin is death, but the gift of Yahweh is eternal life in Yah'shua the Messiah our Lord.

Romans 7:

7:1 Or do you not know, brethren (for I speak to those who know the law), that the law has dominion over a man as long as he lives?

7:2 For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband.

7:3 So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so that she is no adulteress, though she has married another man.

7:4 Therefore, my brethren, you also have become dead to the law through the body of the Messiah, that you may be married to another- to Him who was raised from the dead, that we should bear fruit to Yahweh.

7:5 For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death.

7:6 But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of His Spirit and not in the oldness of the letter.

7:7 What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet."

7:8 But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead.

7:9 I was alive once without the law, but when the commandment came, sin revived and I died.

7:10 And the commandment, which was to bring life, I found to bring death.

7:11 For sin, taking occasion by the commandment, deceived me, and by it killed me.

7:12 Therefore the law is holy, and the commandment holy and just and good.

7:13 Has then what is good become death to me? Certainly not! But sin, that it might appear sin, was producing death in me through what is

Romans 8:

good, so that sin through the commandment might become exceedingly sinful.

7:14 For we know that the law is spiritual, but I am carnal, sold under sin.

7:15 For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do.

7:16 If, then, I do what I will not to do, I agree with the law that it is good.

7:17 But now, it is no longer I who do it, but sin that dwells in me.

7:18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find.

7:19 For the good that I will to do, I do not do; but the evil I will not to do, that I practice.

7:20 Now if I do what I will not to do, it is no longer I who do it, but sin that dwells in me.

7:21 I find then a law, that evil is present with me, the one who wills to do good.

7:22 For I delight in the law of Yahweh according to the inward man.

7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

7:24 O wretched man that I am! Who will deliver me from this body of death?

7:25 I thank Yahweh-through Yah'shua the Messiah our Lord! So then, with the mind I myself serve the law of Yahweh, but with the flesh the law of sin.

Romans 8:

8:1 There is therefore now no condemnation to those who are in the Spirit of Yah'shua the Messiah, who do not walk according to the flesh, but according to His Spirit.

8:2 For the law of the Spirit of life in Yah'shua the Messiah has made me free from the law of sin and death.

8:3 For what the law could not do in that it was weak through the flesh, Yahweh did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

8:4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to His Spirit.

8:5 For those who live according to the flesh set their minds on the things of the flesh, but those

Romans 8:

who live according to His Spirit, the things of His Spirit.

8:6 For to be carnally minded is death, but to be spiritually minded is life and peace.

8:7 Because the carnal mind is enmity against Yahweh; for it is not subject to the law of Yahweh, nor indeed can be.

8:8 So then, those who are in the flesh cannot please Yahweh.

8:9 But you are not in the flesh but in His Spirit, if indeed His Spirit of Yahweh dwells in you. Now if anyone does not have the Spirit of the Messiah, he is not His.

8:10 And if the Messiah is in you, the body is dead because of sin, but His Spirit is life because of righteousness.

8:11 But if the Spirit of Him who raised Yah'shua from the dead dwells in you, He who raised the Messiah from the dead will also give life to your mortal bodies through His Spirit who dwells in you.

8:12 Therefore, brethren, we are debtors-not to the flesh, to live according to the flesh.

8:13 For if you live according to the flesh you will die; but if by His Spirit you put to death the deeds of the body, you will live.

8:14 For as many as are led by the Spirit of Yahweh, these are sons of Yahweh.

8:15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, [which is translated, Daddy] Father."

8:16 His Spirit bears witness with our spirit that we are children of Yahweh,

8:17 and if children, then heirs-heirs of Yahweh and joint heirs with the Messiah, if indeed we suffer with Him, that we may also be glorified together.

8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

8:19 For the earnest expectation of the creation eagerly waits for the revealing of the sons of Yahweh.

8:20 For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;

8:21 because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of Yahweh.

Romans 8:

8:22 For we know that the whole creation groans and labors with birth pangs together until now.

8:23 Not only that, but we also who have the firstfruits of His Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.

8:24 For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?

8:25 But if we hope for what we do not see, we eagerly wait for it with perseverance.

8:26 Likewise His Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but His Spirit itself makes intercession for us with groanings which cannot be uttered by us.

8:27 Now Yahweh who searches the hearts knows what the mind of His Spirit is, because it makes intercession for the saints according to His will.

8:28 And we know that all things work together for good to those who love Yahweh, to those who are the called according to His purpose.

8:29 For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.

8:30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

8:31 What then shall we say to these things? If Yahweh is for us, who can be against us?

8:32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

8:33 Who shall bring a charge against Yahweh's elect? It is Yahweh who justifies.

8:34 Who is he who condemns? It is the Messiah who died, and furthermore is also risen, who is even at the right hand of Yahweh, who also makes intercession for us.

8:35 Who shall separate us from the love of the Messiah? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

8:36 As it is written:

"For Your sake we are killed all day long; We are accounted as sheep for the slaughter."

Romans 8:

8:37 Yet in all these things we are more than conquerors through Him who loved us.
 8:38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come,
 8:39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of Yahweh which is through the Messiah Yah'shua who is our Lord.

Romans 9:

9:1 I tell the truth by the Messiah, I am not lying, my conscience also bearing me witness through His Holy Spirit,
 9:2 that I have great sorrow and continual grief in my heart.
 9:3 For I could wish that I myself were accursed from the Messiah for my brethren, my countrymen according to the flesh,
 9:4 who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of Yahweh, and the promises;
 9:5 of whom are the fathers and from whom, according to the flesh, the Messiah came, who is over all, the eternally blessed Yah'shua. Amam.
 9:6 But it is not that the word of Yahweh has taken no effect. For they are not all Israel who are of Israel,
 9:7 nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called."
 9:8 That is, those who are the children of the flesh, these are not children of Yahweh; but the children of the promise are counted as the seed.
 9:9 For this is the word of promise: "At this time I will come and Sarah shall have a son."
 9:10 And not only this, but when Rebecca had conceived by one man, even by our father Isaac
 9:11 (for the children not yet being born, nor having done any good or evil, that the purpose of Yahweh according to election might stand, not of works but of Him who calls),
 9:12 it was said to her, "The older shall serve the younger."
 9:13 As it is written, "Jacob I have loved, but Esau I have hated."
 9:14 What shall we say then? Is there unrighteousness with Yahweh? Certainly not!
 9:15 For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have

Romans 9:

compassion on whomever I will have compassion."
 9:16 So then it is not of him who wills, nor of him who runs, but of Yahweh who shows mercy.
 9:17 For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth."
 9:18 Therefore He has mercy on whom He wills, and whom He wills He hardens.
 9:19 You will say to me then, "Why does He still find fault? For who has resisted His will?"
 9:20 But indeed, O man, who are you to reply against Yahweh? Will the thing formed say to him who formed it, "Why have you made me like this?"
 9:21 Does not the potter have power over the clay, from the same lump to make one vessel for honor and another for dishonor?
 9:22 What if Yahweh, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction,
 9:23 and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory,
 9:24 even us whom He called, not of the Hebrew only, but also of the Gentiles?
 9:25 As He says also in Hosea:
 "I will call them My people, who were not My people,
 And her beloved, who was not beloved."
 9:26 "And it shall come to pass in the place where it was said to them,
 'You are not My people,'
 There they shall be called sons of the living God."
 9:27 Isaiah also cries out concerning Israel:
 "Though the number of the children of Israel be as the sand of the sea,
 The remnant will be saved.
 9:28 For He will finish the work and cut it short in righteousness,
 Because Yahweh will make a short work upon the earth."
 9:29 And as Isaiah said before:
 "Unless Yahweh of Sabaoth had left us a seed,
 We would have become like Sodom,
 And we would have been made like Gomorrah."

Romans 9:

9:30 What shall we say then? That Gentiles, who did not pursue righteousness, have attained to righteousness, even the righteousness of faith;

9:31 but Israel, pursuing the law of righteousness, has not attained to that law.

9:32 Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone.

9:33 As it is written: "Behold, I lay in Zion a stumbling stone and rock of offense, And whoever believes on Him will not be put to shame."

Romans 10:

10:1 Brethren, my heart's desire and prayer to Yahweh for Israel is that they may be saved.

10:2 For I bear them witness that they have a zeal for Yahweh, but not according to knowledge.

10:3 For they being ignorant of Yahweh's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of Yahweh.

10:4 For the Messiah is the end of the works of the law for righteousness to everyone who believes.

10:5 For Moses writes about the righteousness which is of the law, "The man who practices those things shall live by them."

10:6 But the righteousness of faith speaks in this way, "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring the Messiah down from above)

10:7 or, " 'Who will descend into the abyss?' " (that is, to bring the Messiah up from the dead).

10:8 But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach):

10:9 if you confess with your mouth the Lord Yah'shua and believe in your heart that Yahweh has raised Him from the dead, you will be saved.

10:10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

10:11 For the Scripture says, "Whoever believes on Him will not be put to shame."

10:12 For there is no distinction between Hebrew and Greek, for the same Lord over all is rich to all who call upon Him.

10:13 For "whoever calls on the name of Yahweh shall be saved."

Romans 11:

11:14 How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard?

And how shall they hear without a preacher?

11:15 And how shall they preach unless they are sent? As it is written:

"How beautiful are the feet of those who preach the gospel of peace,

Who bring glad tidings of good things!"

11:16 But they have not all obeyed the gospel. For Isaiah says, "Yahweh, who has believed our report?"

11:17 So then faith comes by hearing, and hearing by the word of Yahweh.

11:18 But I say, have they not heard? Yes indeed:

"Their sound has gone out to all the earth, And their words to the ends of the world."

11:19 But I say, did Israel not know? First Moses says:

"I will provoke you to jealousy by those who are not a nation,

I will move you to anger by a foolish nation."

11:20 But Isaiah is very bold and says:

"I was found by those who did not seek Me;

I was made manifest to those who did not ask for Me."

11:21 But to Israel he says:

"All day long I have stretched out My hands To a disobedient and contrary people."

Romans 11:

11:1 I say then, has Yahweh cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

11:2 Yahweh has not cast away His people whom He foreknew. Or do you not know what the Scripture says of Elijah, how he pleads with Yahweh against Israel, saying,

11:3 "Yahweh, they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life"?

11:4 But what does the divine response say to him? "I have reserved for Myself seven thousand men who have not bowed the knee to Baal."

11:5 Even so then, at this present time there is a remnant according to the election of grace.

11:6 And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.

Romans 11:

11:7 What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were blinded.

11:8 Just as it is written:

"Yahweh has given them a spirit of stupor,
Eyes that they should not see
And ears that they should not hear,
To this very day."

11:9 And David says:

"Let their table become a snare and a trap,
A stumbling block and a recompense to them.

11:10 Let their eyes be darkened, so that they do not see, and bow down their back always."

11:11 I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles.

11:12 Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!

11:13 For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry,

11:14 if by any means I may provoke to jealousy those who are my flesh and save some of them.

11:15 For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?

11:16 For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches.

11:17 And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree,

11:18 do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you.

11:19 You will say then, "Branches were broken off that I might be grafted in."

11:20 Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but respectful.

11:21 For if Yahweh did not spare the natural branches, He may not spare you either.

11:22 Therefore consider the goodness and severity of Yahweh: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.

Romans 12:

11:23 And they also, if they do not continue in unbelief, will be grafted in, for Yahweh is able to graft them in again.

11:24 For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, how much more will these, who are natural branches, be grafted into their own olive tree?

11:25 For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

11:26 And so all Israel will be saved, as it is written:

"The Deliverer will come out of Zion,
And He will turn away ungodliness from Jacob;

11:27 For this is My covenant with them,
When I take away their sins."

11:28 Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers.

11:29 For the gifts and the calling of Yahweh are irrevocable.

11:30 For as you were once disobedient to Yahweh, yet have now obtained mercy through their disobedience,

11:31 even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy.

11:32 For Yahweh has committed them all to disobedience, that He might have mercy on all.

11:33 Oh, the depth of the riches both of the wisdom and knowledge of Yahweh! How unsearchable are His judgments and His ways past finding out!

11:34 "For who has known the mind of Yahweh?
Or who has become His counselor?"

11:35 "Or who has first given to Him
And it shall be repaid to him?"

11:36 For of Him and through Him and to Him are all things, to whom be glory forever. Amam.

Romans 12:

12:1 I beseech you therefore, brethren, by the mercies of Yahweh, that you present your bodies a living sacrifice, holy, acceptable to Yahweh, which is your reasonable service.

12:2 And do not be conformed to this world, but be transformed by the renewing of your mind,

Romans 12:

that you may prove what is that good and acceptable and perfect will of Yahweh.

12:3 For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as Yahweh has dealt to each one a measure of faith.

12:4 For as we have many members in one body, but all the members do not have the same function,

12:5 so we, being many, are one body in the Messiah, and individually members of one another.

12:6 Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith;

12:7 or ministry, let us use it in our ministering; he who teaches, in teaching;

12:8 he who exhorts, in exhortation; he who gives, with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.

12:9 Let love be without hypocrisy. Abhor what is evil. Cling to what is good.

12:10 Be kindly affectionate to one another with brotherly love, in honor giving preference to one another;

12:11 not lagging in diligence, fervent in spirit, serving Yahweh;

12:12 rejoicing in hope, patient in tribulation, continuing steadfastly in prayer;

12:13 distributing to the needs of the saints, given to hospitality.

12:14 Bless those who persecute you; bless and do not curse.

12:15 Rejoice with those who rejoice, and weep with those who weep.

12:16 Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.

12:17 Repay no one evil for evil. Have regard for good things in the sight of all men.

12:18 If it is possible, as much as depends on you, live peaceably with all men.

12:19 Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says Yahweh.

Romans 13:

12:20 Therefore

"If your enemy is hungry, feed him;

If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head."

12:21 Do not be overcome by evil, but overcome evil with good.

Romans 13:

13:1 Let every body be subject to the governing authorities. For there is no authority except from Yahweh, and the temporal authorities that exist are appointed by Yahweh.

13:2 Therefore whoever resists the temporal authority resists the ordinance of Yahweh, and those who resist will bring judgment on themselves.

13:3 For rulers are not a terror to good works, but to evil purpose. Do you want to be unafraid of the authority? Do what is good, and you will have praise because of it.

13:4 For he is Yahweh's servant to you for good purpose. But if you do evil, be afraid; for he does not bear the sword in vain; for he is Yahweh's servant, an avenger to execute wrath on him who practices evil.

13:5 Therefore you must be subject, not only because of wrath but also for conscience' sake.

13:6 For because of this you also pay taxes, for they are Yahweh's servants attending continually to this very thing.

13:7 Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.

13:8 Owe no one anything except to love one another, for he who loves another has fulfilled the law.

13:9 For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself."

13:10 Love does no harm to a neighbor; therefore love is the fulfillment of the law.

13:11 And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed.

13:12 The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light.

Romans 13:

13:13 Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy.

13:14 But put on the Lord Yah'shua the Messiah, and make no provision for the flesh, to fulfill its lusts.

Romans 14:

14:1 Receive one who is weak in the faith, but not to disputes over doubtful things.

14:2 For one believes he may eat all things that are lawful, but he who is weak eats only vegetables.

14:3 Let not him who eats meat despise him who does not eat meat, and let not him who does not eat judge him does; for Yahweh receives him.

14:4 Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for Yahweh is able to make him stand.

14:5 One person esteems one day above another for eating meat; another esteems every day alike. Let each be fully convinced in his own mind.

14:6 He who observes the day, observes it to Yahweh; and he who does not observe the day, to Yahweh he does not observe it. He who eats meat, eats it to Yahweh, for he gives Yahweh thanks; and he who does not eat meat, to Yahweh he does not eat it, and gives Yahweh thanks.

14:7 For none of us lives to himself, and no one dies to himself.

14:8 For if we live, we live to Yahweh; and if we die, we die to Yahweh. Therefore, whether we live or die, we are Yahweh's.

14:9 For to this end the Messiah died and rose and lived again, that He might be Lord of both the dead and the living.

14:10 But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgment seat of the Yahweh.

14:11 For it is written: "As I live, says Yahweh, Every knee shall bow to Me, And every tongue shall confess to Yahweh."

14:12 So then each of us shall give account of himself to Yahweh.

14:13 Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in our brother's way.

Romans 15:

14:14 I know and am convinced by the Lord Yah'shua that there is nothing impure of itself; but to him who considers anything to be impure, to him it is impure.

14:15 Yet if your brother is grieved because of your food, you are no longer walking in love. Do not destroy with your food or your customs the one for whom the Messiah died.

14:16 Therefore do not let your good be spoken of as evil;

14:17 for the kingdom of Yahweh is not a matter of eating and drinking, but righteousness and peace and joy in His Holy Spirit.

14:18 For he who serves the Messiah in these things is acceptable to Yahweh and approved by men.

14:19 Therefore let us pursue the things which make for peace and the things by which one may edify another.

14:20 Do not destroy the work of Yahweh for the sake of foods and customs. All things indeed are pure, but it is evil for the man who eats with offense.

14:21 It is good neither to eat meat nor drink wine nor do any customary thing by which your brother stumbles or is offended or is made weak.

14:22 Do you have faith? Have it to yourself before Yahweh. Happy is he who does not condemn himself in what he approves.

14:23 But he who doubts is condemned by his eating, because he does not eat from faith; for whatever is not from faith is sin.

Romans 15:

15:1 We who are strong ought to bear with the scruples of the weak, and not to please ourselves.

15:2 Let each of us please his neighbor for his good, leading to edification.

15:3 For even the Messiah did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me."

15:4 For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.

15:5 Now may the God of patience and comfort grant you to be like-minded toward one another, according to the Messiah, Yah'shua,

15:6 that you may with one mind and one mouth glorify Yahweh, the God and Father of our Lord Yah'shua the Messiah.

Romans 15:

15:7 Therefore receive one another, just as the Messiah also received us to the glory of Yahweh.

15:8 Now I say that Yah'shua the Messiah has become a servant to the circumcision for the truth of Yahweh, to confirm the promises made to the fathers,

15:9 and that the Gentiles might glorify Yahweh for His mercy, as it is written:

"For this reason I will confess to You among the Gentiles, And sing to Your name."

15:10 And again he says:

"Rejoice, O Gentiles, with His people!"

15:11 And again: "Praise Yahweh, all you Gentiles! Laud Him, all you peoples!"

15:12 And again, Isaiah says:

"There shall be a root of Jesse;

And He who shall rise to reign over the Gentiles, In Him the Gentiles shall hope."

15:13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of His Holy Spirit.

15:14 Now I myself am confident concerning you, my brethren, that you also are full of goodness, filled with all knowledge, able also to admonish one another.

15:15 Nevertheless, brethren, I have written more boldly to you on some points, as reminding you because of the grace given me by Yahweh,

15:16 that I might be a minister of Yah'shua the Messiah to the Gentiles, ministering the gospel of Yahweh, that the offering of the Gentiles might be acceptable, sanctified by His Holy Spirit.

15:17 Therefore I have reason to glory in the Messiah Yah'shua in the things which pertain to Yahweh.

15:18 For I will not dare to speak of any of those things which the Messiah has not accomplished through me, in word and deed, to make the Gentiles obedient-

15:19 in mighty signs and wonders, by the power of the Spirit of Yahweh, so that from Jerusalem and round about to Illyricum I have fully preached the gospel of the Messiah.

15:20 And so I have made it my aim to preach the gospel, not where the Messiah was named, lest I should build on another man's foundation,

15:21 but as it is written:

"To whom He was not announced, they shall see; And those who have not heard shall understand."

Romans 16:

15:22 For this reason I also have been much hindered from coming to you.

15:23 But now no longer having a place in these parts, and having a great desire these many years to come to you,

15:24 whenever I journey to Spain, I shall come to you. For I hope to see you on my journey, and to be helped on my way there by you, if first I may enjoy your company for a while.

15:25 But now I am going to Jerusalem to minister to the saints.

15:26 For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are in Jerusalem.

15:27 It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things.

15:28 Therefore, when I have performed this and have sealed to them this fruit, I shall go by way of you to Spain.

15:29 But I know that when I come to you, I shall come in the fullness of the blessing of the gospel of the Messiah.

15:30 Now I beg you, brethren, through the Lord Yah'shua the Messiah, and through the love of His Spirit, that you strive together with me in prayers to Yahweh for me,

15:31 that I may be delivered from those in Judea who do not believe, and that my service for Jerusalem may be acceptable to the saints,

15:32 that I may come to you with joy by the will of Yahweh, and may be refreshed together with you.

15:33 Now the God of peace be with you all. Amam.

Romans 16:

16:1 I commend to you Phoebe our sister, who is a servant of the congregation in Cenchrea,

16:2 that you may receive her in Yahweh in a manner worthy of the saints, and assist her in whatever business she has need of you; for indeed she has been a helper of many and of myself also.

16:3 Greet Priscilla and Aquila, my fellow workers in the Messiah Yah'shua,

16:4 who risked their own necks for my life, to whom not only I give thanks, but also all the congregations of the Gentiles.

Romans 16:

16:5 Likewise greet the congregation that is in their house. Greet my beloved Epaenetus, who is the firstfruits of Achaia to the Messiah.

16:6 Greet Mary, who labored much for us.

16:7 Greet Andronicus and Junia, my countrymen and my fellow prisoners, who are of note among the apostles, who also were in the Messiah before me.

16:8 Greet Amplias, my beloved in Yahweh.

16:9 Greet Urbanus, our fellow worker in the Messiah, and Stachys, my beloved.

16:10 Greet Apelles, approved in the Messiah. Greet those who are of the household of Aristobulus.

16:11 Greet Herodion, my countryman. Greet those who are of the household of Narcissus who are in Yahweh.

16:12 Greet Tryphena and Tryphosa, who have labored in Yahweh. Greet the beloved Persis, who labored much in Yahweh.

16:13 Greet Rufus, chosen in Yahweh, and his mother and mine.

16:14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.

16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them.

16:16 Greet one another with a holy kiss. The called out ones of the Messiah greet you.

16:17 Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them.

16:18 For those who are such do not serve our Lord Yah'shua the Messiah, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.

16:19 For your obedience has become known to all. Therefore I am glad on your behalf; but I want you to be wise in what is good, and simple concerning evil.

16:20 And the God of peace will crush Satan under your feet shortly. The grace of our Lord Yah'shua the Messiah be with you. Amam.

16:21 Timothy, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you.

16:22 I, Tertius, who wrote this epistle, greet you in Yahweh.

Romans 16:

16:23 Gaius, my host and the host of the whole congregation, greets you. Erastus, the treasurer of the city, greets you, and Quartus, a brother.

16:24 The grace of our Lord Yah'shua the Messiah be with you all. Amam.

16:25 Now to Him who is able to establish you according to my gospel and the preaching of Yah'shua the Messiah, according to the revelation of the mystery kept secret since the world began

16:26 but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith-

16:27 to Yahweh, alone wise, be glory through Yah'shua the Messiah forever. Amam.

I Corinthians 1:

1:1 Paul, called to be an apostle of Yah'shua the Messiah through the will of Yahweh, and Sosthenes our brother,

1:2 To the congregation of Yahweh which is at Corinth, to those who are sanctified in the Messiah Yah'shua, called to be saints, with all who in every place call on the name of Yah'shua the Messiah our Lord, both theirs and ours:

1:3 Grace to you and peace from Yahweh our Father and the Lord Yah'shua the Messiah.

1:4 I thank my God always concerning you for the grace of Yahweh which was given to you by the Messiah Yah'shua,

1:5 that you were enriched in everything by Him in all utterance and all knowledge,

1:6 even as the testimony of the Messiah was confirmed in you,

1:7 so that you come short in no gift, eagerly waiting for the revelation of our Lord Yah'shua the Messiah,

1:8 who will also confirm you to the end, that you may be blameless in the day of our Lord Yah'shua the Messiah.

1:9 Yahweh is faithful, by whom you were called into the fellowship of His Son, Yah'shua the Messiah our Lord.

1:10 Now I plead with you, brethren, by the name of our Lord Yah'shua the Messiah, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and judgment.

1:11 For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you.

1:12 Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of the Messiah."

1:13 Is the Messiah divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

1:14 I thank Yahweh that I baptized none of you except Crispus and Gaius,

1:15 lest anyone should say that I had baptized in my own name.

1:16 Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other.

1:17 For the Messiah did not send me to baptize, but to preach the gospel not in wisdom of words, lest the burden of the Messiah's stake should be

I Corinthians 2:

made of no effect.

1:18 For the message of the stake is foolishness to those who are perishing, but to us who are being saved it is the power of Yahweh.

1:19 For it is written: "I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent."

1:20 Where is the wise? Where is the scribe? Where is the disputer of this age? Has not Yahweh made foolish the wisdom of this world?

1:21 For since, in the wisdom of Yahweh, the world through wisdom did not know Yahweh, it pleased Yahweh through the foolishness of the message preached to save those who believe.

1:22 For Hebrews request a sign, and Greeks seek after wisdom;

1:23 but we preach the Messiah crucified, to the Hebrews a stumbling block and to the Greeks foolishness,

1:24 but to those who are called, both Hebrew and Greeks, the Messiah the power of Yahweh and the wisdom of Yahweh.

1:25 Because the foolishness of Yahweh is wiser than men, and the weakness of Yahweh is stronger than men.

1:26 For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called.

1:27 But Yahweh has chosen the foolish things of the world to put to shame the wise, and Yahweh has chosen the weak things of the world to put to shame the things which are mighty;

1:28 and the base things of the world and the things which are despised Yahweh has chosen, and the things which are not, to bring to nothing the things that are,

1:29 that no flesh should glory in His presence.

1:30 But of Him you are in the Messiah Yah'shua, who became for us wisdom from Yahweh-and righteousness and sanctification and redemption-

1:31 that, as it is written, "He who glories, let him glory in Yahweh."

I Corinthians 2:

2:1 And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of Yahweh.

2:2 For I determined not to know anything among you except Yah'shua the Messiah and Him crucified.

I Corinthians 2:

2:3 I was with you in weakness, in fear, and in much trembling.
2:4 And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of His Spirit and of power,
2:5 that your faith should not be in the wisdom of men but in the power of Yahweh.
2:6 However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.
2:7 But we speak the wisdom of Yahweh in a mystery, the hidden wisdom which Yahweh ordained before the ages for our glory,
2:8 which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.
2:9 But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which Yahweh has prepared for those who love Him."
2:10 But Yahweh has revealed them to us through His Spirit. For His Spirit searches all things, yes, the deep things of Yahweh.
2:11 For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of Yahweh except through the Spirit of Yahweh.
2:12 Now we have received, not the spirit of the world, but the Spirit that is from Yahweh, that we might know the things that have been freely given to us by Yahweh.
2:13 These things we also speak, not in words which man's wisdom teaches but which His Holy Spirit teaches, comparing spiritual things with spiritual.
2:14 But the carnal man does not receive the things of the Spirit of Yahweh, for they are foolishness to him; nor can he know them, because they are spiritually discerned.
2:15 But he who is spiritual judges all things, yet he himself is rightly judged by no one.
2:16 For "who has known the mind of Yahweh that he may instruct Him?" But we have the mind of the Messiah.
3:1 And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in the Messiah.

I Corinthians 3:

3:2 I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;
3:3 for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?
3:4 For when one says, "I am of Paul," and another, "I am of Apollos," are you not carnal?
3:5 Who then is Paul, and who is Apollos, but ministers through whom you believed, as Yahweh gave to each one?
3:6 I planted, Apollos watered, but Yahweh gave the increase.
3:7 So then neither he who plants is anything, nor he who waters, but Yahweh who gives the increase.
3:8 Now he who plants and he who waters are one, and each one will receive his own reward according to his own labor.
3:9 For we are Yahweh's fellow workers; you are Yahweh's field, you are Yahweh's building.
3:10 According to the grace of Yahweh which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it.
3:11 For no other foundation can anyone lay than that which is laid, which is Yah'shua the Messiah.
3:12 Now if anyone builds on this foundation with gold, silver, precious stones, wood, hay, straw,
3:13 each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is.
3:14 If anyone's work which he has built on it endures, he will receive a reward.
3:15 If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.
3:16 Do you not know that you are the temple of Yahweh and that the Spirit of Yahweh dwells in you?
3:17 If anyone defiles the temple of Yahweh, Yahweh will destroy him. For the temple of Yahweh is holy, which temple you are.
3:18 Let no one deceive himself. If anyone among you seems to be wise in this age, let him become a fool that he may become wise.

I Corinthians 3:

3:19 For the wisdom of this world is foolishness with Yahweh. For it is written, "He catches the wise in their own craftiness";

3:20 and again, "Yahweh knows the thoughts of the wise, that they are futile."

3:21 Therefore let no one boast in men. For all things are yours:

3:22 whether Paul or Apollos or Cephas, or the world or life or death, or things present or things to come—all are yours.

3:23 And you are the Messiah's, and the Messiah is Yahweh's.

I Corinthians 4:

4:1 Let a man so consider us, as servants of the Messiah and stewards of the mysteries of Yahweh.

4:2 Moreover it is required in stewards that one be found faithful.

4:3 But with me it is a very small thing that I should be judged by you or by a human court. In fact, I do not even judge myself.

4:4 I know nothing against myself, yet I am not justified by this; He who judges me is Yahweh.

4:5 Therefore judge nothing before the time, until the Messiah comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from Yahweh.

4:6 Now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other.

4:7 For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it?

4:8 You are already full! You are already rich! You have reigned as kings without us—and indeed I could wish you did reign, that we also might reign with you!

4:9 For I think that Yahweh has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men.

4:10 We are fools for the Messiah's sake, but you are wise in the Messiah! We are weak, you are strong! You are honoured, we are dishonored!

4:11 To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and

I Corinthians 5:

homeless.

4:12 And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure;

4:13 being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now.

4:14 I do not write these things to shame you, but as my beloved children I warn you.

4:15 For though you might have ten thousand instructors in the Messiah, yet you do not have many fathers; for in the Messiah Yah'shua I have begotten you through the gospel.

4:16 Therefore I urge you, imitate me.

4:17 For this reason I have sent Timothy to you, who is my beloved and faithful son in Yahweh, who will remind you of my ways in the Messiah, as I teach everywhere in every congregation.

4:18 Now some are puffed up, as though I were not coming to you.

4:19 But I will come to you shortly, if Yahweh wills, and I will know, not the word of those who are puffed up, but the power.

4:20 For the kingdom of Yahweh is not in word but in power.

4:21 What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness?

I Corinthians 5:

5:1 It is actually reported that there is sexual immorality among you, and such sexual immorality as is not even named among the Gentiles—that a man has his father's wife!

5:2 And you are puffed up, and have not rather mourned, that he who has done this deed might be taken away from among you.

5:3 For I indeed, as absent in body but present in spirit, have already judged (as though I were present) him who has so done this deed.

5:4 In the name of our Lord Yah'shua, when you are gathered together, along with my spirit, with the power of our Lord Yah'shua the Messiah,

5:5 deliver such a one to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Yah'shua.

5:6 Your glorying is not good. Do you not know that a little leaven leavens the whole lump?

5:7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed the Messiah, our Passover, was sacrificed for us.

I Corinthians 5:

5:8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

5:9 I wrote to you in my epistle not to keep company with sexually immoral people.

5:10 Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world.

5:11 But now I have written to you not to keep company with anyone named a brother, who is sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner-not even to eat with such a person.

5:12 For what have I to do with judging those also who are outside? Do you not judge those who are inside?

5:13 But those who are outside Yahweh judges. Therefore "put away from yourselves the evil person."

I Corinthians 6:

6:1 Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints?

6:2 Do you not know that the saints will judge the world? And if the world will be judged by you, are you unworthy to judge the smallest matters?

6:3 Do you not know that we shall judge angels? How much more, things that pertain to this life?

6:4 If then you have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the congregation to judge?

6:5 I say this to your shame. Is it so, that there is not a wise man among you, not even one, who will be able to judge between his brethren?

6:6 But brother goes to law against brother, and that before unbelievers!

6:7 Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather let yourselves be cheated?

6:8 No, you yourselves do wrong and cheat, and you do these things to your brethren!

6:9 Do you not know that the unrighteous will not inherit the kingdom of Yahweh? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites,

I Corinthians 7:

6:10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of Yahweh.

6:11 And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Yah'shua and by the Spirit of our God.

6:12 All things that are lawful are permitted for me, but all things that are lawful are not beneficial and I will not be brought under the power of any.

6:13 Foods for the stomach and the stomach for foods, but Yahweh will destroy both it and them. Now the body is not for sexual immorality but for Yahweh, and Yahweh for the body.

6:14 And Yahweh both raised up the Lord and will also raise us up by His power.

6:15 Do you not know that your bodies are members of the Messiah? Shall I then take the members of the Messiah and make them members of a harlot? Certainly not!

6:16 Or do you not know that he who is joined to a harlot is one body with her? For "the two," He says, "shall become one flesh."

6:17 But he who is joined to Yahweh is one Spirit with Him.

6:18 Flee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body.

6:19 Or do you not know that your body is the temple of His Holy Spirit that is in you, whom you have from Yahweh, and you are not your own?

6:20 For you were bought at a price; therefore glorify Yahweh in your body and in your spirit, which are Yahweh's.

I Corinthians 7:

7:1 Now concerning the things you wrote to me: It is good for a man not to touch a woman.

7:2 Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband.

7:3 Let the husband render to his wife the affection due her, and likewise also the wife to her husband.

7:4 The wife does not have authority over her own body, but the husband does. And likewise the husband does not have authority over his own body, but the wife does.

I Corinthians 7:

7:5 Do not deprive one another except with consent for a time, that you may give yourselves to fasting and prayer; and come together again so that Satan does not tempt you because of your lack of self-control.

7:6 But I say this as a concession, not as a commandment.

7:7 For I wish that all men were even as I myself. But each one has his own gift from Yahweh, one in this manner and another in that.

7:8 But I say to the unmarried and to the widows: It is good for them if they remain even as I am;

7:9 but if they cannot exercise self-control, let them marry. For it is better to marry than to burn with sexual passion.

7:10 Now to the married I command, yet not I but Yahweh: A wife is not to depart from her husband.

7:11 But even if she does depart, let her remain unmarried or be reconciled to her husband. And a husband is not to divorce his wife.

7:12 But to the rest I, not Yahweh, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her.

7:13 And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him.

7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy.

7:15 But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But Yahweh has called us to peace.

7:16 For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

7:17 But as Yahweh has distributed to each one, as Yahweh has called each one, so let him walk. And so I ordain in all the congregations.

7:18 Was anyone called while circumcised? Let him not become uncircumcised. Was anyone called while uncircumcised? Let him not be circumcised.

7:19 Circumcision is nothing and uncircumcision is nothing, but keeping the commandments of Yahweh is what matters.

I Corinthians 7:

7:20 Let each one remain in the same calling in which he was called.

7:21 Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it.

7:22 For he who is called in Yahweh while a slave is Yahweh's freedman. Likewise he who is called while free is the Messiah's slave.

7:23 You were bought at a price; do not become slaves of men.

7:24 Brethren, let each one remain with Yahweh in that state in which he was called.

7:25 Now concerning virgins: I have no commandment from Yahweh; yet I give judgment as one whom Yahweh in His mercy has made trustworthy.

7:26 I suppose therefore that this is good because of the present distress-that it is good for a man to remain as he is:

7:27 Are you bound to a wife? Do not seek to be loosed. Are you loosed from a wife? Do not seek a wife.

7:28 But even if you do marry, you have not sinned; and if a virgin marries, she has not sinned. Nevertheless such will have trouble in the flesh, but I would spare you.

7:29 But this I say, brethren, the time is short, so that from now on even those who have wives should be as though they had none,

7:30 those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess,

7:31 and those who use this world as not misusing it. For the form of this world is passing away.

7:32 But I want you to be without care. He who is unmarried cares for the things of Yahweh-how he may please Yahweh.

7:33 But he who is married cares about the things of the world-how he may please his wife.

7:34 There is a difference between a wife and a virgin. The unmarried woman cares about the things of Yahweh, that she may be holy both in body and in spirit. But she who is married cares about the things of the world-how she may please her husband.

7:35 And this I say for your own profit, not that I may put a leash on you, but for what is proper,

I Corinthians 7:

and that you may serve Yahweh without distraction.

7:36 But if any man thinks he is behaving improperly toward his virgin, if she is past the flower of youth, and thus it must be, let him do what he wishes. He does not sin; let them marry.

7:37 Nevertheless he who stands steadfast in his heart, having no necessity, but has power over his own will, and has so determined in his heart that he will keep his virgin, does well.

7:38 So then he who gives her in marriage does well, but he who does not give her in marriage does better.

7:39 A wife is bound by law as long as her husband lives; but if her husband dies, she is at liberty to be married to whom she wishes, only in Yahweh.

7:40 But she is happier if she remains as she is, according to my judgment-and I think I also have the Spirit of Yahweh.

I Corinthians 8:

8:1 Now concerning things offered to idols: We know that we all have knowledge. Knowledge puffs up, but love edifies.

8:2 And if anyone thinks that he knows anything, he knows nothing yet as he ought to know.

8:3 But if anyone loves Yahweh, this one is known by Him.

8:4 Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one.

8:5 For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords),

8:6 yet for us there is one God, Yahweh the Father, of whom are all things, and we for Him; and one Lord Yah'shua the Messiah, through whom are all things, and through whom we live.

8:7 However, there is not in everyone that knowledge; for some, with consciousness of the idol, until now eat it as a thing offered to an idol; and their conscience, being weak, is defiled.

8:8 But food does not commend us to Yahweh; for neither if we eat are we the better, nor if we do not eat are we the worse.

8:9 But beware lest somehow this liberty of yours become a stumbling block to those who are weak.

I Corinthians 9:

8:10 For if anyone sees you who have knowledge eating in an idol's temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?

8:11 And because of your knowledge shall the weak brother perish, for whom the Messiah died?

8:12 But when you thus sin against the brethren, and wound their weak conscience, you sin against the Messiah.

8:13 Therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble.

I Corinthians 9:

9:1 Am I not an apostle? Am I not free? Have I not seen Yah'shua the Messiah our Lord? Are you not my work in Yahweh?

9:2 If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in Yahweh.

9:3 My defense to those who examine me is this:

9:4 Do we have no right to eat and drink?

9:5 Do we have no right to take along a believing wife, as do also the other apostles, the brothers of Yah'shua, and Cephas?

9:6 Or is it only Barnabas and I who have no right to refrain from working?

9:7 Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?

9:8 Do I say these things as a mere man? Or does not the law say the same also?

9:9 For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen Yahweh is concerned about?

9:10 Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope.

9:11 If we have sown spiritual things for you, is it a great thing if we reap your material things?

9:12 If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of the Messiah.

9:13 Do you not know that those who minister the holy things eat of the things of the temple, and those who serve at the altar partake of the offerings of the altar?

I Corinthians 9:

9:14 Even so Yahweh has commanded that those who preach the gospel should live by the gospel.

9:15 But I have used none of these things, nor have I written these things that it should be done so to me; for it would be better for me to die than that anyone should make my boasting void.

9:16 For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel!

9:17 For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship.

9:18 What is my reward then? That when I preach the gospel, I may present the gospel of the Messiah without charge, that I may not abuse my authority in the gospel.

9:19 For though I am free from all men, I have made myself a servant to all, that I might win the more;

9:20 to the Hebrews I became as a Hebrew, that I might win Hebrew; to those who are under the works of the law, as under the works of the law, that I might win those who are under the works of the law;

9:21 to those who are without the works of the law, as without the works of the law (not being without law toward Yahweh, but under law toward the Messiah), that I might win those who are without the works of the law;

9:22 to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some.

9:23 Now this I do for the gospel's sake, that I may be partaker of it with you.

9:24 Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it.

9:25 And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown.

9:26 Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air.

9:27 But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.

I Corinthians 10:

10:1 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,

10:2 all were symbolically baptized into Moses in the cloud and in the sea,

10:3 all ate the same spiritual food,

10:4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was the Messiah.

10:5 But with most of them Yahweh was not well pleased, for their bodies were scattered in the wilderness.

10:6 Now these things became our examples, to the intent that we should not lust after evil things as they also lusted.

10:7 And do not become idolaters as were some of them. As it is written, "The people sat down to eat and drink, and rose up to play."

10:8 Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell;

10:9 nor let us tempt Yahweh, as some of them also tempted, and were destroyed by serpents;

10:10 nor complain, as some of them also complained, and were destroyed by the destroyer.

10:11 Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.

10:12 Therefore let him who thinks he stands take heed lest he fall.

10:13 No temptation has overtaken you except such as is common to man; but Yahweh is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.

10:14 Therefore, my beloved, flee from idolatry.

10:15 I speak as to wise men; judge for yourselves what I say.

10:16 The cup of blessing which we bless, is it not the communion of the blood of the Messiah? The bread which we break, is it not the communion of the body of the Messiah?

10:17 For we, though many, are one bread and one body; for we all partake of that one bread.

10:18 Observe Israel after the flesh: Are not those who eat of the sacrifices partakers of the altar?

I Corinthians 10:

10:19 What am I saying then? That an idol is anything, or what is offered to idols is anything?

10:20 Rather, that the things which the Gentiles sacrifice they sacrifice to demons and not to Yahweh, and I do not want you to have fellowship with demons.

10:21 You cannot drink the cup of the Messiah and the cup of demons; you cannot partake of the Messiah's table and of the table of demons.

10:22 Or do we provoke Yahweh to jealousy? Are we stronger than He?

10:23 All things that are lawful for me, are not helpful; all things that are lawful for me do not edify.

10:24 Let no one seek his own, but each one the other's well-being.

10:25 Eat whatever is sold in the meat market, asking no questions for conscience' sake;

10:26 for "the earth is Yahweh's, and all its fullness."

10:27 If any of those who do not believe invites you to dinner, and you desire to go, eat whatever is set before you, asking no question for conscience' sake.

10:28 But if anyone says to you, "This was offered to idols," do not eat it for the sake of the one who told you, and for conscience' sake; for "the earth is Yahweh's, and all its fullness."

10:29 "Conscience," I say, not your own, but that of the other. For why is my liberty judged by another man's conscience?

10:30 But if I partake with thanks, why am I evil spoken of for the food over which I give thanks?

10:31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of Yahweh.

10:32 Give no offense, either to the Hebrew or to the Greeks or to the called out ones of Yahweh,

10:33 just as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved.

I Corinthians 11:

11:1 Imitate me, just as I imitate the Messiah.

11:2 Now I praise you, brethren, that you remember me in all things and keep the traditions just as I delivered them to you.

11:3 But I want you to know that the head of every man is the Messiah, the head of woman is man, and the head of the Messiah is Yahweh.

11:4 Every man praying or prophesying, having his head covered, dishonors his head.

I Corinthians 11:

11:5 But every woman who prays or prophesies with her head uncovered dishonors her head, for that is the same as if her head were shaved.

11:6 For if a woman is not covered, let her also be shorn. But if it is shameful for a woman to be shorn or shaved, let her be covered.

11:7 For a man indeed ought not to cover his head, since he is the image and glory of Yahweh; but woman is the glory of man.

11:8 For man is not from woman, but woman from man.

11:9 Nor was man created for the woman, but woman for the man.

11:10 For this reason the woman ought to have a symbol of being under authority on her head, because of the angels.

11:11 Nevertheless, neither is man independent of woman, nor woman independent of man, in Yahweh.

11:12 For as woman came from man, even so man also comes through woman; but all things are from Yahweh.

11:13 Judge among yourselves. Is it proper for a woman to pray to Yahweh with her head uncovered?

11:14 Even your inner nature teaches you that if a man has long hair it is a dishonor to him?

11:15 But if a woman has long hair, it is a glory to her; for her hair is given to her for a covering.

11:16 But if anyone seems to be contentious, we have no such custom, nor do the congregations of Yahweh.

11:17 Now in giving these instructions I do not praise you, since you come together not for the better but for the worse.

11:18 For first of all, when you come together as a congregation, I hear that there are divisions among you, and in part I believe it.

11:19 For there must also be factions among you, that those who are approved may be recognized among you.

11:20 Therefore when you come together in one place, it is not to eat Yah'shua's Supper.

11:21 For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk.

11:22 What! Do you not have houses to eat and drink in? Or do you despise the called out ones of Yahweh and shame those who have nothing?

I Corinthians 11:

What shall I say to you? Shall I praise you in this? I do not praise you.

11:23 For I received from Yahweh that which I also delivered to you: that the Lord Yah'shua on the same night in which He was betrayed took bread;

11:24 and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken for you; do this in remembrance of Me."

11:25 In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me."

11:26 For as often as you eat this bread and drink this cup, you proclaim the Messiah's death till He comes.

11:27 Therefore whoever eats this bread or drinks this cup of the Messiah in an unworthy manner will be guilty of the body and blood of the Messiah.

11:28 But let a man examine himself, and so let him eat of the bread and drink of the cup.

11:29 For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning Yah'shua's body.

11:30 For this reason many are weak and sick among you, and many sleep.

11:31 For if we would judge ourselves, we would not be judged.

11:32 But when we are judged, we are chastened by Yahweh, that we may not be condemned with the world.

11:33 Therefore, my brethren, when you come together to eat, wait for one another.

11:34 But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come.

I Corinthians 12:

12:1 Now concerning spiritual gifts, brethren, I do not want you to be ignorant:

12:2 You know that you were Gentiles, carried away to these dumb idols, however you were led.

12:3 Therefore I make known to you that no one speaking by the Spirit of Yahweh calls Yah'shua accursed, and no one can say that Yah'shua is Lord except by His Holy Spirit.

12:4 There are diversities of gifts, but the same Spirit.

12:5 There are differences of ministries, but the same Lord.

I Corinthians 12:

12:6 And there are diversities of activities, but it is the same God who works all in all.

12:7 But the manifestation of His Spirit is given to each one for the profit of all:

12:8 for to one is given the word of wisdom through His Spirit, to another the word of knowledge through the same Spirit,

12:9 to another faith by the same Spirit, to another gifts of healings by the same Spirit,

12:10 to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of languages, to another the interpretation of languages.

12:11 But one and the same Spirit works all these things, distributing to each one individually as Yahweh wills.

12:12 For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is the Messiah.

12:13 For by one Spirit we were all baptized into one body-whether Hebrew or Greeks, whether slaves or free-and have all been made to drink into one Spirit.

12:14 For in fact the body is not one member but many.

12:15 If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body?

12:16 And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body?

12:17 If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling?

12:18 But now Yahweh has set the members, each one of them, in the body just as He pleased.

12:19 And if they were all one member, where would the body be?

12:20 But now indeed there are many members, yet one body.

12:21 And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you."

12:22 No, much rather, those members of the body which seem to be weaker are necessary.

12:23 And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unrepresentable parts have greater modesty,

I Corinthians 12:

12:24 but our presentable parts have no need. But Yahweh composed the body, having given greater honor to that part which lacks it,
12:25 that there should be no schism in the body, but that the members should have the same care for one another.
12:26 And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.
12:27 Now you are the body of the Messiah, and members individually.
12:28 And Yahweh has appointed these in the congregation: first apostles, second prophets, third preachers, after that miracles, then gifts of healings, helps, administrations, varieties of languages.
12:29 Are all apostles? Are all prophets? Are all preachers? Are all workers of miracles?
12:30 Do all have gifts of healings? Do all speak different languages? Do all interpret?
12:31 But earnestly desire the best gifts. And yet I show you a more excellent way.

I Corinthians 13:

13:1 Though I speak with the languages of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.
13:2 And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.
13:3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing.
13:4 Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up;
13:5 does not behave rudely, does not seek its own, is not provoked, thinks no evil;
13:6 does not rejoice in iniquity, but rejoices in the truth;
13:7 bears all things, believes all things, hopes all things, endures all things.
13:8 Love never fails. But whether there are prophecies, they will fail; whether there are languages, they will cease; whether there is knowledge, it will vanish away.
13:9 For we know in part and we prophesy in part.
13:10 But when that which is perfect has come, then that which is in part will be done away.

I Corinthians 14:

13:11 When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.
13:12 For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.
13:13 And now abide faith, hope, love, these three; but the greatest of these is love.

I Corinthians 14:

14:1 Pursue love, and desire spiritual gifts, but especially that you may prophesy.
14:2 For he who speaks in an unknown language does not speak to men present, but to Yahweh, for no one understands him; however, in the spirit he speaks mysteries.
14:3 But he who prophesies speaks edification and exhortation and comfort to men.
14:4 He who speaks an unknown language edifies himself, but he who prophesies edifies the congregation.
14:5 I wish you all spoke many languages, but even more that you prophesied; for he who prophesies is greater than he who speaks another language, unless indeed he interprets, that the congregation may receive edification.
14:6 But now, brethren, if I come to you speaking another language, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?
14:7 Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?
14:8 For if the trumpet makes an uncertain sound, who will prepare himself for battle?
14:9 So likewise you, unless you utter words easy to understand, how will it be known what is spoken? For you will be speaking into the air.
14:10 There are, it may be, so many kinds of languages in the world, and none of them is without significance.
14:11 Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks and he who speaks will be a foreigner to me.
14:12 Even so you, since you are zealous for spiritual gifts, let it be for the edification of the congregation that you seek to excel.
14:13 Therefore let him who speaks in a foreign language pray that he may interpret it.

I Corinthians 14:

14:14 For if I pray in an unknown language, my spirit prays, but my understanding is unfruitful.
14:15 What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding.
14:16 Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amam" at your giving of thanks, since he does not understand what you say?
14:17 For you indeed give thanks well, but the other is not edified.
14:18 I thank my God I speak with more languages than you all;
14:19 yet in the congregation I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in another language.
14:20 Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.
14:21 In the law it is written:
"With men of other tongues and other lips I will speak to this people;
And yet, for all that, they will not hear Me," says Yahweh.
14:22 Therefore these languages are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.
14:23 Therefore if the whole congregation comes together in one place, and all speak with other languages, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind?
14:24 But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all.
14:25 And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship Yahweh and report that Yahweh is truly among you.
14:26 How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a language, has a revelation, has an interpretation. Let all things be done for edification.
14:27 If anyone speaks in a different language, let there be two or at the most three, each in turn, and let one interpret.

I Corinthians 15:

14:28 But if there is no interpreter, let him keep silent in the congregation, and let him speak to himself and to Yahweh.
14:29 Let two or three prophets speak, and let the others judge.
14:30 But if anything is revealed to another who sits by, let the first keep silent.
14:31 For you can all prophesy one by one, that all may learn and all may be encouraged.
14:32 And the spirits of the prophets are subject to the prophets.
14:33 For Yahweh is not the author of confusion but of peace, as in all the congregations of saints.
14:34 Let your women keep silent in the congregation for they are not permitted to speak; but they are to be submissive, as the law says.
14:35 If they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in the congregation.
14:36 Or did the word of Yahweh come originally from you? Or was it you only that it reached?
14:37 If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write are the commandments of Yahweh.
14:38 But if anyone is ignorant, let him be ignorant.
14:39 Therefore, brethren, desire earnestly to prophesy, and do not forbid speaking of other languages.
14:40 Let all things be done decently and in order.

I Corinthians 15:

15:1 Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand,
15:2 by which also you are saved, if you hold fast that word which I preached to you-unless you believed in vain.
15:3 For I delivered to you first of all that which I also received: that the Messiah died for our sins according to the Scriptures,
15:4 and that He was buried, and that He rose again the third day according to the Scriptures,
15:5 and that He was seen by Cephas, then by the twelve.
15:6 After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep [in physical death].

I Corinthians 15:

15:7 After that He was seen by James, then by all the apostles.
15:8 Then last of all He was seen by me also, as by one born out of due time.
15:9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the called out ones of Yahweh.
15:10 But by the grace of Yahweh I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of Yahweh which was in me.
15:11 Therefore, whether it was I or they, so we preach and so you believed.
15:12 Now if the Messiah is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?
15:13 But if there is no resurrection of the dead, then the Messiah is not risen.
15:14 And if the Messiah is not risen, then our preaching is empty and your faith is also empty.
15:15 Yes, and we are found false witnesses of Yahweh, because we have testified of Yahweh that He raised up the Messiah, whom He did not raise up-if in fact the dead do not rise.
15:16 For if the dead do not rise, then the Messiah is not risen.
15:17 And if the Messiah is not risen, your faith is futile; you are still in your sins!
15:18 Then also those who have fallen asleep in the Messiah have perished.
15:19 If in this life only we have hope in the Messiah, we are of all men the most pitiable.
15:20 But now the Messiah is risen from the dead, and has become the firstfruits of those who have fallen asleep [in physical death].
15:21 For since by man came death, by Man also came the resurrection of the dead.
15:22 For as in Adam all die, even so in the Messiah all shall be made alive.
15:23 But each one in his own order: the Messiah, the firstfruits, afterward those who are the Messiah's at His coming.
15:24 Then comes the end, when He delivers the kingdom to Yahweh the Father, when He puts an end to all rule and all authority and power.
15:25 For He must reign till He has put all enemies under His feet.
15:26 The last enemy that will be destroyed is death.

I Corinthians 15:

15:27 For "He has put all things under His feet." But when He says "all things are put under Him," it is evident that Yahweh who put all things under Him is excepted.
15:28 Now when all things are made subject to Yahweh, then the Son Himself will also be subject to Him who put all things under Him, that Yahweh may be all in all.
15:29 Otherwise, what will they do who are baptized for the dead, if the dead do not rise at all? Why then are they baptized for the dead?
15:30 And why do we stand in jeopardy every hour?
15:31 I affirm, by the boasting in you which I have in the Messiah Yah'shua, I die daily.
15:32 If, in the manner of men, I have fought with beasts at Ephesus, what advantage is it to me? If the dead do not rise, "Let us eat and drink, for tomorrow we die!"
15:33 Do not be deceived: "Evil company corrupts good habits."
15:34 Awake to righteousness, and do not sin; for some do not have the knowledge of Yahweh. I speak this to your shame.
15:35 But someone will say, "How are the dead raised up? And with what body do they come?"
15:36 Foolish one, what you sow is not made alive unless it dies.
15:37 And what you sow, you do not sow that body that shall be, but mere grain-perhaps wheat or some other grain.
15:38 But Yahweh gives it a body as He pleases, and to each seed its own body.
15:39 All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals, another of fish, and another of birds.
15:40 There are also heavenly bodies and earthly bodies; but the glory of the heavenly is one, and the glory of the earthly is another.
15:41 There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory.
15:42 So also is the resurrection of the dead. The body is sown in corruption; raised in incorruption.
15:43 It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.
15:44 It is sown a carnal body, it is raised a spiritual body. There is a carnal body, and there is a spiritual body.

I Corinthians 15:

15:45 And so it is written, "The first man Adam became a living being." The last Adam became a life-giving Spirit.

15:46 However, the spiritual is not first, but the carnal, and afterward the spiritual.

15:47 The first man was of the earth, made of dust; the second Man is the Messiah from heaven.

15:48 As was the man of dust, so also are those who are made of dust; and as is the heavenly Man, so also are those who are heavenly.

15:49 And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man.

15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of Yahweh; nor does corruption inherit incorruption.

15:51 Behold, I tell you a mystery: We shall not all sleep [remain in the grave], but we shall all be changed-

15:52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.

15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

15:54 So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: "Death is swallowed up in victory."

15:55 "O Death, where is your sting?
O The grave, where is your victory?"

15:56 The sting of death is sin, and the strength of sin is the law.

15:57 But thanks be to Yahweh, who gives us the victory through our Lord Yah'shua the Messiah.

15:58 Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of Yahweh, knowing that your labor is not in vain in Yahweh.

I Corinthians 16:

16:1 Now concerning the collection for the saints, as I have given orders to the congregations of Galatia, so you must do also:

16:2 On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collection taking when I come.

I Corinthians 16:

16:3 And when I come, whomever you approve by your letters I will send to bear your gift to Jerusalem.

16:4 But if it is fitting that I go also, they will go with me.

16:5 Now I will come to you when I pass through Macedonia (for I am passing through Macedonia).

16:6 And it may be that I will remain, or even spend the winter with you, that you may send me on my journey, wherever I go.

16:7 For I do not wish to see you now on the way; but I hope to stay a while with you, if Yahweh permits.

16:8 But I will tarry in Ephesus until Pentecost.

16:9 For a great and effective door has opened to me, and there are many adversaries.

16:10 Now if Timothy comes, see that he may be with you without fear; for he does the work of Yahweh, as I also do.

16:11 Therefore let no one despise him. But send him on his journey in peace, that he may come to me; for I am waiting for him with the brethren.

16:12 Now concerning our brother Apollos, I strongly urged him to come to you with the brethren, but he was quite unwilling to come at this time; however, he will come when he has a convenient time.

16:13 Watch, stand fast in the faith, be brave, be strong.

16:14 Let all that you do be done with love.

16:15 I urge you, brethren-you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints-

16:16 that you also submit to such, and to everyone who works and labors with us.

16:17 I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied.

16:18 For they refreshed my spirit and yours. Therefore acknowledge such men.

16:19 The congregations of Asia greet you. Aquila and Priscilla greet you heartily in Yahweh, with the congregation that is in their house.

16:20 All the brethren greet you. Greet one another with a holy kiss.

16:21 The salutation with my own hand-Paul's.

I Corinthians 16:

16:22 If anyone does not love the Lord Yah'shua the Messiah, let him be accursed. O Lord, come!

16:23 The grace of our Lord Yah'shua the Messiah be with you.

16:24 My love be with you all in the Messiah Yah'shua. Amam.

II Corinthians 1:

1:1 Paul, an apostle of Yah'shua the Messiah by the will of Yahweh, and Timothy our brother,

To the congregation of Yahweh which is at Corinth, with all the saints who are in all Achaia:

1:2 Grace to you and peace from Yahweh our Father and the Lord Yah'shua the Messiah.

1:3 Blessed be Yahweh the Father of our Lord Yah'shua the Messiah, the Father of mercies and God of all comfort,

1:4 who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by Yahweh.

1:5 For as the sufferings of the Messiah abound in us, so our consolation also abounds through the Messiah.

1:6 Now if we are afflicted, it is for your consolation and salvation, which is effective for enduring the same sufferings which we also suffer. Or if we are comforted, it is for your consolation and salvation.

1:7 And our hope for you is steadfast, because we know that as you are partakers of the sufferings, so also you will partake of the consolation.

1:8 For we do not want you to be ignorant, brethren, of our trouble which came to us in Asia: that we were burdened beyond measure, above strength, so that we despaired even of life.

1:9 Yes, we had the sentence of death in ourselves, that we should not trust in ourselves but in Yahweh who raises the dead,

1:10 who delivered us from so great a death, and does deliver us; in whom we trust that He will still deliver us,

1:11 you also helping together in prayer for us, that thanks may be given by many persons on our behalf for the gift granted to us through many.

1:12 For our boasting is this: the testimony of our conscience that we conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of Yahweh, and more abundantly toward you.

1:13 For we are not writing any other things to you than what you read or understand. Now I trust you will understand, even to the end

1:14 (as also you have understood us in part), that we are your boast as you also are ours, in the day of the Lord Yah'shua.

II Corinthians 2:

1:15 And in this confidence I intended to come to you before, that you might have a second benefit-

1:16 to pass by way of you to Macedonia, to come again from Macedonia to you, and be helped by you on my way to Judea.

1:17 Therefore, when I was planning this, did I do it lightly? Or the things I plan, do I plan according to the flesh, that with me there should be Yes, Yes, and No, No?

1:18 But as Yahweh is faithful, our word to you was not Yes and No.

1:19 For the Son of Yahweh, Yah'shua the Messiah, who was preached among you by us-by me, Silvanus, and Timothy-was not Yes and No, but in Him was Yes.

1:20 For all the promises of Yahweh in Him are Yes, and in Him Amam, to the glory of Yahweh through us.

1:21 Now He who establishes us with you in the Messiah and has anointed us is Yahweh,

1:22 who also has sealed us and given us Yahweh's Spirit in our hearts as a guarantee.

1:23 Moreover I call Yahweh as witness against my spirit, that to spare you I came no more to Corinth.

1:24 Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand.

II Corinthians 2:

2:1 But I determined this within myself, that I would not come again to you in sorrow.

2:2 For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me?

2:3 And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all.

2:4 For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

2:5 But if anyone has caused grief, he has not grieved me, but all of you to some extent-not to be too severe.

2:6 This punishment which was inflicted by the majority is sufficient for such a man,

II Corinthians 2:

2:7 so that, on the contrary, you ought rather to forgive and comfort him, lest perhaps such a one be swallowed up with too much sorrow.

2:8 Therefore I urge you to reaffirm your love to him.

2:9 For to this end I also wrote, that I might test, whether you are obedient in all things.

2:10 Now whom you forgive anything, I also forgive. For if indeed I have forgiven anything, I have forgiven that one for your sakes in the presence of the Messiah,

2:11 lest Satan should take advantage of us; for we are not ignorant of his devices.

2:12 Furthermore, when I came to Troas to preach the Messiah's gospel, and a door was opened to me by Yahweh,

2:13 I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia.

2:14 Now thanks be to Yahweh who always leads us in triumph in the Messiah, and through us diffuses the fragrance of His knowledge in every place.

2:15 For we are to Yahweh the fragrance of the Messiah among those who are being saved and among those who are perishing.

2:16 To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things?

2:17 For we are not, as so many, peddling the word of Yahweh; but as of sincerity, but as from Yahweh, we speak of the Messiah in the sight of Yahweh.

II Corinthians 3:

3:1 Do we begin again to commend ourselves? Or do we need, as some others, epistles of commendation to you or letters of commendation from you?

3:2 You are our epistle written in our hearts, known and read by all men;

3:3 clearly you are an epistle of the Messiah, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart.

3:4 And we have such trust through the Messiah toward Yahweh.

3:5 Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from Yahweh,

II Corinthians 4:

3:6 who also made us sufficient as ministers of the new covenant, not of the letter but of His Spirit; for the letter kills, but His Spirit gives life.

3:7 But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, 3:8 how will the ministry of His Spirit not be more glorious?

3:9 For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory.

3:10 For even what was made glorious had no glory in this respect, because of the glory that excels.

3:11 For if what is passing away was glorious, what remains is much more glorious.

3:12 Therefore, since we have such hope, we use great boldness of speech-

3:13 unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.

3:14 But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Covenant, because the veil is taken away in the Messiah.

3:15 But even to this day, when Moses is read, a veil lies on their heart.

3:16 Nevertheless when one turns to Yahweh, the veil is taken away.

3:17 Now Yahweh is Spirit; and where the Spirit of Yahweh is, there is liberty.

3:18 But we all, with unveiled face, beholding as in a mirror the glory of Yahweh, are being transformed into the same image from glory to glory, just as by the Spirit of Yahweh.

II Corinthians 4:

4:1 Therefore, since we have this ministry, as we have received mercy, we do not lose heart.

4:2 But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of Yahweh deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of Yahweh.

4:3 But even if our gospel is veiled, it is veiled to those who are perishing,

4:4 whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of

II Corinthians 4:

the glory of the Messiah, who is the image of Yahweh, should shine on them.

4:5 For we do not preach ourselves, but the Messiah Yah'shua the Lord, and ourselves your bondservants for Yah'shua's sake.

4:6 For it is Yahweh who commands light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of Yahweh in the face of Yah'shua the Messiah.

4:7 But we have this treasure in earthen vessels, that the excellence of the power may be of Yahweh and not of us.

4:8 We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair;

4:9 persecuted, but not forsaken; struck down, but not destroyed-

4:10 always carrying about in the body the dying of the Lord Yah'shua, that the life of Yah'shua also may be manifested in our body.

4:11 For we who live are always delivered to death for Yah'shua's sake, that the life of Yah'shua may be manifested in our mortal flesh.

4:12 So then death is working in us, but life in you.

4:13 And since we have the same spirit of faith, according to what is written, "I believed and therefore I spoke," we also believe and therefore speak,

4:14 knowing that He who raised up the Lord Yah'shua will also raise us up with Yah'shua, and will present us with you.

4:15 For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of Yahweh.

4:16 Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day.

4:17 For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory,

4:18 while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.

II Corinthians 5:

5:1 For we know that if our earthly house, this tent, is destroyed, we have a building from Yahweh, a house not made with hands, eternal in heaven.

II Corinthians 5:

5:2 For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven,

5:3 if indeed, having been clothed, we shall not be found naked.

5:4 For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.

5:5 Now He who has prepared us for this very thing is Yahweh, who also has given us His Spirit as a guarantee.

5:6 So we are always confident, knowing that while we are at home in the body we are absent from Yahweh.

5:7 For we walk by faith, not by sight.

5:8 We are confident, yes, well pleased rather to be absent from the body and to be present with Yahweh.

5:9 Therefore we make it our aim, whether present or absent, to be well pleasing to Him.

5:10 For we must all appear before the judgment seat of the Messiah, that each one may receive the things done in the body, according to what he has done, whether good or bad.

5:11 Knowing, therefore, the terror of Yahweh, we persuade men; but we are well known to Yahweh, and I also trust are well known in your consciences.

5:12 For we do not commend ourselves again to you, but give you opportunity to boast on our behalf, that you may have an answer for those who boast in appearance and not in heart.

5:13 For if we are beside ourselves, it is for Yahweh; or if we are of sound mind, it is for you.

5:14 For the love of the Messiah compels us, because we judge thus: that if One died for all, then all died;

5:15 and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.

5:16 Therefore, from now on, we regard no one according to the flesh. Even though we have known the Messiah according to the flesh, yet now we know Him thus no longer.

5:17 Therefore, if anyone is in the Messiah, he is a new creation; old things have passed away; behold, all things have become new.

II Corinthians 5:

5:18 Now all things are of Yahweh, who has reconciled us to Himself through Yah'shua the Messiah, and has given us the ministry of reconciliation,

5:19 that is, that Yahweh was through the Messiah reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

5:20 Now then, we are ambassadors for the Messiah, as though Yahweh were pleading through us: we implore you on the Messiah's behalf, be reconciled to Yahweh.

5:21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of Yahweh in Him.

II Corinthians 6:

6:1 We then, as workers together with Him also plead with you not to receive the grace of Yahweh in vain.

6:2 For He says:

"In an acceptable time I have heard you,
And in the day of salvation I have helped you."

Behold, now is the accepted time; behold, now is the day of salvation.

6:3 We give no offense in anything, that our ministry may not be blamed.

6:4 But in all things we commend ourselves as ministers of Yahweh: in much patience, in tribulations, in needs, in distresses,

6:5 in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings;

6:6 by purity, by knowledge, by longsuffering, by kindness, by His Holy Spirit, by sincere love,

6:7 by the word of truth, by the power of Yahweh, by the armor of righteousness on the right hand and on the left,

6:8 by honor and dishonor, by evil report and good report; as deceivers, and yet true;

6:9 as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed;

6:10 as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

6:11 O Corinthians! We have spoken openly to you, our heart is wide open.

6:12 You are not restricted by us, but you are restricted by your own affections.

6:13 Now in return for the same (I speak as to children), you also be open.

II Corinthians 7:

6:14 Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?

6:15 And what accord has the Messiah with Belial? Or what part has a believer with an unbeliever?

6:16 And what agreement has the temple of Yahweh with idols? For you are the temple of the living God. As Yahweh has said:

"I will dwell in them

And walk among them.

I will be their God,

And they shall be My people."

6:17 Therefore

"Come out from among them

And be separate, says Yahweh.

Do not touch what is unclean,

And I will receive you."

6:18 "I will be a Father to you,

And you shall be My sons and daughters,

Says Yahweh the Almighty."

II Corinthians 7:

7:1 Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the respect of Yahweh.

7:2 Open your hearts to us. We have wronged no one, we have corrupted no one, we have cheated no one.

7:3 I do not say this to condemn; for I have said before that you are in our hearts, to die together and to live together.

7:4 Great is my boldness of speech toward you, great is my boasting on your behalf. I am filled with comfort. I am exceedingly joyful in all our tribulation.

7:5 For indeed, when we came to Macedonia, our bodies had no rest, but we were troubled on every side. Outside were conflicts, inside were fears.

7:6 Nonetheless Yahweh, who comforts the downcast, comforted us by the coming of Titus,

7:7 and not only by his coming, but also by the consolation with which he was comforted in you, when he told us of your earnest desire, your mourning, your zeal for me, so that I rejoiced even more.

7:8 For even if I made you sorry with my letter, I do not regret it; though I did regret it. For I

II Corinthians 7:

perceive that the same epistle made you sorry, though only for a while.

7:9 Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing.

7:10 For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.

7:11 For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, what clearing of yourselves, what indignation, what respect, what vehement desire, what zeal, what vindication! In all things you proved yourselves to be clear in this matter.

7:12 Therefore, although I wrote to you, I did not do it for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but that our care for you in the sight of Yahweh might appear to you.

7:13 Therefore we have been comforted in your comfort. And we rejoiced exceedingly more for the joy of Titus, because his spirit has been refreshed by you all.

7:14 For if in anything I have boasted to him about you, I am not ashamed. But as we spoke all things to you in truth, even so our boasting to Titus was found true.

7:15 And his affections are greater for you as he remembers the obedience of you all, how with respect and trembling you received him.

7:16 Therefore I rejoice that I have confidence in you in everything.

II Corinthians 8:

8:1 Moreover, brethren, we make known to you the grace of Yahweh bestowed on the called out ones of Macedonia:

8:2 that in a great trial of affliction the abundance of their joy and their deep poverty abounded in the riches of their liberality.

8:3 For I bear witness that according to their ability, yes, and beyond their ability, they were freely willing,

8:4 imploring us with much urgency that we would receive the gift and the fellowship of the ministering to the saints.

8:5 And not only as we had hoped, but they first gave themselves to Yahweh, and then to us by the will of Yahweh.

II Corinthians 8:

8:6 So we urged Titus, that as he had begun, so he would also complete this grace in you as well.

8:7 But as you abound in everything-in faith, in speech, in knowledge, in all diligence, and in your love for us-see that you abound in this grace also.

8:8 I speak not by commandment, but I am testing the sincerity of your love by the diligence of others.

8:9 For you know the grace of our Lord Yah'shua the Messiah, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.

8:10 And in this I give advice: It is to your advantage not only to be doing what you began and were desiring to do a year ago;

8:11 but now you also must complete the doing of it; that as there was a readiness to desire it, so there also may be a completion out of what you have.

8:12 For if there is first a willing mind, it is accepted according to what one has, and not according to what he does not have.

8:13 For I do not mean that others should be eased and you burdened;

8:14 but by an equality, that now at this time your abundance may supply their lack, that their abundance also may supply your lack-that there may be equality.

8:15 As it is written, "He who gathered much had nothing left over, and he who gathered little had no lack."

8:16 But thanks be to Yahweh who puts the same earnest care for you into the heart of Titus.

8:17 For he not only accepted the exhortation, but being more diligent, he went to you of his own accord.

8:18 And we have sent with him the brother whose praise is in the gospel throughout all the congregations,

8:19 and not only that, but who was also chosen by the congregations to travel with us with this gift, which is administered by us to the glory of Yahweh Himself and to show your ready mind,

8:20 avoiding this: that anyone should blame us in this lavish gift which is administered by us-

8:21 providing honorable things, not only in the sight of Yahweh, but also in the sight of men.

8:22 And we have sent with them our brother whom we have often proved diligent in many

II Corinthians 8:

things, but now much more diligent, because of the great confidence which we have in you.

8:23 If anyone inquires about Titus, he is my partner and fellow worker concerning you. Or if our brethren are inquired about, they are messengers of the called out ones, the glory of the Messiah.

8:24 Therefore show to them, and before the congregations the proof of your love and of our boasting on your behalf.

II Corinthians 9:

9:1 Now concerning the ministering to the saints, it is superfluous for me to write to you;

9:2 for I know your willingness, about which I boast of you to the Macedonians, that Achaia was ready a year ago; and your zeal has stirred up the majority.

9:3 Yet I have sent the brethren, lest our boasting of you should be in vain in this respect, that, as I said, you may be ready;

9:4 lest if some Macedonians come with me and find you unprepared, we (not to mention you!) should be ashamed of this confident boasting.

9:5 Therefore I thought it necessary to exhort the brethren to go to you ahead of time, and prepare your generous gift beforehand, which you had previously promised, that it may be ready as a matter of generosity and not as a grudging obligation.

9:6 But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.

9:7 So let each one give as he purposes in his heart, not grudgingly or of necessity; for Yahweh loves a cheerful giver.

9:8 And Yahweh is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.

9:9 As it is written:

"He has dispersed abroad,

He has given to the poor;

His righteousness endures forever."

9:10 Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness,

9:11 while you are enriched in everything for all liberality, which causes thanksgiving through us to Yahweh.

II Corinthians 10:

9:12 For the administration of this service supplies the needs of the saints, and also abounds through many thanksgivings to Yahweh,

9:13 while, through the proof of this ministry, they glorify Yahweh for the obedience of your confession to the gospel of the Messiah, and for your liberal sharing with them and all men,

9:14 and by their prayer for you, who long for you because of the exceeding grace of Yahweh in you.

9:15 Thanks be to Yahweh for His indescribable gift!

II Corinthians 10:

10:1 Now I, Paul, myself am pleading with you by the meekness and gentleness of the Messiah—who in presence am lowly among you, but being absent am bold toward you.

10:2 But I beg you that when I am present I may not be bold with that confidence by which I intend to be bold against some, who think of us as if we walked according to the flesh.

10:3 For though we walk in the flesh, we do not war according to the flesh.

10:4 For the weapons of our warfare are not carnal but mighty in Yahweh's Spirit for pulling down strongholds,

10:5 casting down arguments and every high thing that exalts itself against the knowledge of Yahweh, bringing every thought into captivity to the obedience of the Messiah,

10:6 and being ready to punish all disobedience when your obedience is fulfilled.

10:7 Do you look at things according to outward appearances? If anyone is convinced he is the Messiah's, let him consider this in himself that just as he is the Messiah's, even so we are the Messiah's.

10:8 For even if I should boast somewhat more about our authority, which Yahweh gave us for edification and not for your destruction, I shall not be ashamed-

10:9 lest I seem to terrify you by letters.

10:10 "For his letters," they say, "are weighty and powerful, but his bodily presence is weak, and his speech contemptible."

10:11 Let such a person consider that what we are in word by letters when we are absent, such we will also be in deed when we are present.

10:12 For we dare not class ourselves or compare ourselves with those who commend

II Corinthians 10:

themselves. But they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

10:13 We, however, will not boast beyond measure, but within the limits of the sphere which Yahweh appointed us-a sphere which especially includes you.

10:14 For we are not overextending ourselves (as though our authority did not extend to you), for it was to you that we came with the gospel of the Messiah;

10:15 not boasting of things beyond measure, that is, in other men's labors, but having hope, that as your faith is increased, we shall be greatly enlarged by you in our sphere,

10:16 to preach the gospel in the regions beyond you, and not to boast in another man's sphere of accomplishment.

10:17 But "he who glories, let him glory in Yahweh."

10:18 For not he who commends himself is approved, but whom Yahweh commends.

II Corinthians 11:

11:1 Oh, that you would bear with me in a little folly-and indeed you do bear with me.

11:2 For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to the Messiah.

11:3 But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in the Messiah.

11:4 For if he who comes preaches another Messiah whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted-you may well put up with it!

11:5 For I consider that I am not at all inferior to the most eminent apostles.

11:6 Even though I am untrained in speech, yet I am not in knowledge. But we have been thoroughly manifested among you in all things.

11:7 Did I commit sin in humbling myself that you might be exalted, because I preached the gospel of Yahweh to you free of charge?

11:8 I robbed other congregations, taking wages from them to minister to you.

11:9 And when I was present with you, and in need, I was a burden to no one, for what I lacked

II Corinthians 11:

the brethren who came from Macedonia supplied. And in everything I kept myself from being burdensome to you, and so I will keep myself.

11:10 As the truth of the Messiah is in me, no one shall stop me from this boasting in the regions of Achaia.

11:11 Why? Because I do not love you? Yahweh knows!

11:12 But what I do, I will also continue to do, that I may cut off the opportunity from those who desire an opportunity to be regarded just as we are in the things of which they boast.

11:13 For such are false apostles, deceitful workers, transforming themselves into apostles of the Messiah.

11:14 And no wonder! For Satan himself transforms himself into an angel of light.

11:15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.

11:16 I say again, let no one think me a fool. If otherwise, at least receive me as a fool, that I also may boast a little.

11:17 What I speak, I speak not according to Yahweh, but as it were, foolishly, in this confidence of boasting.

11:18 Seeing that many boast according to the flesh, I also will boast.

11:19 For you put up with fools gladly, since you yourselves are wise!

11:20 For you put up with it if one brings you into bondage, if one devours you, if one takes from you, if one exalts himself, if one strikes you on the face.

11:21 To our shame, I say that we were too weak for that! But in whatever anyone is bold-I speak foolishly-I am bold also.

11:22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.

11:23 Are they ministers of the Messiah?-I speak as a fool-I am more: in labors more abundant, in stripes above measure, in prisons more frequently, in deaths often.

11:24 From the Edomites five times I received forty stripes minus one.

II Corinthians 11:

11:25 Three times I was beaten with rods; once I was stoned; three times I was shipwrecked; a night and a day I have been in the deep;

11:26 in journeys often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils of the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

11:27 in weariness and toil, in sleeplessness often, in hunger and thirst, in fastings often, in cold and nakedness-

11:28 besides the other things, what comes upon me daily: my deep concern for all the called out ones.

11:29 Who is weak, and I am not weak? Who is made to stumble, and I do not burn with indignation?

11:30 If I must boast, I will boast in the things which concern my infirmity.

11:31 The God and Father of our Lord Yah'shua the Messiah, who is blessed forever, knows that I am not lying.

11:32 In Damascus the governor, under Aretas the king was guarding the city of Damascenes with a garrison, desiring to arrest me;

11:33 but I was let down in a basket through a window in the wall, and escaped from his hands.

II Corinthians 12:

12:1 It is doubtless not profitable for me to boast. I will come to visions and revelations of Yahweh:

12:2 I know a man in the Messiah who fourteen years ago-whether in the body I do not know, or whether out of the body I do not know, Yahweh knows-such a one was caught up to the third heaven.

12:3 And I know such a man-whether in the body or out of the body I do not know, Yahweh knows-

12:4 how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.

12:5 Of such a one I will boast; yet of myself I will not boast, except in my infirmities.

12:6 For though I might desire to boast, I will not be a fool; for I will speak the truth. But I refrain, lest anyone should think of me above what he sees me to be or hears from me.

12:7 And lest I should be exalted above measure by the abundance of the revelations, a thorn in

II Corinthians 12:

the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure.

12:8 Concerning this thing I pleaded with Yahweh three times that it might depart from me.

12:9 And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of the Messiah may rest upon me.

12:10 Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for the Messiah's sake. For when I am weak, then I am strong.

12:11 I have become a fool in boasting; you have compelled me. For I ought to have been commended by you; for in nothing was I behind the most eminent apostles, though I am nothing.

12:12 Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds.

12:13 For what is it in which you were inferior to other congregations, except that I myself was not burdensome to you? Forgive me this wrong!

12:14 Now for the third time I am ready to come to you. And I will not be burdensome to you; for I do not seek yours, but you. For the children ought not to lay up for the parents, but the parents for the children.

12:15 And I will very gladly spend and be spent for your spirits; though the more abundantly I love you, the less I am loved.

12:16 But be that as it may, I did not burden you. Nevertheless, being crafty, I caught you by cunning!

12:17 Did I take advantage of you by any of those whom I sent to you?

12:18 I urged Titus, and sent our brother with him. Did Titus take advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps?

12:19 Again, do you think that we excuse ourselves to you? We speak before Yahweh, of the Messiah. But we do all things, beloved, for your edification.

12:20 For I fear lest, when I come, I shall not find you such as I wish, and that I shall be found by you such as you do not wish; lest there be contentions, jealousies, outbursts of wrath, selfish ambitions, backbitings, whisperings, conceits, tumults;

II Corinthians 12:

12:21 lest, when I come again, Yahweh will humble me among you, and I shall mourn for many who have sinned before and have not repented of the uncleanness, fornication, and lewdness which they have practiced.

II Corinthians 13:

13:1 This will be the third time I am coming to you. "By the mouth of two or three witnesses every word shall be established."

13:2 I have told you before, and foretell as if I were present the second time, and now being absent I write to those who have sinned before, and to all the rest, that if I come again I will not spare-

13:3 since you seek a proof of the Messiah speaking in me, who is not weak toward you, but mighty in you.

13:4 For though He was crucified in weakness, yet He lives by the power of Yahweh. For we also are weak in Him, but we shall live with Him by the power of Yahweh toward you.

13:5 Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Yah'shua the Messiah is in you?-unless indeed you are disqualified.

13:6 But I trust that you will know that we are not disqualified.

13:7 Now I pray to Yahweh that you do no evil, not that we should appear approved, but that you should do what is honorable, though we may seem disqualified.

13:8 For we can do nothing against the truth, but for the truth.

13:9 For we are glad when we are weak and you are strong. And this also we pray, that you may be made complete.

13:10 Therefore I write these things being absent, lest being present I should use sharpness, according to the authority which Yahweh has given me for edification and not for destruction.

13:11 Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and Yahweh the God of love and peace will be with you.

13:12 Greet one another with a holy kiss.

13:13 All the saints greet you.

13:14 The grace of the Lord Yah'shua the Messiah, and the love of Yahweh, and the communion of His Holy Spirit be with you all.
Amam.

Galatians 1:

1:1 Paul, an apostle (not from men nor through man, but through Yah'shua the Messiah and Yahweh the Father who raised Him from the dead),
1:2 and all the brethren who are with me,
To the congregations of Galatia:
1:3 Grace to you and peace from Yahweh the Father and our Lord Yah'shua the Messiah,
1:4 who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of Yahweh our God and Father,
1:5 to whom be glory forever and ever. Amam.
1:6 I marvel that you are turning away so soon from Him who called you in the grace of the Messiah, to a different gospel,
1:7 which is not another; but there are some who trouble you and want to pervert the gospel of the Messiah.
1:8 But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed.
1:9 As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed.
1:10 For do I now persuade men, or Yahweh? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of the Messiah.
1:11 But I make known to you, brethren, that the gospel which was preached by me is not according to man.
1:12 For I neither received it from man, nor was I taught it, but it came through the revelation of Yah'shua the Messiah.
1:13 For you have heard of my former conduct in Judaism, how I persecuted the congregation of Yahweh beyond measure and tried to destroy it.
1:14 And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.
1:15 But when it pleased Yahweh, who separated me from my mother's womb and called me through His grace,
1:16 to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood,
1:17 nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus.

Galatians 2:

1:18 Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days.
1:19 But I saw none of the other apostles except James, Yah'shua's brother.
1:20 (Now concerning the things which I write to you, indeed, before Yahweh, I do not lie.)
1:21 Afterward I went into the regions of Syria and Cilicia.
1:22 And I was unknown by face to those of Judea which were in the Messiah.
1:23 But they were hearing only, "He who formerly persecuted us now preaches the faith which he once tried to destroy."
1:24 And they glorified Yahweh in me.
Galatians 2:
2:1 Then after fourteen years I went up again to Jerusalem with Barnabas and took Titus with us.
2:2 And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain.
2:3 Yet not even Titus who was with me, being a Greek, was compelled to be circumcised.
2:4 And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in the Messiah Yah'shua, that they might bring us into bondage),
2:5 to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.
2:6 But from those who seemed to be something- whatever they were, it makes no difference to me; Yahweh shows personal favoritism to no man- for those who seemed to be something added nothing to me.
2:7 But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter
2:8 (for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles),
2:9 and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised.

Galatians 2:

2:10 They desired only that we remember the poor, the very thing which I also was eager to do.

2:11 Now when Peter had come to Antioch, I withstood him to his face as he was to blame;

2:12 for before certain men came from James, he would eat with the Gentiles; but when they came, he withdrew and separated himself, fearing those who were of the circumcision.

2:13 And the rest of the Hebrews also played the hypocrite with him, so that even Barnabas was carried away with their hypocrisy.

2:14 But when I saw that they were not straightforward about the truth of the gospel, I said to Peter before them all, "If you, being a Hebrew, live in the manner of Gentiles and not as the Hebrews, why do you compel Gentiles to live as Hebrews?"

2:15 "We who are Hebrew naturally, and not sinners of the Gentiles,

2:16 "knowing that a man is not justified by the works of the law but by faith in Yah'shua the Messiah, even we have believed in the Messiah Yah'shua, that we might be justified by faith in the Messiah and not by the works of the law; for by the works of the law no flesh shall be justified.

2:17 "But if, while we seek to be justified by the Messiah, we ourselves also are found sinners, is the Messiah therefore a minister of sin? Certainly not!

2:18 "For if I build again those things which I destroyed, I make myself a transgressor.

2:19 "For I through the law died to the law that I might live to Yahweh.

2:20 "I have been crucified with the Messiah; it is no longer I who live, but the Messiah lives in me; and the life which I now live in the flesh I live by faith in the Son of Yahweh, who loved me and gave Himself for me.

2:21 "I do not set aside the grace of Yahweh; for if righteousness comes through the law, then the Messiah died in vain."

Galatians 3:

3:1 O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Yah'shua the Messiah was clearly portrayed among you as crucified?

3:2 This only I want to learn from you: Did you receive His Spirit by the works of the law, or by the faith resulting from hearing and believing?

Galatians 3:

3:3 Are you so foolish? Having begun in His Spirit, are you now being made perfect by the flesh?

3:4 Have you suffered so many things in vain-if indeed it was in vain?

3:5 Therefore He who supplies His Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith?-
3:6 just as Abraham "believed Yahweh, and it was accounted to him for righteousness."

3:7 Therefore know that only those who are of faith are sons of Abraham.

3:8 And the Scripture, foreseeing that Yahweh would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed."

3:9 So then those who are of faith are blessed with believing Abraham.

3:10 For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."

3:11 But that no one is justified by the works of the law in the sight of Yahweh is evident, for "the just shall live by faith."

3:12 Yet the law is not of faith, but "the man who does them shall live by them."

3:13 The Messiah has redeemed us from the curse of the works of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"),

3:14 that the blessing of Abraham might come upon the Gentiles in the Messiah Yah'shua, that we might receive the promise of His Spirit through faith.

3:15 Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it.

3:16 Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is the Messiah.

3:17 And this I say, that the law, which was four hundred and thirty years later, cannot annul the covenant that was confirmed before by Yahweh, that it should make the promise of no effect.

3:18 For if the inheritance is of the law, it is no longer of promise; but Yahweh gave it to Abraham by promise.

Galatians 3:

3:19 What purpose then do the works of the law serve? They were added to the law because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator.

3:20 Now a mediator does not mediate for one only, but Yahweh is one.

3:21 Is the law then against the promises of Yahweh? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law.

3:22 But the Scripture has confined all under sin, that the promise by faith in Yah'shua the Messiah might be given to those who believe.

3:23 But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.

3:24 Therefore the works of the law were our tutor to bring us to the Messiah, that we might be justified by faith.

3:25 But after faith has come, we are no longer under a tutor.

3:26 For you are all sons of Yahweh through faith in the Messiah Yah'shua.

3:27 For as many of you as were baptized into the Messiah have put on the Messiah.

3:28 There is neither Hebrew nor Greek, there is neither slave nor free, there is neither male nor female; you are all one in the Messiah Yah'shua.

3:29 And if you are the Messiah's, then you are Abraham's seed, and heirs according to the promise.

Galatians 4:

4:1 Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all,

4:2 but is under guardians and stewards until the time appointed by the father.

4:3 Even so we, when we were children, were in bondage under the elements of the world.

4:4 But when the fullness of the time had come, Yahweh sent forth His Son, born of a woman, born under the law,

4:5 to redeem those who were under the law, that we might receive the adoption as sons.

4:6 And because you are sons, Yahweh has sent forth His Spirit as of being His son into your hearts, crying out, "Abba, [which is translated, Daddy] Father!"

Galatians 4:

4:7 Therefore you are no longer a slave but a son, and an heir of Yahweh through the Messiah.

4:8 But then, indeed, when you did not know Yahweh, you served those which by nature are not gods.

4:9 But now after you have known Yahweh, or rather are known by Yahweh, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?

4:10 You observe days and months and seasons and years.

4:11 I am afraid for you, lest I have labored for you in vain.

4:12 Brethren, I urge you to become like me, for I became like you. You have not injured me at all.

4:13 You know that because of physical infirmity I preached the gospel to you at the first.

4:14 And my trial which was in my flesh you did not despise or reject, but you received me as an angel of Yahweh, even as the Messiah Yah'shua.

4:15 What then was the blessing you enjoyed?

For I bear you witness that, if possible, you would have plucked out your own eyes and given them to me.

4:16 Have I therefore become your enemy because I tell you the truth?

4:17 They zealously court you, but for no good; yes, they want to exclude you, that you may be zealous for them.

4:18 But it is good to be zealous in a good thing always and not only when I am present with you.

4:19 My little children, for whom I labor in birth again until the Messiah is formed in you,

4:20 I would like to be present with you now and to change my tone; for I have doubts about you.

4:21 Tell me, you who desire to be under the law, do you not hear the law?

4:22 For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman.

4:23 But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise,

4:24 which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar-

4:25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children-

Galatians 4:

4:26 but the Jerusalem above is free, which is the mother of us all.

4:27 For it is written:

"Rejoice, O barren,
You who do not bear!

Break forth and shout,

You who are not in labor!

For the desolate has many more children

Than she who has a husband."

4:28 Now we, brethren, as Isaac was, are children of promise.

4:29 But, as he who was born according to the flesh then persecuted him who was born according to His Spirit, even so it is now.

4:30 Nevertheless what does the Scripture say?

"Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."

4:31 So then, brethren, we are not children of the bondwoman but of the free.

Galatians 5:

5:1 Stand fast therefore in the liberty by which the Messiah has made us free, and do not be entangled again with a yoke of bondage.

5:2 Indeed I, Paul, say to you that if you become circumcised, the Messiah will profit you nothing.

5:3 And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.

5:4 You have become estranged from the Messiah, you who attempt to be justified by law; you have fallen from grace.

5:5 For we through His Spirit eagerly wait for the hope of righteousness by faith.

5:6 For in the Messiah Yah'shua neither circumcision nor uncircumcision avails anything, but faith working through love.

5:7 You ran well. Who hindered you from obeying the truth?

5:8 This persuasion does not come from Him who calls you.

5:9 A little leaven leavens the whole lump.

5:10 I have confidence in you, in Yahweh, that you will have no other mind; but he who troubles you shall bear his judgment, whoever he is.

5:11 And I, brethren, if I still preach circumcision, why do I still suffer persecution? Then the offense of the stake has ceased.

5:12 I could wish that those who trouble you would even cut themselves off!

Galatians 6:

5:13 For you, brethren, have been called to liberty; only do not use liberty as an opportunity for the flesh, but through love serve one another.

5:14 For all the law is fulfilled in one word, even in this: "You shall love your neighbor as yourself."

5:15 But if you bite and devour one another, beware lest you be consumed by one another!

5:16 I say then: Walk in His Spirit, and you shall not fulfill the lust of the flesh.

5:17 For the flesh lusts against His Spirit, and His Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.

5:18 But if you are led by His Spirit, you are not under the works of the law.

5:19 Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,

5:20 idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,

5:21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of Yahweh.

5:22 But the fruit of His Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

5:23 gentleness, self-control. Against such there is no law.

5:24 And those who are the Messiah's have crucified the flesh with its passions and desires.

5:25 If we live in His Spirit, let us also walk in His Spirit.

5:26 Let us not become conceited, provoking one another, envying one another.

Galatians 6:

6:1 Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted.

6:2 Bear one another's burdens, and so fulfill the law of the Messiah.

6:3 For if anyone thinks himself to be something, when he is nothing, he deceives himself.

6:4 But let each one examine his own work, and then he will have rejoicing in himself alone, and not in another.

Galatians 6:

6:5 For each one shall bear his own burden.

6:6 Let him who is taught the word share in all good things with him who teaches.

6:7 Do not be deceived, Yahweh is not mocked; for whatever a man sows, that he will also reap.

6:8 For he who sows to his flesh will of the flesh reap corruption, but he who sows to His Spirit will of His Spirit reap everlasting life.

6:9 And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.

6:10 Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith.

6:11 See with what large letters I have written to you with my own hand!

6:12 As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the burden of the Messiah.

6:13 For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh.

6:14 But Yahweh forbid that I should boast except in the burden of our Lord Yah'shua the Messiah, by whom the world has been crucified to me, and I to the world.

6:15 For in the Messiah Yah'shua neither circumcision nor uncircumcision avails anything, but a new creation.

6:16 And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of Yahweh.

6:17 From now on let no one trouble me, for I bear in my body the marks of the Lord Yah'shua.

6:18 Brethren, the grace of our Lord Yah'shua the Messiah be with your spirit. Amam.

Ephesians 1:

1:1 Paul, an apostle of Yah'shua the Messiah by the will of Yahweh, To the saints who are in Ephesus, and faithful in the Messiah Yah'shua:
1:2 Grace to you and peace from Yahweh our Father and the Lord Yah'shua the Messiah.
1:3 Blessed be the God and Father of our Lord Yah'shua the Messiah, who has blessed us with every spiritual blessing in the heavenly places,
1:4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,
1:5 having predestined us to adoption as sons by Yah'shua the Messiah to Himself, according to the good pleasure of His will,
1:6 to the praise of the glory of His grace, by which He has made us accepted in the Beloved.
1:7 In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace
1:8 which He made to abound toward us in all wisdom and prudence,
1:9 having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself,
1:10 that in the dispensation of the fullness of the times He might gather together in one all things in the Messiah, both which are in heaven and which are on earth-in Him.
1:11 In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,
1:12 that we who first trusted in the Messiah should be to the praise of His glory.
1:13 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with His Holy Spirit of promise,
1:14 who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.
1:15 Therefore I also, after I heard of your faith in the Lord Yah'shua and your love for all the saints,
1:16 do not cease to give thanks for you, making mention of you in my prayers:
1:17 that the God of our Lord Yah'shua the Messiah, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him,

Ephesians 2:

1:18 the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints,
1:19 and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power
1:20 which He worked in the Messiah when He raised Him from the dead and seated Him at His right hand in the heavenly places,
1:21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.
1:22 And He put all things under His feet, and gave Him to be head over all things to the called out ones,
1:23 which is His body, the fullness of Him who fills all in all.

Ephesians 2:

2:1 And you He made alive, who were dead in trespasses and sins,
2:2 in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience,
2:3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others.
2:4 But Yahweh, who is rich in mercy, because of His great love with which He loved us,
2:5 even when we were dead in trespasses, made us alive together with the Messiah (by grace you have been saved),
2:6 and raised us up together, and made us sit together in the heavenly places in the Messiah Yah'shua,
2:7 that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in the Messiah Yah'shua.
2:8 For by grace you have been saved through faith; not of yourselves; it is the gift of Yahweh,
2:9 not of works, lest anyone should boast.
2:10 For we are His workmanship, created in the Messiah Yah'shua for good works, which Yahweh prepared beforehand that we should walk in them.
2:11 Therefore remember that you, once Gentiles in the flesh-who are called

Ephesians 2:

Uncircumcision by what is called the Circumcision made in the flesh by hands-
 2:12 at that time you were without the Messiah, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope without Yahweh in the world.
 2:13 But now in the Messiah Yah'shua you who once were far off have been brought near by the blood of the Messiah.
 2:14 For He Himself is our peace, who has made both one, and has broken down the middle wall of separation,
 2:15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,
 2:16 and that He might reconcile them both to Yahweh in one body through the stake, thereby putting to death the enmity.
 2:17 And He came and preached peace to you who were afar off and to those who were near.
 2:18 For through Him we both have access by one Spirit to the Father.
 2:19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of Yahweh,
 2:20 having been built on the foundation of the apostles and prophets, Yah'shua the Messiah Himself being the chief cornerstone,
 2:21 in whom the whole building, being joined together, grows into a holy temple in Yahweh,
 2:22 in whom you also are being built together for a dwelling place of Yahweh in His Spirit.

Ephesians 3:

3:1 For this reason I, Paul, the prisoner of the Messiah Yah'shua for you Gentiles-
 3:2 if indeed you have heard of the dispensation of the grace of Yahweh which was given to me for you,
 3:3 how that by revelation He made known to me the mystery (as I have briefly written already,
 3:4 by which, when you read, you may understand my knowledge in the mystery of the Messiah),
 3:5 which in other ages was not made known to the sons of men, as it has now been revealed by His Spirit to His holy apostles and prophets:
 3:6 that the Gentiles should be fellow heirs, of the same body, and partakers of His promise in the Messiah through the gospel,

Ephesians 4:

3:7 of which I became a minister according to the gift of the grace of Yahweh given to me by the effective working of His power.
 3:8 To me, who am the least of the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of the Messiah,
 3:9 and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in Yahweh who created all things through Yah'shua the Messiah;
 3:10 to the intent that now the manifold wisdom of Yahweh might be made known by the called out ones to the principalities and powers in the heavenly places,
 3:11 according to the eternal purpose which He accomplished in the Messiah Yah'shua our Lord,
 3:12 in whom we have boldness and access with confidence through faith in Him.
 3:13 Therefore I ask that you do not lose heart at my tribulations for you, which is your glory.
 3:14 For this reason I bow my knees to the Father of our Lord Yah'shua the Messiah,
 3:15 from whom the whole family in heaven and earth is named,
 3:16 that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man,
 3:17 that the Messiah may dwell in your hearts through faith that you being rooted and grounded in love,
 3:18 may be able to comprehend with all the saints what is the width and length and depth and height-
 3:19 to know the love of the Messiah which passes knowledge; that you may be filled with all the fullness of Yahweh.
 3:20 Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,
 3:21 to Him be glory in the congregations by the Messiah Yah'shua to all generations, forever and ever. Amam.

Ephesians 4:

4:1 I, therefore, the prisoner of Yahweh, beseech you to walk worthy of the calling with which you were called,
 4:2 with all lowliness and gentleness, with longsuffering, bearing with one another in love,
 4:3 endeavoring to keep the unity of His Spirit in the bond of peace.

Ephesians 4:

4:4 There is one body and one Spirit, just as you were called in one hope of your calling;
4:5 one Lord, one faith, one baptism;
4:6 one God and Father of all, who is above all, and through all, and in you all.
4:7 But to each one of us grace was given according to the measure of the Messiah's gift.
4:8 Therefore He says:
"When He ascended on high, He led captivity captive, And gave gifts to men."
4:9 (Now this, "He ascended"-what does it mean but that He also first descended into the lower parts of the earth?
4:10 He who descended is also the One who ascended far above all the heavens, that He might fill all things.)
4:11 And He Himself gave some to be apostles, some prophets, some evangelists, and some preachers,
4:12 for the equipping of the saints for the work of ministry, for the edifying of the body of the Messiah,
4:13 till we all come to the unity of the faith and of the knowledge of the Son of Yahweh, to a perfect man, to the measure of the stature of the fullness of the Messiah;
4:14 that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting,
4:15 but, speaking the truth in love, may grow up in all things into Him who is the head-the Messiah-
4:16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.
4:17 This I say, therefore, and testify in Yahweh, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,
4:18 having their understanding darkened, being alienated from the life of Yahweh, because of the ignorance that is in them, because of the blindness of their heart;
4:19 who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.
4:20 But you have not so learned the Messiah,

Ephesians 5:

4:21 if indeed you have heard Him and have been taught by Him, as the truth is in Yah'shua:
4:22 that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,
4:23 and be renewed in the spirit of your mind,
4:24 and that you put on the new man which was created according to Yahweh, in true righteousness and holiness.
4:25 Therefore, putting away lying, "Let each one of you speak truth with his neighbor," for we are members of one another.
4:26 "Be angry, and do not sin": do not let the sun go down on your wrath,
4:27 nor give place to the devil.
4:28 Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.
4:29 Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers.
4:30 And do not grieve the Holy Spirit of Yahweh, by whom you were sealed for the day of redemption.
4:31 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.
4:32 And be kind to one another, tenderhearted, forgiving one another, just as Yahweh in the Messiah forgave you.

Ephesians 5:

5:1 Therefore be imitators of Yahweh as dear children.
5:2 And walk in love, as the Messiah also has loved us and given Himself for us, an offering and a sacrifice to Yahweh for a sweet-smelling aroma.
5:3 But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints;
5:4 neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.
5:5 For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of the Messiah and Yahweh.

Ephesians 5:

5:6 Let no one deceive you with empty words, for because of these things the wrath of Yahweh comes upon the sons of disobedience.

5:7 Therefore do not be partakers with them.

5:8 For you were once darkness, but now you are light in Yahweh. Walk as children of light

5:9 (for the fruit of His Spirit is in all goodness, righteousness, and truth),

5:10 finding out what is acceptable to Yahweh.

5:11 And have no fellowship with the unfruitful works of darkness, but rather expose them.

5:12 For it is shameful even to speak of those things which are done by them in secret.

5:13 But all things that are exposed are made manifest by the light, for whatever makes manifest is light.

5:14 Therefore He says: "Awake, you who sleep, Arise from the dead, And the Messiah will give you light."

5:15 See then that you walk circumspectly, not as fools but as wise,

5:16 redeeming the time, since the days are evil.

5:17 Therefore do not be unwise, but understand what the will of Yahweh is.

5:18 And do not be drunk with wine, in which is dissipation; but be filled with His Spirit,

5:19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to Yahweh,

5:20 giving thanks always for all things to Yahweh the Father in the name of our Lord Yah'shua the Messiah,

5:21 submitting to one another in the respect of Yahweh.

5:22 Wives, submit to your own husbands, as to Yahweh.

5:23 For the husband is head of the wife, as also the Messiah is head of the called out ones; and He is the Savior of the body.

5:24 Therefore, just as the congregation is subject to the Messiah, so let the wives be to their own husbands in everything.

5:25 Husbands, love your wives, just as the Messiah also loved the called out ones and gave Himself for them,

5:26 that He might sanctify and cleanse her with the washing of water by the word,

5:27 that He might present her to Himself a glorious congregation, not having spot or wrinkle or

Ephesians 6:

any such thing, but that she should be holy and without blemish.

5:28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.

5:29 For no one ever hated his own flesh, but nourishes and cherishes it, just as Yahweh does the called out ones.

5:30 For we are members of His body, of His flesh and of His bones.

5:31 "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh."

5:32 This is a great mystery, but I speak concerning the Messiah and the congregation of saints.

5:33 Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.

Ephesians 6:

6:1 Children, obey your parents in Yahweh, for this is right.

6:2 "Honor with obedience your father and mother," which is the first commandment with promise:

6:3 "that it may be well with you and you may live long on the earth."

6:4 And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of Yahweh.

6:5 Bondservants, be obedient to those who are your masters according to the flesh, with respect and in sincerity of heart, as to the Messiah;

6:6 not with eyeservice, as men-pleasers, but as bondservants of the Messiah, doing the will of Yahweh from the heart,

6:7 with goodwill doing service, as to Yahweh, and not to men,

6:8 knowing that whatever good anyone does, he will receive the same from Yahweh, whether he is a slave or free.

6:9 And you, masters, do the same things to them, giving up threatening, knowing that your own Master also is in heaven, and there is no partiality with Him.

6:10 Finally, my brethren, be strong in Yahweh and in the power of His might.

6:11 Put on the whole armor of Yahweh that you may be able to stand against the wiles of the devil.

Ephesians 6:

6:12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.

6:13 Therefore take up the whole armor of Yahweh, that you may be able to withstand in the evil day, and having done all, to stand.

6:14 Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness,

6:15 and having shod your feet with the preparation of the gospel of peace;

6:16 above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.

6:17 And take the helmet of salvation, and the sword of His Spirit, which is the word of Yahweh;

6:18 praying always with all prayer and supplication in His Spirit, being watchful to this end with all perseverance and supplication for all the saints-

6:19 and for me, that utterance may be given to me, that I may open my mouth boldly to make known the mystery of the gospel,

6:20 for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

6:21 But that you also may know my affairs and how I am doing, Tychicus, a beloved brother and faithful minister in Yahweh, will make all things known to you;

6:22 whom I have sent to you for this very purpose, that you may know our affairs, and that he may comfort your hearts.

6:23 Peace to the brethren, and love with faith, from Yahweh the Father and the Lord Yah'shua the Messiah.

6:24 Grace be with all those who love our Lord Yah'shua the Messiah in sincerity. Amam.

Philippians 1:

1:1 Paul and Timothy, bondservants of Yah'shua the Messiah, To all the saints of Messiah Yah'shua in Philippi, with the elders and overseers:
1:2 Grace to you and peace from Yahweh our Father and the Lord Yah'shua the Messiah.
1:3 I thank my God upon every remembrance of you,
1:4 always in every prayer of mine making request for you all with joy,
1:5 for your fellowship in the gospel from the first day until now,
1:6 being confident of this very thing, that He who has begun a good work in you will complete it until the day of Yah'shua the Messiah;
1:7 just as it is right for me to think this of you all, because I have you in my heart, inasmuch as both in my chains and in the defense and confirmation of the gospel, you all are partakers with me of grace.
1:8 For Yahweh is my witness, how greatly I long for you all with the affection of Yah'shua the Messiah.
1:9 And this I pray, that your love may abound still more in knowledge and all discernment,
1:10 that you may approve the things that are excellent, that you may be sincere and without offense till the day of the Messiah,
1:11 being filled with the fruits of righteousness which are by Yah'shua the Messiah, to the glory and praise of Yahweh.
1:12 But I want you to know, brethren, that the things which happened to me have actually turned out for the furtherance of the gospel,
1:13 so that it has become evident to the whole palace guard, and to all the rest, that my chains are in the Messiah;
1:14 and most of the brethren in Yahweh, having become confident by my chains, are much more bold to speak the word without fear.
1:15 Some indeed preach the Messiah even from envy and strife, and some also from good will:
1:16 The former preach the Messiah from selfish ambition, not sincerely, supposing to add affliction to my chains;
1:17 but the latter out of love, knowing that I am appointed for the defense of the gospel.
1:18 What then? Only that in every way, whether in pretense or in truth, the Messiah is preached; and in this I rejoice, yes, and will rejoice.

Philippians 2:

1:19 For I know that this will turn out for my deliverance through your prayer and the supply of the Spirit of Yah'shua the Messiah,
1:20 according to my earnest expectation and hope that in nothing I shall be ashamed, but with all boldness, as always, so now also the Messiah will be magnified in my body, whether by life or by death.
1:21 For to me, to live is the Messiah, and to die is gain.
1:22 But if I live on in the flesh, this will mean fruit from my labor; yet what I shall choose I cannot tell.
1:23 For I am hard pressed between the two, having a desire to depart and be with the Messiah, which is far better.
1:24 Nevertheless to remain in the flesh is more needful for you.
1:25 And being confident of this, I know that I shall remain and continue with you all for your progress and joy of faith,
1:26 that your rejoicing for me may be more abundant in Yah'shua the Messiah by my coming to you again.
1:27 Only let your conduct be worthy of the gospel of the Messiah, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel,
1:28 and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from Yahweh.
1:29 For to you it has been granted on behalf of the Messiah, not only to believe in Him, but also to suffer for His sake,
1:30 having the same conflict which you saw in me and now hear is in me.

Philippians 2:

2:1 Therefore if there is any consolation in the Messiah, if any comfort of love, if any fellowship of His Spirit, if any affection and mercy,
2:2 fulfill my joy by being like-minded, having the same love, being of one accord, of one mind.
2:3 Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.
2:4 Let each of you look out not only for his own interests, but also for the interests of others.

Philippians 2:

2:5 Let this mind be in you which was also in the Messiah Yah'shua,

2:6 who, being in the form of God, did not consider it robbery to be equal with Yahweh,

2:7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

2:8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the stake.

2:9 Therefore Yahweh also has highly exalted Him and given Him the name which is above every name,

2:10 that at the name of Yah'shua every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

2:11 and that every tongue should confess that Yah'shua the Messiah is Lord, to the glory of Yahweh the Father.

2:12 Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with respect and trembling;

2:13 for it is Yahweh who works in you both to will and to do for His good pleasure.

2:14 Do all things without complaining and disputing,

2:15 that you may become blameless and harmless, children of Yahweh without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world,
2:16 holding fast the word of life, so that I may rejoice in the day of the Messiah that I have not run in vain or labored in vain.

2:17 Yes, and if I am being poured out as a drink offering on the sacrifice and service of your faith, I am glad and rejoice with you all.

2:18 For the same reason you also be glad and rejoice with me.

2:19 But I trust in the Lord Yah'shua to send Timothy to you shortly, that I also may be encouraged when I know your state.

2:20 For I have no one like-minded, who will sincerely care for your state.

2:21 For all seek their own, not the things which are of the Messiah Yah'shua.

2:22 But you know his proven character, that as a son with his father he served with me in the gospel.

Philippians 3:

2:23 Therefore I hope to send him at once, as soon as I see how it goes with me.

2:24 But I trust in Yahweh that I myself shall also come shortly.

2:25 Yet I considered it necessary to send to you Epaphroditus, my brother, fellow worker, and fellow soldier, but your messenger and the one who ministered to my need;

2:26 since he was longing for you all, and was distressed because you heard that he was sick.

2:27 For indeed he was sick almost unto death; but Yahweh had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow.

2:28 Therefore I sent him the more eagerly, that when you see him again you may rejoice, and I may be less sorrowful.

2:29 Receive him therefore in Yahweh with all gladness, and hold such men in esteem;

2:30 because for the work of the Messiah he came close to death, not regarding his life, to supply what was lacking in your service toward me.

Philippians 3:

3:1 Finally, my brethren, rejoice in Yahweh. For me to write the same things to you is not tedious, but for you it is safe.

3:2 Beware of dogs, beware of evil workers, beware of the mutilation!

3:3 For we are the circumcision, who worship Yahweh in the Spirit, rejoice in the Messiah Yah'shua, and have no confidence in the flesh,
3:4 though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so:

3:5 circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee;
3:6 concerning zeal, persecuting the called out ones; concerning the righteousness which is in the law, blameless.

3:7 But what things were gain to me, these I have counted loss for the Messiah.

3:8 Yet indeed I also count all things loss for the excellence of the knowledge of the Messiah Yah'shua my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain the knowledge of Messiah

3:9 and be found in Him, not having my own righteousness, which is from the law, but that

Philippians 3:

which is through faith in the Messiah, the righteousness which is from Yahweh by faith;
3:10 that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,
3:11 if, by any means, I may attain to the resurrection from the dead.

3:12 Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which the Messiah Yah'shua has also laid hold of me.

3:13 Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead,

3:14 I press toward the goal for the prize of the upward call of Yahweh through the Messiah Yah'shua.

3:15 Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, Yahweh will reveal even this to you.

3:16 Nevertheless, to the degree that we have already attained, let us walk by the same rule, let us be of the same mind.

3:17 Brethren, join in following my example, and note those who so walk, as you have us for a pattern.

3:18 For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the burden of the Messiah:

3:19 whose end is destruction, whose god is their belly, and whose glory is in their shame—who set their mind on earthly things.

3:20 For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Yah'shua the Messiah,

3:21 who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself.

Philippians 4:

4:1 Therefore, my beloved and longed-for brethren, my joy and crown, so stand fast in Yahweh, beloved.

4:2 I implore Euodia and I implore Syntyche to be of the same mind in Yahweh.

4:3 And I urge you also, true companion, help these women who labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the Book of Life.

Philippians 4:

4:4 Rejoice in Yahweh always. Again I will say, rejoice!

4:5 Let your gentleness be known to all men. Yahweh is at hand.

4:6 Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to Yahweh;

4:7 and the peace of Yahweh, which surpasses all understanding, will guard your hearts and minds through the Messiah Yah'shua.

4:8 Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things.

4:9 The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.

4:10 But I rejoiced in Yahweh greatly that now at last your care for me has flourished again; though you surely did care, but you lacked opportunity.

4:11 Not that I speak in regard to need, for I have learned in whatever state I am, to be content:

4:12 I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need.

4:13 I can do all things through Yah'shua the Messiah who strengthens me.

4:14 Nevertheless you have done well that you shared in my distress.

4:15 Now you Philippians know also that in the beginning of the gospel, when I departed from Macedonia, no congregation shared with me concerning giving and receiving but you only.

4:16 For even in Thessalonica you sent aid once and again for my necessities.

4:17 Not that I seek the gift, but I seek the fruit that abounds to your account.

4:18 Indeed I have all and abound. I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to Yahweh.

4:19 And my God shall supply all your need according to His riches in glory by the Messiah Yah'shua.

4:20 Now to our God and Father be glory forever and ever. Amam.

Philippians 4:

4:21 Greet every saint in the name of the Messiah Yah'shua. The brethren who are with me greet you.

4:22 All the saints greet you, but especially those who are of Caesar's household.

4:23 The grace of our Lord Yah'shua the Messiah be with you all. Amam.

Colossians 1:

1:1 Paul, an apostle of Yah'shua the Messiah by the will of Yahweh, and Timothy our brother,
 1:2 To the saints and faithful brethren in the Messiah who are in Colosse:
 Grace to you and peace from Yahweh our Father and the Lord Yah'shua the Messiah.
 1:3 We give thanks to the God and Father of our Lord Yah'shua, praying always for you,
 1:4 since we heard of your faith in the Messiah Yah'shua and of your love for all the saints;
 1:5 because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the gospel,
 1:6 which has come to you, as it has also in all the world, and is bringing forth fruit, as it is also among you since the day you heard and knew the grace of Yahweh in truth;
 1:7 as you also learned from Epaphras, our dear fellow servant, who is a faithful minister of the Messiah on your behalf,
 1:8 who declared to us your love in His Spirit.
 1:9 For this reason we also, since the day we heard it, do not cease to pray for you, and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding;
 1:10 that you may walk worthy of Yahweh, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of Yahweh;
 1:11 strengthened with all might, according to His glorious power, for all patience and longsuffering with joy;
 1:12 giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light.
 1:13 He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love,
 1:14 in whom we have redemption through His blood, the forgiveness of sins.
 1:15 Yah'shua is the image of the invisible God, the firstborn over all creation.
 1:16 For by Him all things were created that are in the sky and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.
 1:17 And He is before all things, and in Him all things consist.
 1:18 And Yah'shua is the head of the body, the called out ones, who is the beginning, the

Colossians 2:

firstborn from the dead, that in all things He may have the preeminence.
 1:19 For it pleased the Father that in Him all the fullness should dwell,
 1:20 and by Yah'shua to reconcile all things to Himself, by Yah'shua, whether things on earth or things in the sky, having made peace through the blood of His stake.
 1:21 And you, who once were alienated and enemies in your mind by wicked works, yet now Yah'shua has reconciled
 1:22 in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight-
 1:23 if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under the sky, of which I, Paul, became a minister.
 1:24 I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of the Messiah, for the sake of His body, which is the congregation of called out ones,
 1:25 of which I became a minister according to the stewardship from Yahweh which was given to me for you, to fulfill the word of Yahweh,
 1:26 the mystery which has been hidden from ages and from generations, but now has been revealed to His saints.
 1:27 To them Yahweh willed to make known what are the riches of the glory of this mystery among the Gentiles: which is the Spirit of the Messiah in you, the hope of glory.
 1:28 Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in the Spirit of the Messiah Yah'shua.
 1:29 To this end I also labor, striving according to His working which works in me mightily.

Colossians 2:

2:1 For I want you to know what a great conflict I have for you and those in Laodicea, and for as many as have not seen my face in the flesh,
 2:2 that their hearts may be encouraged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of Yahweh, both of the Father and of His Messiah,

Colossians 2:

2:3 in whom are hidden all the treasures of wisdom and knowledge.

2:4 Now this I say lest anyone should deceive you with persuasive words.

2:5 For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see your good order and the steadfastness of your faith in the Messiah.

2:6 As you have therefore received the Messiah Yah'shua the Lord, so walk in Him,

2:7 rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.

2:8 Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to the Messiah.

2:9 For in Him dwells all the fullness of the Divinity bodily;

2:10 and you are complete in Him, who is the head of all principality and power.

2:11 In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of the Messiah,

2:12 buried with Him in baptism, in which you also were raised with Him through faith in the working of Yahweh, who raised Yah'shua from the dead.

2:13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Yah'shua, having forgiven you all trespasses,

2:14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the stake.

2:15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

2:16 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths,

2:17 which are a shadow of things to come, but the substance is of the Messiah.

2:18 Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,

Colossians 3:

2:19 and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from Yahweh.

2:20 Therefore, if you died with the Messiah from the basic principles of the world, why, as though living in the world, do you subject yourselves to regulations-

2:21 "Do not touch, do not taste, do not handle,"

2:22 which all concern things which perish with the using-according to the commandments and doctrines of men?

2:23 These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh.

Colossians 3:

3:1 If then you were raised with the Messiah, seek those things which are above, where the Messiah is, sitting at the right hand of Yahweh.

3:2 Set your mind on things above, not on temporal things on the earth.

3:3 For you died, and your life is hidden with the Messiah in Yahweh.

3:4 When the Messiah who is our life appears, then you also will appear with Him in glory.

3:5 Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.

3:6 Because of these things the wrath of Yahweh is coming upon the sons of disobedience,

3:7 in which you yourselves once walked when you lived in them.

3:8 But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth.

3:9 Do not lie to one another, since you have put off the old man with his deeds,

3:10 and have put on the new man who is renewed in knowledge according to the image of Him who created him,

3:11 where there is neither Greek nor Hebrew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but the Spirit of the Messiah is all and in all.

3:12 Therefore, as the elect of Yahweh, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering;

Colossians 3:

3:13 bearing with one another, and forgiving one another, if anyone has a complaint against another; even as the Messiah forgave you, so you also must do.

3:14 But above all these things put on love, which is the bond of perfection.

3:15 And let the peace of Yahweh rule in your hearts, to which also you were called in one body; and be thankful.

3:16 Let the word of the Messiah dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to Yahweh.

3:17 And whatever you do in word or deed, do all in the name of the Lord Yah'shua, giving thanks to Yahweh the Father through Him.

3:18 Wives, submit to your own husbands, as is fitting in Yah'shua.

3:19 Husbands, love your wives and do not be bitter toward them.

3:20 Children, obey your parents in all things, for this is well pleasing to Yahweh.

3:21 Fathers, do not provoke your children, lest they become discouraged.

3:22 Bondservants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, respecting Yahweh.

3:23 And whatever you do, do it heartily, as to Yahweh and not to men,

3:24 knowing that from Yahweh you will receive the reward of the inheritance; for you serve the Lord our Messiah.

3:25 But he who does wrong will be repaid for what he has done, and there is no partiality.

Colossians 4:

4:1 Masters, give your bondservants what is just and fair, knowing that you also have a Master in heaven.

4:2 Continue earnestly in prayer, being vigilant in it with thanksgiving;

4:3 meanwhile praying also for us, that Yahweh would open to us a door for the word, to speak the mystery of the Messiah, for which I am also in chains,

4:4 that I may make it manifest, as I ought to speak.

4:5 Walk in wisdom toward those who are outside, redeeming the time.

Colossians 4:

4:6 Let your speech always be with grace, seasoned with salt, that you may know how you ought to answer each one.

4:7 Tychicus, a beloved brother, faithful minister, and fellow servant in Yah'shua, will tell you all the news about me.

4:8 I am sending him to you for this very purpose, that he may know your circumstances and comfort your hearts,

4:9 with Onesimus, a faithful and beloved brother, who is one of you. They will make known to you all things which are happening here.

4:10 Aristarchus my fellow prisoner greets you, with Mark the cousin of Barnabas (about whom you received instructions: if he comes to you, welcome him),

4:11 and Jesus who is called Justus. These are my only fellow workers for the kingdom of Yahweh who are of the circumcision; they have proved to be a comfort to me.

4:12 Epaphras, who is one of you, a bondservant of the Messiah, greets you, always laboring fervently for you in prayers, that you may stand perfect and complete in all the will of Yahweh.

4:13 For I bear him witness that he has a great zeal for you, and those who are in Laodicea, and those in Hierapolis.

4:14 Luke the beloved physician and Demas greet you.

4:15 Greet the brethren who are in Laodicea, and Nymphas and the congregation that is in his house.

4:16 Now when this epistle is read among you, see that it is read also in the congregation of the Laodiceans, and that you likewise read the epistle from Laodicea.

4:17 And say to Archippus, "Take heed to the ministry which you have received in the Messiah, that you may fulfill it."

4:18 This salutation by my own hand-Paul. Remember my chains. Grace be with you. Amam.

I Thessalonians 1:

1:1 Paul, Silvanus, and Timothy, To the congregation of the Thessalonians in Yahweh the Father and the Lord Yah'shua the Messiah:

Grace to you and peace from Yahweh our Father and the Lord Yah'shua the Messiah.

1:2 We give thanks to Yahweh always for you all, making mention of you in our prayers,

1:3 remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Yah'shua the Messiah in the sight of our God and Father,

1:4 knowing, beloved brethren, your election by Yahweh.

1:5 For our gospel did not come to you in word only, but also in power, and in His Holy Spirit and in much assurance, as you know what kind of men we were among you for your sake.

1:6 And you became followers of us and of the Messiah, having received the word in much affliction, with the joy of His Holy Spirit,

1:7 so that you became examples to all in Macedonia and Achaia who believe.

1:8 For from you the word of Yahweh has sounded forth, not only in Macedonia and Achaia, but also in every place. Your faith toward Yahweh has gone out, so that we do not need to say anything.

1:9 For they themselves declare concerning us what manner of entry we had to you, and how you turned to Yahweh from idols to serve the living and true God,

1:10 and to wait for His Son from heaven, whom He raised from the dead, even Yah'shua who delivers us from the wrath to come.

I Thessalonians 2:

2:1 For you yourselves know, brethren, that our coming to you was not in vain.

2:2 But even after we had suffered before and were spitefully treated at Philippi, as you know, we were bold in our God to speak to you the gospel of Yahweh in much conflict.

2:3 For our exhortation did not come from error or uncleanness, nor was it in deceit.

2:4 But as we have been approved by Yahweh to be entrusted with the gospel, even so we speak, not as pleasing men, but Yahweh who tests our hearts.

2:5 For neither at any time did we use flattering words, as you know, nor a cloak for covetousness-Yahweh is witness.

I Thessalonians 2:

2:6 Nor did we seek glory from men, either from you or from others, when we might have made demands as apostles of the Messiah.

2:7 But we were gentle among you, just as a nursing mother cherishes her own children.

2:8 So, affectionately longing for you, we were well pleased to impart to you not only the gospel of Yahweh, but also our own lives, because you had become dear to us.

2:9 For you remember, brethren, our labor and toil; for laboring night and day, that we might not be a burden to any of you, we preached to you the gospel of Yahweh.

2:10 You are witnesses, and Yahweh also, how devoutly and justly and blamelessly we behaved ourselves among you who believe;

2:11 as you know how we exhorted, and comforted, and charged every one of you, as a father does his own children,

2:12 that you would walk worthy of Yahweh who calls you into His own kingdom and glory.

2:13 For this reason we also thank Yahweh without ceasing, because when you received the word of Yahweh which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of Yahweh, which also effectively works in you who believe.

2:14 For you, brethren, became imitators of the called out ones of Yahweh which are in Judea and believe in the Messiah Yah'shua. For you also suffered the same things from your own countrymen, just as they did from the Judeans, 2:15 who killed both the Lord Yah'shua and their own prophets, and have persecuted us; and they do not please Yahweh and are contrary to all men,

2:16 forbidding us to speak to the Gentiles that they may be saved, so as always to fill up the measure of their sins; but wrath has come upon them to the uttermost.

2:17 But we, brethren, having been taken away from you for a short time in presence, not in heart, endeavored more eagerly to see your face with great desire.

2:18 Therefore we wanted to come to you-even I, Paul, time and again-but Satan hindered us.

2:19 For what is our hope, or joy, or crown of rejoicing? Is it not even you in the presence of our Lord Yah'shua the Messiah at His coming?

2:20 For you are our glory and joy.

I Thessalonians 3:

3:1 Therefore, when we could no longer endure it, we thought it good to be left in Athens alone,
3:2 and sent Timothy, our brother and minister of Yahweh, and our fellow laborer in the gospel of the Messiah, to establish you and encourage you concerning your faith,

3:3 that no one should be shaken by these afflictions; for you yourselves know that we are appointed to this.

3:4 For, in fact, we told you before when we were with you that we would suffer tribulation, just as it happened, and you know.

3:5 For this reason, when I could no longer endure it, I sent to know your faith, lest by some means the tempter had tempted you, and our labor might be in vain.

3:6 But now that Timothy has come to us from you, and brought us good news of your faith and love, and that you always have good remembrance of us, greatly desiring to see us, as we also to see you-

3:7 therefore, brethren, in all our affliction and distress we were comforted concerning you by your faith.

3:8 For now we live, if you stand fast in Yahweh.

3:9 For what thanks can we render to Yahweh for you, for all the joy with which we rejoice for your sake before our God,

3:10 night and day praying exceedingly that we may see your face and perfect what is lacking in your faith?

3:11 Now may our God and Father Himself, and our Lord Yah'shua the Messiah, direct our way to you.

3:12 And may Yahweh make you increase and abound in love to one another and to all, just as we do to you,

3:13 so that He may establish your hearts blameless in holiness before our God and Father at the coming of our Lord Yah'shua the Messiah with all His saints.

I Thessalonians 4:

4:1 Finally then, brethren, we urge and exhort in the Lord Yah'shua that you should abound more and more, just as you received from us how you ought to walk and to please Yahweh;

4:2 for you know what commandments we gave you through the Lord Yah'shua.

I Thessalonians 4:

4:3 For this is the will of Yahweh, your sanctification: that you should abstain from sexual immorality;

4:4 that each of you should know how to possess his own vessel in sanctification and honor,
4:5 not in passion of lust, like the Gentiles who do not know Yahweh;

4:6 that no one should take advantage of and defraud his brother in this matter, because Yahweh is the avenger of all such, as we also forewarned you and testified.

4:7 For Yahweh did not call us to uncleanness, but in holiness.

4:8 Therefore he who rejects this does not reject man, but Yahweh, who has also given us His Holy Spirit.

4:9 But concerning brotherly love you have no need that I should write to you, for you yourselves are taught by Yahweh to love one another;

4:10 and indeed you do so toward all the brethren who are in all Macedonia. But we urge you, brethren, that you increase more and more;

4:11 that you also aspire to lead a quiet life, to mind your own business, and to work with your own hands, as we commanded you,

4:12 that you may walk properly toward those who are outside, and that you may lack nothing.

4:13 But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope.

4:14 For if we believe that Yah'shua died and rose again, even so Yahweh will bring with Him those who sleep in the faith of Yah'shua.

4:15 For this we say to you by the word of Yahweh, that we who are alive and remain until the coming of Yah'shua will by no means precede those who are asleep.

4:16 For the Messiah Himself will descend from the sky with a shout, with the voice of an archangel, and with the trumpet of Yahweh. And the dead in the faith of Messiah will rise first.

4:17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Messiah in the air. And thus we shall always be with the Messiah.

4:18 Therefore comfort one another with these words.

I Thessalonians 5:

5:1 But concerning the times and the seasons, brethren, you have no need that I should write to you.

5:2 For you yourselves know perfectly that the day of Yahweh so comes as a thief in the night.

5:3 For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.

5:4 But you, brethren, are not in darkness, so that this Day should overtake you as a thief.

5:5 You are all sons of light and sons of the day. We are not of the night nor of darkness.

5:6 Therefore let us not sleep, as others do, but let us watch and be sober.

5:7 For those who sleep, sleep at night, and those who get drunk are drunk at night.

5:8 But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation.

5:9 For Yahweh did not appoint us to wrath, but to obtain salvation through our Lord Yah'shua the Messiah,

5:10 who died for us, that whether we wake or sleep [in the grave], we should live together with Him.

5:11 Therefore comfort each other and edify one another, just as you also are doing.

5:12 And we urge you, brethren, to recognize those who labor among you, and are over you in Yahweh and admonish you,

5:13 and to esteem them very highly in love for their work's sake. Be at peace among yourselves.

5:14 Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all.

5:15 See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all.

5:16 Rejoice always,

5:17 pray without ceasing,

5:18 in everything give thanks; for this is the will of Yahweh through the Messiah Yah'shua for you.

5:19 Do not quench His Spirit.

5:20 Do not despise prophecies.

5:21 Test all things; hold fast what is good.

5:22 Abstain from every form of evil.

5:23 Now may the God of peace Himself sanctify you completely; and may your whole

I Thessalonians 5:

spirit and body be preserved blameless at the coming of our Lord Yah'shua the Messiah.

5:24 He who calls you is faithful, who also will do it.

5:25 Brethren, pray for us.

5:26 Greet all the brethren with a holy kiss.

5:27 I charge you by Yahweh that this epistle be read to all the holy brethren.

5:28 The grace of our Lord Yah'shua the Messiah be with you. Amam.

II Thessalonians 1:

1:1 Paul, Silvanus, and Timothy, To the congregation of the Thessalonians in Yahweh our Father and the Lord Yah'shua the Messiah:
1:2 Grace to you and peace from Yahweh our Father and the Lord Yah'shua the Messiah.
1:3 We are bound to thank Yahweh always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other,
1:4 so we ourselves boast of you among the congregations of Yahweh for your patience and faith in the persecutions and tribulations you endure,
1:5 which is manifest evidence of the righteous judgment of Yahweh, that you may be counted worthy of the kingdom of Yahweh, for which you also suffer;
1:6 since it is a righteous thing with Yahweh to repay with tribulation those who trouble you,
1:7 and to give you who are troubled rest with us when the Lord Yah'shua is revealed from the sky with His mighty angels,
1:8 in flaming fire taking vengeance on those who do not know Yahweh, and on those who do not obey the gospel of our Lord Yah'shua.
1:9 These shall be punished with everlasting destruction from the presence of Yahweh and from the glory of His power,
1:10 when He comes, in that Day, to be glorified in His saints and to be admired among all those who believe, because our testimony among you was believed.
1:11 Therefore we also pray always for you that our God would count you worthy of this calling, and fulfill all the good pleasure of His goodness and the work of faith with power,
1:12 that the name of our Lord Yah'shua may be glorified in you, and you in Him, according to the grace of our God and Yah'shua the Messiah.

II Thessalonians 2:

2:1 Now, brethren, concerning the coming of our Lord Yah'shua the Messiah and our gathering together to Him, we ask you,
2:2 not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if written by us, as though the day of the Messiah had come.
2:3 Let no one deceive you by any means; for that Day will not come unless the falling away

II Thessalonians 3:

comes first, and the man of sin is revealed, the son of perdition,
2:4 who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of Yahweh, showing himself that he is God.
2:5 Do you not remember that when I was still with you I told you these things?
2:6 And now you know what is restraining, that he may be revealed in his own time.
2:7 For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way.
2:8 Then the lawless one will be revealed, whom Yahweh will consume with the breath of His mouth and destroy with the brightness of His coming.
2:9 The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders,
2:10 and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved.
2:11 And for this reason Yahweh will send them strong delusion, that they should believe the lie,
2:12 that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.
2:13 But we are bound to give thanks to Yahweh always for you, brethren beloved by the Lord, because Yahweh from the beginning chose you for salvation through sanctification by His Spirit and belief in the truth,
2:14 to which He called you by our gospel, for the obtaining of the glory of our Lord Yah'shua.
2:15 Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle.
2:16 Now may our Lord Yah'shua the Messiah Himself, and our God and Father, who has loved us and given us everlasting consolation and good hope by grace,
2:17 comfort your hearts and establish you in every good word and work.

II Thessalonians 3:

3:1 Finally, brethren, pray for us, that the word of Yahweh may run swiftly and be glorified, just as it is with you,

II Thessalonians 3:

3:2 and that we may be delivered from unreasonable and wicked men; for not all have faith.

3:3 But Yahweh is faithful, who will establish you and guard you from the evil one.

3:4 And we have confidence in Yahweh concerning you, both that you do and will do the things we command you.

3:5 Now may Yahweh direct your hearts into the love of Yahweh and into the patience of the Messiah.

3:6 But we command you, brethren, in the name of our Lord Yah'shua the Messiah, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us.

3:7 For you yourselves know how you ought to follow us, for we were not disorderly among you;

3:8 nor did we eat anyone's bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you,

3:9 not because we do not have authority, but to make ourselves an example of how you should follow us.

3:10 For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat.

3:11 For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies.

3:12 Now those who are such we command and exhort through our Lord Yah'shua the Messiah that they work in quietness and eat their own bread.

3:13 But as for you, brethren, do not grow weary in doing good.

3:14 And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed.

3:15 Yet do not count him as an enemy, but admonish him as a brother.

3:16 Now may the Lord of peace Himself give you peace always in every way. Yahweh be with you all.

3:17 The salutation of Paul with my own hand, which is a sign in every epistle; so I write.

3:18 The grace of our Lord Yah'shua the Messiah be with you all. Amam.

Hebrews 1:

1:1 Yahweh, who at various times and in various ways spoke in time past to the fathers by the prophets,

1:2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;

1:3 who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,

1:4 having become so much better than the angels, as He has by inheritance obtained a more excellent name than they.

1:5 For to which of the angels did He ever say:

"You are My Son,
Today I have begotten You"?

And again:

"I will be to Him a Father,
And He shall be to Me a Son"?

1:6 But when He again brings the firstborn into the world, He says:

"Let all the angels of Yahweh worship Him."

1:7 And of the angels He says:

"Who makes His angels spirits
And His ministers a flame of fire."

1:8 But to the Son He says:

"Your throne, O Yah'shua, is forever and ever;
A scepter of righteousness is the scepter of Your Kingdom.

1:9 You have loved righteousness and hated lawlessness;

Therefore Yahweh, Your God, has anointed You
With the oil of gladness more than Your companions."

1:10 And:

"You, Yahweh, in the beginning laid the
foundation of the earth,
And the heavens are the work of Your hands.

1:11 They will perish, but You remain;
And they will all grow old like a garment;

1:12 Like a cloak You will fold them up,
And they will be changed.

But You are the same,

And Your years will not fail."

1:13 But to which of the angels has He ever said:

"Sit at My right hand,
Till I make Your enemies Your footstool"?

Hebrews 2:

1:14 Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

Hebrews 2:

2:1 Therefore we must give the more earnest heed to the things we have heard, lest we drift away.

2:2 For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward,

2:3 how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Messiah, and was confirmed to us by those who heard Him,

2:4 Yahweh also bearing witness both with signs and wonders, with various miracles, and gifts of His Holy Spirit, according to His own will?

2:5 For He has not put the world to come, of which we speak, in subjection to angels.

2:6 But one testified in a certain place, saying:
"What is man that You are mindful of him,
Or the son of man that You take care of him?"

2:7 You have made him a little lower than the angels;

You have crowned him with glory and honor,
And set him over the works of Your hands.

2:8 You have put all things in subjection under his feet."

For in that He put all in subjection under him,
He left nothing that is not put under him. But now we do not yet see all things put under him.

2:9 But we see Yah'shua, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of Yahweh, might taste death for everyone.

2:10 For it was fitting for Yahweh, for whom are all things and by whom are all things, in bringing many sons to glory, to make the Lord of their salvation perfect through sufferings.

2:11 For both He who sanctifies and those who are being sanctified are all of one, for which reason Yah'shua is not ashamed to call them brethren,

2:12 saying: "I will declare Your name to My brethren; In the midst of the assembly I will sing praise to You."

Hebrews 2:

2:13 And again:

"I will put My trust in Him."

And again:

"Here am I and the children whom Yahweh has given Me."

2:14 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil,

2:15 and release those who through fear of death were all their lifetime subject to bondage.

2:16 For indeed He does not give aid to angels, but He does give aid to the seed of Abraham.

2:17 Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to Yahweh, to make propitiation for the sins of the people.

2:18 For in that He Himself has suffered, being tempted, He is able to aid us as we are tempted.

Hebrews 3:

3:1 Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, the Messiah, Yah'shua, 3:2 who was faithful to Him who appointed Him, as Moses also was faithful in all His house.

3:3 For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house.

3:4 For every house is built by someone, but He who built all things is Yahweh.

3:5 And Moses indeed was faithful in all His house as a servant, for a testimony of those things which would be spoken afterward,

3:6 but the Messiah as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end.

3:7 Therefore, as His Holy Spirit says: "Today, if you will hear His voice,

3:8 Do not harden your hearts as in the rebellion, In the day of trial in the wilderness,

3:9 Where your fathers tested Me, tried Me, And saw My works forty years.

3:10 Therefore I was angry with that generation, And said, 'They always go astray in their heart, And they have not known My ways.'

3:11 So I swore in My wrath, 'They shall not enter My rest.' "

Hebrews 4:

3:12 Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God;

3:13 but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin.

3:14 For we have become partakers of the Messiah if we hold the beginning of our confidence steadfast to the end,

3:15 while it is said:

"Today, if you will hear His voice, Do not harden your hearts as in the rebellion."

3:16 For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses?

3:17 Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness?

3:18 And to whom did He swear that they would not enter His rest, but to those who did not obey?

3:19 So we see that they could not enter in because of unbelief.

Hebrews 4:

4:1 Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.

4:2 For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.

4:3 For we who have believed do enter that rest, as He has said:

"So I swore in My wrath, 'They shall not enter My rest,' "

although the works were finished from the foundation of the world.

4:4 For He has spoken in a certain place of the seventh day in this way: "And Yahweh rested on the seventh day from all His works";

4:5 and again in this place: "They shall not enter My rest."

4:6 Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience,

4:7 again He designates a certain day, saying in David, "Today," after such a long time, as it has been said:

"Today, if you will hear His voice, Do not harden your hearts."

Hebrews 4:

4:8 For if Joshua had given them rest, then He would not afterward have spoken of another day.

4:9 There remains therefore a rest for the people of Yahweh.

4:10 For he who has entered His rest has himself ceased from his works as Yahweh did from His.

4:11 Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

4:12 For the word of Yahweh is living and powerful, and sharper than any two-edged sword, piercing even to the division of body and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.

4:13 And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.

4:14 Seeing then that we have a great High Priest who has passed through the heavens, Yah'shua the Son of Yahweh, let us hold fast our confession.

4:15 For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.

4:16 Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in our times of need.

Hebrews 5:

5:1 For every high priest taken from among men is appointed for men in things pertaining to Yahweh, that he may offer both gifts and sacrifices for sins.

5:2 He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness.

5:3 Because of this he is required as for the people, so also for himself, to offer sacrifices for sins.

5:4 And no man takes this honor to himself, but he who is called by Yahweh, just as Aaron was.

5:5 So also the Messiah did not glorify Himself to become High Priest, but it was Yahweh who said to Him:

"You are My Son, Today I have begotten You."

5:6 As Yahweh also says in another place:

"You are a priest forever
According to the order of Melchizedek";

5:7 who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to

Hebrews 6:

save Him from the second death, and was heard because of His godly respect,

5:8 though He was a Son, yet He learned obedience by the things which He suffered.

5:9 And having been perfected, He became the author of eternal salvation to all who obey Him, 5:10 called by Yahweh as High Priest "according to the order of Melchizedek,"

5:11 of whom we have much to say, and hard to explain, since you have become dull of hearing.

5:12 For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of Yahweh; and you have come to need milk and not solid food.

5:13 For everyone who partakes only of milk is unskilled in the word of righteousness, for he is a babe.

5:14 But solid food belongs to those who are of full age, that is, those who by reason of use have their senses exercised to discern both good and evil.

Hebrews 6:

6:1 Therefore, leaving the discussion of the elementary principles of the Messiah, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward Yahweh,

6:2 of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.

6:3 And this we will do if Yahweh permits.

6:4 For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of His Holy Spirit,

6:5 and have tasted the good word of Yahweh and the powers of the age to come,

6:6 if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of Yahweh, and put Him to an open shame.

6:7 For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from Yahweh;

6:8 but if it bears thorns and briars, it is rejected and near to being cursed, whose end is to be burned.

6:9 But, beloved, we are confident of better things concerning you, yes, things that

Hebrews 6:

accompany salvation, though we speak in this manner.

6:10 For Yahweh is not unjust to forget your work and labor of love which you have shown toward His name, in that you have ministered to the saints, and do minister.

6:11 And we desire that each one of you show the same diligence to the full assurance of hope until the end,

6:12 that you do not become sluggish, but imitate those who through faith and patience inherit the promises.

6:13 For when Yahweh made a promise to Abraham, because He could swear by no one greater, He swore by Himself,

6:14 saying, "Surely blessing I will bless you, and multiplying I will multiply you."

6:15 And so, after he had patiently endured, he obtained the promise.

6:16 For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute.

6:17 Thus Yahweh, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath,

6:18 that by two immutable things, in which it is impossible for Yahweh to lie, we might have strong consolation, who have fled for refuge to lay hold of the hope set before us.

6:19 This hope we have as an anchor of the spirit, both sure and steadfast, and which enters the Presence behind the veil,

6:20 where the forerunner has entered for us, even Yah'shua, having become High Priest forever according to the order of Melchizedek.

Hebrews 7:

7:1 For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him,

7:2 to whom also Abraham gave a tenth part of all, first being translated "king of righteousness," and then also king of Salem, meaning "king of peace,"

7:3 without father, without mother, without recorded genealogy, having a record of neither his birth nor the end of his life, but made of the Spirit of Yahweh, like the Son of Man, remains a priest continually.

Hebrews 7:

7:4 Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the spoils.

7:5 And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham;

7:6 but he whose genealogy is not derived from them [Levi] received tithes from Abraham and blessed him who had the promises.

7:7 Now beyond all contradiction the lesser is blessed by the better.

7:8 Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives.

7:9 Even Levi, who receives tithes, paid tithes through Abraham, so to speak,

7:10 for he was still in the loins of his father when Melchizedek met him.

7:11 Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?

7:12 For the priesthood being changed, of necessity there is also a change of the law.

7:13 For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar.

7:14 For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood.

7:15 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest

7:16 who has come, not according to the law of a fleshly commandment, but according to the power and life of an endless Spirit.

7:17 For He testifies:

"You are a priest forever
According to the order of Melchizedek."

7:18 For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness,

7:19 for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to Yahweh.

Hebrews 7:

7:20 And inasmuch as He was not made priest without an oath

7:21 (for they have become priests without an oath, but He with an oath by Him who said to Him:

"Yahweh has sworn

And will not relent,

'You are a priest forever

According to the order of Melchizedek' "),

7:22 by so much more Yah'shua has become a surety of a better covenant.

7:23 Also there were many priests, because they were prevented by death from continuing.

7:24 But Yah'shua, because He continues forever, has an unchangeable priesthood.

7:25 Therefore Yah'shua is also able to save to the uttermost those who come to Yahweh through Him, since He always lives to make intercession for them.

7:26 For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;

7:27 who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this Yah'shua did once for all when He offered up Himself.

7:28 For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.

Hebrews 8:

8:1 Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,

8:2 a Minister of the sanctuary and of the true tabernacle which Yahweh erected, and not man.

8:3 For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this One also have something to offer.

8:4 For if He were on earth, He would not be a priest, since there are priests who offer the gifts according to the law;

8:5 who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, "See that you make all things according to the pattern shown you on the mountain."

Hebrews 9:

8:6 But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises.

8:7 For if that first covenant had been faultless, then no place would have been sought for a second.

8:8 Because finding fault with the people, He says: "Behold, the days are coming, says

Yahweh, when I will make a new covenant with the house of Israel and with the house of Judah-

8:9 "not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says Yahweh.

8:10 "For this is the covenant that I will make with the house of Israel after those days, says Yahweh: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.

8:11 "None of them shall teach his neighbor, and none his brother, saying, 'Know Yahweh,' for all shall know Me, from the least of them to the greatest of them.

8:12 "For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more."

8:13 In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.

Hebrews 9:

9:1 Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary.

9:2 For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary;

9:3 and behind the second veil, the part of the tabernacle which is called the Holiest of All,

9:4 which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron's rod that budded, and the tablets of the covenant;

9:5 and above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail.

Hebrews 9:

9:6 Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.
 9:7 But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance;
 9:8 His Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing.
 9:9 It was symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience-
 9:10 concerned only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation.
 9:11 But the Messiah came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.
 9:12 Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.
 9:13 For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,
 9:14 how much more shall the blood of the Messiah, who through the eternal Spirit offered Himself without spot to Yahweh, cleanse your conscience from dead works to serve the living God?
 9:15 And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.
 9:16 For where there is a testament, there must also of necessity be the death of the testator.
 9:17 For a testament is in force after men are dead, since it has no power at all while the testator lives.
 9:18 Therefore not even the first covenant was dedicated without blood.
 9:19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

Hebrews 10:

9:20 saying, "This is the blood of the covenant which Yahweh has commanded you."
 9:21 Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry.
 9:22 And according to the law almost all things are purified with blood, and without shedding of blood there is no remission.
 9:23 Therefore it was necessary that the copies of the things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these.
 9:24 For the Messiah has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of Yahweh for us;
 9:25 not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another-
 9:26 He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.
 9:27 And as it is appointed for men to die once, but after this the judgment,
 9:28 so the Messiah was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.

Hebrews 10:

10:1 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.
 10:2 For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins.
 10:3 But in those sacrifices there is a reminder of sins every year.
 10:4 For it is not possible that the blood of bulls and goats could take away sins.
 10:5 Therefore, when He came into the world, He said:
 "Sacrifice and offering You did not desire, But a body You have prepared for Me.
 10:6 In burnt offerings and sacrifices for sin You had no pleasure.
 10:7 Then I said, 'Behold, I have come- In the volume of the book it is written of Me- To do Your will, O Yahweh.' "

Hebrews 10:

10:8 Previously saying, "Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law),

10:9 then He said, "Behold, I have come to do Your will, O Yahweh." He takes away the first that He may establish the second.

10:10 By that will we have been sanctified through the offering of the body of Yah'shua the Messiah once for all.

10:11 And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.

10:12 But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of Yahweh,

10:13 from that time waiting till His enemies are made His footstool.

10:14 For by one offering He has perfected forever those who are being sanctified.

10:15 But His Holy Spirit also witnesses to us; for after He had said before,

10:16 "This is the covenant that I will make with them after those days, says Yahweh: I will put My laws into their hearts, and in their minds I will write them,"

10:17 then He adds, "Their sins and their lawless deeds I will remember no more."

10:18 Now where there is remission of these, there is no longer an offering for sin.

10:19 Therefore, brethren, having boldness to enter the Holiest by the blood of Yah'shua,

10:20 by a new and living way which He consecrated for us, through the veil, that is, His flesh,

10:21 and having a High Priest over the house of Yahweh,

10:22 let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

10:23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful.

10:24 And let us consider one another in order to stir up love and good works,

10:25 not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching.

Hebrews 11:

10:26 For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,

10:27 but a certain fearful expectation of judgment, and fiery indignation which will destroy the adversaries.

10:28 Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.

10:29 Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of Yahweh underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted His Spirit of grace?

10:30 For we know Him who said, "Vengeance is Mine, I will repay," says Yahweh. And again, "Yahweh will judge His people."

10:31 It is a fearful thing to fall into the hands of the living God.

10:32 But recall the former days in which, after you were illuminated, you endured a great struggle with sufferings:

10:33 partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated;

10:34 for you had compassion on me in my chains, and joyfully accepted the plundering of your goods, knowing that you have a better and an enduring possession for yourselves in heaven.

10:35 Therefore do not cast away your confidence, which has great reward.

10:36 For you have need of endurance, so that after you have done the will of Yahweh, you may receive the promise:

10:37 "For yet a little while,

And He who is coming will come and will not tarry.

10:38 Now the just shall live by faith;

But if anyone draws back,

My Spirit has no pleasure in him."

10:39 But we are not of those who draw back to perdition, but of those who believe to the saving of the spirit.

Hebrews 11:

11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

11:2 For by it the elders obtained a good testimony.

Hebrews 11:

11:3 By faith we understand that the worlds were framed by the word of Yahweh, so that the things which are seen were not made of things which are visible.

11:4 By faith Abel offered to Yahweh a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, Yahweh testifying of his gifts; and through it he being dead still speaks.

11:5 By faith Enoch was transported [from that place] so that they should not see his death, "and his body was not found, because Yahweh had transported him"; for before he was moved he had this testimony, that he pleased Yahweh.

11:6 But without faith it is impossible to please Him, for he who comes to Yahweh must believe that He is, and that He is a rewarder of those who diligently seek Him.

11:7 By faith Noah, being divinely warned of things not yet seen, moved with godly respect, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith.

11:8 By faith Abraham obeyed when he was called to go out to the place which he would receive as an inheritance. And he went out, not knowing where he was going.

11:9 By faith he dwelt in the land of promise as in a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise;

11:10 for he waited for the city which has foundations, whose builder and maker is Yahweh.

11:11 By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised.

11:12 Therefore from one man, and him as good as dead, were born as many as the stars of the sky in multitude-innumerable as the sand which is by the seashore.

11:13 These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth.

11:14 For those who say such things declare plainly that they seek a homeland.

Hebrews 11:

11:15 And truly if they had called to mind that country from which they had come out, they would have had opportunity to return.

11:16 But now they desire a better, that is, a heavenly country. Therefore Yahweh is not ashamed to be called their God, for He has prepared a city for them.

11:17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,

11:18 of whom it was said, "In Isaac your seed shall be called,"

11:19 concluding that Yahweh was able to raise him up, even from the dead, from which he also received him in a figurative sense.

11:20 By faith Isaac blessed Jacob and Esau concerning things to come.

11:21 By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff.

11:22 By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.

11:23 By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command.

11:24 By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter,

11:25 choosing rather to suffer affliction with the people of Yahweh than to enjoy the passing pleasures of sin,

11:26 esteeming the reproach of the Messiah greater riches than the treasures in Egypt; for he looked to the reward.

11:27 By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible.

11:28 By faith he kept the Passover and the sprinkling of blood, lest he who destroyed the firstborn should touch them.

11:29 By faith they passed through the Red Sea as by dry land, whereas the Egyptians, attempting to do so, were drowned.

11:30 By faith the walls of Jericho fell down after they were encircled for seven days.

11:31 By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace.

Hebrews 11:

11:32 And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets:

11:33 who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,

11:34 quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens.

11:35 Women received their dead raised to life again. And others were tortured, not accepting deliverance, that they might obtain a better resurrection.

11:36 Still others had trial of mockings and scourgings, yes, and of chains and imprisonment.

11:37 They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented-

11:38 of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth.

11:39 And all these, having obtained a good testimony through faith, did not receive the promise,

11:40 Yahweh having provided something better for us, that they should not be made perfect apart from us.

Hebrews 12:

12:1 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us,

12:2 looking unto Yah'shua, the author and finisher of our faith, who for the joy that was set before Him endured the stake, despising the shame, and has sat down at the right hand of the throne of Yahweh.

12:3 For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your spirits.

12:4 You have not yet resisted to bloodshed, striving against sin.

12:5 And you have forgotten the exhortation which speaks to you as to sons:

"My son, do not despise the chastening of Yahweh,

Hebrews 12:

Nor be discouraged when you are rebuked by Him;

12:6 For whom Yahweh loves He chastens, And scourges every son whom He receives."

12:7 If you endure chastening, Yahweh deals with you as with sons; for what son is there whom a father does not chasten?

12:8 But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.

12:9 Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live?

12:10 For they indeed for a few days chastened us as seemed best to them, but Yahweh for our profit, that we may be partakers of His holiness.

12:11 Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.

12:12 Therefore strengthen the hands which hang down, and the feeble knees,

12:13 and make straight paths for your feet, so that what is lame may not be dislocated, but rather be healed.

12:14 Pursue peace with all people, and holiness, without which no one will see Yahweh:

12:15 looking carefully lest anyone fall short of the grace of Yahweh; lest any root of bitterness springing up cause trouble, and by this many become defiled;

12:16 lest there be any adulterer or profane person like Esau, who for one morsel of food sold his birthright.

12:17 For you know that afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears.

12:18 For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, 12:19 and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore.

12:20 (For they could not endure what was commanded: "And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow.")

Hebrews 12:

12:21 And so terrifying was the sight that Moses said, "I am exceedingly afraid and trembling.")

12:22 But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, 12:23 to the general assembly and congregation of the firstborn who are registered in heaven, to Yahweh the Judge of all, to the spirits of just men made perfect,

12:24 to Yah'shua the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.

12:25 See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven,

12:26 whose voice then shook the earth; but now He has promised, saying, "Yet once more I shake not only the earth, but also the sky."

12:27 Now this, "Yet once more," indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.

12:28 Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve Yahweh acceptably with reverence and godly respect.

12:29 For our God is a consuming fire.

Hebrews 13:

13:1 Let brotherly love continue.

13:2 Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels.

13:3 Remember the prisoners as if chained with them—those who are mistreated—since you yourselves are in the body also.

13:4 Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers Yahweh will judge.

13:5 Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you."

13:6 So we may boldly say:

"Yahweh is my helper;

I will not fear.

What can man do to me?"

Hebrews 13:

13:7 Remember those who rule over you, who have spoken the word of Yahweh to you, whose faith follow, considering the outcome of their conduct.

13:8 Yah'shua the Messiah is the same yesterday, today, and forever.

13:9 Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods or things which have not profited those who have been occupied with them.

13:10 We have an altar from which those who serve the tabernacle have no right to eat.

13:11 For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp.

13:12 Therefore Yah'shua also, that He might sanctify the people with His own blood, suffered outside the gate.

13:13 Therefore let us go forth to Him, outside the camp, bearing His reproach.

13:14 For here we have no continuing city, but we seek the one to come.

13:15 Therefore by Him let us continually offer the sacrifice of praise to Yahweh, that is, the fruit of our lips, giving thanks to His name.

13:16 But do not forget to do good and to share, for with such sacrifices Yahweh is well pleased.

13:17 Obey those who rule over you, and be submissive, for they watch out for your spirits, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.

13:18 Pray for us; for we are confident that we have a good conscience, in all things desiring to live honorably.

13:19 But I especially urge you to do this, that I may be restored to you the sooner.

13:20 Now may the God of peace who brought up our Lord Yah'shua from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant,

13:21 make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Yah'shua the Messiah, to whom be glory forever and ever. Amam.

13:22 And I appeal to you, brethren, bear with the word of exhortation, for I have written to you in few words.

Hebrews 13:

13:23 Know that our brother Timothy has been set free, with whom I shall see you if he comes shortly.

13:24 Greet all those who rule over you, and all the saints. Those from Italy greet you.

13:25 Grace be with you all. Amam.

I Timothy 1:

1:1 Paul, an apostle of Yah'shua the Messiah, by the commandment of Yahweh our Savior and the Lord Yah'shua the Messiah, our hope,
1:2 To Timothy, a true son in the faith:
Grace, mercy, and peace from Yahweh our Father and Yah'shua the Messiah our Lord.
1:3 As I urged you when I went into Macedonia-remain in Ephesus that you may charge some that they teach no other doctrine,
1:4 nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.
1:5 Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith,
1:6 from which some, having strayed, have turned aside to idle talk,
1:7 desiring to be teachers of the law, understanding neither what they say nor the things which they affirm.
1:8 But we know that the law is good if one uses it lawfully,
1:9 knowing this: that the law is not made for a righteous person, but for the lawless and insubordinate, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
1:10 for adulterers, for sodomites, for kidnappers, for liars, for perjurers, and if there is any other thing that is contrary to sound doctrine,
1:11 according to the glorious gospel of the blessed Yahweh which was committed to my trust.
1:12 And I thank the Messiah Yah'shua our Lord who has enabled me, because He counted me faithful, putting me into the ministry,
1:13 although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief.
1:14 And the grace of our Lord was exceedingly abundant, with faith and love which are in the Messiah Yah'shua.
1:15 This is a faithful saying and worthy of all acceptance, that the Messiah Yah'shua came into the world to save sinners, of whom I am chief.
1:16 However, for this reason I obtained mercy, that in me first Yah'shua the Messiah might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.

I Timothy 2:

1:17 Now to the King eternal, immortal, invisible, to Yahweh who alone is wise, be honor and glory forever and ever. Amam.
1:18 This charge I commit to you, son Timothy, according to the prophecies previously made concerning you, that by them you may wage the good warfare,
1:19 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck,
1:20 of whom are Hymenaeus and Alexander, whom I delivered to Satan that they may learn not to blaspheme.

I Timothy 2:

2:1 Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,
2:2 for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence.
2:3 For this is good and acceptable in the sight of Yahweh our Savior,
2:4 who desires all men to be saved and to come to the knowledge of the truth.
2:5 For there is one God and one Mediator between Yahweh and men, the Man, Yah'shua the Messiah,
2:6 who gave Himself a ransom for all, to be testified in due time,
2:7 for which I was appointed a preacher and an apostle-I am speaking the truth in the Messiah and not lying-a preacher of the Gentiles in faith and truth.
2:8 I desire therefore that men pray everywhere, lifting up holy hands, without wrath or doubting;
2:9 in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing,
2:10 but, which is proper for women professing godliness, with good works.
2:11 Let a woman learn in silent submission.
2:12 And I do not permit a woman to teach or to have authority over a man, but to be in silence.
2:13 For Adam was formed first, then Eve.
2:14 And Adam was not deceived, but the woman being deceived, fell into transgression.
2:15 Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control.

I Timothy 3:

3:1 This is a faithful saying: If a man desires to be respected as a preacher, he desires a good work.
3:2 A preachers then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach;
3:3 not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;
3:4 one who rules his own house well, having his children in submission with all reverence
3:5 (for if a man does not know how to rule his own house, how will he take care of the congregation of Yahweh?);
3:6 not a novice, lest being puffed up with pride he fall into the same condemnation as the devil.
3:7 Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil.
3:8 Likewise overseers must be reverent, not double-tongued, not given to much wine, not greedy for money,
3:9 holding the mystery of the faith with a pure conscience.
3:10 But let these also first be tested; then let them serve as overseers, being found blameless.
3:11 Likewise their wives must be reverent, not slanderers, temperate, faithful in all things.
3:12 Let overseers be the husbands of one wife, ruling their children and their own houses well.
3:13 For those who have served well as overseers obtain for themselves a good standing and great boldness in the faith which is in Yah'shua the Messiah.
3:14 These things I write to you, though I hope to come to you shortly;
3:15 but if I am delayed, I write so that you may know how you ought to conduct yourself in the house of Yahweh, which is the congregation of the living God, the pillar and ground of the truth.
3:16 And without controversy great is the mystery of godliness:
Yahweh was manifested in the flesh,
Justified in His Spirit,
Seen by angels,
Preached among the Gentiles,
Believed on in the world,
Received up in glory.

I Timothy 4:

4:1 Now His Spirit expressly says that in latter times some preachers will depart from the faith, giving heed to deceiving spirits and doctrines of demons,
4:2 speaking lies in hypocrisy, having their own conscience seared with a hot iron,
4:3 forbidding to marry, and commanding to abstain from foods which Yahweh created to be received with thanksgiving by those who believe and know the truth.
4:4 For every creature of Yahweh is good, and nothing is to be refused if it is received with thanksgiving;
4:5 for it is sanctified by the word of Yahweh and prayer.
4:6 If you instruct the brethren in these things, you will be a good minister of Yah'shua the Messiah, nourished in the words of faith and of the good doctrine which you have carefully followed.
4:7 But reject profane and old wives' fables, and exercise yourself toward godliness.
4:8 For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come.
4:9 This is a faithful saying and worthy of all acceptance.
4:10 For to this end we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of those who believe.
4:11 These things command and teach.
4:12 Let no one despise your youth, but be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.
4:13 Till I come, give attention to reading, to exhortation, to doctrine.
4:14 Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership.
4:15 Meditate on these things; give yourself entirely to them, that your progress may be evident to all.
4:16 Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.

I Timothy 5:

5:1 Do not rebuke an older man, but exhort him as a father, younger men as brothers,
5:2 older women as mothers, younger as sisters, with all purity.
5:3 Honor widows who are really widows.
5:4 But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before Yahweh.
5:5 Now she who is really a widow, and left alone, trusts in Yahweh and continues in supplications and prayers night and day.
5:6 But she who lives in pleasure is dead while she lives.
5:7 And these things command, that they may be blameless.
5:8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.
5:9 Do not let a widow under sixty years old be taken into the number, and not unless she has been the wife of one man,
5:10 well reported for good works: if she has brought up children, if she has lodged strangers, if she has washed the saints' feet, if she has relieved the afflicted, if she has diligently followed every good work.
5:11 But refuse the younger widows; for when they have begun to grow wanton against the Messiah, they desire to marry,
5:12 having condemnation because they have cast off their first faith.
5:13 And besides they learn to be idle, wandering about from house to house, and not only idle but also gossips and busybodies, saying things which they ought not.
5:14 Therefore I desire that the younger widows marry, bear children, manage the house, give no opportunity to the adversary to speak reproachfully.
5:15 For some have already turned aside after Satan.
5:16 If any believing man or woman has widows, let them relieve them, and do not let the congregation be burdened, that it may relieve those who are really widows.
5:17 Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine.

I Timothy 6:

5:18 For the Scripture says, "You shall not muzzle an ox while it treads out the grain," and, "The laborer is worthy of his wages."
5:19 Do not receive an accusation against an elder except from two or three witnesses.
5:20 Those who are sinning rebuke in the presence of all, that the rest also may respect.
5:21 I charge you before Yahweh and the Lord Yah'shua the Messiah and the elect angels that you observe these things without prejudice, doing nothing with partiality.
5:22 Do not lay hands on anyone hastily, nor share in other people's sins; keep yourself pure.
5:23 No longer drink only water, but use a little wine for your stomach's sake and your frequent infirmities.
5:24 Some men's sins are clearly evident, preceding them to judgment, but those of some men follow later.
5:25 Likewise, the good works of some are clearly evident, and those that are otherwise cannot be hidden.

I Timothy 6:

6:1 Let as many bondservants as are under the yoke count their own masters worthy of all honor, so that the name of Yahweh and His doctrine may not be blasphemed.
6:2 And those who have believing masters, let them not despise them because they are brethren, but rather serve them because those who are benefited are believers and beloved. Teach and exhort these things.
6:3 If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Yah'shua the Messiah, and to the doctrine which accords with godliness,
6:4 he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,
6:5 useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself.
6:6 Now godliness with contentment is great gain.
6:7 For we brought nothing into this world, and it is certain we can carry nothing out.
6:8 And having food and clothing, with these we shall be content.

I Timothy 6:

6:9 But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.

6:10 For the love of money is a root of all kinds of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows.

6:11 But you, O man of Yahweh, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness.

6:12 Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.

6:13 I urge you in the sight of Yahweh who gives life to all things, and before Yah'shua the Messiah who witnessed the good confession before Pontius Pilate,

6:14 that you keep this commandment without spot, blameless until our Lord Yah'shua the Messiah's appearing,

6:15 which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Lord of lords,

6:16 who alone has received immortality, dwelling with the unapproachable light, whom no man has seen or can see, to whom be honor and everlasting power. Amam.

6:17 Command those who are rich in this present age not to be haughty, nor to trust in uncertain riches but in the living God, who gives us richly all things to enjoy.

6:18 Let them do good, that they be rich in good works, ready to give, willing to share,

6:19 storing up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

6:20 O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge-

6:21 by professing it some have strayed concerning the faith. Grace be with you. Amam.

II Timothy 1:

1:1 Paul, an apostle of Yah'shua the Messiah by the will of Yahweh, according to the promise of life which is in Yah'shua the Messiah,

1:2 To Timothy, a beloved son:

Grace, mercy, and peace from Yahweh the Father and Yah'shua the Messiah our Lord.

1:3 I thank Yahweh, whom I serve with a pure conscience, as my forefathers did, as without ceasing I remember you in my prayers night and day,

1:4 greatly desiring to see you, being mindful of your tears, that I may be filled with joy,

1:5 when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.

1:6 Therefore I remind you to stir up the gift of Yahweh which is in you through the laying on of my hands.

1:7 For Yahweh has not given us a spirit of fear, but of power and of love and of a sound mind.

1:8 Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of Yahweh,

1:9 who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Yah'shua the Messiah before time began,

1:10 but has now been revealed by the appearing of our Savior Yah'shua the Messiah, who has abolished death and brought life and immortality to light through the gospel,

1:11 to which I was appointed a preacher, an apostle, and a preacher of the Gentiles.

1:12 For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.

1:13 Hold fast the pattern of sound words which you have heard from me, in faith and love which are in the Messiah Yah'shua.

1:14 That good thing which was committed to you, keep by His Holy Spirit that dwells in us.

1:15 This you know, that all those in Asia have turned away from me, among whom are Phygellus and Hermogenes.

II Timothy 2:

1:16 Yahweh grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chain;

1:17 but when he arrived in Rome, he sought me out very zealously and found me.

1:18 Yahweh grant to him that he may find mercy from You in that Day-and you know very well how many ways he ministered to me at Ephesus.

II Timothy 2:

2:1 You therefore, my son, be strong in the grace that is in the Messiah Yah'shua.

2:2 And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also.

2:3 You therefore must endure hardship as a good soldier of Yah'shua the Messiah.

2:4 No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier.

2:5 And also if anyone competes in athletics, he is not crowned unless he competes according to the rules.

2:6 The hard-working farmer must be first to partake of the crops.

2:7 Consider what I say, and may Yahweh give you understanding in all things.

2:8 Remember that Yah'shua the Messiah, of the seed of David, was raised from the dead according to my gospel,

2:9 for which I suffer trouble as an evildoer, even to the point of chains; but the word of Yahweh is not chained.

2:10 Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is through the Messiah Yah'shua with eternal glory.

2:11 This is a faithful saying:

For if we died with Yah'shua the Messiah,
We shall also live with Him.

2:12 If we endure,
We shall also reign with Him.

If we deny Him,
He also will deny us.

2:13 If we are faithless,
He remains faithful;
He cannot deny Himself.

2:14 Remind them of these things, charging them before Yahweh not to strive about words to no profit, to the ruin of the hearers.

II Timothy 2:

2:15 Be diligent to present yourself approved to Yahweh, a worker who does not need to be ashamed, rightly dividing the word of truth.
2:16 But shun profane and idle babblings, for they will increase to more ungodliness.
2:17 And their message will spread like cancer. Hymenaeus and Philetus are of this sort,
2:18 who have strayed concerning the truth, saying that the resurrection is already past; and they overthrow the faith of some.
2:19 Nevertheless the solid foundation of Yahweh stands having this seal: "Yahweh knows who are His," and, "Let everyone who names the name of Yahweh depart from iniquity."
2:20 But in a great house there are not only vessels of gold and silver, but also of wood and clay, some for honor and some for dishonor.
2:21 Therefore if anyone cleanses himself from the latter, he will be a vessel for honor, sanctified and useful for the Master, prepared for every good work.
2:22 Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on Yahweh out of a pure heart.
2:23 But avoid foolish and ignorant disputes, knowing that they generate strife.
2:24 And a servant of Yahweh must not quarrel but be gentle to all, able to teach, patient,
2:25 in humility correcting those who are in opposition, if Yahweh perhaps will grant them repentance, so that they may know the truth,
2:26 and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will.

II Timothy 3:

3:1 But know this, that in the last days perilous times will come:
3:2 For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
3:3 unloving, unforgiving, slanderers, without self-control, brutal, despisers of good,
3:4 traitors, headstrong, haughty, lovers of pleasure rather than lovers of Yahweh,
3:5 having a form of godliness but denying its power. And from such people turn away!
3:6 For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts,

II Timothy 4:

3:7 always learning the ways of man and never able to come to the knowledge of Yahweh's truths.
3:8 Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith;
3:9 but they will progress no further, for their folly will be manifest to all, as theirs also was.
3:10 But you have carefully followed my doctrine, manner of life, purpose, faith, longsuffering, love, perseverance,
3:11 persecutions, afflictions, which happened to me at Antioch, at Iconium, at Lystra-what persecutions I endured. And out of them all Yahweh delivered me.
3:12 Yes, and all who desire to live godly by the Messiah Yah'shua will suffer persecution.
3:13 But evil men and impostors will grow worse and worse, deceiving and being deceived.
3:14 But you must continue in the things which you have learned and been assured of, knowing from whom you have learned them,
3:15 and that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is through the Messiah Yah'shua.
3:16 All Scripture is given by inspiration of Yahweh and is profitable for doctrine for reproof for correction, for instruction in righteousness,
3:17 that the man of Yahweh may be complete, thoroughly equipped for every good work.

II Timothy 4:

4:1 I charge you therefore before Yahweh and the Lord Yah'shua the Messiah, who will judge the living and the dead at His appearing and His kingdom:
4:2 Preach the word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching.
4:3 For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves preachers;
4:4 and they will turn their ears away from the truth, and be turned aside to fables.
4:5 But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.
4:6 For I am already being poured out as a drink offering, and the time of my departure is at hand.

II Timothy 4:

4:7 I have fought the good fight, I have finished the race, I have kept the faith.

4:8 Finally, there is laid up for me the crown of righteousness, which Yahweh, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing.

4:9 Be diligent to come to me quickly;

4:10 for Demas has forsaken me, having loved this present world, and has departed for Thessalonica-Crescens for Galatia, Titus for Dalmatia.

4:11 Only Luke is with me. Get Mark and bring him with you, for he is useful to me for ministry.

4:12 And Tychicus I have sent to Ephesus.

4:13 Bring the cloak that I left with Carpus at Troas when you come-and the books, especially the parchments.

4:14 Alexander the coppersmith did me much harm. May Yahweh repay him according to his works.

4:15 You also must beware of him, for he has greatly resisted our words.

4:16 At my first defense no one stood with me, but all forsook me. May it not be charged against them.

4:17 But Yahweh stood with me and strengthened me, so that the message might be preached fully through me, and that all the Gentiles might hear. And I was delivered out of the mouth of the lion.

4:18 And Yahweh will deliver me from every evil work and preserve me for His heavenly kingdom. To Him be glory forever and ever.

Amam!

4:19 Greet Prisca and Aquila, and the household of Onesiphorus.

4:20 Erastus stayed in Corinth, but Trophimus I have left in Miletus sick.

4:21 Do your utmost to come before winter.

Eubulus greets you, as well as Pudens, Linus, Claudia, and all the brethren.

4:22 The Lord Yah'shua the Messiah be with your spirit. Grace be with you. Amam.

Titus 1:

1:1 Paul, a bondservant of Yahweh and an apostle of Yah'shua the Messiah, according to the faith of Yahweh's elect and the acknowledgment of the truth which accords with godliness,

1:2 in hope of eternal life which Yahweh, who cannot lie, promised before time began,

1:3 but has in due time manifested His word through preaching, which was committed to me according to the will of Yahweh our Savior;

1:4 To Titus, a true son in our common faith:

Grace, mercy, and peace from Yahweh the Father and the Lord Yah'shua the Messiah our Savior.

1:5 For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint overseers in every city as I commanded you-

1:6 if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination.

1:7 For an overseer must be blameless, as a steward of Yahweh, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money,

1:8 but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled,

1:9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

1:10 For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision,

1:11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain.

1:12 One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."

1:13 This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith,

1:14 not giving heed to Jewish fables and commandments of men who turn from the truth.

1:15 To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled.

1:16 They profess to know Yahweh, but in works they deny Him, being abominable, disobedient; disqualified for every good work.

Titus 3:**Titus 2:**

2:1 But as for you, speak the things which are proper for sound doctrine:

2:2 that the older men be sober, reverent, temperate, sound in faith, in love, in patience;

2:3 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things-

2:4 that they admonish the young women to love their husbands, to love their children,

2:5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of Yahweh may not be blasphemed.

2:6 Likewise exhort the young men to be sober-minded,

2:7 in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility,

2:8 sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.

2:9 Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back,

2:10 not pilfering, but showing all good fidelity, that they may adorn the doctrine of Yahweh our Savior in all things.

2:11 For the grace of Yahweh that brings salvation has appeared to all men,

2:12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

2:13 looking for the blessed hope and glorious appearing of our great Savior Yah'shua the Messiah,

2:14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.

2:15 Speak these things, exhort, and rebuke with all authority. Let no one despise you.

Titus 3:

3:1 Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,

3:2 to speak evil of no one, to be peaceable, gentle, showing all humility to all men.

3:3 For we ourselves were also once foolish, disobedient, deceived, serving various lusts and

Titus 3:

pleasures, living in malice and envy, hateful and hating one another.

3:4 But when the kindness and the love of Yahweh our Savior toward man appeared,

3:5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of His Holy Spirit,

3:6 which He poured out on us abundantly through Yah'shua the Messiah our Savior,

3:7 that having been justified by His grace we should become heirs according to the hope of eternal life.

3:8 This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in Yahweh should be careful to maintain good works. These things are good and profitable to men.

3:9 But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless.

3:10 Reject a divisive man after the first and second admonition,

3:11 knowing that such a person is warped and sinning, being self-condemned.

3:12 When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there.

3:13 Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing.

3:14 And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful.

3:15 All who are with me greet you. Greet those who love us in the faith. Grace be with you all.

Amam.

Philemon 1:

1:1 Paul, a prisoner of the Messiah Yah'shua, and Timothy our brother, To Philemon our beloved friend and fellow laborer,
1:2 to the beloved Apphia, Archippus our fellow soldier, and to the congregation in your house:
1:3 Grace to you and peace from Yahweh our Father and the Lord Yah'shua the Messiah.
1:4 I thank my God, making mention of you always in my prayers,
1:5 hearing of your love and faith which you have toward the Lord Yah'shua and toward all the saints,
1:6 that the sharing of your faith may become effective by the acknowledgment of every good thing which is in you through the Messiah Yah'shua.
1:7 For we have great joy and consolation in your love, because the hearts of the saints have been refreshed by you, brother.
1:8 Therefore, though I might be very bold in the Messiah to command you what is fitting,
1:9 yet for love's sake I rather appeal to you-being such a one as Paul, the aged, and now also a prisoner of Yah'shua the Messiah-
1:10 I appeal to you for my son Onesimus, whom I have begotten while in my chains,
1:11 who once was unprofitable to you, but now is profitable to you and to me.
1:12 I am sending him back. You therefore receive him, that is, my own heart,
1:13 whom I wished to keep with me, that on your behalf he might minister to me in my chains for the gospel.
1:14 But without your consent I wanted to do nothing, that your good deed might not be by compulsion, as it were, but voluntary.
1:15 For perhaps he departed for a while for this purpose, that you might receive him forever,
1:16 no longer as a slave but more than a slave-a beloved brother, especially to me but how much more to you, both in the flesh and in Yahweh.
1:17 If then you count me as a partner, receive him as you would me.
1:18 But if he has wronged you or owes anything, put that on my account.
1:19 I, Paul, am writing with my own hand. I will repay-not to mention to you that you owe me even your own self besides.
1:20 Yes, brother, let me have joy from you in Yahweh; refresh my heart in Yahweh.

Philemon 1:

1:21 Having confidence in your obedience, I write to you, knowing that you will do even more than I say.
1:22 But, meanwhile, also prepare a guest room for me, for I trust that through your prayers I shall be granted to you.
1:23 Epaphras, my fellow prisoner in the Messiah Yah'shua, greets you,
1:24 as do Mark, Aristarchus, Demas, Luke, my fellow laborers.
1:25 The grace of our Lord Yah'shua the Messiah be with your spirit. Amam.