

that I speak from want; for I have learned to be content in whatever circumstances I am. **12** I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. **13** I can do all things through him who strengthens me.

14 Nevertheless, you have done well to share in my affliction. **15** And you yourselves also know, Philipians, that at the first proclaiming of the good news, after I departed from Macedonia, no assembly shared with me in the matter of giving and receiving but you alone; **16** for even in Thessalonica you sent *a gift* more than once for my needs. **17** Not that I seek the gift itself, but I seek for

the profit which increases to your account. **18** But I have received everything in full, and have an abundance; I am amply supplied, having received from Epaphroditus what you have sent, a fragrant aroma, an acceptable sacrifice, well-pleasing to the Almighty. **19** And my Almighty will supply all your needs according to his riches in glory in Měssiah Yěshua. **20** Now to our Almighty and Fāther *be* the glory forever and ever. Amæn.

21 Greet every holy one in Měssiah Yěshua. The brothers who are with me greet you. **22** All the holy ones greet you, especially those of Caesar's household.

23 The loving-kindness of Adōnai Yěshua the Měssiah be with your spirit.

COLOSSIANS

Paul's Thankfulness For Faithfulness

1 Paul, an emissary of Yēshua, the Messiah by the will of the Almighty, and Timothy our brother, **2** to the holy and faithful brothers in Messiah in Colossae: loving kindness to you and peace from the Almighty our Fāther.

3 We give thanks to the Almighty, the Fāther of our Adōnai Yēshua the Messiah, praying always for you, **4** since we heard of your faithfulness in Messiah Yēshua and the love which you have for all the holy ones; **5** because of the hope laid up for you in the heavens, of which you previously heard in the word of truth, the good news, **6** which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as *it has been doing* in you also since the day you heard *of it* and understood the loving kindness of the Almighty in truth; **7** just as you learned *it* from Epaphras, our beloved fellow servant, who is a faithful servant of Messiah on our behalf, **8** and he also informed us of your love in the Spirit.

9 For this reason also, since the day we heard *of it*, we have not ceased to pray for you and to ask that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, **10** so that you may walk in a manner worthy of Yāhweh, to please *him* in all respects, bearing fruit in every good work and increasing in the knowledge of the Almighty, **11** strengthened with all power, according to his glorious might, for the attaining of all steadfastness and patience, joyously **12** giving thanks to the Fāther, who has authorized us to share in the inheritance of the holy ones in light.

Messiah, Creator And Sustainer Of All

13 For he delivered us from the domain of darkness, and transferred us to the kingdom of his beloved Sōn, **14** in whom we have redemption, the forgiveness of sins.

15 And he is the image of the invisible Almighty, the one first-born *in rank*, over all creation. ^a **16** For by him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by him and for him. **17** And he is before all things, and in him all things hold together.

18 He is also head of the body, the Assembly of Israel; and he is the beginning, the first *in rank* born from the dead; so that he himself might come to have first place in everything. **19** For it was the Fāther's good pleasure for all the complement to dwell in him, ^b **20** and through him to reconcile all things to himself, having made peace through the blood of his cross; through him, *I say*, whether

^a *first-born*: see John 1:1-3. The "first-born" is a status or rank designating the heir. The firstborn is "over" (genitive case) the whole estate. This text illustrates one of the dangers of always trying to translate the genitive case with English "of", and has been abused to mislead many into thinking that Messiah was the "first" created being "of" creation.

^b *complement*: the word *πλήρωμα pleroma*, means that which makes something else complete. Hence the Father is the greater part of the Almighty, and the Son the lesser part. The part that is the Son is the complement of the part that is the Father. Understanding Yahweh this way, as complex, removes the paradox, yet He is still a mystery.

Colossians 1:21

things on earth or things in the heavens.

21 And although you were formerly alienated and hostile in mind, *engaged* in evil deeds, **22** yet he has now reconciled you in his fleshly body through death, in order to present you before him holy and blameless and beyond reproach—**23** if indeed you remain in faithfulness firmly established and steadfast, and not moved away from the hope of the good news that you have heard, which is proclaimed to every creature under heaven, and of which I, Paul, was made a servant.

24 Now I rejoice in my sufferings for you, and fill up what lacks in the sufferings of Messiah in my flesh, on behalf of his body, which is the Assembly of Israel, **25** for which I became a servant according to the stewardship from the Almighty that was given to me for you, to fulfill the word of the Almighty, **26**—the mystery which has been hidden from time most immemorial and generations, but has now been manifested to his holy ones, **27** to whom the Almighty willed to make known what are the riches of the glory of this mystery among the nations, which is Messiah in you, the hope of glory. **28** And we proclaim him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Messiah. **29** And for this purpose also I labor, striving according to his power, which mightily works within me.

Warning Against False Philosophy

2 For I want you to know how great a struggle I have on your behalf, and for those who are at Laodicea, and for all those who have not personally seen my face, **2** that their hearts may be encouraged, so as to be made to stand together in love, and *come* into all the wealth of full assurance of understanding, into the

full knowledge of the mystery of the Almighty—Messiah, **3** in whom are hidden all the treasures of wisdom and knowledge.

4 I say this in order that no one may deceive you with persuasive sounding arguments. **5** For even though I am absent in body, nevertheless I am with you in heart, rejoicing to see your good discipline and the firmness of your faithfulness in Messiah. ^a **6** As you therefore have received the Messiah Yēshua—the Adōnai, in him you must walk, **7** being made to be well rooted and being built up in him and being confirmed in the *covenant* faithfulness, just as you were instructed—letting yourselves overflow in thanksgiving.

8 Watch out that no one captivates you through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world system, and which are not according to Messiah, **9** seeing that in him all the complement of the divine nature dwells bodily, ^b **10** and by him you are being completed, who is the head over every ruler and authority, **11** by whom you also are being circumcised by a circumcision made without hands, by putting off the sinful body, by the circumcision of the heart being done by Messiah; ^c **12** so as to be buried with him in immersion, by whom also you are being raised up through *his* faithfulness, which is the working of the Almighty, which raised him from the dead.

13 And you being dead to transgressions and to the uncircumcision of your flesh—he makes you alive together with him, granting loving-kindness to us *for* all the trans-

^a *firmness*: עִקְרָהּ. Gen. 2:8, στερέωμα, firmament. Compare Dan. 12:3.

^b *complement*: see note on 1:19 • *divine nature*: Hebrew: הַתְּמִיּוּמָה, תְּמִיּוּמָה תְּמִיּוּמָה.

^c *sinful body*: **body of sins**; see Deu. 30:6.

gressions, ^d **14** blotting out the record of debt—the judgments against us, which were hostile to us; and he has taken it out of the way, having nailed it to the cross, ^b **15** disarming the rulers and authorities. He boldly disgraced them, celebrating victory over them with it. ^c

16 Therefore let no one judge you in eating and in drinking: either when partaking of a feast or new moon or Sabbaths—^d **17** which are a shadow of the things to come.

^a *dead to transgressions*: the present tense verb tells us which textual variant is correct; “dead to transgressions” means being repentant • *uncircumcision of your flesh*: it is tempting to interpret “flesh” as sin nature, however it would appear that the Colossians were circumcised in flesh too. See Gal. 5:11 • ‘Dead ... alive’. See note on Eph. 2:1, 5.

^b *record of debt*: the English Standard Version also has this translation for χειρόγραφον.

^c *disarming the rulers*: so they can find no grounds to accuse and enslave us for past transgressions.

^d *eating and in drinking*: the texts that read “and” here make better sense of the text. “Eating and in drinking” are coordinated as the subject of the verse, and the purpose of the remainder of the text is to say when those persons judging were most likely to make their censorious judgments. They would, of course, first disapprove of feasting at the appointed times—on new moon days, feasts, and Sabbaths • The sequence, “either ... or ... or” introduces a subordinate clause, which is to say, it only explains when the judging was occurring. (The translational paradigm is found in BDAG 3rd edition. See “ἢ... ἢ... ἢ...”) This means that Christians cannot use this text to say they should not be judged for Sabbath breaking • *either when*: or, **either in** • *partaking*: also, **sharing, part**.

But the body of Messiah, ^e **18** let no one defraud you, delighting in self-abasement and the worship of the messengers, taking his stand on *visions* he has seen, inflated without cause by his fleshly mind, **19** and not holding fast to the head, from whom the entire body, being supplied and held together by the joints and ligaments, grows with a growth which is from the Almighty. **20** If you have died with Messiah to the elementary principles of the world, why, as if you were living in the world, do you submit yourself to decrees, such as, **21** “Do not handle, do not taste, do not touch!” **22** (which all *refer* to things destined to perish with the using)—in accordance with the commandments and teachings of men? **23** These are matters which have, to be sure, the appearance of wisdom in self-made religion and self-abasement and severe treatment of the body, *but are* of no value against fleshly indulgence.

Put on the New Self

3 If then you are raised up with Messiah, keep seeking the things above, where Messiah is, seated at the right hand of the Almighty. **2** Set your mind on the things above, not on the things that are on earth. **3** For you die, and your life is hidden with Messiah in the Almighty. **4** When Messiah, who is our life, is revealed, then you also will be revealed with him in glory.

5 Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. **6** For it is on account of these things that the wrath of the Al-

^e *body*: or, **fellowship**; belonging to Messiah • Usually this fragment stands alone in vs. 17. But it makes better sense to punctuate the text as the introductory clause of vs. 18.

Colossians 3:7

mīghty will come, **7** and in them you also once walked, when you were living in them. **8** But now you also, put them all aside: anger, wrath, malice, slander, *and* abusive speech from your mouth. **9** Do not lie to one another, since you laid aside the old self with its *evil* practices, **10** and have put on the new self who is being renewed to a true knowledge according to the image of the One who created it—**11** *a renewal* which does not depend on being Greek or Jewish—circumcised or uncircumcised, barbarian, Scythian, slave or freeman, but *on* Messiah *who* is all, and in all.

12 And so, as those chosen of the Almighty, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience; **13** bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as Yāhweh forgave you, so also should you.

14 And beyond all these things *put on* love, which is the perfect bond of unity. **15** And let the peace of Messiah rule in your hearts, to which indeed you were called in one body; and be thankful.

16 Let the word of Messiah richly dwell within you, with all wisdom teaching and admonishing one another with psalms *and* hymns *and* spiritual songs, singing with thankfulness in your hearts to the Almighty. **17** And whatever you do in word or deed, *do* all in the name of Adōnai Yēshua, giving thanks through him to the Almighty, the Fāther.

Family Relations

18 Wives, be subject to your husbands, as is fitting in Yāhweh.

19 Husbands, love your wives, and do not be embittered against them. **20** Children, be obedient to your parents in all things, for this is well-pleasing to Yāhweh.

21 Fathers, do not exasperate

your children, that they may not lose heart.

22 Slaves, in all things obey those who are your masters on earth, not with external service, as those who *merely* please men, but with sincerity of heart, fearing Yāhweh. **23** Whatever you do, do your work heartily, as for Yāhweh rather than for men; **24** knowing that from Yāhweh you will receive the reward of the inheritance. It is Yāhweh—Messiah whom you serve. **25** For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.

Fellow Workers

4 Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven.

2 Devote yourselves to prayer, keeping alert in it with *an attitude of* thanksgiving; **3** praying at the same time for us as well, that the Almighty may open up to us a door for the word, so that we may speak forth the mystery of Messiah, for which I have also been imprisoned; **4** in order that I may make it clear in the way I ought to speak.

5 Conduct yourselves with wisdom toward outsiders, making the most of the opportunity. **6** Let your speech always be with loving-kindness, seasoned, *as it were*, with salt, so that you may know how you should respond to each person.

7 As to all my affairs, Tychicus, *our* beloved brother and faithful servant and fellow servant in Yāhweh, will bring you information. **8** For I have sent him to you for this very purpose, that you may know *about* our circumstances and that he may encourage your hearts; **9** and with him Onesimus, *our* faithful and beloved brother, who is one of your *number*. They will inform you about the whole situation here.

10 Aristarchus, my fellow pris-

oner, sends you his greetings; and *also* Barnabas' cousin Mark (about whom you received instructions: if he comes to you, welcome him); **11** and *also* Yeshua who is called Justus; these are the only fellow workers for the kingdom of the Almighty who are from the circumcision; and they have proved to be an encouragement to me.

12 Epaphras, who is one of your number, a servant of Yēshua the Messiah, sends you his greetings, always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of the Almighty. **13** For I bear him witness that he has a deep concern for you and for those who

are in Laodicea and Hierapolis.

14 Luke, the beloved doctor, sends you his greetings, and *also* Demas.

15 Greet the brothers who are in Laodicea and also Nympha and the assembly that is in her house. **16** And when this letter is read among you, have it also read in the assembly of the Laodiceans; and you, for your part read my letter *that is coming* from Laodicea. **17** And say to Archippus, "Take heed to the ministry which you have received in Yāhweh, that you may fulfill it."

18 I, Paul, write this greeting with my own hand. Remember my imprisonment. Loving kindness be with you.

FIRST THESSALONIANS

Thanksgiving for Their Faithfulness

1 Paul and Silvanus and Timothy to the assembly of the Thessalonians, in the Almighty, the Fäther and Adōnai Yēshua the Mēssiah: loving-kindness to you and peace. ^a

2 We give thanks to the Almighty always for all of you, making mention of you in our prayers; **3** constantly bearing in mind your work of faithfulness and labor of love and steadfastness of hope in our Adōnai Yēshua the Mēssiah, in the presence of our Almighty and Fäther, **4** knowing, brothers beloved by the Almighty, his choice of you.

5 For our good news did not come to you in word only, but also in power and in the Holy Spīrit and with full conviction, just as you know what kind of men we proved to be among you for your sake. **6** You also became imitators of us and Adōnai, having received the word in much tribulation with the joy of the Holy Spīrit, ^b **7** so that you became an example to all those faithfully trusting in Macedonia and in Achaia. ^c

8 For the word of Yāhweh has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faithfulness toward the Almighty has gone forth, so that we have no need to say anything. **9** For they themselves report about us what kind of a reception we had with you, and how you turned to the Almighty from idols to serve a living and true Almighty, **10** and to wait for his Sōn from the heavens, whom he raised from the dead, who is Yēshua, who delivers us from the

^a assembly: קהל = ἐκκλησία.

^b Adonai: **the Master; ha-Adon.**

^c supporting: committing, faithfully trusting.

coming wrath. ^d

Paul's Ministry

2 For you yourselves know, brothers, that our coming to you was not in vain, **2** but after we had already suffered and been mistreated in Philippi, as you know, we had the boldness in our Almighty to speak to you the good news of the Almighty amid much opposition. **3** For our exhortation does not come from error or impurity or by way of deceit; **4** but just as we have been approved by the Almighty to be faithfully entrusted with the good news, so we speak, not as pleasing men but the Almighty, who examines our hearts. ^e **5** For we never came with flattering speech, as you know, nor with a pretext for greed—the Almighty is witness—**6** nor did we seek glory from men, either from you or from others, even though as emissaries of Mēssiah we could throw our weight around. **7** But we proved to be gentle among you, as a nursing mother taking care of her own children. ^f

8 Having likewise a fond affection for you, we were well-pleased to impart to you not only the good news of the Almighty but also our own lives, because you had become very dear to us. **9** For you remember, brothers, our labor and toil, working night and day, so as not to put a burden on any of you, that we proclaimed to you the good news of the Almighty. **10** You are witnesses, and the Almighty, how in

^d from the heavens: ἐκ τῶν οὐρανῶν = מן השמים.

^e entrusted with: **supported with**, as a public office or responsibility; 1Chr. 9:22, 26, 31: באמונה.

^f nursing: τροφός = **supporting** = אמה.

1 Thessalonians 2:11

holy manner and righteously and blamelessly we were toward you who faithfully trust; ^c **11** even as you know how, each one of you, as a father his children, *we were* exhorting and encouraging and testifying, **12** that you should walk worthily of the Almighty who calls you into his kingdom and glory.

13 And because of this we also give thanks to the Almighty without ceasing, that as you received word of the report from us of Almighty, you received not the word of men, but as it is in truth, the word of the Almighty, which also works in you who become trustingly faithful. ^a

14 For you, brothers, became imitators of the assemblies of the Almighty that are in Judea in Mēssiah Yēshua, for you also suffered the same things under your own countrymen, even as they under the Judeans, ^b **15** who even killed Adōnai Yēshua and the prophets, and drove us out. They are not pleasing to the Almighty, but hostile to all men, **16** hindering us from speaking to the nations that they might be saved; with the result that they always fill up the measure of their sins. But wrath overtakes them to the end.

17 But we, brothers, having been orphaned from you for an hour's time—in person, not in spirit—were all the more eager with great desire to see your face. **18** For we wanted to come to you—I, Paul, more than once—and *yet* Satan thwarted us. **19** For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Adōnai Yēshua at his coming? **20** For you are our glory and joy.

^a *Become trustingly faithful: who give your support, committing.*

^b *Judeans: or Jews, Ἰουδαίους, יהודאים.*

Encouragement of Timothy's Visit

3 Therefore when we could endure *it* no longer, we thought it best to be left behind at Athens alone; **2** and we sent Timothy, our brother and the Almighty's fellow worker in the good news of Mēssiah, to strengthen and encourage you as to your faithfulness, **3** so that no man may be disturbed by these afflictions; for you yourselves know that we have been destined for this. **4** For indeed when we were with you, we *kept* telling you in advance that we were going to suffer affliction; and so it came to pass, as you know. **5** For this reason, when I could endure *it* no longer, I also sent to find out about your faithfulness, for fear that the tempter might have tempted you, and our labor should be in vain.

6 But now that Timothy has come to us from you, and has brought us good news of your faithfulness and love, and that you always think kindly of us, longing to see us just as we also long to see you, **7** for this reason, brothers, in all our distress and affliction we were comforted about you through your faithfulness; **8** for now we *really* live, if you stand firm in Yāhweh.

9 For what thanks can we render to the Almighty for you in return for all the joy with which we rejoice before our Almighty on your account, **10** as we night and day keep praying most earnestly that we may see your face, and may complete what is lacking in your faithfulness? **11** Now may our Almighty and Fāther himself and Yēshua our Adōnai direct our way to you.

12 And may Yāhweh cause you to increase and abound in love for one another, and for all men, just as we also *do* for you; **13** so that he may establish your hearts blameless in holiness before our Almighty and Fāther at the coming of our Adōnai

Yēshua with all his holy ones.

Sanctification and Love

4 Finally then, brothers, we request and exhort you in Adōnai Yēshua, that, as you received from us *instruction* as to how you ought to walk and please the Almighty (just as you actually do walk), that you may excel still more. **2** For you know what commandments we gave you by Adōnai Yēshua. ^a **3** For this is the will of the Almighty, your sanctification; *that is*, that you abstain from sexual immorality; **4** that each of you know how to possess his own vessel in sanctification and honor, **5** not in lustful passion, like the nations who do not know the Almighty; **6** *and* that no man transgress and defraud his brother in the matter because Yāhweh is *the* avenger in all these things, just as we also told you before and solemnly warned you. **7** For the Almighty has not called us for the purpose of impurity, but in sanctification. **8** Consequently, he who rejects *this* is not rejecting man but the Almighty who gives his Holy Spirit to you.

9 Now as to the love of the brothers, you have no need for *anyone* to write to you, for you yourselves are taught by the Almighty to love one another; **10** for indeed you do practice it toward all the brothers who are in all Macedonia. But we urge you, brothers, to excel still more,

11 and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you; **12** so that you may behave properly toward outsiders and not be in any need.

Those Who Died in Messiah

13 But we do not want you to be uninformed, brothers, about those

^a See Mat. 28:18-20.

who are falling asleep, that you may not grieve, as do the rest who have no hope. ^b **14** For if we faithfully trust, because Yēshua died and rose again, even so the Almighty will bring with him those who are fallen asleep in Yēshua. ^c **15** For this we say to you by the word of Yāhweh, that we who are alive, and remain until the presence of Yāhweh, will not overtake those who are fallen asleep. ^d **16** For Yāhweh himself will descend from heaven with a shout, with the voice of *the* chief Messenger, and with the shofar of the Almighty; and the dead in Mēs-siah will rise first. ^e **17** Then we who are alive and remain will be carried away in the clouds together with them to meet Yāhweh by air, and thus we will always be with Yāhweh. ^f **18** Therefore comfort one

^b *falling asleep*: κοιμωμένων. See Dan. 12:2; Job 14:10-12.

^c *supporting*: **faithfully trusting, committing**. *seeing that*: **because**.

^d *overtake*: φθάσωμεν **outstrip**; Paul's point is that the living will be caught away to find the departed already resurrected, so no one should despair over the faithful who die. The resurrection and transformation of the living are almost simultaneous, occurring on the same day; cf. Lev. 16:30; 1Cor. 15:52. *presence*: παρουσίαν **advent, arrival**.

^e *chief Messenger*: ἀρχαγγέλου **archangel**. This one is not a mere angel, but the Messenger of the Covenant, the *Malakh Yahweh*, מַלְאָךְ יְהוָה. See Dan. 12:1; Jude 1:19. *shofar*: **trumpet**; the last trumpet, the great Jubilee trumpet on Yom Kippur.

^f *carried away*: ἀρπαγησόμεθα (ἀρπάζω-@vifp-1p) = **we will be carried away**; the word implies no particular direction of being **seized away**. *by air*: εἰς ἄερα. *in the clouds*: ἐν νεφέλαις; suggests the clouds are part of the mode of transport. See Mat. 17:5.

1 Thessalonians 5:1

another with these words.

The Day of Yahweh

5 Now as to the times and the epochs, brothers, you have no need of anything to be written to you. ^a **2** For you yourselves know full well that the day of Yāhweh will come just like a thief in the night. ^b **3** While they are saying, “Peace and safety!” then destruction will come upon them suddenly like birth pangs upon a woman with child; and they will not escape.

4 But you, brothers, are not in darkness, that the day should overtake you like a thief; **5** for you are all sons of light and sons of day. We are not of night nor of darkness; **6** so then let us not sleep as others do, but let us be alert and sober. **7** For those who sleep do their sleeping at night, and those who get drunk get drunk at night. **8** But since we are of *the* day, let us be sober, having put on the breastplate of faithfulness and love, and as a helmet, the hope of salvation. **9** For the Almighty has not destined us for wrath, but for obtaining salvation through our Adōnai Yēshua the Mēssiah, ^c **10** who died for us, that whether we are awake or may sleep, we may live together with him. ^d **11** Therefore encourage one another, and build up one another, just as you also are doing.

12 But we request of you, bro-

^a *times...seasons*: Israel’s appointed holy days; Lev. 16:30; 23:1-44, 25:1-22; Dan. 9:24-27; 1Cor. 15:52.

^b *thief in the night*: See end note 1. 1 The. 5:2.

^c *wrath*: This means divine wrath and excludes man’s persecution. However, the faithful remnant will be protected during the worst of Satanic persecution (cf. Rev. 3:10; 12:6).

^d *may sleep*: *καθεύδω* @VSPA--1P; refers to the sleep of death.

thers, that you appreciate those who diligently labor among you, and have charge over you in Yāhweh and give you instruction, **13** and that you esteem them very highly in love because of their work. Live in peace with one another. **14** And we urge you, brothers, admonish the unruly, encourage the fainthearted, help the weak, be patient with all men.

15 See that no one repays another with evil for evil, but always seek after that which is good for one another and for all men.

16 Rejoice always; **17** pray without ceasing; **18** in everything give thanks; for this is the Almighty’s will for you in Mēssiah Yēshua.

19 Do not quench the Spīrit; ^e **20** do not despise prophetic utterances. **21** But test all things; hold fast to that which is good; ^f **22** abstain from all appearance of evil. ^g

23 Now may the Almighty of peace himself sanctify you wholly perfect; and wholly intact may your spirit and soul and body be preserved blamelessly in the presence of our Adōnai Yēshua the Mēssiah. **24** Faithful is he who calls you, and he also will bring it to pass.

25 Brothers, pray for us.

26 Greet all the brothers with a holy kiss. ^h

27 I adjure you by Yāhweh to have this letter read to all the brothers.

28 The loving-kindness of our Adōnai Yēshua the Mēssiah be with you.

^e *quench*: See end note 2 1The. 5:19.

^f *test*: **prove, examine, scrutinize**. See 2Cor. 13:1. Two or three evidences of a matter, or double-blind (independent) sources, and prayer in faithfulness will ensure that one is not deceived.

^g *appearance*: See end note 3. 1The. 5:22.

^h *kiss*: to be culturally interpreted.

End Notes

note 1. 1 The. 5:2: *thief in the night*. Many are deceived into thinking that the second coming may be at any moment by false rapture theories which teach that the “Church” will escape from the coming tribulation. The truth is that only the remnant of the congregation of Israel (ἐκκλησία Ισραηλ, יִשְׂרָאֵל קִהְיָה; IKi. 8:14; IChr. 13:2; IIChr. 6:3, 10:3) will escape it. 144,000 are sealed from the twelve tribes of Israel (Rev. 7:4, 14:1-3), and these with the remnant of Israel will escape (Rev. 12:6), but the scattered seed of Israel will be hunted by the dragon (Rev. 12:17). The faithful assembly (Rev. 3:10) escapes the hour of testing. The day of Yahweh will not surprise the faithful like a *thief in the night* because they will wake up and will know the times and seasons (1The. 5:1, 4; Mat 25:5). The unfaithful virgins, lacking the oil of knowledge, will be spiritually asleep. And 1Thes. 5:4 says that the faithful are not in darkness such that the day of Yahweh should surprise them like a thief. The doctrine of the pre-tribulation rapture appeals to the fleshly desire to have an easy escape from trouble without having to be faithful. Rest assured only one congregation out of seven in Revelation was promised protection (cf. Rev. 3:10). The pre-tribulation rapture is a cheap substitute for understanding the times and seasons of Scripture, according to which the end time is arranged, but which the unfaithful Church has neglected, because they have believed lies about the Law and Prophets. They have not filled their lamps with the truth taught in the Law, and thus will be caught short when the end comes.

note 2 1The. 5:19: *quench: put out, extinguish*. The surest was to put off the ***Ruakh Elohim*** (אֶת־רוּחַ אֱלֹהִים) is to falsely identify things that are seen, felt, or heard as the work of the Spirit, which in fact, have nothing to do with the work of the Spirit, and are false signs. The work of the Spirit is manifested in repentance from sin, and turning to obedience. The fruits of the Spirit are described by Paul in Gal. 5:22-24, and the anti-fruit in Gal. 5:19-21. Misidentifying the work of the Spirit is one’s Satan’s chief tricks to lead people into error and heresy. People are bound to believe such claims, because they seem just so spiritual and pious coming from the preachers of false signs. Where there is a work of repentance or growth in the lives of people, of increasing faithfulness to the Almighty, then there is the work of the Spirit going on. Failure to recognize this work in those beginning in faithfulness quenches the Spirit. This is a common error in those who are too quick to judge lesser levels of faithfulness as insincere without taking the circumstances into account or perhaps some false teaching the other immature person has received. Judging such persons too quickly puts them to the test to soon and quenches the work of the Spirit.

note 3. 1The. 5:22: εἰδους *appearance: sight, form*. This command is not a general command to abstain from evil. Paul’s readers already knew that, and Paul would not have to say it. Rather, this command means one should not partake in that which takes the form of evil or appears to be evil, even if one knows that it is not in fact evil. If certain actions or participations in society are associated by the *status quo* with idolatry or immorality then one is bound to abstain from if even one’s own part in the action itself is not sinful. The test question is: will the pagans round about think you are indulging in a sinful fleshly desire, and or supporting sinful desires, by engaging in an activity. Is so, then it has the form, or appearance of evil. For example, bars are typically sought out to get drunk or to find immoral appointments. If that is what a particular bar is mostly known for, or assumed to be for according to the *status quo*, then visiting it has the appearance of evil. But if the bar serves food, is for sensible socializing, and has no bad reputation, then it does

1 Thessalonians End Notes

not have the appearance of evil. Such a bar, if it exists, will refuse to serve too many drinks, and will not permit known immoral persons to frequent their establishment. Such a bar may not be able to exist in many countries where the government has a hand in promoting evil by its rules and regulations, or where the people around refuse to support a place that exercises restraint.

SECOND THESSALONIANS

Thanksgiving for Faithfulness

1 Paul and Silvanus and Timothy, to the assembly of the Thessalonians in the Almighty, our Fäther, and Adōnai Yēshua the Mēssiah: **2** Loving-kindness to you and peace from the Almighty, the Fäther, and Adōnai Yēshua the Mēssiah.

3 We ought always to give thanks to the Almighty for you, brothers, as is fitting, because your faithfulness is greatly enlarged, and the love of each one of you toward one another grows *ever* greater; **4** therefore, we ourselves speak proudly of you among the assemblies of the Almighty for your perseverance and faithfulness in the midst of all your persecutions and afflictions which you endure, **5** *which are* a plain indication of the Almighty's righteous decision that you should be found worthy of the kingdom of the Almighty, for which indeed you are suffering. **6** For after all it is just for the Almighty to repay with affliction those who afflict you, **7** and *to give* relief to you who are afflicted, and to us as well, when Adōnai Yēshua will be revealed from heaven with his mighty messengers in flaming fire, **8** dealing out retribution to those who do not know the Almighty and to those who do not obey the good news of our Adōnai Yēshua. **9** And these will pay the penalty of everlasting destruction, away from the presence of Yāhweh and from the glory of his power, **10** when he comes to be glorified in his holy ones on that day, and to be marveled at among all those who faithfully trust, because our testimony to you was faithfully trusted. ^a

^a *supporting*: **faithfully trusting**. One does not achieve salvation by works,

11 To this end also we pray for you always that our Almighty may count you worthy of your calling, and fulfill every desire for goodness and the work of faithfulness with power; **12** in order that the name of our Adōnai Yēshua may be glorified in you, and you in him, according to the loving-kindness of our Almighty and Adōnai Yēshua the Mēssiah.

Man of Lawlessness

2 Now we request you, brothers, with regard to the coming of our Adōnai Yēshua the Mēssiah, and our gathering together to him, **2** that you may not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of Yāhweh has come. **3** Let no one in any way deceive you.

For *it will not come* unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, ^b **4** who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of the Almighty, displaying himself as being the Almighty. ^c

5 Do you not remember that while I was still with you, I was telling you these things? **6** And you know what restrains him now, so that in his time he may be revealed. ^d **7** For the mystery of law-

however, faithfulness is required to abide and remain in it.

^b *apostasy*: See end note 2. 2 The. 2:3.

^c *temple of the Almighty*: See end note 1 The. 2:4.

^d *restrains*: What restrains, is God's prophetic plan. According to the *remez* of Dan. 4:15, an iron and bronze band binds the re-emergence of Babylon until the end of days (Dan.

2 Thessalonians 2:8

lessness is already at work; only he who now restrains *will do so* until he is taken out of the way. **8** And then that lawless one will be revealed whom Yāhweh will slay with the breath of his mouth and bring to an end by the appearance of his coming; **9** *that is*, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders, **10** and with all the deception of wickedness for those perishing, because they did not receive the love of the truth that they might be saved.

11 And for this reason the Almighty will send upon them a deluding influence so that they might trust what is false, **12** in order that they all may be judged who did not faithfully trust in the Truth, but took pleasure in wickedness.

13 But we should always give thanks to the Almighty for you, brothers, beloved by Yāhweh, because the Almighty has chosen you as the first-fruit for salvation through sanctification by the Spirit and faithfulness in the truth. ^a **14** And it was for this he called you through our good news, that you may gain the glory of our Adōnai Yēshua the Mēssiah.

15 So then, brothers, stand firm and hold to the traditions which you were taught, whether by *spoken* word or by letter from us. **16** Now may our Adōnai Yēshua the Mēssiah himself, and the Almighty our Fāther, who has loved us and given us everlasting comfort and good hope by loving-kindness, **17** comfort and strengthen your hearts in every good work and word.

Exhortation

3 Finally, brothers, pray for us that the word of Yāhweh may spread

4:15, 23, 34).

^a *first-fruit*: ἀπαρχήν.

rapidly and be glorified, just as *it did* also with you; **2** and that we may be delivered from perverse and evil men; for not all have faithfulness. **3** But Yāhweh is faithful, and he will strengthen and protect you from the evil *one*. **4** And we have confidence in Yāhweh concerning you, that you are doing and will *continue* to do what we command. **5** And may Yāhweh direct your hearts into the love of the Almighty and into the steadfast endurance for Mēssiah.

6 Now we command you, brothers, in the name of our Adōnai Yēshua the Mēssiah, that you keep aloof from every brother who leads an unruly life and not according to the tradition which you received from us. **7** For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you, **8** nor did we eat anyone's bread without paying for it, but with labor and hardship we *kept* working night and day so that we might not be a burden to any of you; **9** not because we do not have the right *to this*, but in order to offer ourselves as a model for you, that you might follow our example.

10 For even when we were with you, we used to give you this order: if anyone will not work, neither let him eat.

11 For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. **12** Now such persons we command and exhort in Adōnai Yēshua the Mēssiah to work in quiet fashion and eat their own bread.

13 But as for you, brothers, do not grow weary of doing good. **14** And if anyone does not obey our instruction in this letter, take special note of that man and do not associate with him, so that he may be put to shame. **15** And *yet* do not

regard him as an enemy, but admonish him as a brother. ^a

16 Now may the Adōnai of peace himself continually grant you peace in every circumstance. Yāhweh be with you all!

^a See end note 3. 2 The. 3:6-15.

17 I, Paul, write this greeting with my own hand, and this is a distinguishing mark in any letter; this is the way I write.

18 The loving-kindness of our Adōnai Yēshua the Mēssiah be with you all.

End Notes

note 1 The. 2:4: *temple of the Almighty.* Paul acknowledges that the tribulation temple will be Yahweh's temple. The faithful of Yahweh will come to this temple to worship, which in Rev. 11:1 is also called "the temple of the Almighty," τὸν ναὸν τοῦ ΘΥ = אֱלֹהִים אֶלְיָכֵל אֶתְהִיבָהּ. It will stand as a witness to the nations (hopefully for many years) before the time of Jacob's trouble, and the faithful in Israel will testify how it works with Messiah Yeshua bringing the hearts of the faithful everywhere into an understanding of the covenant. However, when the time of the end comes, those not heeding the testimony, even those forsaking the covenant will betray Israel and allow the anti-Messiah to take over the temple (cf. Dan. 9:27; 11:32), who will display his hatred for Israel and the covenant by taking away the daily worship offering. His rule will continue for 42 months, during which the holy place will be defiled, but it will be recovered at the end of this time and restored (Dan. 8:14). We should note that purity of the hearts of the people or of the doctrine of the leaders is not a prerequisite for the temple to be Yahweh's temple. The temple was always his holy house even in times when most of Israel had gone astray, including the high priest himself, but there was always a remnant attending to it faithfully. See Luke 1:9; Acts 18:18, 21:23. Yeshua does not deny it is His Temple, but he promised to come to it suddenly, and did so once already and will do so again. See Mal. 3:1. It is a commandment to honor His sanctuary and keep his Sabbaths. See Lev. 19:30; 26:2. And even if the nations or Israel should defile the holy place, it is still the place where Yahweh has put his reputation. See Eze. 23:38; Zec. 1:14, 8:2; 1Ki. 8:16, 11:36, 14:21; 2Ki. 21:4-7; 2Chr. 6:5-6, 12:13. It will be like when the ark of the covenant was taken from unfaithful Israel by the Philistines, when all who did not treat it as holy suffered greatly.

note 2. 2 The. 2:3: *ἡ ἀποστασία apostasy.* Paul speaks of a great falling away from the covenant. The anti-Messiah will strengthen a false covenant "of the many" לְרַבִּים (Dan. 9:27) and Yeshua stated that "the love of the many will become cold" ψυχρῆσεται ἡ ἀγάπη τῶν πολλῶν (Mat. 24:12). Thus many will abandon faithfulness toward the Almighty in the end of days. The words "of the many" (τῶν πολλῶν = לְרַבִּים) refer specifically to those who join the anti-Messiah in support of his profanation of Israel's covenant during the last sabbatical period of Daniel 9:24-27. However, we may expect increasing apostasy among those who name the name of Messiah leading up to that climactic event. The true Messiah will not come to put down the rebellion before this happens. Indeed, the anti-Messiah will rule for "a time, times, and half a time" (Dan. 12:7; Rev. 11:2, 13:5). Paul's object is to counter the false teachers who were claiming that the faithful had already been removed. The rapture teaching of modern teachers, that they will be removed before these signs, is also false.

note 3. 2 The. 3:6-15. Paul means that those who are poor and receive assistance from the assembly should work in any such way as is possible for them to work for the benefit of the assembly. Anyone who does not work is not to receive assistance.

FIRST TIMOTHY

Myths And Legends

1 Paul, an emissary of Mēssiah Yēshua according to the commandment of the Almīghty our Savior, and of Mēssiah Yēshua, *who is our hope*; **2** to Timothy, *my true child in faithfulness: loving-kindness, mercy and peace from the Almīghty the Fāther and Mēssiah Yēshua our Adōnai*.

3 As I urged you upon my departure for Macedonia, remain on at Ephesus, in order that you may instruct certain men not to teach strange doctrines, **4** nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than *furthering* the administration of the Almīghty which is in faithfulness. **5** But the goal of our instruction is love from a pure heart and a good conscience and a sincere faithfulness.

6 For some men, straying from these things, have turned aside to fruitless discussion, **7** wanting to be teachers of the Law^a, even though they do not understand either what they are saying or the matters about which they make confident assertions. **8** But we know that the Law is good, if one uses it lawfully, **9** realizing the fact that the Law is not laid down^b for a righteous man, but

^a In the rabbinical tradition. If one is familiar with Judaism, they will know that the written Law, and Judaism, are two different things. Judaism is full of fanciful interpretations and tales.

^b meaning: laid down as rules for every situation. The rabbinical tradition of interpreting the Law lays down rules to regulate every aspect of life. The purpose was to control the faithful (righteous). Paul's point is that the faithful have no need for such controlling minutiae or halakhic rea-

for those who are lawless^c and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers **10** and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching, **11** according to the glorious good news of the blessed Almīghty, with which I have been faithfully entrusted.

12 I thank Mēssiah Yēshua our Adōnai, who has strengthened me, because he considered me faithful, putting me into service; **13** even though I was formerly a blasphemer and a persecutor and a violent aggressor. And yet I was shown mercy, because I acted ignorantly in unbelief; **14** and the loving-kindness of our Adōnai was more than abundant, with the faithfulness and love which are *found* in Mēssiah Yēshua. **15** It is a trustworthy statement, deserving full acceptance, that Mēssiah Yēshua came into the world to save sinners, among whom I am foremost *of all*. **16** And yet for this reason I found mercy, in order that in me as the foremost, Yēshua the Mēssiah might demonstrate his perfect patience, as an example for those who would be faithfully trusting upon him for everlasting life.

soning as is found in the later Gemara and Talmud.

^c Paul switches the application of *laid down* from Rabbinic minutiae in mid-sentence to where it should be in minutiae laid down, which is against real lawlessness. It is plain in the context that Paul is upholding the Law. He just disagrees with the so-called "law teachers" enslaving their own people when they should be constraining wickedness.

1 Timothy 1:17

17 Now to the King of immemorial ages, immortal, invisible, alone Almighty, *be* honor and glory onward ages immemorial of the ages immemorial. Amēn.

18 This command I entrust to you, Timothy, my son, in accordance with the prophecies previously made concerning you, that by them you may fight the good fight, **19** keeping faithfulness and a good conscience, which some have rejected and suffered shipwreck in regard to their faithfulness. **20** Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme.

Pray For All Men

2 First of all, then, I urge that entreaties *and* prayers, petitions *and* thanksgivings, be made on behalf of all men, **2** for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity. **3** This is good and acceptable in the sight of the Almighty our Savior, **4** who desires all men to be saved and to come to the knowledge of the truth.

5 For there is one Almighty, *and* one mediator also between the Almighty and men, *the* man Mēssiah Yēshua, **6** who gave himself as a ransom for all, the testimony *borne* at the proper time. **7** And for this I was appointed a proclaimer and an emissary (I am telling the truth, I am not lying) as a teacher of the nations in faithfulness and truth.

8 Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.

Women Instructed

9 Likewise, *I want* women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls

or costly garments; **10** but rather by means of good works, as befits women making a claim to godliness.

11 Let a woman quietly receive instruction with entire submissiveness^a. **12** But I do not allow a woman to teach^b or exercise authority over a man, but to remain quiet. **13** For it was Adam who was first created, *and* then Eve. **14** And *it was* not Adam *who* was deceived, but the woman being quite deceived, fell into transgression^c. **15** But *they* will be preserved through the bearing of children if they continue in faithfulness and love and sanctity with self-restraint^d.

^a This was revolutionary in a time when women were not generally instructed at all.

^b Paul means “teach” in the sense of teach down to, like in “teach that man a lesson”. Paul does not prohibit women instructing with respect, treating men as equals and as the natural leaders. Paul would not contradict the Scripture. Women were called to ministry. In this situation some women were probably taking their liberation too far and were becoming proud of their new knowledge, perhaps even taking a lordly attitude over their husbands, to their detriment and their husbands’ resentment.

^c Adam fell into transgression too, but he did so willfully. Paul’s point is that women are easier to deceive. Women tend to think in artistic and associative patterns, whereas men think in more precise and absolute patterns. Both ways have advantages, and sexes can ‘learn’ what comes natural to the other, often out of necessity.

^d Paul, no doubt, had met his share of troublesome women. The truth is that most feminism is really women wanting to abandon their most fulfilling role, and not realizing that they have been deceived into leaving it by liberal

Leadership Guidelines

3 It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires *to do*. **2** An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, **3** not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money. **4** *He must be* one who manages his own household well, keeping his children under control with all dignity **5** (but if a man does not know how to manage his own household, how will he take care of the assembly of the Almighty?); **6** *and* not a new convert, lest he become conceited and fall into the condemnation incurred by the Accuser. **7** And he must have a good reputation with those outside *the assembly*, so that he may not fall into reproach and the snare of the Accuser.

8 Deacons likewise *must be* men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, **9** *but* holding to the mystery of the *covenant* faithfulness with a clear conscience. **10** And let these also first be tested; then let them serve as deacons if they are beyond reproach. **11** Women *must* likewise *be* dignified, not malicious gossips, but temperate, faithful in all things. **12** Let deacons be husbands of *only* one wife, *and* good managers of *their* children and their own households. **13** For those who have served well as deacons obtain for themselves a high standing and great confidence in faithfulness that is in Mēssiah Yēshua.

14 I am writing these things to

liars who demean childbearing. It is also made worse by men who abandon the role of straight thinking, and moral absolutes.

you, hoping to come to you before long; **15** but in case I am delayed, *I write* so that you may know how one ought to conduct himself in the household of the Almighty, which is the Assembly of the living Almighty, the pillar and support of the truth. **16** And by common confession, great is the mystery of godliness: he who was revealed in the flesh, was vindicated^a by the Spirit, beheld by messengers, proclaimed among the nations, was faithfully trusted in the world, taken up in glory.

Apostasy

4 But the Spirit explicitly says that in later times some will fall away from the *covenant* faithfulness, paying attention to deceitful spirits and doctrines of demons, **2** by means of the hypocrisy of liars seared in their own conscience as with a branding iron, **3** *men* who forbid marriage *and* *advocate* abstaining from foods, which the Almighty has created^b to be gratefully shared in by the faithful that know the truth. ^c **4** For everything created by the Almighty is good, and nothing is to be rejected, after blessing^d

^a or: declared righteous, justified.

^b The Gnostics made up their ascetical rules on the philosophy that creation and matter were inherently evil.

^c The Scripture gives us the truth on what products were created to eat, and what the faithful should share in. Christians often try to use this passage to exempt themselves from God's food laws, but this only makes the text unclear because they have to redefine or introduce new definitions to key terms like "truth", "sanctified", "blessing" and "word" in order to make their interpretation work. The truth is that Yāhweh did not create everything to be eaten or shared in by the faithful.

^d To give a blessing here is used in a Hebrew sense of to give permission.

1 Timothy 4:5

being received; ^a **5** for it is sanctified^b by means of the word^c of the Almīghty and intercession^d.

A Good Minister's Discipline

6 In pointing out these things to the brothers, you will be a good servant of Mēssiah Yēshua, *constantly* nourished on the words of the *covenant* faithfulness and of the sound doctrine which you have been following. **7** But have nothing to do with worldly fables fit only for old women. On the other hand, discipline yourself for the purpose of godliness; **8** for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and *also* for the *life* to come. **9** It is a trustworthy statement deserving full acceptance. **10** For it is for this we labor and strive, because we have fixed our hope on the living Almīghty, who is the Savior of all men, especially of trustworthy ones.

11 Prescribe and teach these things. **12** Let no one look down on

The Scripture gave permission to be married, to eat plants, and to eat clean animals. For these things Yāhweh gave his blessing. But he never gave his blessing to eat unclean things. Nor should things be received which do not have His blessing. The Christian notion that praying over something makes it fit for food is not what "blessing" means here.

^a Paul does not mean just food here. He also means marriage, which Yāhweh blessed.

^b meaning: set apart. The scripture makes clear what is set apart for food and what is not.

^c The Scripture tells us what is to be used for food, and what is not to be used.

^d Anything we don't know about, or about which the scripture does not say, we can ask God about.

your youthfulness, but *rather* in speech, conduct, love, faithfulness *and* purity, show yourself an example of the faithful ones. **13** Until I come, give attention to the *public* reading of *Scripture*, to exhortation and teaching. **14** Do not neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with the laying on of hands by the presbytery. **15** Take pains with these things; be *absorbed* in them, so that your progress may be evident to all. **16** Pay close attention to yourself and to your teaching; persevere in these things; for as you do this you will insure salvation both for yourself and for those who hear you.

Honor Widows

5 Do not sharply rebuke an older man, but *rather* appeal to *him* as a father, *to* the younger men as brothers, **2** the older women as mothers, *and* the younger women as sisters, in all purity.

3 Honor widows who are widows indeed; **4** but if any widow has children or grandchildren, let them first learn to practice piety in regard to their own family, and to make some return to their parents; for this is acceptable in the sight of the Almīghty. **5** Now she who is a widow indeed, and who has been left alone has fixed her hope on the Almīghty, and continues in entreaties and prayers night and day. **6** But she who gives herself to wanton pleasure is dead even while she lives. **7** Prescribe these things as well, so that they may be above reproach. **8** But if anyone does not provide for his own, and especially for those of his household, he has denied the *covenant* faithfulness, and is worse than an unbeliever.

9 Let a widow be put on the list only if she is not less than sixty years old, *having been* the wife of

one man, **10** having a reputation for good works; *and* if she has brought up children, if she has shown hospitality to strangers, if she has washed the holy ones' feet, if she has assisted those in distress, *and* if she has devoted herself to every good work.

11 But refuse *to put* younger widows *on the list*, for when they feel sensual desires in disregard of Mēssiah, they want to get married, **12** *thus* incurring condemnation, because they have set aside their previous pledge. **13** And at the same time they also learn *to be* idle, as they go around from house to house; and not merely idle, but also gossips and busybodies, talking about things not proper *to mention*. **14** Therefore, I want younger *widows* to get married, bear children, keep house, *and* give the enemy no occasion for reproach; **15** for some have already turned aside to follow Satan.

16 If any faithful woman has *dependent* widows, let her assist them, and let not the assembly be burdened, so that it may assist those who are widows indeed.

Concerning Elders

17 Let the elders who rule well be considered worthy of double honor, especially those who work hard at proclaiming and teaching. **18** For the Scripture says, YOU SHALL NOT MUZZLE THE OX WHILE HE IS THRESHING,^a—that is, “The laborer is worthy of his wages.” **19** Do not receive an accusation against an elder except ON THE BASIS OF TWO OR THREE WITNESSES^b. **20** Those who continue in sin, rebuke in the presence of all, so that the rest also may be fearful *of sinning*. **21** I solemnly charge you in the presence of the Almighty and of Mēssiah Yē-

shua and of *his* chosen messengers, to maintain these *principles* without bias, doing nothing in a *spirit* of partiality. **22** Do not lay hands upon anyone *too* hastily and thus share *responsibility* for the sins of others; keep yourself free from sin.

23 No longer drink water *exclusively*, but use a little wine for the sake of your stomach and your frequent ailments.

24 The sins of some men are quite evident, going before them to judgment; for others, their *sins* follow after. **25** Likewise also, deeds that are good are quite evident, and those which are otherwise cannot be concealed.

Instructions to Those Who Minister

6 Let all who are under the yoke as slaves regard their own masters as worthy of all honor so that the name of the Almighty and *our* doctrine may not be spoken against. **2** And let those who have faithful masters not be disrespectful to them because they are brothers, but let them serve them all the more, because those who partake of the benefit are faithful and beloved.

Teach and proclaim these *principles*. **3** If anyone advocates a different doctrine, and does not agree with sound words, those of our Adōnai Yēshua the Mēssiah, and with the doctrine conforming to godliness, **4** he is conceited *and* understands nothing; but he has a morbid interest in controversial questions and disputes about words, out of which arise envy, strife, abusive language, evil suspicions, **5** and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain. **6** But godliness *actually* is a means of great gain, when accompanied by contentment. **7** For we have brought nothing into the world, so we cannot

^a Deut. 25:4.

^b Deut. 17:6; 19:15.

1 Timothy 6:8

take anything out of it either. **8** And if we have food and covering, with these we shall be content. **9** But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. **10** For the love of money is a root of all sorts of evil, and some by longing for it have wandered away from the *covenant* faithfulness, and pierced themselves with many a pang.

11 But flee from these things, you man of the Almighty; and pursue justice, godliness, faithfulness, love, perseverance *and* gentleness.

12 Fight the good fight of faithfulness; keep hold on everlasting life to which you were called, and you made the good confession in the presence of many witnesses. **13** I charge you in the presence of the Almighty, who gives life to all things, and of Mēssiah Yēshua, who testified the good confession before Pontius Pilate, **14** that you keep the commandment without stain or reproach until the manifestation of our Adōnai Yēshua the Mēssiah, **15**

which he will display at the proper time—the blessed one, and alone Sovereign, the King of kings and Adonæy of adonim;^a **16** who alone has immortality, dwelling in unapproachable light—which no man sees or is able to see. To him *be* honor and everlasting dominion! Amæn.

17 Instruct those who are rich in this present age not to be conceited or to fix their hope on the uncertainty of riches, but on the Almighty, who richly supplies us with all things to enjoy. **18** *Instruct them* to do good, to be rich in good works, to be generous and ready to share, **19** storing up for themselves the treasure of a good foundation for the future, so that they may keep hold on everlasting life.

20 Timothy, guard what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called “knowledge”—**21** which some have professed and thus gone astray from the *covenant* faithfulness. Loving-kindness be with you.

^a See Rev. 17:14; 19:16; Zech. 14:9.

SECOND TIMOTHY

Timothy Charged to Guard His Trust

1 Paul, an emissary of Mēssiah Yēshua by the will of the Almīghty, according to the promise of life in Mēssiah Yēshua, **2** to Timothy, my beloved son: loving-kindness, mercy *and* peace from the Almīghty the Fāther and Mēssiah Yēshua our Adōnai.

3 I thank the Almīghty, whom I serve with a clear conscience the way my forefathers did, as I constantly remember you in my prayers night and day, **4** longing to see you, even as I recall your tears, so that I may be filled with joy. **5** For I am mindful of the sincere faithfulness within you, which first dwelt in your grandmother Lois, and your mother Eunice, and I am sure that *it is* in you as well.

6 And for this reason I remind you to kindle afresh the gift of the Almīghty which is in you through the laying on of my hands. **7** For the Almīghty has not given us a spirit of timidity, but of power and love and discipline. **8** Therefore do not be ashamed of the testimony of our Adōnai, or of me his prisoner; but join with *me* in suffering for the good news according to the power of the Almīghty, **9** who saves us, and calls with a holy calling, not according to our works, but according to his own purpose—even loving-kindness which was given to us by Mēssiah Yēshua in times before—times most immemorial, **10** but now has been revealed by the appearing of our Savior Mēssiah Yēshua, who undoes death, and brings life and immortality to light through the good news, **11** for which I am appointed a proclaimer and an emissary and a teacher.

12 For this reason I also am suffering these things, but I am not

ashamed; for I know in whom I have faithfully trusted and I am convinced that he is able to guard my trust unto that day. **13** Retain the standard of sound words which you have heard from me, in the faithfulness and love which are in Mēssiah Yēshua. **14** The good trust guards you, through the Holy Spīrit who dwells in us.

15 You are aware of the fact that all who are in Asia turned away from me, among whom are Phygelus and Hermogenes. **16** Yāhweh grant mercy to the house of Onesiphorus for he often refreshed me, and was not ashamed of my chains; **17** but when he was in Rome, he eagerly searched for me, and found me—**18** Yāhweh grant to him to find mercy from Yāhweh on that day—and you know very well what services he rendered at Ephesus.

Be Strong

2 You therefore, my son, be strong in the loving-kindness that is in Mēssiah Yēshua. **2** And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also. **3** Suffer hardship with *me*, as a good soldier of Mēssiah Yēshua. **4** No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. **5** And also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules. **6** The hard-working farmer ought to be the first to receive his share of the crops. **7** Consider what I say, for Yāhweh will give you understanding in everything.

8 Remember Yēshua the Mēssiah, risen from the dead, descendant of David, according to my good

2 Timothy 2:9

news, **9** for which I suffer hardship even to imprisonment as a criminal; but the word of the Almighty is not imprisoned. **10** For this reason I endure all things for the sake of those who are chosen, that they also may obtain the salvation which is in Mēsiah Yēshua *and* with it everlasting glory. **11** It is a trustworthy statement: for if we died with him, we will also live with him; **12** if we endure, we will also reign with him; if we deny him, he also will deny us; **13** if we are faithless, he remains faithful; for he cannot deny himself.

An Unashamed Workman

14 Remind *them* of these things, and solemnly charge *them* in the presence of the Almighty not to wrangle about words, which is useless, *and leads* to the ruin of the hearers. **15** Be diligent to present yourself approved to the Almighty as a workman who does not need to be ashamed, interpreting the word of truth straightly.^a **16** But avoid worldly *and* empty chatter, for it will lead to further ungodliness, **17** and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, **18** *men* who have gone astray from the truth saying that the resurrection has already taken place, and thus they upset the faithfulness of some. **19** Nevertheless, the firm foundation of the Almighty stands, having this seal. Yāhweh knows those who are his, and, let everyone who names the name of Yāhweh abstain from wickedness.

20 Now in a large house there are not only gold and silver vessels,

^a *interpreting*: or, **cutting**. But dispensationalists take etymology too seriously when they cut the word up like Jehoiakim. The word “understand” does not mean “stand under” so this word does not mean to cut up the Scriptures.

but also vessels of wood and of earthenware, and some to honor and some to dishonor. **21** Therefore, if a man cleanses himself from these *things*, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work. **22** Now flee from youthful lusts, and pursue justice, faithfulness, love *and* peace, with those who call on Yāhweh from a pure heart. **23** But refuse foolish and ignorant speculations, knowing that they produce quarrels. **24** And Yāhweh’s servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, **25** with gentleness correcting those who are in opposition, if perhaps the Almighty may grant them *opportunity* for repentance leading to the knowledge of the truth, **26** and they may come to their senses *and* escape from the snare of the Accuser, having been held captive by him to do his will.

“Difficult Times Will Come”

3 But realize this, that in the last days difficult times will come. **2** For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, **3** unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, **4** treacherous, reckless, conceited, lovers of pleasure rather than lovers of the Almighty; **5** holding to a form of piety, although they have denied its power; so avoid such men as these.

6 For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses, **7** always learning and never able to come to the knowledge of the truth. **8** And just as Jannes and Jambres opposed Moses, so these *men* also oppose the truth, men of depraved mind, rejected as regards the *co-*

venant faithfulness. ^a **9** But they will not make further progress; for their folly will be obvious to all, as also that of those men came to be.

10 But you followed my teaching, conduct, purpose, faithfulness, patience, love, perseverance, **11** persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all Yāhweh delivered me! **12** And indeed, all who desire to live godly in Mēssiah Yēshua will be persecuted. **13** But evil men and impostors will continue to worsen, deceiving and being deceived.

14 You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned; **15** and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faithfulness, which is in Mēssiah Yēshua. **16** All Scripture is inspired by the Almighty and profitable for teaching, for reproof, for correction, for training in righteousness; ^b **17** that the man of the Almighty may be adequate, equipped for every good work.

“Proclaim the Word”

4 I solemnly charge *you* in the presence of the Almighty and of Mēssiah Yēshua, who is to judge the living and the dead, and by his ap-

^a *Jannes and Jambres*: These are the names that Jewish tradition gave to Pharaoh’s magicians. It is possible, though not probable, that these were the real names. The book of *Pseudo-Jashar*, and other Jewish sources state the names.

^b *All Scripture*: this meant specifically the Law and the prophets. See vs. 15. The emissaries’ writings were not yet canonized • The Law is good for training in righteousness.

pearing and his kingdom: **2** proclaim the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction.

3 For the time will come when they will not endure sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; **4** and will turn away their ears from the truth, and will turn aside to myths.

5 But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry.

6 For I am already being poured out as a drink offering, and the time of my departure has come. **7** I have fought the good fight, I have finished the course, I have kept the *covenant* faithfulness; **8** in the future there is laid up for me the crown of righteousness, which Yāhweh, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved his appearing.

Personal Concerns

9 Make every effort to come to me soon; **10** for Demas, having loved this present age, has deserted me and gone to Thessalonica; Crescens *has gone* to Galatia, Titus to Dalmatia. **11** Only Luke is with me. Pick up Mark and bring him with you, for he is useful to me for service. **12** But Tychicus I have sent to Ephesus. **13** When you come bring the cloak which I left at Troas with Carpus, and the scrolls, especially the parchments. **14** Alexander the copper-smith did me much harm; Yāhweh will repay him according to his deeds. **15** Be on guard against him yourself, for he vigorously opposed our teaching.

16 At my first defense no one supported me, but all deserted me; may it not be considered against them. **17** But Yāhweh stood with me, and strengthened me, in order that

2 Timothy 4:18

through me the proclamation might be fully accomplished, and that all the nations might hear; and I was delivered out of the lion's mouth. **18** Yāhweh will deliver me from every evil deed, and will bring me safely to his heavenly kingdom; to him *be* the glory onward the times most immemorial of the times most immemorial. Amæn.

19 Greet Prisca and Aquila, and the household of Onesiphorus. **20** Erastus remained at Corinth, but Trophimus I left sick at Miletus. **21** Make every effort to come before winter. Eubulus greets you, also Pudens and Linus and Claudia and all the brothers.

22 Yāhweh be with your spirit. Loving-Kindness be with you.

TITUS

Greeting

1 Paul, a servant of the Almighty, and an emissary of Yēshua the Mēssiah, according to the faithful trust of those chosen by the Almighty and full knowledge of the truth, which is according to godliness, **2** in the hope of everlasting life, which the Almighty (who cannot lie) promised long ago, **3** but at the proper season, he has revealed his word, by means of public proclamation, with which I am faithfully entrusted, according to the commandment of the Almighty, our Savior.

4 To Titus, my true child in a common faith: loving-kindness and peace from the Almighty, the Fāther and Mēssiah Yēshua our Savior. ^a

Qualifications of Elders

5 For this reason I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you, **6** if any man be above reproach, the husband of one wife, having faithful children, not accused of debauchery or rebellion. **7** For the overseer must be above reproach as the Almighty's steward, not arrogant, not quick-tempered, not addicted to wine, not a bully, not greedy for money, **8** but hospitable, loving what is good, sensible, just, devout, self-controlled, **9** holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict.

10 For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, † **11** who must be silenced

^a *common faith*: late usage of the word πίστις, equivalent to saying 'the covenant' or 'covenant faith.'

ed because they are upsetting whole families, teaching things they should not *teach*, for the sake of sordid gain. †

12 One of themselves, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." **13** This testimony is true. For this cause reprove them severely that they may be sound in the *covenant* faithfulness,

14 not paying attention to Jewish myths and commandments of men who turn away from the truth. †

15 To the pure, all manner things are pure; but to those who are defiled and unfaithful, nothing is pure, but both their mind and their conscience are defiled. † **16** They profess to know the Almighty, but by *their* deeds they deny *him*, being detestable and disobedient, and worthless for any good deed.

Duties of the Older and Younger

2 But as for you, speak the things which are fitting for sound doctrine. **2** Older men are to be temperate, dignified, sensible, sound in faithfulness, in love, in perseverance.

3 Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved to much wine, teaching what is good, **4** that they may encourage the young women to love their husbands, to love their children, **5** *to be* sensible, pure, workers at home, kind, being subject to their own husbands, that the word of the Almighty may not be dishonored.

6 Likewise urge the young men to be sensible; **7** in all things show yourself to be an example of good deeds, *with* purity in doctrine, dignified, **8** sound *in* speech which is beyond reproach, in order that the

Titus 1:9

opponent may be put to shame, having nothing bad to say about us.

9 Urge servants to be subject to their own masters in everything, to be well-pleasing, not argumentative, **10** not pilfering, but showing all good faithfulness that they may adorn the doctrine of the Almighty our Savior in every respect.

11 For the loving-kindness of the Almighty has appeared, bringing salvation to all men, **12** instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, **13** looking for the blessed hope and the appearing of the glory of our great God^a and Savior, Mēssiah Yēshua; **14** who gave himself for us, that he might redeem us from every lawless deed and purify for himself a people for his own possession, zealous for good deeds.

15 These things speak and exhort and reprove with all authority. Let no one disregard you.

Godly Living

3 Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, **2** to malign no one, to be uncontentious, gentle, showing every consideration for all men.

3 For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. **4** But when kindness and generosity is shown by our Almight-

^a cf. Isa. 9:5: אֵל גְּבוּר.

ty Savior, **5** he saves us, not according to *our* works, (those which we do for righteousness) but according to his mercy, through *the* washing of rebirth and renewing by *the* Holy Spirit, † **6** whom he pours out upon us richly through Yēshua *the* Mēssiah our Savior, **7** so that justified by that one's loving-kindness we might become heirs according to the hope of everlasting life. † **8** This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who faithfully trusting in the Almighty may be careful to engage in good deeds. These things are good and profitable for men.

9 But shun foolish controversies and genealogies and strife and disputes about the Law; for they are unprofitable and worthless. † **10** Reject a factious man after a first and second warning, † **11** knowing that such a man is perverted and is sinning, being self-condemned.

Personal Concerns

12 When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there. **13** Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them. **14** And let our *people* also learn to engage in good deeds to meet pressing needs, that they may not be unfruitful.

15 All who are with me greet you. Greet those who love us in faithfulness.

Loving-kindness be with you all.

End Notes

Titus 1:10. The term “circumcision” is generally a synonym for “Jews”, and more particularly Jews who invested salvation hope in their circumcision status as a Jew, much like the Catholic hope is in their baptism, or other Christians in their one time moment of faith. The use of the term this way identifies unbalanced emphasis on one commandment at the expense of Messiah's faithfulness, failure to recognize the

general need for ongoing repentance and faithfulness, and failure to recognize that Abraham entered the covenant before he was circumcised—so some delay is possible.

Titus 1:11. Many non-Jews were brought to Messiah by Paul's ministry, and some Jews did not fix their support on Messiah, but they did recognize the opportunity to "teach" the non-Jewish faithful. Paul is saying that they were not truly qualified and that their motive must be assumed to be the opportunity afforded by so many non-Jews with renewed interest in the Law and prophets through Messiah. This is likely to become a problem again.

Titus 1:14. *myths:* Anyone familiar with Judaism knows that there are many legends and tales in the tradition in addition to rabbinical commandments, which are simply speculations, and are not confirmed in the Scriptures. We must not let the rabbinical examples deter us from the true pattern of the Law in the written Scriptures.

Titus 1:15. Paul is reacting to evolving rabbinical Judaism here, or its intrusion among the newly converted. Paul disagreed with the rabbinical definitions of what is clean and unclean with respect to what is "common", that is how far a contamination could spread. See Romans 14:14 and notes. What made the rabbinical definitions attractive was the appearance of elevated piety and purity. But this false spirituality simply made Paul angry.

Titus 3:5. *saves:* our penalty is not paid by our works. Our works do not deliver us from the judgment we deserve.

Titus 3:7. *justiced:* paying the penalty; or: being made righteous.

Titus 3:9. *Law:* Paul means disputes over matters of interpretation, not its validity.

Titus 3:10. *factious man:* a factious person is one who wants to create a division over a matter that need not cause division by condemning those with the opposite opinion, and abusing those of his same opinion unwilling to condemn those of the opposite.

PHILEMON

Greeting

1 Paul, a prisoner of Mëssiah Yëshua, and Timothy our brother, to Philemon our beloved brother and fellow worker, **2** and to Apphia our sister, and to Archippus our fellow soldier, and to the assembly in your house: **3** Loving-kindness to you and peace from *the* Almĭghty our Făther and Adōnai Yëshua the Mëssiah.

Philemon's Love and Faithfulness

4 I thank my Almĭghty always, making mention of you in my prayers, **5** because I hear of your love, and of the faithfulness which you have toward Adōnai Yëshua, and toward all the holy ones; **6** which is how the fellowship of your faithfulness may become effective in the complete knowledge of every good thing which is in you for Mëssiah's sake. **7** For I have much joy and comfort in your love, because the hearts of the holy ones have been refreshed through you, brother.

8 Therefore, *though* I have much boldness in Mëssiah to command you to do what is proper, **9** yet for love's sake I rather appeal—being such a one as Paul, the elderly, and now also a prisoner of Mëssiah Yëshua—

Plea for Onesimus, a Free Man

10 I appeal to you for my child, whom I have begotten in my imprisonment, Onesimus, **11** who formerly was useless to you, but now is useful both to you and to me. **12** I have sent him back to you in person,

that is, *as if sending* my own heart, **13** whom I wanted to keep with me, that in your behalf he might minister to me in my imprisonment for the good news; **14** but without your consent I did not want to do anything, that your goodness should not be as by compulsion, but of your own free will.

15 For perhaps he was for this reason parted *from you* for a while, that you should have him back enduringly, **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 Yăhweh.

17 If then you regard me a partner, receive him as *you would* me. **18** But if he has wronged you in any way, or owes you anything, charge that to my account;

19 I, Paul, write with my own hand, I will repay (wherein I should say to you that you owe to me even your own self). **20** Yes, brother, let me benefit from you in Yăhweh; refresh my heart in Mëssiah.

21 Having confidence in your obedience, I write to you, knowing that you will do even more than what I say.

22 And at the same time also prepare me lodging; for I hope that through your prayers I will be given to you.

23 Epaphras, my fellow prisoner in Mëssiah Yëshua, greets you, **24** and Mark, Aristarchus, Demas, Luke, my fellow workers.

25 The loving kindness of Adōnai Yëshua the Mëssiah be with your spirit.

HEBREWS

The Author's Teaching On Revelation

1 In many ways, and in many manners, the Almĭghty spoke of old, to the fathers, in the prophets, about these last days. †^a **2** He spoke to us by a Sŏn, whom he designates heir of all things, through whom also he made the ages. †

3 Who being the radiance of his glory, and the exact representation of his nature, and upholding all things by the word of his power, having made cleansing of sin, HE SAT DOWN AT THE RIGHT HAND OF THE Majesty on high, † **4** as one who is so much better than the messengers, as he has inherited a more excellent Name than they.^b **5** For to which of the messengers did he at some time say, YOU ARE MY SŌN, TODAY I HAVE BEGOTTEN YOU. And again, I WILL BE A FĀTHER TO HIM AND HE WILL BE A SŌN TO ME?^c

6 And again, whenever he may bring the Firstborn into the inhabited earth, he would say, AND LET ALL THE MESSENGERS OF THE ALMĭghty WORSHIP HIM.^d **7** And about the messengers he would say, WHO MAKES HIS MESSENGERS SPIRITS, AND HIS MINISTERS A FLAME OF FIRE.^e

8 But to the Sŏn, YOUR THRONE, ALMĭghty, IS TO TIME IMMEMORIAL AND ONWARD, AND THE RIGHTEOUS

^a Be sure to read *Introduction to Hebrews* at the end of this book for an explanation as to why this book is not canonical. Most of the notes are at the end of the book due to their large number. A verse with an end note on them is marked with the dagger † symbol.

^b *has inherited*: from everlasting to everlasting.

^c Psa. 2:7 • 2 Sam. 7:14, 1 Chron. 17:13.

^d Psa. 97:7.

^e Psa. 104:4.

SCEPTER IS THE SCEPTER OF HIS KINGDOM. **9** YOU HAVE LOVED JUSTICE AND HATED LAWLESSNESS; THEREFORE THE ALMĭghty, YOUR ALMĭghty, HATH ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS.^f

10 And, YOU, YAHWEH, IN THE BEGINNING DID LAY THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS; **11** THEY WILL PERISH, BUT YOU REMAIN; AND THEY ALL WILL BECOME OLD AS A GARMENT, **12** AND AS A MANTLE YOU WILT ROLL THEM UP; AS A GARMENT THEY WILL ALSO BE CHANGED. BUT YOU ARE THE SAME, AND YOUR YEARS WILL NOT COME TO AN END.^g **13** But to which of the messengers has he ever said, REMAIN SITTING AT MY RIGHT HAND, WHILE I MAKE THINE ENEMIES A FOOTSTOOL FOR YOUR FEET?^h **14** Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

The Author's Warning

2 For this reason we must pay much closer attention to what we have heard, lest we drift away. **2** For if the word spoken through messengers was confirmed, and every transgression and disobedience received a just recompense, † **3** how will we escape neglecting such great salvation which at the beginning was received through Adŏnai, being confirmed to us by those hearing him, ⁱ **4** bearing witness for the Almĭghty,

^f Psa. 45:7-8.

^g Psa. 102:26-28.

^h Psa. 110:1. Compare Heb. 1:3.

ⁱ This text is one of the evidences that Paul did not write this book. Paul heard personally from Yeshua.

Hebrews 2:5

both in signs and wonders and in many miracles and in distribution of the Holy Spirit according to his own will.

Earth To Be Subject To The Son Of Man

5 For he did not subject to messengers the inhabited world to come, concerning which we are speaking. 6 But one has testified somewhere, **WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SÖN OF MAN, THAT YOU ARE CONCERNED ABOUT HIM?** 7 YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE MESSENGERS; YOU HAVE CROWNED HIM WITH GLORY AND HONOR, AND HAVE APPOINTED HIM OVER THE WORKS OF YOUR HANDS; 8 YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.^a For in subjecting all things to him, he left nothing that is not subject to him. But now we do not yet see all things subjected to him.

Yeshua Briefly Humbled

9 But we do see Yeshua a little lower than the messengers crowned with glory and honor. Such is how by the loving-kindness of the Almightly he might taste death for everyone. †

10 For it was fitting for him, for whom are all things, and through whom are all things, in bringing many sons to glory, to “perfect”, the leader of their salvation through sufferings. 11 For both the sanctifier and those being sanctified *are* all from one; for which reason he is not ashamed to call them brethren, 12 saying, **I WILL PROCLAIM YOUR NAME TO MY BROTHERS; IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE.**^b 13 And again, **I WILL PUT MY TRUST IN HIM.** And again, **BEHOLD, I AND THE CHILDREN**

^a Psa. 8:5-7.

^b Psa. 22:22.

WHOM YÄHWEH HAS GIVEN ME.^c 14 Since then the children share in flesh and blood, he himself likewise also partook of the same, that through death he might render powerless him who had the power of death, that is, the Accuser; 15 and might deliver those who through fear of death were subject to slavery all their lives. 16 For assuredly he does not give help to “messengers”, but HE TAKES HOLD OF THE SEED OF ABRAHAM.^d 17 Therefore, he had to be likened to his brethren in all things, that he might become a merciful and faithful High Priest in things pertaining to the Almightly, to expiate, the sins of the people. † 18 For in that he suffered himself, as tested, he is able to help those being tested.

The Author Makes Yeshua The High Priest

3 Therefore, holy brethren, partakers of a heavenly calling, look to Yeshua, the Emissary and High Priest of our confession. 2 He was faithful to him who appointed him, as also “Moses was in all His house.” 3 For he has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house. 4 For every house is built by someone, but the builder of all things is *the* Almightly. 5 Now MOSES WAS FAITHFUL IN ALL HIS HOUSE as a servant, for a testimony of those things which were to be spoken later,^e 6 but Messiah is faithful as a Sön over His house whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.^f

7 Therefore, just as the Holy

^c Isa. 8:17 • Isa. 8:18.

^d Isa. 41:8-9.

^e Num. 12:7.

^f This is a Gnostic concept of salvation, which reduces *faithful trust* to sure confidence. It fits with the author’s redefinition of *pistis* (cf. 11:1).

Spirit says: TODAY IF YOU HEAR HIS VOICE, **8** DO NOT HARDEN YOUR HEARTS AS WHEN THEY PROVOKED ME, AS IN THE DAY OF TRIAL IN THE WILDERNESS, **9** WHERE YOUR FATHERS TRIED ME BY TESTING ME, AND SAW MY WORKS FOR FORTY YEARS. **10** THEREFORE I WAS ANGRY WITH THIS GENERATION, AND SAID, 'THEY ALWAYS GO ASTRAY IN THEIR HEART; AND THEY DID NOT KNOW MY WAYS'; **11** AS I SWORE IN MY WRATH, 'THEY WILL NOT ENTER MY REST.' ^a

The Danger of Disobedience

12 Take care, brethren, lest there should be in any one of you an evil, distrusting heart, in falling away from the living Almighty. **13** But encourage one another day after day, as long as it is *still* called "Today," lest any one of you be hardened by the deceitfulness of sin. **14** For we have become partakers of Messiah, if we hold fast the beginning of confidence firm until the end; **15** while it is said, TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS, AS WHEN THEY PROVOKED ME. **16** For certain ones, hearing, bitterly provoked! (But not all those who came out of Egypt through Moses.) **17** And with whom was he angry for forty years? Was it not with those who sinned, whose bodies fell in the wilderness? **18** And to whom did he swear that they should not enter his rest, but to those who were disobedient? **19** And *so* we see that they were not able to enter because of unfaithfulness. †

The Author Redefines The Sabbath

4 Therefore, let us fear lest, while a promise remains of entering his rest, any one of you should seem to have come short of it. **2** For indeed we have had good news announced to us, just as they also; but the word

^a Psa. 95:7-11; also in 3:15; 4:3, 5, 7.

they heard did not profit them, because it was not united with trust in those who heard. **3** For as ones who faithfully trust, we *do* enter that rest, just as he has said, AS I SWORE IN MY WRATH, THEY WILL NOT ENTER MY REST, and yet his works have existed from the beginning of the world. **4** For he said about that place concerning the seventh day, AND THE ALMIGHTY RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS; ^b **5** and again in this *passage*, THEY WILL NOT ENTER MY REST.

6 When therefore it is remaining for some to enter it, (and those who formerly had good news preached to them failed to enter because of disobedience), **7** he again fixes a certain day today, saying through David after so long a time just as has been said before, TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS. **8** For if Joshua had given them rest, he would not have spoken of another *rest* after those days. **9** There remains therefore a Sabbath rest for the people of the Almighty. **10** For the one who enters his rest himself also rests from his works, just as, the Almighty from his own. †

11 Let us hurry then to enter that rest, lest anyone should fall into the same example of disobedience. **12** For the word of the Almighty is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. **13** And there is no creature hidden from his sight, but all things are open and laid bare

^b Gen. 2:2. The first part of the verse says, "And the Almighty had spent, on the seventh day, his work." The Hebrew also suggests not mere finishing of work, but being spent or exhausted of it. This explains Ex. 31:17.

Hebrews 4:14

to the eyes of him with whom we have to do.

14 Since then we have a great High Priest who has passed through the heavens, Yeshua the Almighty Sōn, let us hold fast our confession. ^a **15** For we do not have a High Priest who cannot sympathize with our weaknesses, but one who is tested in every way, in *every* manner, without sin. **16** We will therefore draw near with confidence to the throne of kindness, wherein we will receive mercy and may find loving kindness for timely help.

Author's Opinion On The Priesthood

5 For every high priest being taken from among men is appointed on behalf of men in things pertaining to the Almighty, in order to offer both gifts and sacrifices for sins; **2** he can deal gently with the ignorant and misguided, since he himself also is beset with weakness; **3** and because of it he is obligated to offer *sacrifices* for sins, as for the people, so also for himself. **4** And no one receives the honor to himself, unless he is called by the Almighty, even as Aaron was. **5** Likewise even the Mēssiah did not glorify himself so as to become a High Priest, but he who said to him, YOU ARE MY SŌN, TODAY I HAVE BEGOTTEN YOU; ^b **6** just as he says also in another *passage*, YOU ARE A MINISTER TO TIME IMMEMORIAL ACCORDING TO THE MANNER OF MELCHIZEDEK. ^c

7 In the days of his flesh, he

^a Gnostics taught that it was necessary to pass through seven spheres, or 'heavens' to reach the eighth sphere or 'heaven.'

^b Psa. 2:7.

^c Psa. 110:4; also 5:10; 6:20; 7:17, 21. But the Hebrew text lacks the word "high", and *cohen* means a "minister" as in "prime minister", i.e. a chief administrator.

offered up both prayers and supplications with loud crying and tears to the One able to save him from death, even as one who is heard because of piety. **8** Although he was *the* Sōn, he learned submission from the things which he suffered. ^d **9** And as one who is complete, he becomes to all those who submit to him a cause of everlasting salvation, **10** being addressed by the Almighty as a High MINISTER ACCORDING TO THE MANNER OF MELCHIZEDEK. **11** Concerning him we have much to say, and *it is* hard to explain, since you have become dull of hearing. **12** For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the sayings of the Almighty, and you have come to need milk and not solid food. **13** For everyone partaking of milk *only*, is inexperienced in the word of righteousness, for he is an infant. **14** But solid food is for the perfect, who because of practice have their senses trained to discern good and evil.

The Author Denies A Second Repentance

6 Therefore leaving the elementary teaching about the Mēssiah, let us press on to perfection, not laying again a foundation of repentance from dead works and of trust toward *the* Almighty, **2** of instruction about washings, and laying on of hands, and the resurrection of the dead, and everlasting judgment. **3** And this we will do, if *the* Almighty permits.

4 For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, **5** and have tasted the good word of *the* Almighty and the powers of the age to come, **6** and *then* have fallen away, it is impossible to renew

^d *learned*: or, learned by experience.

them again to repentance, since they again crucify to themselves the Almighty Sōn, and put him to open shame. ^a **7** For ground that drinks the rain which often falls upon it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from *the* Almighty; **8** but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.

The Author Reassures His Audience

9 But, beloved, we are convinced of better things concerning you, and things that accompany salvation, though we are speaking in this way. **10** For *the* Almighty is not unjust so as to forget your work and the love which you have shown toward his name, in having ministered and in still ministering to the holy ones. **11** And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, **12** that you may not be sluggish, but imitators of those who through confidence and patience inherit the promises.

13 For when *the* Almighty made the promise to Abraham, since he could swear by no one greater, he swore by himself, **14** saying, I WILL SURELY BLESS YOU, AND I WILL SURELY MULTIPLY YOU. ^b **15** And thus, having patiently waited, he obtained the promise. **16** For men swear by one greater *than themselves*, and with them an oath *given* as confirmation is an end of every dispute. **17** In the same way the Almighty, desiring even more to

show to the heirs of the promise the unchangeableness of his purpose, interposed with an oath, **18** in order that by two unchangeable things, in which it is impossible for the Almighty to lie, we may have strong encouragement, we who have fled for refuge in laying hold of the Hope set before us. **19** This Hope we have as an anchor of the soul, a *Hope* both sure and steadfast and one which enters within the veil, ^c **20** where Yeshua has entered as a forerunner for us, having become a High Priest to time immemorial ACCORDING TO THE MANNER OF MELCHIZEDEK. †

Author's Midrash On Melchizedek

7 For this Melchizedek, king of Salem, priest of the God Most High, who met Abraham as he was returning from the slaughter of the kings and blessed him, ^d

2 to whom also Abraham apportioned a tenth part of all *the spoils*, was first of all, by the translation of *his name*, “king of righteousness”, and then also king of Salem, which is king of peace. **3** without patriarchy, without matriarchy, (without pedigree), having neither beginning of days nor a life end, but being likened to the Almighty Sōn, he abides a priest perpetually.

4 Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils. **5** And those indeed of the sons of Levi who receive the priest's

^c It was not necessary to enter into the heavenly sanctuary to cleanse or forgive sins; the heavenly sanctuary did not need cleansing since it was never defiled. See end note on 9:23. Hope is not enough to approach the throne, but requires loyal obedience also.

^d Gen. 14:17-20, but there *cohen* means “minister” and not Levitical Priest. A minister serves as the head of government.

^a This is certainly a controversial concept since it occurs only in Hebrews. The passage is aimed at those who teach that obeying the Law is an essential component of *faithfully trusting*.

^b Gen 22:17.

Hebrews 7:6

office have commandment in the Law to collect a tenth from the people, that is, from their brethren, although these are descended from Abraham. **6** But the one whose genealogy is not traced from them collected a tenth from Abraham, and blessed the one who had the promises.

7 But without any dispute the lesser is blessed by the greater. † **8** But in hither case mortal men receive tithes, and in thither case one receives them, of whom it is witnessed that he lives on. ^a **9** And, in a word, through Abraham even Levi, who received tithes, paid tithes, **10** for he was still in the loins of his father when Melchizedek met him. †

11 Now if perfection was through the Levitical priesthood (for by it the people received instruction), what further need was there for another priest to arise according to the manner of Melchizedek, and not be designated according to the manner of Aaron? † **12** For when the priesthood is changed, of necessity there takes place a change of law also.

13 For the one concerning whom these things are spoken belongs to another tribe, from which no one has officiated at the altar. **14** For it is evident that our Adōnai was descended from Judah, a tribe with reference to which Moses spoke nothing concerning priests. **15** And this is clearer still, if another priest arises (according to the likeness of Melchizedek) **16** who has become a priest not according to a law of fleshly commandment, but according

^a The author uses a lack of information on Melchizedek to make a dash (illustration) for an endless life to connect him to Messiah. There are similarities. Both were administrative ministers, which is what kings do.

to the power of an indestructible life.
^b

17 For it is witnessed of him, YOU ARE A MINISTER TO TIME IMMORTAL ACCORDING TO THE MANNER OF MELCHIZEDEK. **18** For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness ^c **19** (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to the Almighty. †

20 And inasmuch as it was not without an oath.

21 For they indeed became priests without an oath, but he with an oath through the One who said to him, YĀHWEH HAS SWORN AND WILL NOT CHANGE HIS MIND, 'YOU ARE A MINISTER TO TIME IMMORTAL.' †

22 And so much the more also Yēshua has become the guarantee of a better covenant. † **23** And the former priests, on the one hand, existed in greater numbers, because they were prevented by death from continuing, ^d **24** but he, on the other hand, because he abides to the time immemorial, holds his priesthood permanently.

25 Hence, also, he is able to save completely those who draw near to the Almighty through him, since he always lives to make intercession for

^b *fleshly*: the Gnostics and anti-law Church regarded the commandments as fleshly because they were physical constraints. Scripture does not teach this philosophy.

^c The author rejects the Levitical Service here. See Jer. 33:17-22; Zech. 14:21; Mal 3:3; Eze. 40-48; Rev. 11:1-2; Dan. 8:14.

^d The validity of the Priesthood did not depend on the lives of individual priests. Its continuity was preserved by succession.